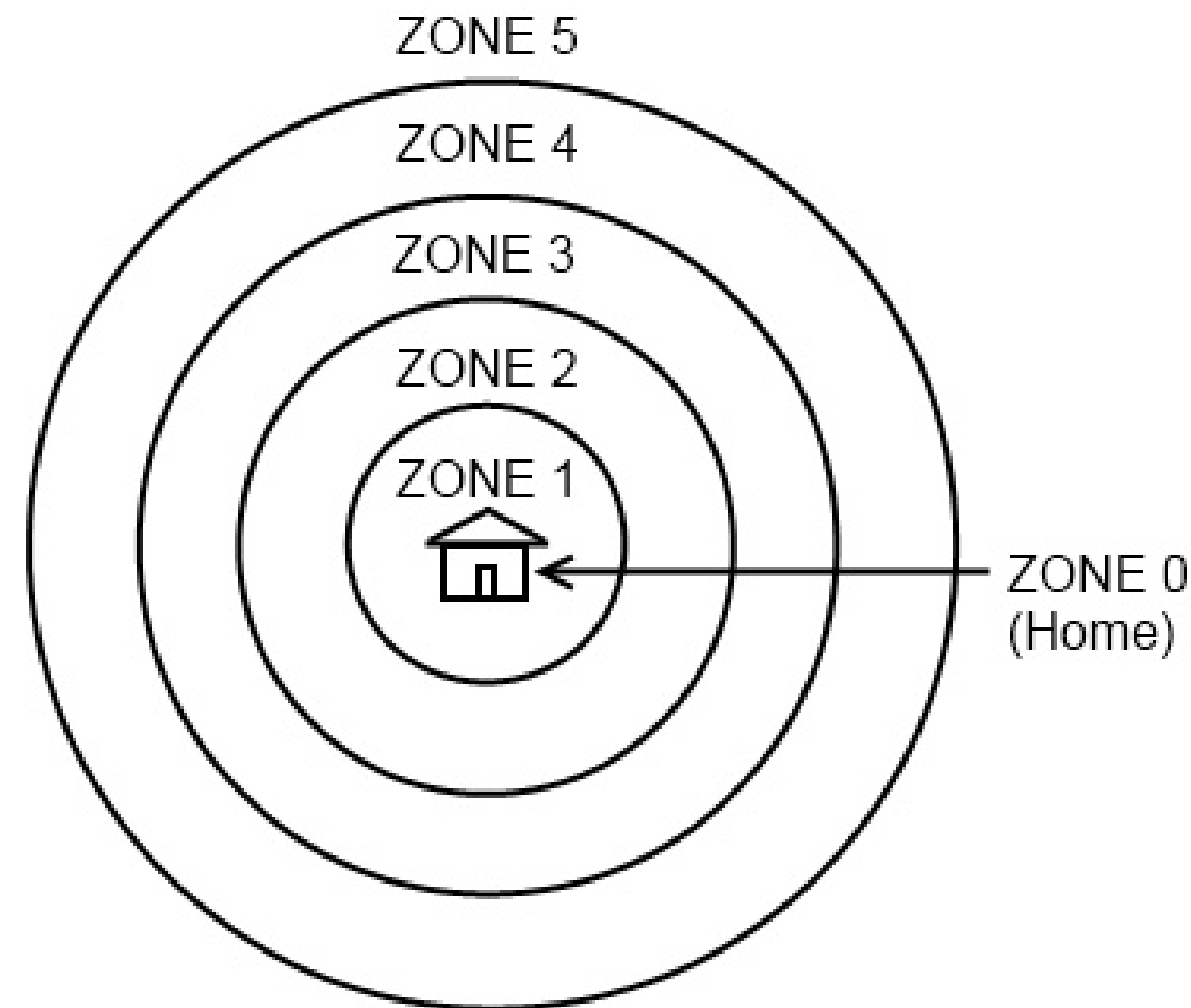


Ecology and Spirituality: Activism



Dr. Jack Hunter

Alister Hardy Religious Experience Research Centre,
Sophia Centre for the Study of Cosmology in Culture,
University of Wales Trinity Saint David



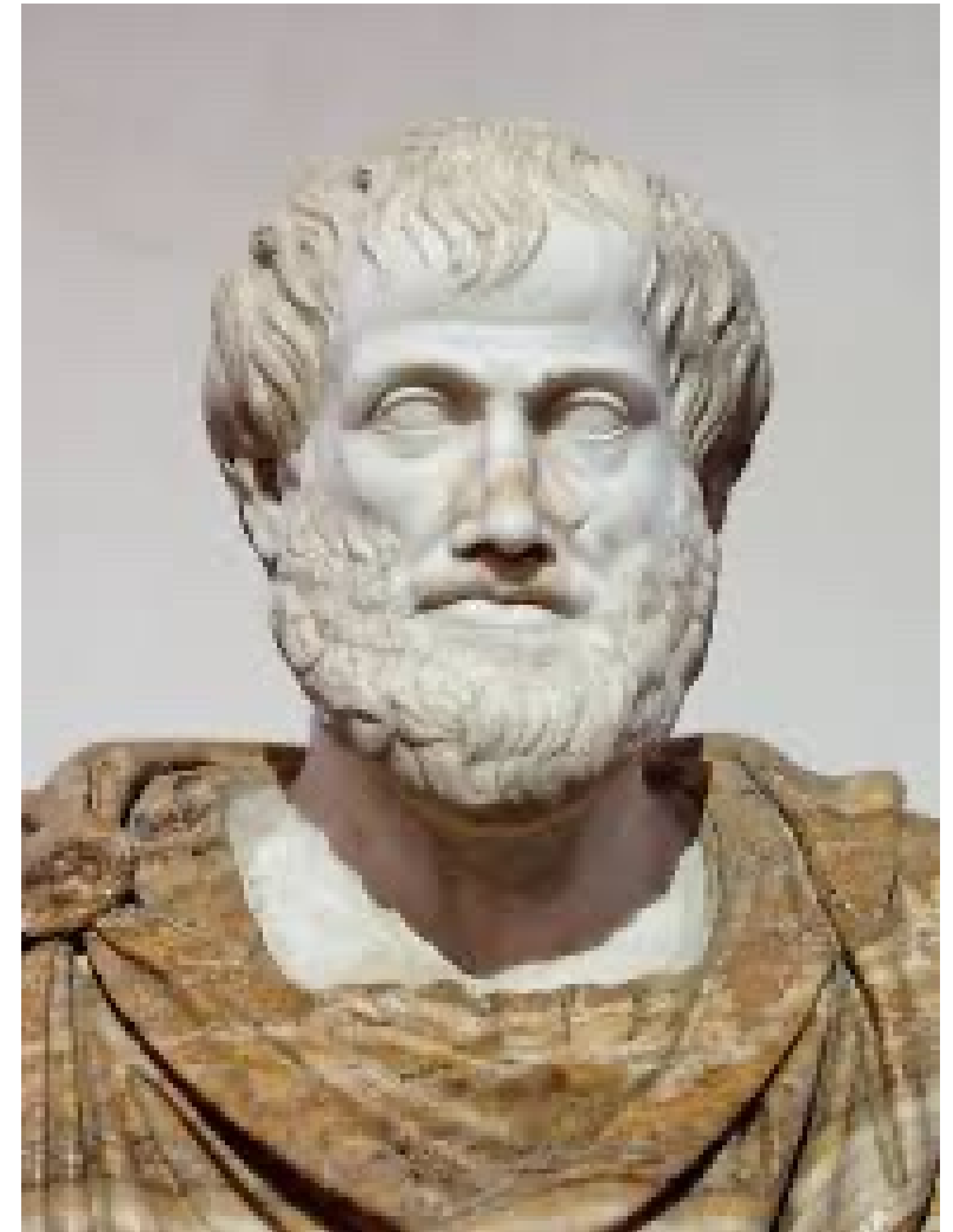
Overview

- Human and Non-Human Flourishing.
- Gardening.
- Re-Wilding and Re-Enchantment.
- Education.
- Magic.

Eudaimonia

- Aristotle.
- Etymology - *Eu* - ‘good’ and ‘daemon’ - ‘spirit’ - ‘To be of good spirit.’
- Veronica Huta:

“[...] the pursuit, manifestation, and/or experience of virtue, personal growth, self-actualization, flourishing, excellence, and meaning [...]” (Huta, 2013).
- As distinct from *hedonia*.
- Eudaimonia is a state of human flourishing.



Connection to Nature Theory

- Many commentators have suggested that the current ecological crisis has its roots in the perceived disconnect between humans and the natural environment, which has emerged, especially in the Western world, over the last two hundred years (Roszak, 1993).
- “CNT theory suggests that a relationship with the natural world directly affects people's physical, mental, and overall wellbeing due to benefits gained by increased exposure to nature and positive experiences in the natural world... Direct experiences with natural settings seem to have very profound emotional effects on people...and a stronger commitment to nature could lead to higher human interest in environmental protection” (Restall & Conrad, 2015, p. 1).
- Rosa et al. (2018): “...childhood experiences in nature seem to have a lasting effect until adulthood, encouraging nature experiences later in life, which, in turn, promote pro-environmentalism” (2018, p. 8).
- The education system has a key role to play in providing access to - and understanding of - the natural world.



Ecological Wellbeing

- “Ecological well-being is a generic term that is used in several disciplines, such as ecology, sociology, politics, psychology and economics, to describe the wellness of the ecological system and more generally the planet Earth. Because an ecological system includes its inhabitants, the quality of life of humans is directly tied to the health of the environment and vice-versa. Therefore, ecological well-being does not only refer to the well-being of the natural environment or the planet, but encompasses the relationship between humans and the environment” (Grouzet & Lee, 2014).



