

Dear Harry, can you please treat me a bit more like a woman. I need your help to get out clearly for me what you're about to do in idiotic terms. I think the 'harmony' and 'christian/philosophical ties' are 2 separate things but this is unclear. Perhaps something like 'I will argue that pc & anarchy possess a fundamental harmony. I will also show the historical & philosophical ties of these two traditions'

and then make these two tasks a bit clearer in the body - it's a little bit mashed and I had to think quite hard to work out what was happening.

Introduction

Introduction

Life within ecological limits implies anarchism. To this extent permaculture and anarchism possess a fundamental harmony. In addition, permaculture and anarchism share historical and philosophical ties. I would like to begin to bring into conversation and to rejoin certain threads of these two colourful garments. The traditions and practitioners they represent will be vital as we move into an uncertain future.

The outline of the part of the anarchist tradition which most interests us in this exploration surrounds that portion which works against all forms of domination, especially economic domination. Permaculture, however variously it may have evolved, is a genetic descendant of anarchist thought described by that outline.

Permaculture is about design. Design in permaculture is directed towards using plentiful and renewable energy sources, principally solar energy through green plants, to create places in which people can live within regional ecological limits while producing an abundance to meet their needs.

DAVID HOLMGREN, co-originator of the concept of permaculture, was 'strongly influenced' by the work of PETER KROPOTKIN as he developed the cluster of ideas which came to be known as permaculture. KROPOTKIN gave up an early but already distinguished career in geography to devote his significant energies to writing and organising for anarchist causes. Through his writings he challenged social Darwinian notions of competition as the sole driver of evolutionary processes and showed that cooperation or mutual aid was as much or more important as a factor in evolution. KROPOTKIN also wrote books and pamphlets sketching the kind of new society he thought was just around the corner which integrated the best of scientific advances such as widespread electricity, labour saving technology and intensive agriculture with worker self-management and federated communes. KROPOTKIN's ideas — that cooperation is evolutionarily successful and that there is a possible synthesis of the best of industrial and pre-industrial life — are foundational to permaculture.

culturalists

Anarchist

Proto-perma-

KROPOTKIN

(1842 -

1921)

pick your metaphor - both is too much like is a bit broken up, patchy. What is permaculture?

Very tedious but no labour not clear about what you mean by the outline

Also prob a good idea to pick your metaphor & stick with it - you're trying to do a bit much poetically. Go with conversation or threads or shapes & stick with it.

FOURIER
(1772 -
1837) and
the
Nihilists

ELISE
RECLUS
(1830 -
1905)

define for
new -
Tillichman's or
we answer
word

Permaculture's ties with the broad
libertarian tradition are longer, how-
ever. KROPOTKIN was amongst the
most prominent of the Russian NI-
HILISTS. Many of the Nihilists
had been influenced by the ideas of
CHARLES FOURIER, an early libertar-
ian thinker. FOURIER writes that:
"Nature seeks to reduce the time
given to factory work as much as pos-
sible by organising life in such a man-
ner that all products are brought to
perfection. According to this princi-
ple, factories will not be concentrated
as they are today in cities choked with
swarms of wretched creatures. Rather,
they will be scattered throughout all
the world's rural areas and communi-
ties."
FOURIER's vision of ruralised in-
dustry was combined with a critique
of large-scale agriculture and promo-
tion of an intensive, diverse garden
agriculture with associated free work-
ers and communities. The Russian ni-
hilists saw this Fourierist program as
especially possible for Russia, which
remained relatively rural compared
with the industrialised centres of Eu-
rope. FOURIER's visions of indus-
try integrated with rural life, of a
diverse intensive agriculture and of
organisation for convivial work and
fair distribution of resources antic-
ipate the kinds of ideas and ethi-
cal drivers which form a part of the
breadth of permaculture.
ELISE RECLUS was, like
KROPOTKIN, a geographer. Having
experimented with cooperatives in dif-
ferent forms prior to the ferment of
the Paris Commune in 1872, RECLUS
then wrote prolifically on the possibil-

2
fount?

