



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Canolfan Sophia
The Sophia Centre

Sacred Geography: Rhyzome Theory – new thoughts
2023

interconnection and introducing harmony

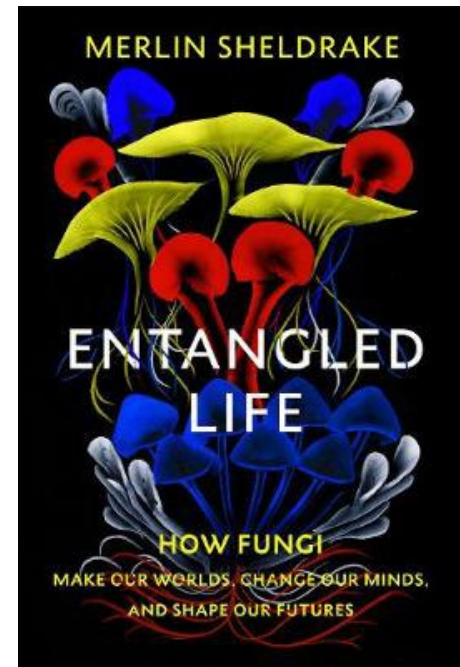
Nick Campion

‘They [fungi] are inside you and around you. They sustain you and all that you depend on. As you read these words, fungi are changing the way that life happens, as they have done for more than a billion years. Fungi provide a key to understanding the planet on which we live, and the ways we think, feel and behave.’

<https://www.merlinsheldrake.com/>

[accessed 6 Dec 2023].

Sheldrake, Merlin, *Entangled Life: How Fungi Make Our World, Change Our Minds and Shape Our Futures* (London: Penguin 2021).



Plotinus (204/5 – 270 C.E.)

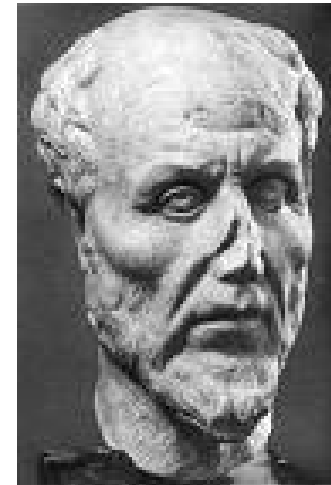
‘First of all, we must posit that this All is a **‘single living being** which encompasses all the living beings that are within it’: it has one soul which extends to all its parts, in so far as each individual thing is part of it; and each thing in the perceptible **All is part of it**, and completely a part of it as regards its body.’

Plotinus, *Ennead* IV.4.32.4-7 citing Plato, *Timaeus* 30d3-31a1: Πρῶτον τοίνυν θετέον ζῶον ἔν παντα τὰ ζῶα τὰ ἐντὸς αὐτοῦ περιέχον τόδε τὸ πᾶν εἶναι, ψυχὴν μίαν ἔχον εἰς πάντα αὐτοῦ μέρη, καθόσον ἐστὶν ἕκαστον αὐτοῦ μέρος· μέρος δὲ ἕκαστόν ἐστι τὸ ἐν τῷ παντὶ αἰσθητῷ, κατὰ μὲν τὸ σῶμα καὶ πάντη ...

- Thanks to Crystal Addey

‘So the universe is one, single harmony’

(οὕτω γὰρ ἔν καὶ μία ἁρμονία). Plotinus, *Ennead* II.3.12.32; IV.4.32.4-7 citing Plato, *Timaeus* 30d3-31a1. Cf. also *Timaeus* 33a-b, trans. R.G. Bury, *Plato. Timaeus. Critias. Cleitophon. Menexenus. Epistles* (1929; repr. Cambridge, MA: Harvard University Press, 2014).



as Chrysippus says in the first book of his *De finibus*;
our individual natures are parts of the nature of the whole universe. And this is why the end may be defined as life in accordance with nature, or, in other words, in accordance with our own human nature as well as that of the universe, a life in which we refrain from every action forbidden by the law common to all things, that is to say, the right reason which pervades all things, and is identical with this Zeus, lord and ruler of all that is. And this very thing constitutes the virtue of the happy man and the smooth current of life, when all actions promote the harmony of the spirit dwelling in the individual man with the will of him who orders the universe.