Gardening

Gardens

- “A garden is a ‘human landscape,’ not simply in the obvious sense of being physically shaped by human beings, but also in virtue of its meaning in the lives of the men and women who made it, care for it and enjoy it [...] the garden is a good metaphor for the natural world considered in its relationship with human life, with culture [...] it provides an especially apt setting for experiences [...] that result from an interplay between human practice and receptivity to natural environments” (Cooper, 2018, p. 24).
- Gardens can be conceived as ‘hybrid’ places (Cooper, 2018) - where nature and culture meet - liminal zones where interactions take place.
- “Gardening is a Way of ‘bio-spiritual’ cultivation - a practice, or group of practices, whereby the virtues of body and spirit are acquired and exercised [...] Bio-spiritual cultivation embraces what we modern Westerners rather artificially segregate into the bodily, moral and spiritual virtues” (Cooper, 2018, p. 70).



Philosophical Gardens

- Japanese Buddhist Zen gardens are a classic example.
- Sean McGovern argues that this is “a way for complex philosophical perceptions and religious ideals to become tangible in topographical text form” (McGovern, 2004).
- Zen gardens can be understood as three- dimensional koans - as puzzles or riddles, often without a solution, that are used to stimulate thought and ultimately contribute towards enlightenment.
- Gardens can be an expression of a particular philosophy/worldview.



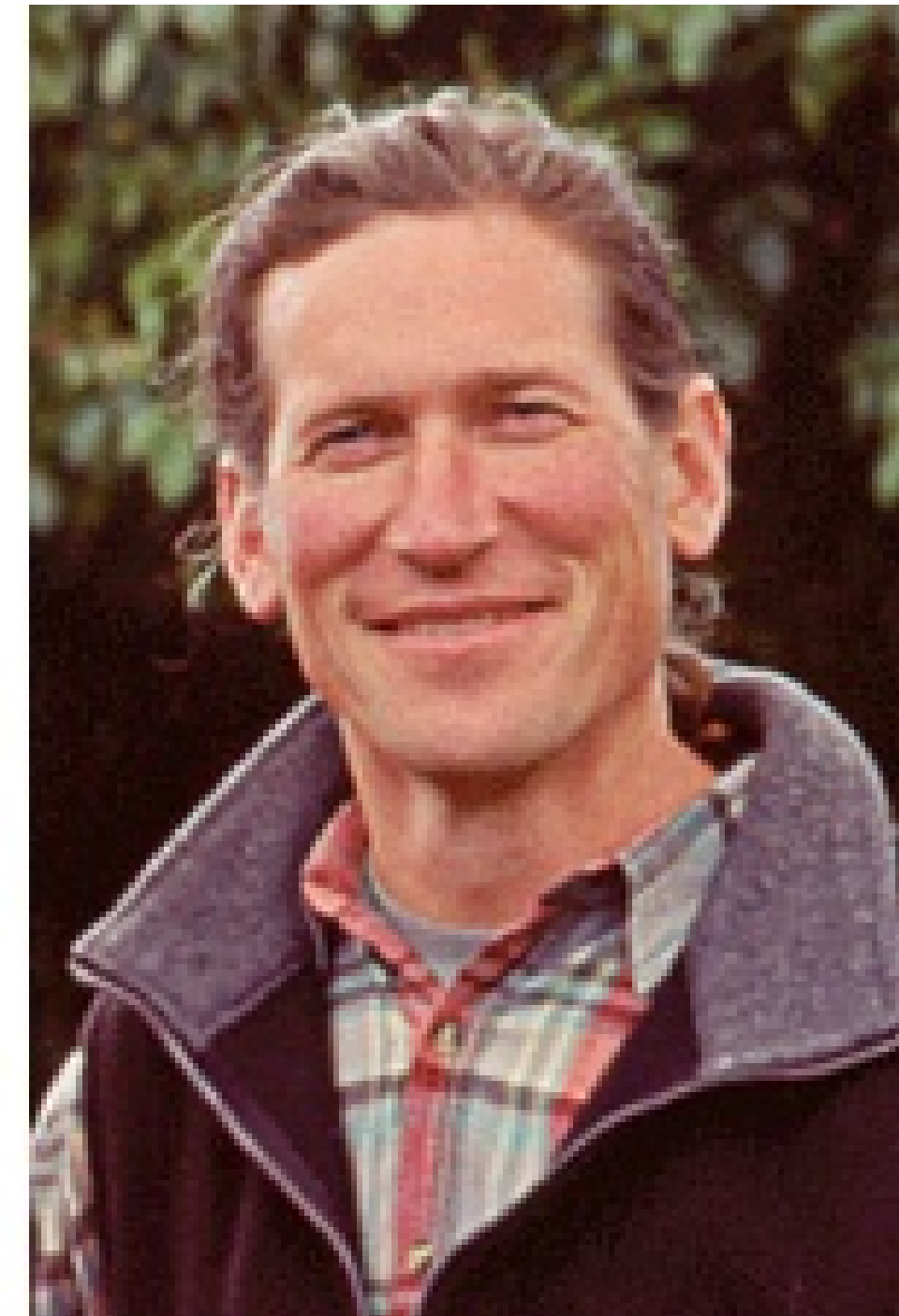
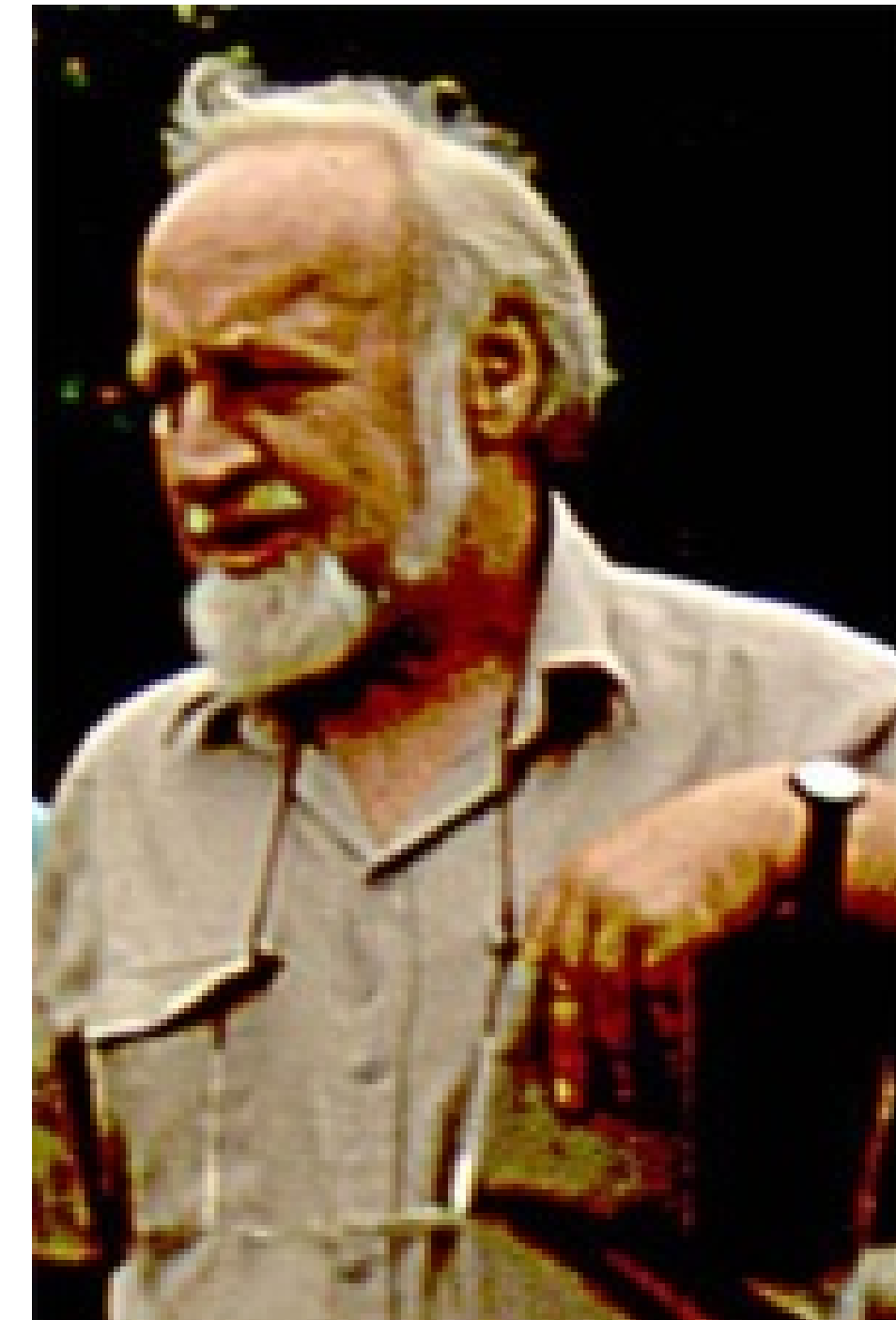
Sacred Gardening

- There are long traditions around the world of using gardens as ‘ante-chambers to the netherworld’ (Conan, 2007).
- Ancient Greeks worshipped in Groves, for Assyrians and Egyptians gardens were ritual spaces for interacting with the gods (Naydler, 2011).
- Tending to the cosmic order - ‘as above so below.’



Permaculture

- Permaculture is a process for designing sustainable and regenerative garden systems by following the principles of ecology. It was developed in the 1970s by Australian ecologist Bill Mollison (1928-2016) and his student David Holmgren (Mollison & Holmgren, 1990).
- The term itself derives from the conjunction of the words 'permanent' and 'culture' (or 'agriculture'), so Permaculture could be understood as a design system for creating ecologically rooted 'permanent cultures' that are 'regenerative,' rather than just 'sustainable.'
- One of the most popular formulations of Permaculture makes use of twelve key design principles (see below), and three ethical precepts (Earth care, People care, Fair share), drawing primarily from the work of David Holmgren, and in particular from his book *Permaculture: Principles and Pathways Beyond Sustainability* (2006).