ities of a harmony between the human
species and the places it inhabits in
his nineteen volume *Universal Geog-*
raphy. He writes:
"Man who loves the earth knows
that the issue is to preserve it, also
to increase its beauty and to give back
what has been taken from it by sheer
brutal exploitation. Aware that his
own interest is blended with the inter-
est of others, he repairs the damages
committed by his predecessors and he
helps the earth, rather than brutally
assaulting it, and works for the beau-
tification as well as betterment of his
environment. He knows, not only
as an agriculturalist and industrial-
ist, to make better use of the prod-
ucts and forces of the globe but he also
learns, as an artist, to give to the land
that surrounds him more charm, grace
and majesty; he knows to realise the
landscapes suggested by the painters.
Becoming "the consciousness of the
earth" man assumes, by virtue of it,
a responsibility to be in harmony with
the surrounding nature."
If we can leave aside the patri-
archal language of this passage, we
can discern several threads of thought
here which come very close to the
some of the basic assumptions of per-
maculture and the motivations of the
permaculture activist. It is summed
up by the word 'regeneration' which,
fittingly, was the title of a Mexican
anarchist newspaper edited by RI-
CARDO FLORES MAGON at the turn
of the 20th century. Anarchism knows
both the social and ecological pos-
sibilities of regeneration. Like per-
maculture, the anarchism of Reclus
is founded upon the idea that we,

closer.

→ can you
put this in
a footnote
or something?
It's a bit
disturbing.
→ I like the
idea. Some people
will like that.

at the beginning of the section that you're about to demonstrate that certain 'shapes of ecological anarchism' are emerging from this pattern of history. In speaking a lot much time trying to work out the links in your head.

human impulses toward freedom even through the term itself is recent. Nevertheless, anarchists, as we have already seen, were not advocating a return to some past way of being. Similarly, permaculture surveys the past from the view afforded by the energy peak of industrial society to identify ecologically successful peoples. Success here is evidenced by ecological health over time. Both anarchism and permaculture are critical of industrial society but both also embrace the possibilities for an harmonious synthesis of pre-industrial and industrial modes of life for a socially just and ecologically regenerative future. For example, the kind of low-overhead, small scale industry with diverse outputs combined with agriculture envisioned by KROPOTKIN in *Fields, Factories and Workshops of Tomorrow* has become more possible than ever with advances in precision computer controlled machine tools. This synthesis is perhaps best represented in the present by projects like OPEN SOURCE ECOLOGY who are developing a set of machines for low-energy village scale development utilizing high technology.

Shapes/Become Possible?

We have begun historically for several reasons. Firstly to draw out the similarities between permaculture and anarchism over relatively recent history. Additionally, to show that permaculture and anarchism share an approach to history and to the future that might be germinated from history. Both identify tendencies and ways of being the past as somehow important for their present and future shape. In *Fragments of an Anarchist Anthropology*, DAVID GRAEBER writes that:

"The nineteenth century 'founding fathers' did not think of themselves as having invented anything particularly new. The basic principles of anarchism — self-organisation, voluntary association, mutual aid — referred to forms of human behaviour they assumed to have been around as long as humanity."

Permaculture as Revolutionary Action

When anarchists talk about revolution, most anarchists are not talking about seizing the mechanisms of one anarchist practice of revolution — the opening up of resistant, liberated and liberatory spaces within the cracks of the current system. In

Anarchism is continuous with past

I have also shown that history contains the seeds of current similarities... Not quite sure what you're saying.

drawn from history would suffer or else start with the map before

in guessing this is the link but it's not clear, change your subheading to be less obscure

distracting confusing grow?

which

good

the case of the ZAPATISTAS they first
ended wider those cracks through
militant action. DAVID GRAEBER de-
fines revolutionary action as:

"...any collective action which re-
jects, and therefore confronts, some
form of power or domination and in-
doing so, reconstitutes social relations
— even within the collectivity — in
that light." — Fragments of An An-
archist Anthropology

The best applications of permacul-
ture are just such revolutionary ac-
tion. The design-thinking that per-
maculture represents and the set of
strategies which are associated with
it are tools for resisting the ecologi-
cally destructive forces of capitalism
by creating new regenerative spaces
and landscapes of resistance which
are also viable domestic and regional
economies.