Diogenes Laertius, *Lives of Eminent Philosophers*, 2 Vols,
Vol 1 trans H.R.Dicks, introduction by H.S.Long,
Vol. 2 trans. Frank Cole Babbitt, Cambridge Mass.,
London, 1925 – 8, VII.88



David Cadman

What is 'Harmony'?

"Harmony is an expression of wholeness, a way of looking at ourselves and the world of which we are part. It's about connections and relationships. The emotional, intellectual and physical are all connected. We are connected to our environments, both built and natural; and all the parts of our communities and their environments are connected, too. Harmony asks questions about relationship, justice, fairness and respect in economic, social and political relationships. As an integrative discipline it can be expressed in ideas and practice."

David Cadman, UWTSD Professor of Practice,
23 May 2017



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Canolfan Sophia
The Sophia Centre

Interconnectedness

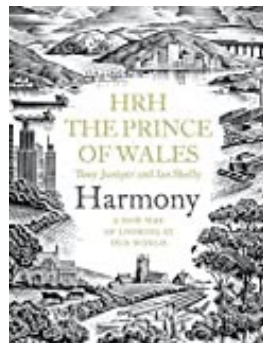
This is a call to revolution. The Earth is under threat. It cannot cope with all that we demand of it. It is losing its balance and we humans are causing this to happen.

HRH The Prince of Wales in HRH the Prince of Wales, Tony Juniper and Ian Skelly, *Harmony: A New Way of Looking at our World* (London: Harper Collins, 2010), p. 3.

The solar system reminds us that, just as the Earth is not at the center of the Universe, neither are we humans the center of the Earth. We, along with the rest of the natural world, are all interconnected within the larger web of life.

The United Nations.

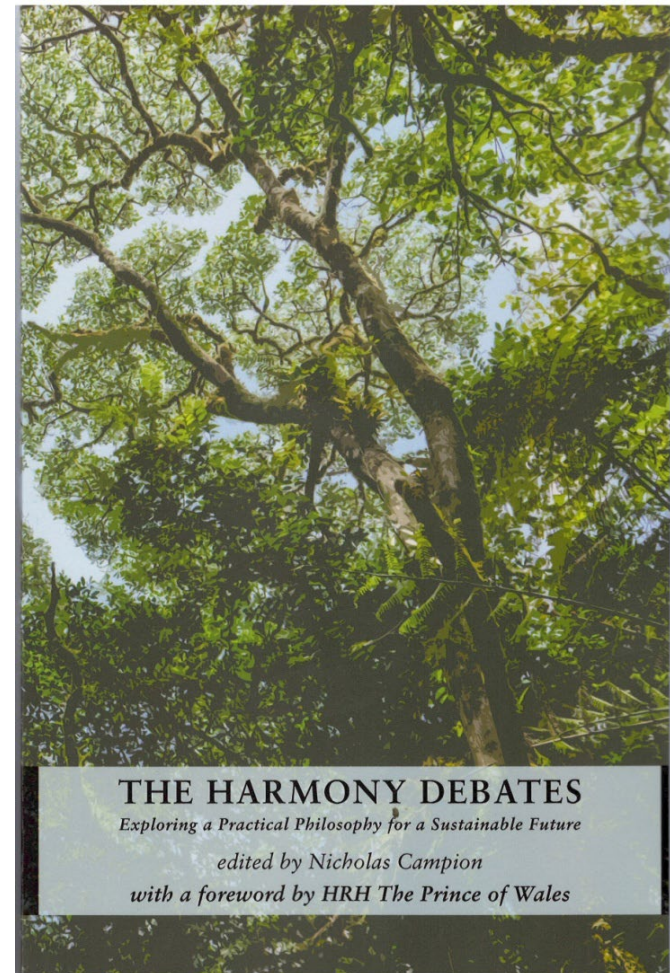
United Nations, 'Harmony with Nature',
<http://www.harmonywithnatureun.org/>
[Accessed 28 March 2020].