Principles and Ethics

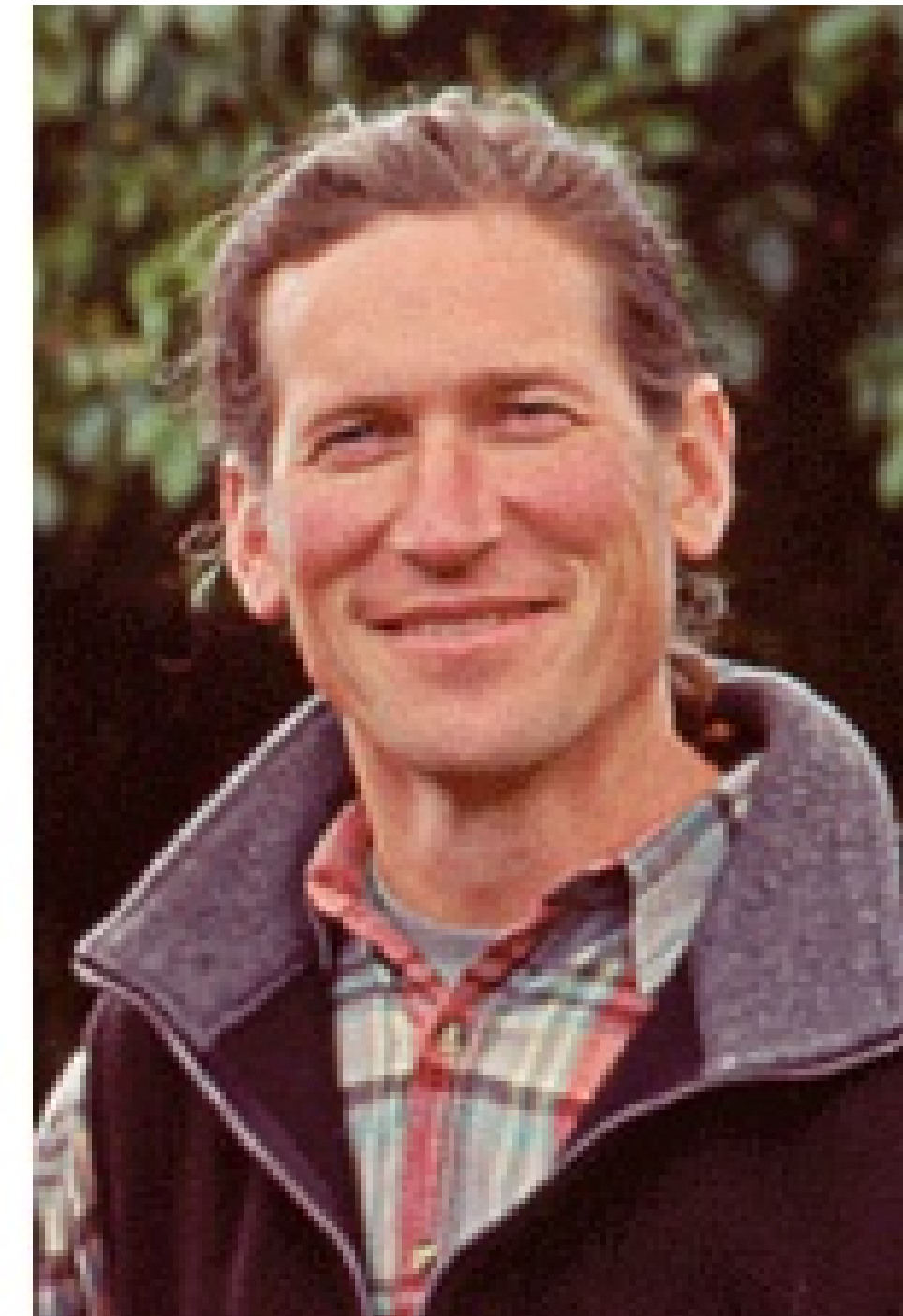
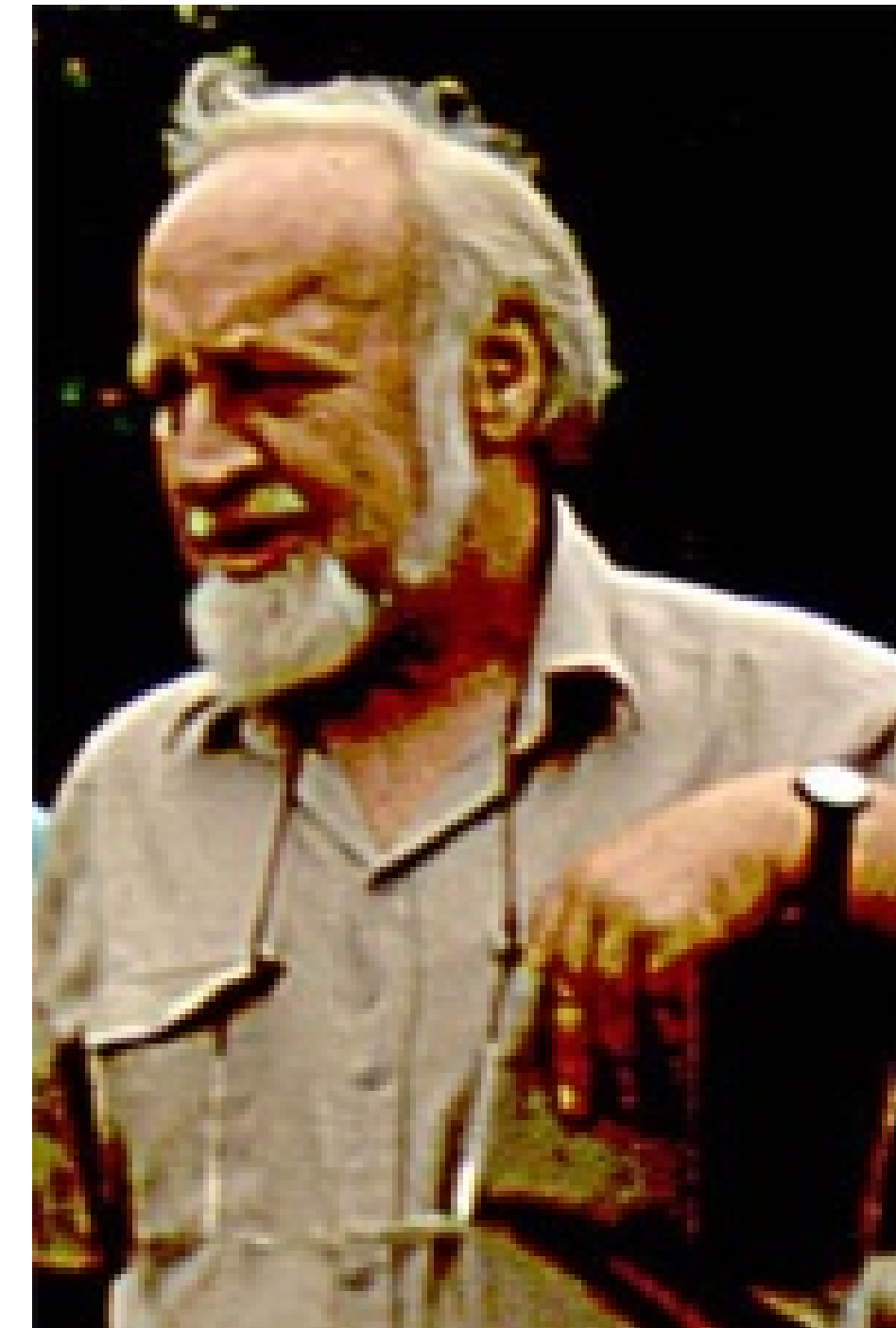
- 1. Observe and Interact.
- 2. Catch and Store Energy.
- 3. Obtain a Yield.
- 4. Apply Self-Regulation and Accept Feedback.
- 5. Use and Value Renewable Resources and Services.
- 6. Produce No Waste.
- 7. Design from Patterns to Details.
- 8. Integrate Rather than Segregate.
- 9. Use Small and Slow Solutions.
- 10. Use and Value Diversity.
- 11. Use Edges and Value the Marginal.
- 12. Creatively Use and Respond to Change (Holmgren, 2006).



- '[R]eligion-like qualities' of permaculture (Marsh, nd.)

