

Rough Schedule:

11:00 Welcome, Overview, Introduce Instructors

11:10 Gratuities

11:30 Intention for the Series

11:40 Celebrations of Permaculture

11:50 Challenges of Permaculture

12:00 Making Permaculture Indigenous Again

12:25 Breakout Session

12:35 Discussion

12:50 Wrap Up



**Amakiasu
Turpin-Howze**



**Tyson
Sampson**



Lee Warren

Decolonizing Permaculture

Exploring Permaculture principles through an equity lens

African Land--Based Practices





Our intentions for the series:

1. To share that **indigenous land based practices are the basis of permaculture** and that the permaculture movement has failed to acknowledge this.
 - ❖ untold financial profit for white male dominated movement
 - ❖ ignores genius of ancient peoples, typically, people of color.
 - ❖ perpetuates racism



Intentions cont.

2. To **identify indigenous land-based ways** embedded in permaculture principles
 - ❖ holistic, sustainable, life giving practices
 - ❖ deeply held spiritual beliefs and life principles reflected in all activities
3. To prompt participants and the group as a whole (instructors included) to consider what it means to **decolonize our lives and our way of thinking.**

Participants share/chat

At the introspective, individual level, we might ask ourselves:

- ❖ Am I living mindfully with a pure heart?
- ❖ Do I have an overriding agenda and if so, who or what is it serving?
- ❖ Am I at peace? Am I breathing deeply?
- ❖ Do I know how to be still, and do I take time to do so?



- 
- ❖ Am I living my life with the perspective of being a part of something larger than myself, which nurtures and provides for me as a co-creator?
 - ❖ Am I grateful to this life Source and how am I expressing my gratitude? How might I increase my gratitude and/or express it more fully?

Gratitude, humility, and reverence for life are in opposition to the colonizer mind set, which states:

I am superior.

I can do what I want.

I take. I have.



At the community level, you might ask:

- ❖ Am I interacting with others in ways that benefit the whole? Am I engaged in community or small group celebrations, sharing food, ideas or material things?
- ❖ What is my level of giving, especially of my time and/or energy? Do I need to conserve my energy right now?
- ❖ Must I “fit in” or can I create a path that is more suitable to who I am? What would that look like? We each do less harm and more good when we are aligned with our spirit or our essence.

Participants share/chat



Celebrations of Permaculture

Permaculture has great value. Its principles are life giving, sustainable, and regenerative.

- ❖ It considers how we can benefit nature and nature benefit us simultaneously.
- ❖ It focuses on interacting harmoniously with all living things.
- ❖ Strengthening or enhancing our ecosystems is a priority in permaculture, so we.....
 - plant flowers to attract pollinators
 - do companion planting
 - use kitchen scraps to make compost
 - use natural alternatives to pesticides

PC principles are in concert with Indigenous beliefs - Earth as Sacred Mother

- ❖ Land as divine blessing of infinite magnitude/giver of life/great provider or great mother.
- ❖ Land treated with utmost care, engendered good stewardship
- ❖ This consciousness spawned ceremonies and rituals of praise, thanksgiving, and celebration and gave rise to many spiritual belief systems.



Guyana Inc. Magazine



Decolonize



“There is a pattern to the universe and everything in it, and there are knowledge systems and traditions that follow this pattern to maintain balance, to keep the temptations of narcissism in check.”

-Author of Sand Talk Tyson Yunkaporta

Two Main Challenges:

1. The failure to emphasize that permaculture's origins emerge from indigenous science and practice results in appropriation, extraction, and arrogance.
2. When a dominator or extractive mindset uses any tool it can embrace and espouse systems of colonization.

Colonization

Decolonization

Power Over	Power With
Domination	Partnership
Extraction	Reciprocity
Appropriation	Honoring Indigenous Sovereignty, wisdom, knowledge, and traditions
Injustice & Intolerance	Equity & Inclusion
Human Centered	Whole Systems Centered
Consumption Focused	Belonging Focused/creatively produce
The Myth of White Supremacy	The Reality of the Gifts of Difference/Diversity

The twelve permaculture principles

- 1. Observe & Interact.**
- 2. Catch & Store Energy**
- 3. Obtain a Yield**
- 4. Apply Self-regulation & Accept Feedback**

- 5. Use & 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**

#1 Observe and interact

Before looking at examples of African land based wisdom within this principle, we should note that this is the foundation of all the other principles and our interpretation determines the depth and breadth of how we perceive and use these principles. So, what is meant by “observe and interact?”

Seeing with our eyes is not the half of it! Consider these quotes:

"I shut my eyes in order to see." ~ Paul Gauguin

"We don't see things as they are, we see them as we are." ~ Anais Nin

"My green thumb came only as a result of the mistakes I made while learning to see things from the plant's point of view." ~ H. Fred Ale

"The precision of naming takes away from the uniqueness of seeing."

~ Pierre Bonnard

So, to observe, especially if interaction is to follow, it is best to do so with more than our senses, **since** we are more than flesh and bones.

The question is.....

Can we see with our hearts? Our minds?
Our souls? Our 6th sense?

Might these engage empathy,
compassion, thoughtfulness, and care?

The colonizer's vision was myopic and singularly focused; his intent was to "discover" and claim, at all cost. As a result, he was blind or he denied much of what was happening right in front of his eyes.