A Necessary Shape

"Care of the earth," one of the three
ethics of permaculture distilled from
a typology of ecologically success-
ful groups, has certain requirements
of scale, organisation, knowledge and
culture. Care of the earth is here in-
tended to mean the practical care of
the many patches of earth, not merely
the abstract care of the planet. It
is not possible to care in this practi-
cal way for the earth's many places
without the sensitivity and knowledge
born of living closely with a patch of
land within a particular bioregion. As
MURRAY BOOKCHIN has written:

"If food cultivation is to be a mode
of cooperation with nature rather than

a contest between opponents, the agri-
culturist must become thoroughly fa-
miliar with the ecology of the land;
he must acquire a new sensitivity to
its needs and possibilities. This pre-
supposes the reduction of agriculture
to a human scale, the restoration of
moderate-sized agricultural units, and
the diversification of the agricultural
situation; in short, it presupposes a
decentralized, ecological system of food
cultivation." — Post Scarcity Anar-
chism

Permaculture implies the kind of
decentralised society envisioned by
the anarchist. In the same way, the
decentralisation and federation born
from anarchism's desire for liberatory
relationships between persons forms
the shape for a more ecologically
sound mode of being. This is not
to suggest that the ecological con-
cerns are somehow irrelevant in an-
archist organisation, because they are
not. GRAHAM PURCHASE concludes
his essay on Anarchism and Ecologi-
cal Thought in this way:

"As a matter of historical fact,
anarchism, unlike any other political
and theoretically supported the con-
cepts of the ecological region, alterna-
tive energy, green cities and smaller-
scale organic farming techniques for
more than two centuries. Historic
links between anarchism and ecological
thought are no accident — anarchists
didn't simply stumble upon the correct
practical solutions to our burgeoning
ecological crisis. Rather anarchism's
conception of a future and more
ecologically-integrated social existence
was and is based upon a profound, well

rent

too dense?

define

nearly articulated

it's not clear how this applies - make it explicit in the text section.

Quotes a bit long, at the unnecessary bits.

This is what needs to be articulated a bit clearer at the beginning

Towards An Harmonious Future

thought-out and deeply cherished anarchist life philosophy containing important ecological insights based upon the rational and scientific observation of natural life processes."

Just as anarchism is the only modern political philosophy with an historical depth of ecological thinking, so also permaculture with its shorter history is not simply concerned with 'nature' — "Care of people" and "Set Limits to Consumption and Reproduction and Redistribute Surplus" are also foundational ethics of permaculture. Where permaculture has privileged ecological strategies and anarchism social ones these two traditions have much to share with one another.



activists and anarchists might imagine together will be better designed and more capable of solidly resisting attempts to coopt or destroy it than either group or tradition of thought is capable of alone. The direct action of the permaculture activist and the anarchist is one that will be capable of resistance and sustenance. Both will be required for a regenerative future.

← Sorry that was just my own crazy idea it means criss-cross

"...anarchism is a prefigurative practice..." — 'Anarchist Economics: A Holistic View' in *The Accumulation of Freedom*

Both permaculture and anarchism are prefigurative — they are about a partial imagining of a better future and getting down to growing the seeds of that future today. Part of permaculture's strength, like the Occupy movement, is that it draws together people with diverse approaches to politics. I hope that I have shown that the shape of permaculture is political by its nature. It is my belief that permaculture practice will be required to become more and more political as we confront the drawn-out death throws of capitalism in the midst of ecological crisis. The future that permaculture

great, you do really well when you speak in your own voice.

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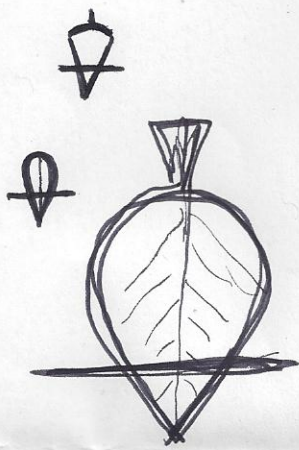
Great Haz! Sorry if I've slaughtered you a bit :)

This is a nice start, your main issue is 'conceptual clogging'. Unpack.

Resist the temptation to hide your

authorship, I really like your first-person voice and it's nice to begin with whom you're speaking.

You need to be there to help your reader through the historical detail and your crazy concepts :)



the shape of the nature? not both.

guy!

nice.