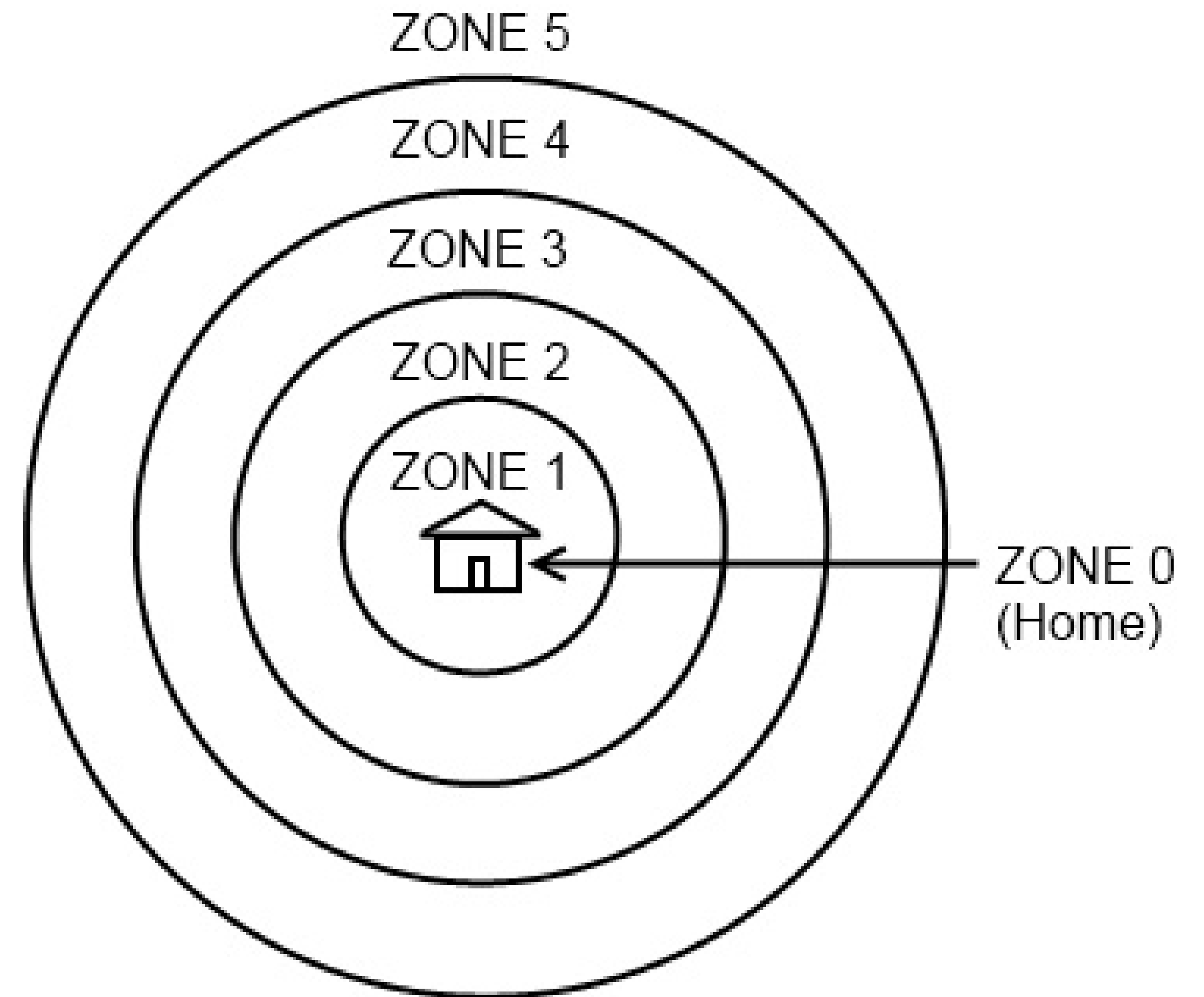
Permaculture and Spirituality

- “...permaculture is not biodynamics, nor does it deal in fairies, devas, elves, after-life, apparitions or phenomena not verifiable by every person from their own experience, or making their own experiments. We permaculture teachers seek to empower any person by practical model-making and applied work, or data based on verifiable investigations” (Mollison, 1996, p. 623).
- “Permaculture attracts many people raised in a culture of scientific rationalism because its wholism does not depend on a spiritual dimension. For others, permaculture reinforces their spiritual beliefs, even if these are simply a basic animism that recognises the earth as alive and, in some unknowable way, conscious. For most people on the planet, the spiritual and rational still coexist in some fashion. Can we really imagine a sustainable world without spiritual life in some form?” (Holmgren, 2006, p. 3).



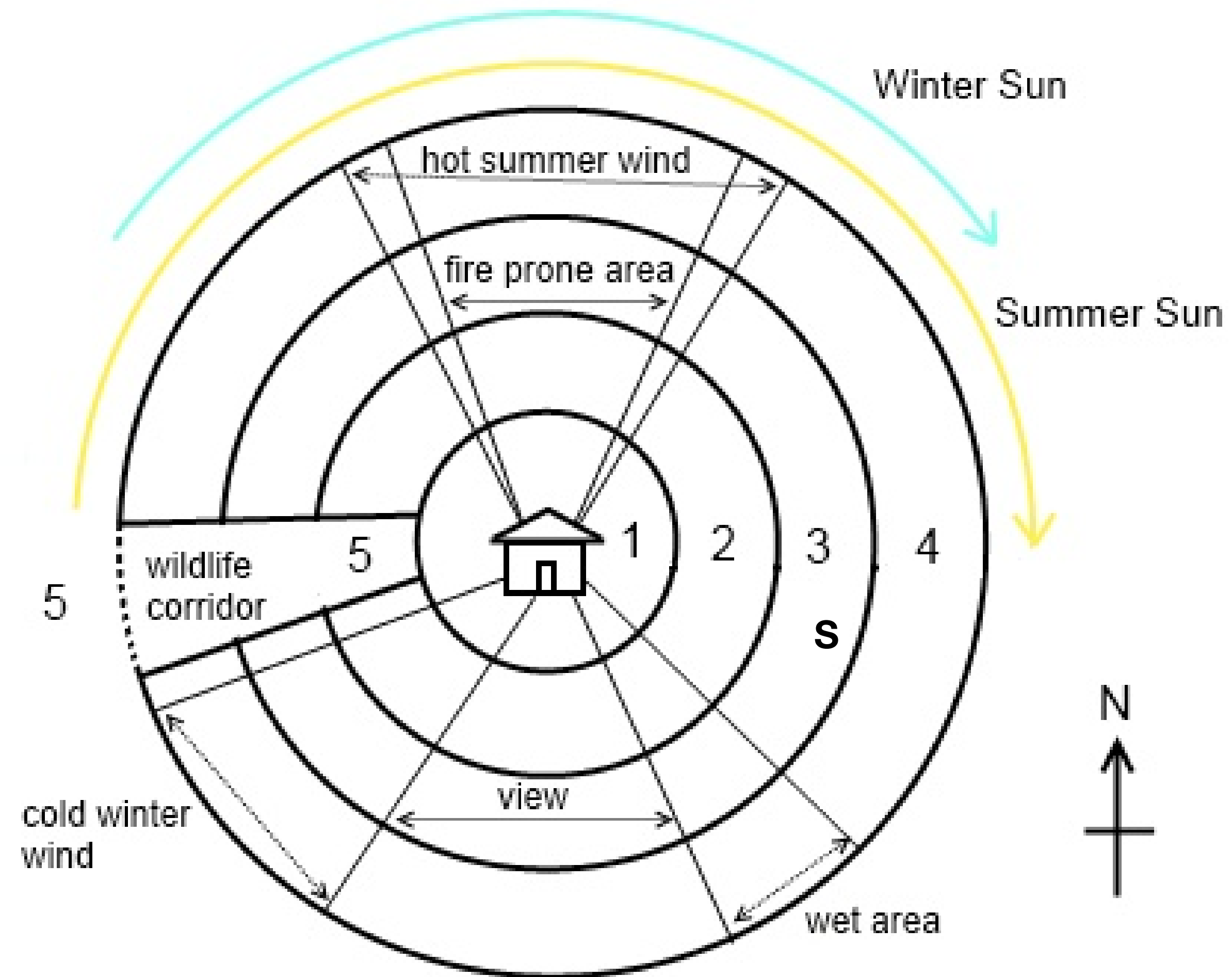
Zones/Sector Analysis

- Zone 0 - the 'individual.'
- Zone 5 - the wilderness.
- Corridors linking zones.
- “Individuality in this framework is thus... relative matter - it is a function of involvement in a wider system... The individual is thus in a very real sense a microcosm of the wider self in which it occurs” (Matthews, 1991, p. 144).



Zone/Sector Analysis

- Sectors orient the garden (and the people in the garden) to broader processes and cycles.
- Sector analysis encourages permaculture practitioners to observe and interact with their environmental surroundings.
- Zone and sector analysis enable an orientation of the self within the environment, and encourage an awareness of subtle elements of the environment - from waterflow, prevailing winds, etc. to even more 'subtle' dimensions (e.g. Wright, 2021).



‘Observe and Interact’

- ‘Observe and Interact’ is a crucial permaculture principle, that may give rise to extraordinary experiences and the development of a spiritual orientation.
- Conversations with people with long-time involvement in permaculture - strands of spirituality and extraordinary experience, despite Permaculture’s broadly ‘materialistic’ approach.
- “I first got into willow quite by accident, if I’m honest. I inherited...a piece of land in Mid-Wales, tried to make from from the land, tried to make a living...in various different ways. All of them failed. In the meantime I planted some willow on a piece of wet ground because I couldn’t think of anything else to do with it, so I inadvertently applied the permaculture principle of listening to the land, and let the land dictate what you do. And now I have a willow business and all the other businesses completely failed. So even before I heard of permaculture I was following permaculture principles, and that led me to willow. **So you could say willow discovered me rather than me discovering willow.**”



Observe and Interact

- “...through the adoption and collaborative development of the agroforestry system, farmers have begun to conduct intense observations of the environment in relation to plants, animals, water, and soil and to shape and renew the use of traditional knowledge in their production methods. Furthermore, because the farmers now verbalize their reflections and exchange their observations and knowledge with others, they are internalizing the idea that a profound change is occurring in their conceptions of nature. This process is similar to the process that deep ecologists describe as a metaphysical reconfiguration of the self and the ecosystem” (Botelho et al., 2016, p. 218).



Re-Wilding and Re-Enchantment

Re-Wilding

- “The term sounds as if it should have a straightforward meaning ‘to make wild again’; OED (2014) lists the first usage of rewild as 1990 and defines it as ‘returning (land) to a wilder and more natural state’. But in truth the term has a complex history and a host of meanings have been ascribed to it. What does it mean to be wilder? Wilder than what? What does it mean to be more natural?” (Jørgensen, 2015).
- “At its core, rewilding is ecological restoration that seeks to learn and take inspiration from ecological histories to set a new ambition for conservation in the 21st century [...]”
- “Rewilding is not about turning back the clock and restoring damaged ecosystems to an arbitrary past baseline. Rather, it is about restoring networks of interactions between communities of organisms and their physical environment, along with the ecological processes that emerge from these interactions [...]”
- “It embraces the view that there is no way back for ecosystems and that, as ecological interactions and processes recover, ecosystems will take on new forms. They may evoke the past, but they will be different [...]” (Jepson & Blythe, 2020, p. 70).
- “Above all, rewilding offers a positive environmentalism. Environmentalists have long known what they are against; now we can explain what we are for. It introduces hope where hope seemed absent. It offers us a chance to replace our silent spring with a raucous summer” (Monbiot, 2013).