Harmony

'The concept of harmony assumes that everything in the universe is interconnected, interrelated and exists in a state of balance. It's a radical idea which draws no distinction between the physical, emotional and intellectual – bodies, feelings and thoughts. It's also a notion that is found in many cultures.'

Nicholas Campion, *The Harmony Debates* p 17

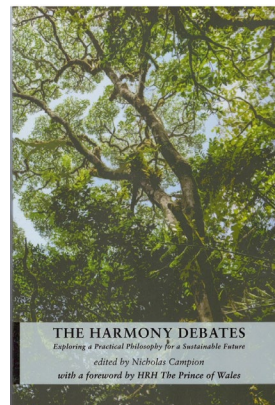


Enchantment and Possibilities

*'There is undoubtedly something deeply
enchanting about the notion of harmony.*

*It has an alluring and attractive sense of
possibility that evokes both desire from
within us and a reflective sense of our inner
harmony. Yet this sense of possibility is one
that always seems to lie just beyond our full
comprehension, and sadly, just beyond our
capability to produce and sustain. In some
sense, our appreciation for harmony exposes
a desire within us to believe in the
perfection, beauty and purpose of things.'*

Angus Slater 'Difference, Beauty and the
Divine: Harmony in Religious Plurality',
The Harmony Debates p 97



Harmony in the Cosmos: the Harmony of the Spheres



In the *Timaeus* Plato adopted the Pythagorean doctrine that the distances between the planets and the earth are musical sequences.

Each of the planetary spheres has a siren who is borne round on the sphere and sings one note as she does so. The total of eight notes makes a single harmony (Republic X.617B)

The three Fates, or Moirae, sing in unison with the sirens. (Republic X.617C).

- Johannes Kepler: *Harmonices Mundi* 1619

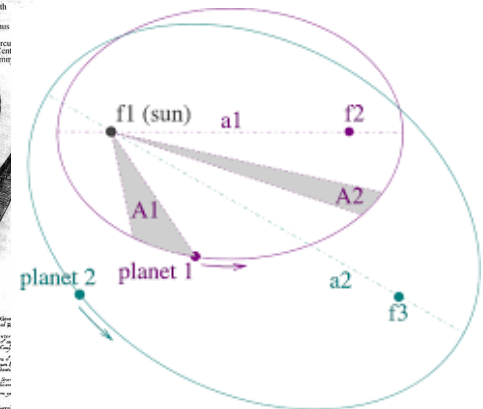
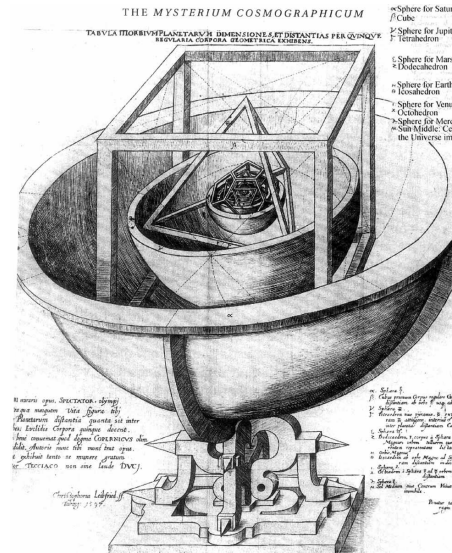
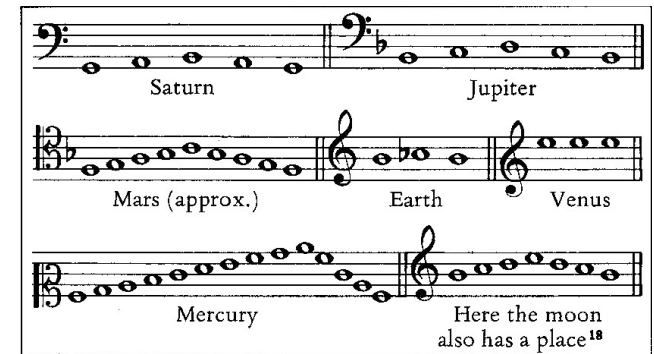