‘Self-Willed Nature’

- ‘Self-willed natures’ - “ecological systems that would function and evolve without the constant intensive management required in many European reserves” (Jepson & Blythe, p. 6).
- “The natural ‘cycle of life’ disappeared from the everyday experience of most Europeans long ago, and our time a set of binaries have shaped and ordered European landscapes, imaginations and institutions. These binaries include wild-domestic, natural-cultivated and humane-inhumane. European rewinding unsettles and blurs these boundaries, and this makes it political and potentially transformative” (Jepson & Blythe, p. 7).
- A re-appreciation of nature doing it’s own thing.
- Also suggests the agency of non-human nature.

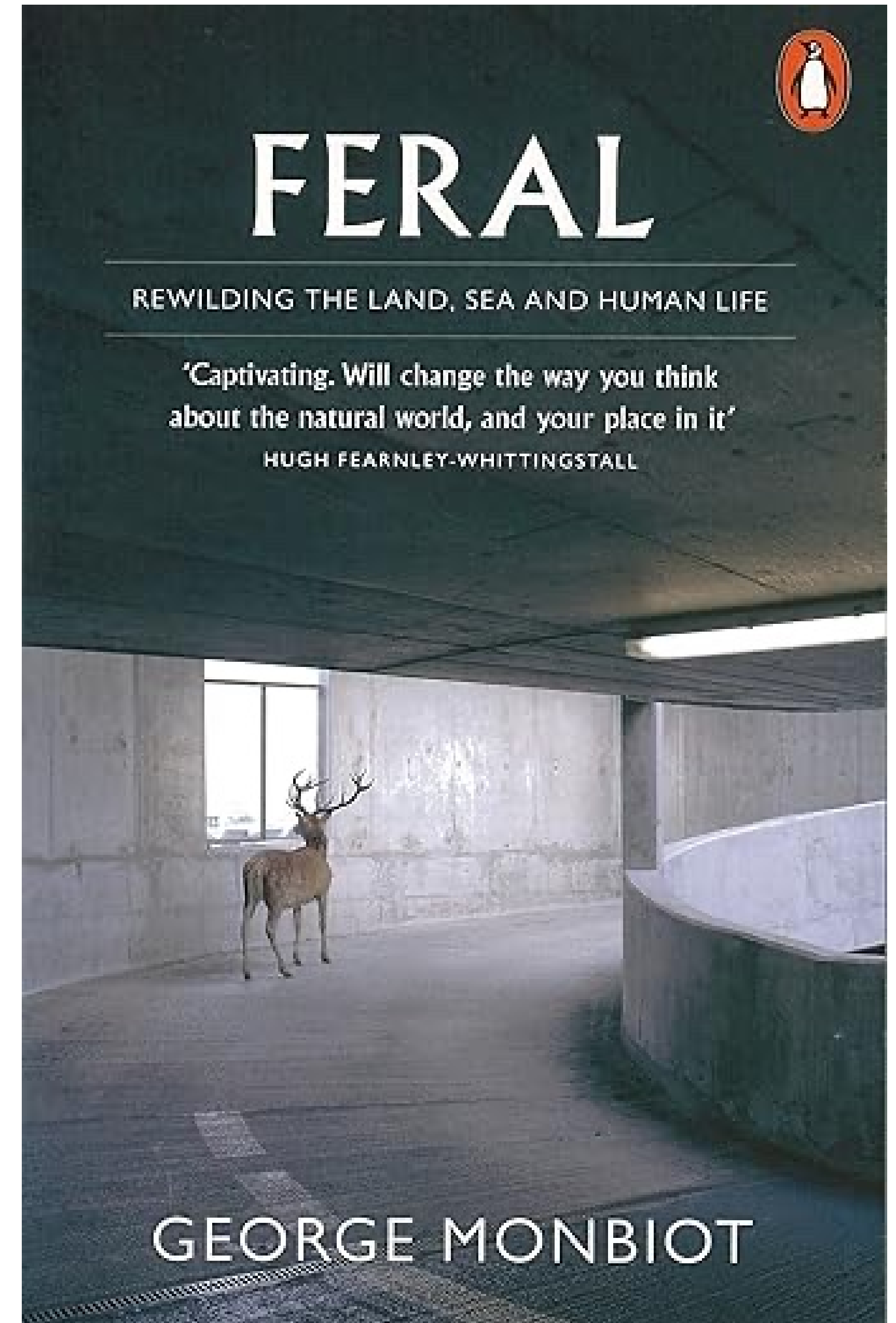


Feral

- George Monbiot:

Rewilding the Land, Sea and Human Life.

- Rewilding thought - we will need a different way of thinking.
- “I seek to challenge our perceptions of our place in the world, of its ecosystems and of the means by which we might connect with them” (Monbiot, 2014, p. 12).



Folklore and Conservation

- Folklore may provide one route towards enchantment and an animate approach to the world.
- “[...] ghosts and monsters [are] two points of departure for characters, agencies, and stories that challenge the double conceit of modern Man. Against the fable of Progress, ghosts guide us through haunted lives and landscapes. Against the conceit of the Individual, monsters highlight symbiosis, the enfolding of bodies within bodies in evolution and in every ecological niche [...] ghosts and monsters unsettle anthropos [...] from its presumed centre stage in the Anthropocene by highlighting the webs of histories and bodies from which all life, including human life, emerges. Rather than imagining phantasms outside of natural history, [these] monsters and ghosts [are] observable parts of the world” (Swanson, Tsing, Bubandt & Gan, 2017, pp. m2-m3).
- Traditional Ecological Knowledge.
- Theodore Roszak suggests that animistic worldviews have ‘a proven ecological utility,’ in they discipline ‘the relationship of humans to their environment, imposing an ethical restraint upon exploitation and abuse (Roszak, 1993, p. 84).



Magical Animals

- Holmes *et al.* (2017) argue that the folklore and traditions surround magical animals can have both positive and negative impacts on conservation efforts.
- Both ‘mythical animals not recognized by science and extant animals that are recognised by science but have magical properties.’
- “[...] magical animals can have positive and negative consequences for conservation, and [...] the relationship between magical animals, human beliefs and behaviour, and extant biodiversity is complex [...] we argue that conservation needs to interrogate the interaction of magical animals, extant animals and biodiversity conservation goals [...] It should see these animals as part of broader systems, be it of cultures, rationalities or belief systems, and acknowledge that beliefs and values around magical animals are dynamic [...] Ultimately, by understanding human interactions with magical animals, conservation could create successful coexistence between humans and non-humans [...]” (Holmes, Smith & Ward, 2017, p. 237).



Macaques

- “Lindu villagers possess folklore that envisions monkeys and humans as interrelated biologically, ecologically and culturally. Both the Lindu and the migrants speak of the biological and morphological similarities between macaques and humans, and some even refer to the macaques as kin [...]”
- Taboos to modulate human behaviour.
- “[...] the Lindu taboo takes the form of a species-specific taboo that appears to be the consequence of both symbolic (i.e. monkeys as humans, monkeys as kin) and mythological (i.e. monkeys as guardians of adat) qualities ascribed to the Tonkean macaque. It is not fear of retribution by supernatural forces (Saj et al., 2006; Jones et al., 2008), however, that determines whether people adhere to the taboo but fear of retribution by the macaques themselves” (Riley, 2010, pp. 237-238).



Education

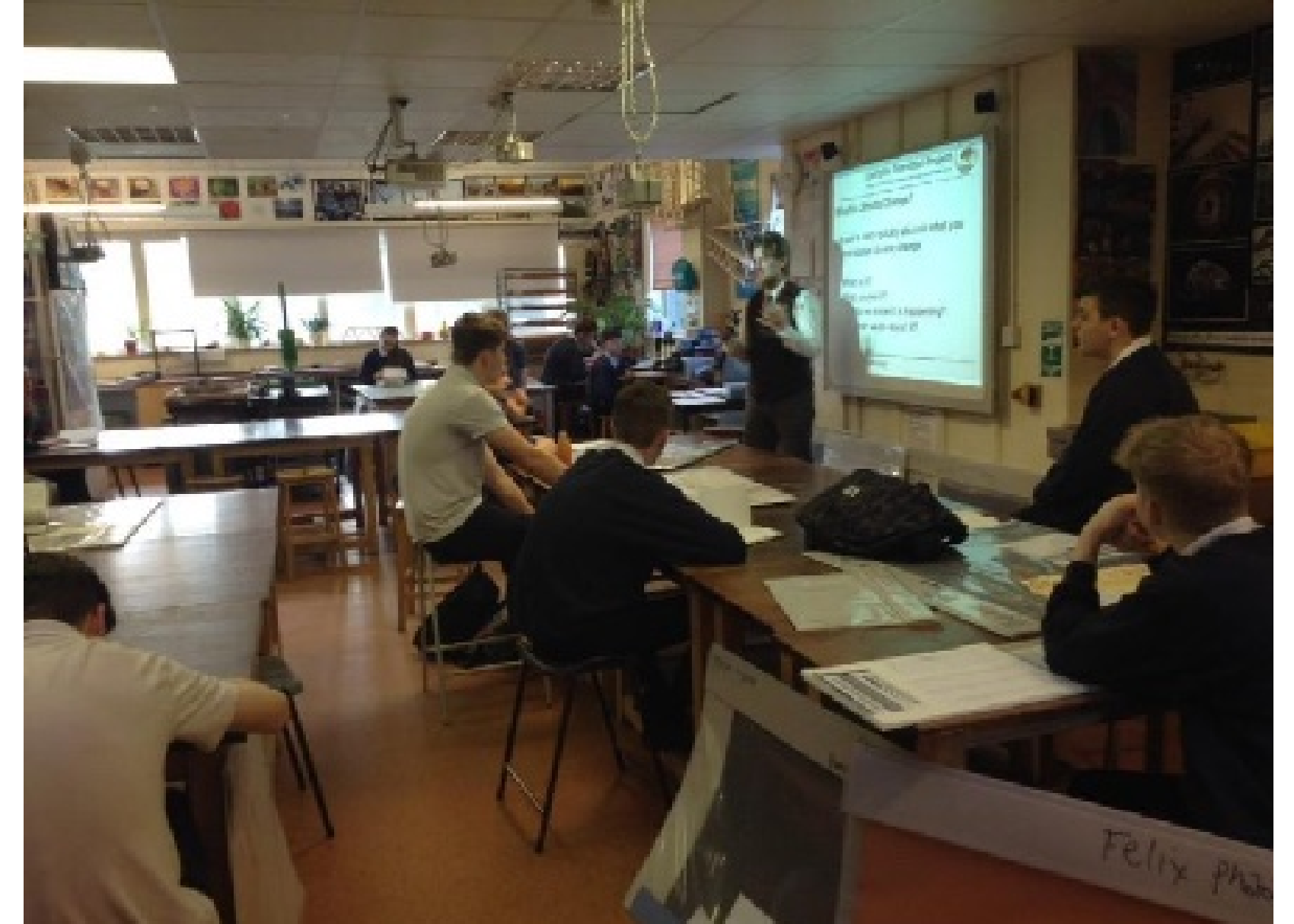
Mainstream Nature Education

- Mainstream education is highly compartmentalised.
- Learning about nature in this context is often fragmentary.
- “[...] the practice of entrenched compartmentalisation is squeezing students’ curiosity and channelling their thinking away from creative activities such as identifying good questions to ask and devising ways to address them” (Billingsley, Nassau & Abedin, 2017).
- Geography/History/Religious Education/Art/Languages...
- In the real world they all intersect.



Classroom Learning

- Traditional mainstream classroom learning is the norm in most educational institutions.
- Learning is often, but not always, teacher-led.
- Good for learning about and exploring concepts, abstract ideas, models, etc.
- Contributes to the compartmentalisation of learning.
- There is a place for classroom learning.



Outdoor Learning

- Outdoor learning - Moving outside of the classroom...
- “School grounds and schoolyards are prime milieu that serve as the basis for ecological alternatives that contrast dominant mechanistic metaphors. Not only can learning gardens enhance mastery over literacy, numeracy, as well as life skills, but for us, soil and learning gardens also serve as animate options for reorienting the metaphoric imagination guiding modern education” (Williams & Brown, 2012, p. 8).
- “Outdoor program and curriculum innovations are placing emphasis on children’s recurrent immersion in natural environments. Shifts toward place-based education, for instance, point to the value of regular outdoor experiences within local, community, and everyday settings, and to the limitations of one-off multiday experiences at sites removed from home places. Alternative modes of education like Forest and Nature Schools, or those offered by private and not-for-profit organizations working within a model of “deep nature connection”[...] have suggested that place-based approaches are especially significant to enhancing children’s nature connectedness” (Grimwood *et al.*, 2017, p. 3).



Experiential Learning

- “By replacing abstracted environments with particular places and substituting generic methods with contextually specific learning opportunities, this unit engaged participants in a direct and meaningful way. These are modes of pedagogic engagement that are not always possible in outdoor education, where the environment is frequently ‘studied at a distance’ rather than experienced immediately. Such an approach may provide possibilities for better aligning outdoor education practice to current theoretical concerns to improve relationships between humans and nature” (Preston, 2004, p. 18).



Arts and Performance

- “Artistic and creative approaches (e.g. drama, storytelling, music, dance, photography, poetry, creative writing, visual arts, film) have been shown to be an important way to facilitate and foster affective knowledge and ‘deepen the emotional connections between people and places’” (Adams & Beauchamp, 2019).
- “[...] children’s music making involved interactivity with nature provoking biophilic responses. The analysis revealed they experienced extraordinary, transcendent or what might be called spiritual moments” (Adams & Beauchamp, 2019).
- An ethnographic study of outdoor arts-based work with pupils at an English primary school:

“[...] arts-based methods created a sense of presence in nature which fostered close attention to the surrounding environment and reflection upon the children’s relationship with it. The creation of art also facilitated the development of multi-levelled understandings of nature which encompassed identification, folk lore and symbolism” (Hallam, Gallagher & Owen, 2022).



Direct Contact

- “...through the adoption and collaborative development of the agroforestry system, farmers have begun to conduct intense observations of the environment in relation to plants, animals, water, and soil and to shape and renew the use of traditional knowledge in their production methods. Furthermore, because the farmers now verbalize their reflections and exchange their observations and knowledge with others, they are internalizing the idea that a profound change is occurring in their conceptions of nature. This process is similar to the process that deep ecologists describe as a metaphysical reconfiguration of the self and the ecosystem” (Botelho et al., 2016, p. 218).



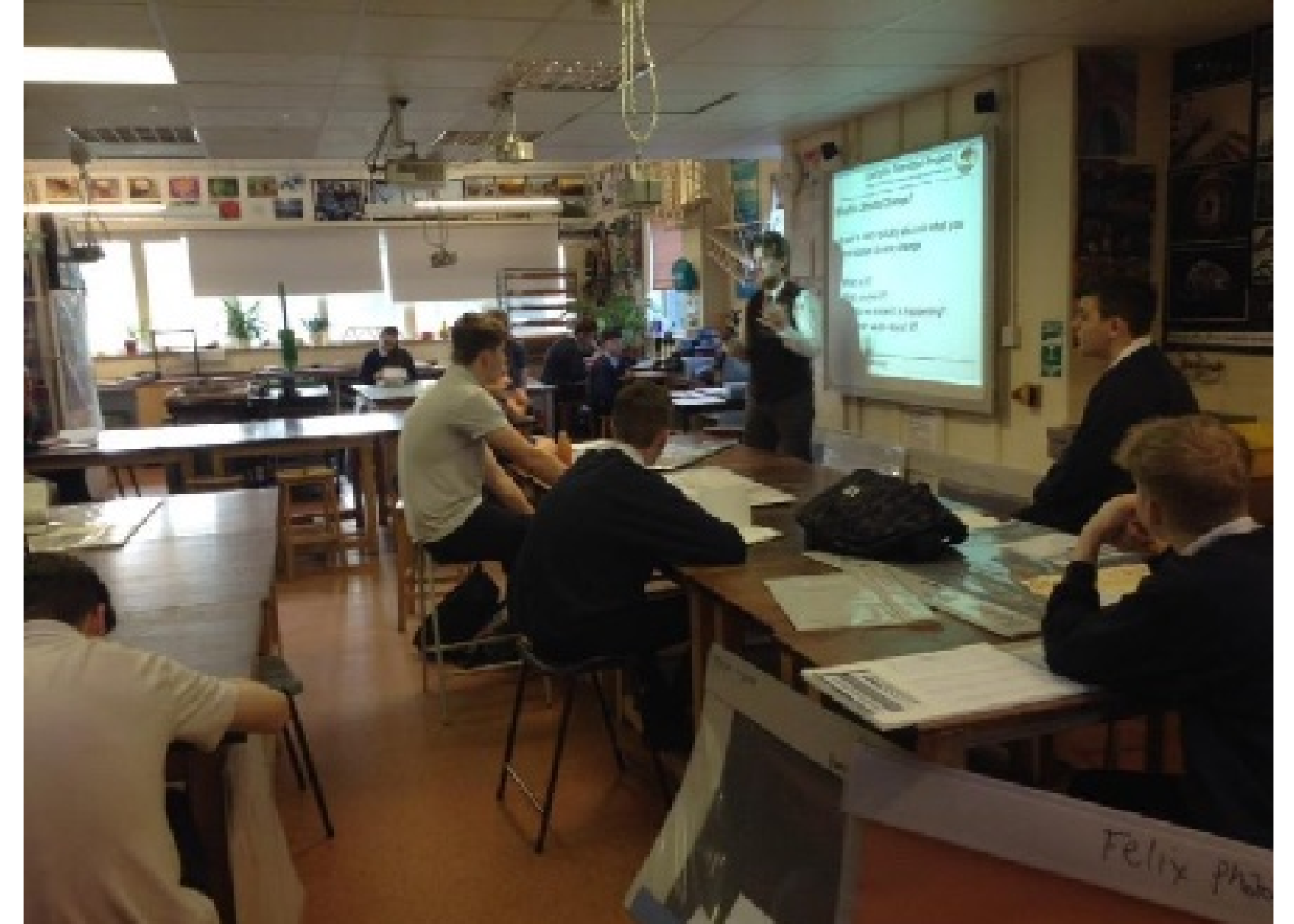
Connection as an Outcome

- The subjective sense of connection to the natural world is the criterion for success.
- “In sum, we argue that connectedness to nature is an important variable to assess when evaluating the effectiveness of environmental education programming, particularly if long-term behavior change is a stated goal. Environmental education is a crucial component of confronting climate destabilization. The urgency and magnitude of the problems before us demand that we use the best tools possible” (Frantz & Mayer, 2013).
- Do students come out of their education with a renewed sense of connection to the natural world?



One School One Planet

- Project initiated by Steve Jones and Sector39.
- Permaculture teaching enterprise, built on 25 years of practical permaculture experience.
- Connecting local and global contexts through working in Wales and Uganda.
- 3 year project (2016-2019).
- Exploring ways to integrate permaculture principles into mainstream education curriculum.
- How do we fit something as complex, multidisciplinary and interconnected as permaculture into the mainstream, compartmentalised curriculum?



One School One Planet

Vol. 1

Climate. Education. Innovation.



Steven Jones
Jack Hunter, PhD

One School One Planet

Vol. 2

Permaculture, Education and Cultural Change.



Steven Jones
Jack Hunter, PhD

Small and Slow Solutions

Permaculture in School and Community



Unleashing the Creativity of the
Climate Change Generation



STEVEN JONES, JACK HUNTER, ANGHARAD REES

Talking about ecology...

"Soil is the ground/surface of the earth. It can be found almost everywhere and is in no short supply. It is one of the most common things used in farming and agriculture."

"Soil means dirt, crops and ploughing a field."

"Soil is literally my life because my family are farmers."