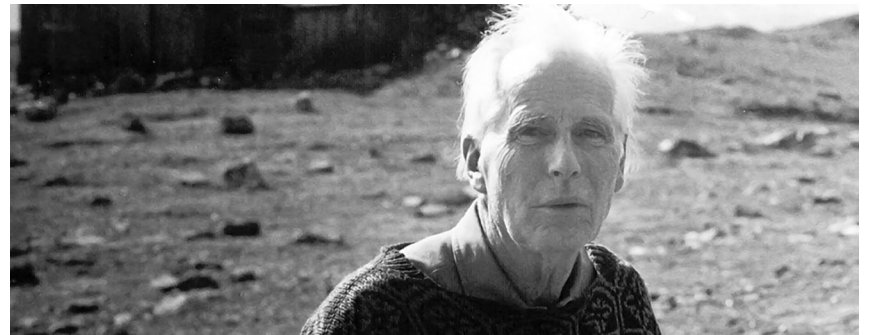
FIGURE 5.2. The polyhedral theory

Deep Ecology

The first principle of Deep Ecology, with capital letters, as defined by Arne Naess, is:

‘Rejection of the man-in-environment image in favour of the relational, total-field image. Organisms as knots in the biospherical nest or field of intrinsic relations’.

Naess, 'The Shallow and the Deep, Long-Range Ecology Movement', p. 95.

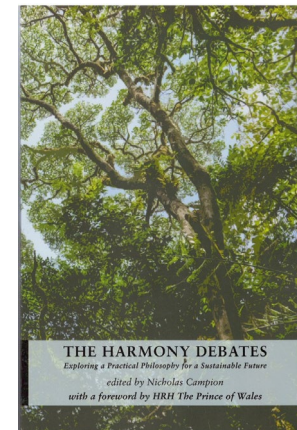


Dame Ellen MacArthur

‘What resonates for me personally around the idea of Harmony is the fact that it addresses the whole system. As I grew up and went through education, everything I seemed to learn was in silos; it was in columns. It was about one subject here, and one subject here. I think what's so powerful with the Harmony principles is that they reconnect everything. And everything is indeed connected, as it is in nature. Everything in business is connected, every resource that we take from the ground is connected, and every insect is connected with every piece of soil.’

<https://www.ellenmacarthurfoundation.org/>

2005: broke the word record for fastest solo navigation of the world.

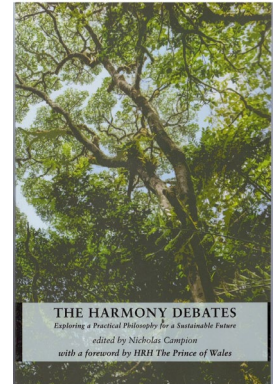


Principles of Harmony

Richard Dunne and Emilie Martin

Geometry (the patterns which underpin natural phenomena);
The Cycle (as in natural cycles);
Diversity;
Health and Wellbeing;
Interdependence;
Adaptation (as in the need to respond to change);
Oneness (the dynamic and interrelated quality of all things).

Richard Dunne and Emilie Martin,
The Harmony Debates, p. 486



John Sauven

'We need to rapidly develop renewable energy and storage technology. We need to eat a more plant-based diet in order to end agricultural expansion into forests and other vulnerable ecosystems mainly driven by meat production. And we need biomes like rainforests to recover in order to store more carbon and protect biodiversity. Finally, we need to move from a linear to a circular economy, reducing, reusing and recycling. The solutions are largely available but the politics lags far behind. It requires a new mindset in terms of the values between us humans and our planet Earth. **We need to recognise not just the interdependence between humanity and nature, but that humanity is part of nature.**