"Mud, dirt, filth, messy, worms, earth, wet, moist..."

"My family has an allotment so we use compost for our gardening. We have fresh vegetables and fruit."

"Soil is decomposed leaves and twigs which are decomposed by worms. Soil is vital to us...we use it to grow food which allows us to eat and live and thrive. Soil helps us to grow our healthy and unhealthy food. Soil allows people to have a living and a job selling their produce. Soil can be used to hide things and protect things. It is a home for animals..."

Cae Bodfach Community Orchard

- Work commenced in 2014 - local volunteers.
- Land was donated to Llanfyllin Community by the Bodfach Trust and estate.
- Permission granted by the Town Council before any work could start on the site.
- To create a 'Food Forest' and outdoor gathering space for the community.



Cae Bodfach Community Orchard

Come along and get involved!

Friday 9th March

Planting Day and Orchard MOT

Plus: Living Willow dome build with Steve Pickup, living willow specialist since 1985.

9.00am – 3.30pm

**There will also be two guided planting/
mulching sessions with Llanfyllin High School
Year 10 BTEC Land-based Studies groups.**

12.00pm – 12.45pm, 1.45pm – 2.35pm



**Learn new skills.
Enhance Biodiversity.
Contribute to Change.
Build a Community Space.**



**One
School
One
Planet**

**www.thewillowbank.co.uk
www.sector39.co.uk
www.sector39.co.uk/llanfyllin**

Google earth Map, with location
of proposed Forest Garden
area superimposed

The red dots denote power
lines and black, boundaries of
the Bodfach field area

Green dots show existing
fruit tree plantings





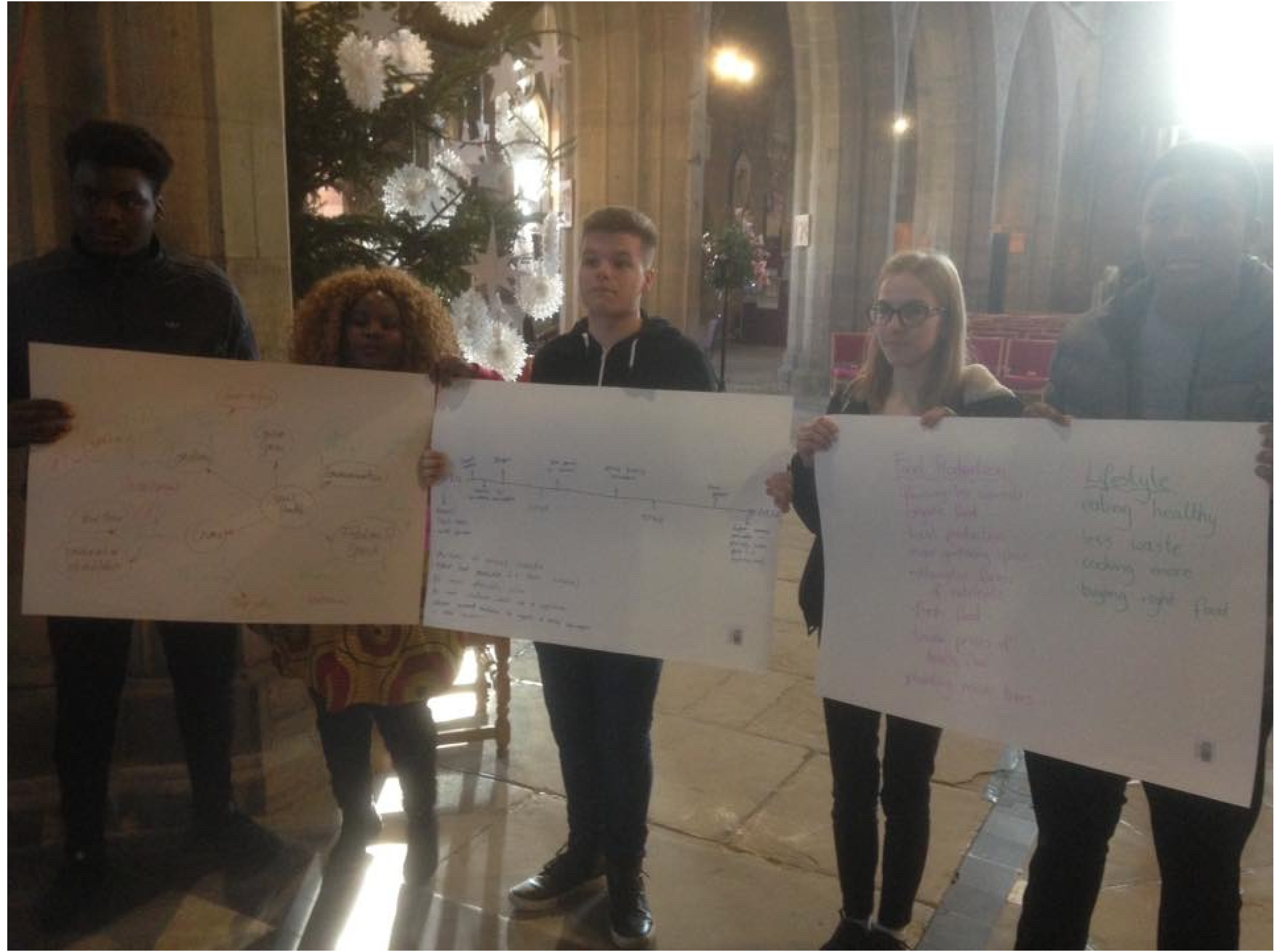


Stacked Functions

- Community Hub.
- Outdoor Classroom.
- Volunteer work.
- Habitat creation.
- Ecological Restoration.
- Heritage Apples Varieties.
- Community Food Resource.
- Leisure.
- Connection to nature.







Outcomes...

I've learned about how climate change applies to people in the real world and what I need to do to stop it.

The information given has been interesting. We should work toward applying the information we have learned to solving problems.

Learned a lot about the environment. Learned a lot about the community. Learned about things I didn't know before.

Spaceship Earth



We are all here
TOGETHER.



Small and Slow Solutions

Permaculture in School and Community



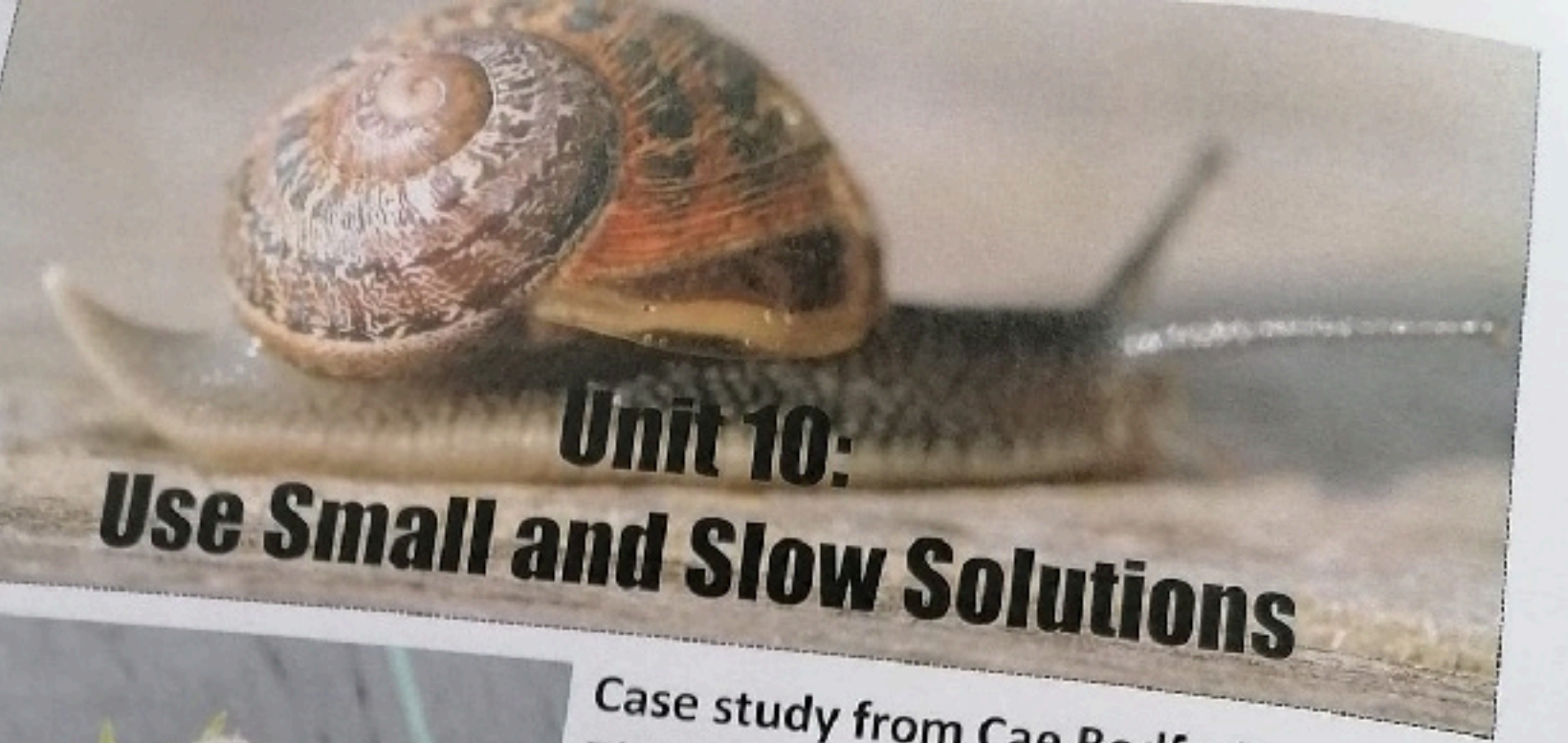
Unleashing the Creativity of the Climate Change Generation



STEVEN JONES, JACK HUNTER, ANGHARAD REES

SLOW AND STEADY

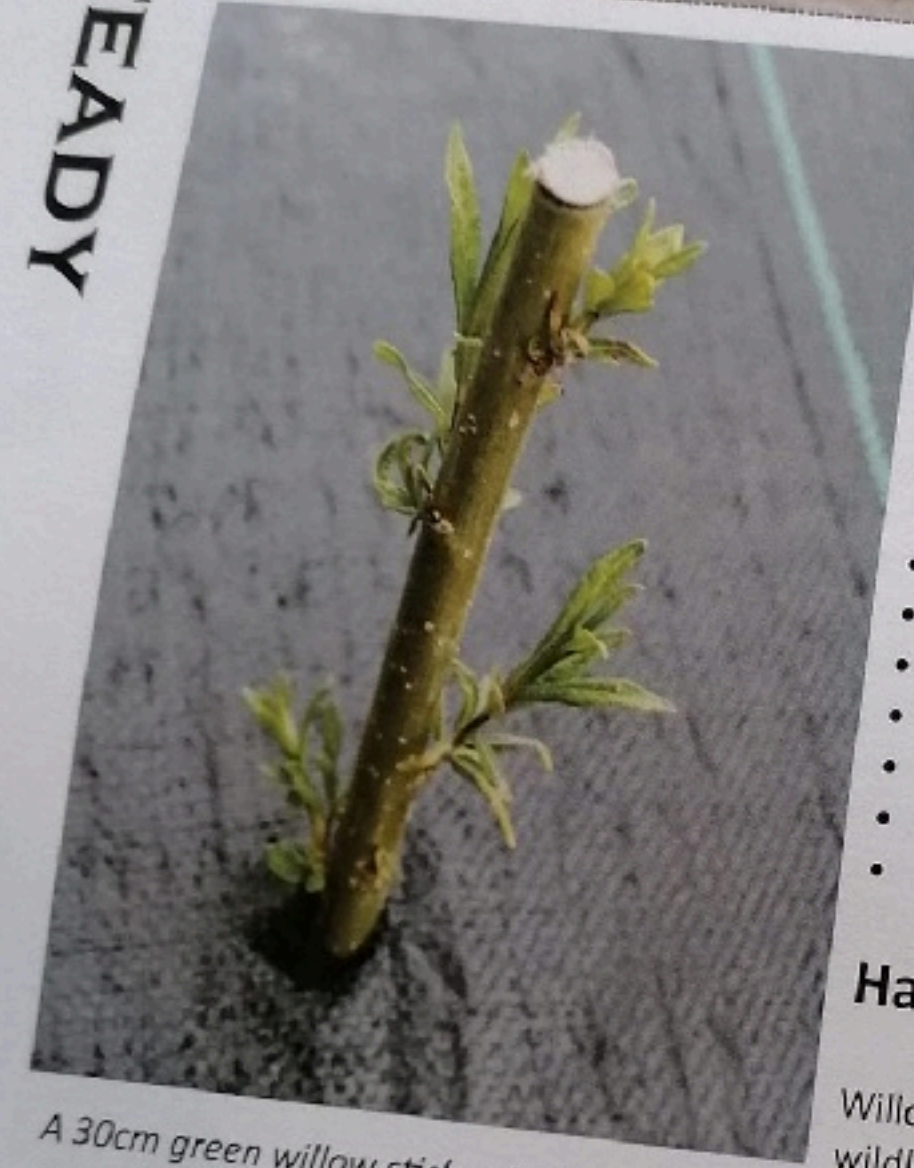
Unit 10: Use Small and Slow Solutions



Case study from Cae Bodfach: The Willow Project

The principle aim of the willow project is to generate an annual income for Cae Bodfach. However, willow is a highly multi-functional plant, with many other benefits that stack on top of this initial aim. As well as generating an annual revenue for the field the willow will also:

- Stabilise the soil and the riverbanks
- Rejuvenate the soil
- Provide food and shelter for wildlife
- Increase habitat connectivity
- Sequester carbon
- Provide material to use for propagation
- Surplus used to make biochar to remediate the soil



A 30cm green willow stick, with 20cm below ground, sprouts new growth.

Habitat and Soil Conservation

Willow provides habitat in the form of food and shelter for wildlife as one of the first species to flower in early spring/late winter, and this is crucial for our early pollinators as they wake after a long winter. The stools of willow coppice provide safe habitat for overwintering invertebrates.

Willow is a wetland plant, so planting it in the flood plain at Cae Bodfach makes a lot of sense. It is in its natural habitat (right plant, right place), and being a wetland plant it will be able to cope with flooding, as it has very deep and strong roots which help stabilise and rejuvenate soils and river banks.

Practical Activity: What is your small and slow solution?

Every one of us has our own perspective on what can be done to build resilience against the climate crisis. What can you see from your life that could be changed in a way that can contribute to the bigger whole? Use this book as a jumping off point to form your own ideas. We would love to hear from you, post any suggestions at www.facebook.com/sector39/

When people talk about traveling to the past, they worry about radically changing the present by doing something small, but barely anyone in the present really thinks that they can radically change the future by doing something small.

Start small

A landscape photograph showing a pond in the foreground with tall reeds and grasses. In the background, there is a wooden bridge or walkway crossing the pond, surrounded by green hills and bare trees. The sky is overcast.

We must use nature to
heal the damage we
have done...

OUR HOME TOO



A photograph of a pond with green reeds and a small frog. The frog is perched on a reed, looking towards the camera. The water is dark and reflects the reeds. The text "PROTECT THEIR HOME" is overlaid on the bottom right of the image.

PROTECT THEIR HOME

IT IS UP

TO US



Magic

Council of All Beings

- Joanna Macy on ecological grief/climate anxiety:

“We block it out because it hurts, because it is frightening, and most of all because we do not understand it and consider it to be a dysfunction, an aberration, a sign of personal weakness. As a society we are caught between a sense of impending apocalypse and the fear of acknowledging it. In this "caught" place, our responses are blocked and confused” (Macy, 1995).

- The Council of All Beings - a collective ritual that encourages identification with other species.
- “This morning we engaged in a number of group exercises to help make us more conscious of our embeddedness in the web of life. They helped us *remember* our bio-ecological history, as our species and its forebears evolved through four and a half billion years of this planet’s life. They helped us relax into our bodies, into our intuitive knowings, and our trust in each other [...]”
- “Later, as the sun sets, we reassemble to release the life-forms that we have allowed to speak through us. A fire has been kindled in the growing darkness. One by one we come forward with our masks and put them in the flames, honoring the beings they symbolised and letting them burn. “Thank you, Condor.” “Thank you, Mountain” (Macy, 1988, p. 90}



Elf Houses



Bug Hotels

- “...factors potentially contributing to biodiversity: plant-containers, compost, organic materials such as fallen branches, leaves or decomposing wood, wild food sources (i.e. berry carrying shrubs), water-features such as fountains, ponds or bird-baths, animal feeders and nesting facilities such as bird-houses or insect hotels...” (Beumer & Martens, 2014, p. 10).
- Bug-Spirit Houses...



Creating Habitat



Planet Minute

- Climate action making use of parapsychological principles?
- Discover Planet Minute — the mobile app that empowers you to take meaningful climate action by focusing your intent on healing the environment. Each day, you'll choose from real-time climate mitigation goals and send your focused intention to help resolve critical environmental challenges.

- **Intentions for the Planet, Backed by Research**

With Planet Minute, you'll connect with a global community of like-minded individuals who share a belief in the power of collective intention to drive real environmental impact. By participating, you'll not only contribute to environmental healing but also help researchers gain insight into how focused intention can address climate challenges.

- **Engage Your Mind, Empower the Planet**

Explore guided activities designed to focus your intention, deepen your connection to the Earth, and inspire hope. Set personal goals, track your progress, and enjoy the mental benefits of a peaceful, purpose-driven practice. It's a win for you and the planet.

- **Your Tools for Action and Connection**

Planet Minute offers personalized content, customizable reminders, and a vibrant community to share experiences and inspiration. It's never been easier to take meaningful action and create a lasting impact.



**planet
minute**

mindful intent. climate action.

Now available on iOS and Android!

<https://planetminute.org/>

Fairies at the Bottom of the Garden

- The association is much older, e.g. 17th Century manuscript in the Bodleian Library:

“[...] they say they can enrich a man whom they effect [and] have power to hurt [and] kill whosoever [displeases] them, for which they came into any place w[h]ere they thought fairies use[d] to be, as gardens, meadows, w[h]ere green rings of [grass] were [...] which they call the fairie bord [...]” (Harms, 2018, p. 196).
- The wild places at the bottom of the garden are left untended - they are complex, biodiverse, psychodiverse - are we more likely to have encounters in these kinds of places?



Garden Gnomes

- During the nineteenth century the association between faeries and gardens was expanded upon by Spiritualists who were keen to encourage faerie presences in their own gardens.
- The humble garden gnome, for instance, was originally intended as a means to attract the little people back into the rapidly expanding number sub-urban gardens in Britain.
- Sir Charles Isham (1819-1903), a landscape gardener and member of the British National Association of Spiritualists, is widely credited with introducing garden gnomes to the United Kingdom after creating an epic display of busily mining gnomes in his garden at Lamport Hall in Northamptonshire in 1847 (Way, 2009, p. 11).



Garden Gnomes

- “Had Gnomes been imaginary creations, they would not have been admitted into the Lamport Rockery, but as there is any amount of evidence that they not only have been frequently heard, but are also occasionally seen in and about certain mines, and in the cottages of miners [...] Seeing such things is no longer an indication of mental delusion, but rather EXTENSION OF FACULTY” (Cited in Way, 2009).
- Patrick MacManaway:
“[...] we can work with the gnomes of the earth - all about soil structure and everything to do with supporting the entirety of soil ecology - they seem very able to work to create the ideal conditions for specific plants or indeed for specific animals grazing, or ourselves harvesting those plants [...] they need only to be lovingly asked for clear and specific help and support” (MacManaway, 2021, p.).