John Sauven, *The Harmony Debates*, p. 443.
Former Director of Green Peace UK



Helen Browning

But my final question today is whether our obsession with farming in a narrow sense needs to end. What I mean is that we need to start thinking about we work with and harvest nature rather than constantly intervening, subjecting nature to our idea of how we want it to be. This leads me to an interest in practices such as permaculture where, instead of constantly ploughing and sowing and reaping, which we do even within organic and rotational farming, we can develop more permanent systems of farming. Recently, I have become very involved in agroforestry, trying to develop an approach which is more productive per acre while supporting wildlife, protecting soils, providing shade and shelter for farm animals, and sequestering carbon. We are using trees like nuts and fruits, integrating them with our pasture land and cropping. **What really interests me is how none of this is ever static, and that harmony is not a point we get to and then preserve, but always a dynamic process.**

Helen Browning, *The Harmony Debates*, pp. 408-9.



COSMOS
ORGANIC

Creativity: Sophie Howard

- **'Harmony takes a specific role in my own, more traditional, sculptural practice:** I make domestic scale objects. When I make a sculpture I want people to look at it, and see something that engages their attention, and keeps them looking, so as to receive the visual narrative that is the sculpture: I intend my work to be pleasing and consistent. The language of sculpture is one of volume and plane, surface and imagery. If the piece is hard to look at, confusing, ugly, disjointed, without visual logic, **the viewer will not generally dwell on it. Harmonising the elements that make up the sculpture creates a connection to the viewer's feelings, an engagement with the body of the sculpture and its meaning.** The accents and dynamics will occur as planned, whilst the other parts will flow.'
- Sophie Howard, *The Harmony Debates*, pp. 63-4.



The Body: Dance

left 17th c dance; right tango

Loe this is Dauncings true nobilitie.
Dauncing, the child of Musick and of
Love,
Dauncing it selfe, both love and
harmony,
Where all agree, and all in order
move;

...

For that true Love which Dauncing did
invent,
Is he that tun'd the World's whole
harmony,
And linkt all men in sweet societie.

John Davies, 'Orchestra or a Poeme of Dauncing.
Judicially proving the true observation of
Time and Measure, in the authentick and
laudable use of Dauncing', 1596,, lines 666-9,
712-4.



Legislation

Well-being of Future Generations (Wales) Act 2015



Rights of Nature



Cambridge Core



Search

[Browse subjects](#) [Publications](#) [Open research](#) [Services](#) [About Cambridge Core](#)

[Institution login](#)

[Home](#) > [Journals](#) > [Transnational Environmental Law](#) > [Volume 11 Issue 3](#) > [Private Rights of Nature](#)



[Transnational
Environmental Law](#)

Article contents

[Abstract](#)

[INTRODUCTION](#)

[THE PRIVATE
DIMENSION OF
RIGHTS OF NATURE](#)

[DIFFERENT ROUTES
IN PRIVATE LAW AND
RIGHTS OF NATURE
STUDIES](#)

Private Rights of Nature

Published online by Cambridge University Press: 21 November 2022

[Laura Burgers](#)

Article

Metrics



Save PDF

Share

Cite



Rights & Permissions

Abstract

The Rights of Nature concept not only breaks with the anthropocentrism of existing (environmental) law; it also recognizes that nature has private interests, in addition to being of public interest. That is, whereas in classic sustainability thinking, the use of certain resources is allowed as long as public interests are not systematically/systemically harmed, rights of nature facilitate the protection of nature before planetary boundaries are transgressed. This recognition of nature as having private interests enables the framing of disagreements around 'nature' as matters of corrective justice, which renders the application of private legal doctrines more easily conceivable and arguably even necessary.

The contributions to this Symposium Collection showcase the viability of the intersection of private law and rights of nature. Firstly, it is necessary to research how existing private law will influence the effectiveness of rights of nature. Such an exercise is undertaken by Diána Horváth



1

[Cite](#)

Harmony:

Earth Venus Tango round the Sun

<https://www.youtube.com/watch?v=4cgQNUhtmHM>