Bill Gammage's *The Biggest Estate on Earth: How Aborigines Made Australia*:

Gammage's groundbreaking book details how Aboriginal people followed an extraordinarily complex system of land management. This system used fire and the life cycles of native plants to ensure plentiful wildlife and plant foods throughout the year, all based, says Marcia Langton, on an encyclopaedic knowledge of their environments, seasonal weather patterns and biota.

The above quote does not represent what history documented, thus the use of the term, “groundbreaking” in the book referenced above.

Harmonious land stewardship requires love and seeing with heart and soul. Here are both Aboriginal and African practices used across the ages.



First, African land-based practices exemplify seeing with the whole self. The following characteristics and beliefs were common in African culture.

A. All life is infused with Spirit and is thus, sacred.

B. Reciprocity is a pillar of African belief systems.

C. Ritual, celebration, and ceremony open a two-way channel through which communication can occur between humans and the spirit world.

D. Common religions, such as **Ifa** and **Santeria** often include deities who are an essential part of these practices and assist in building the bridge between the physical and spiritual realm.



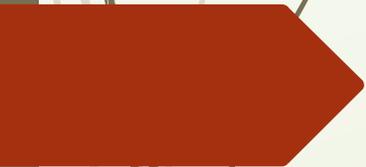
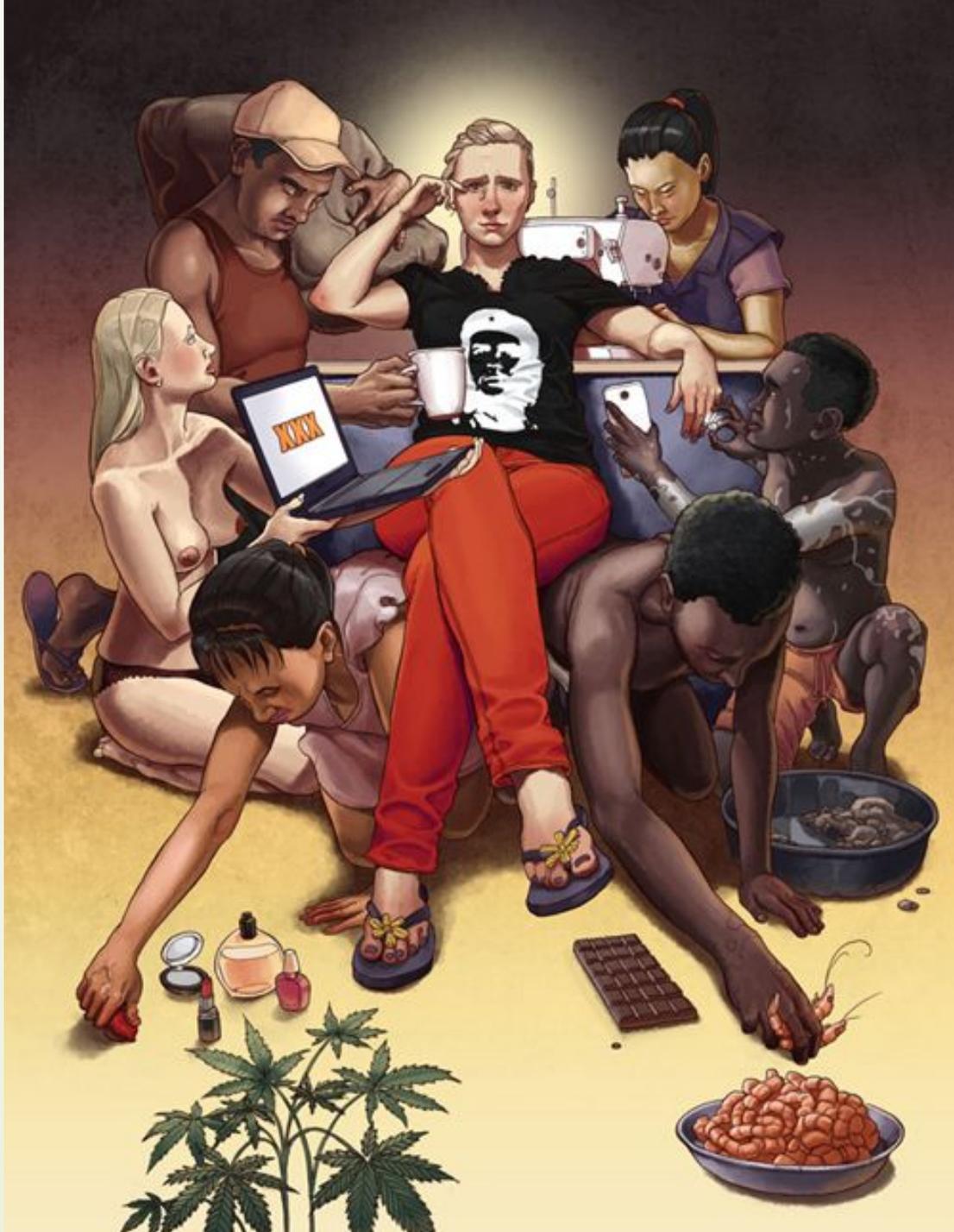
Earthaven Ecovillage

5
MPH

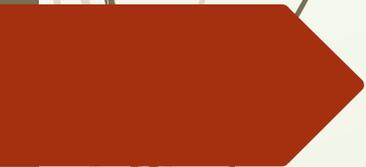
Visitors
BY APPOINTMENT ONLY

USEFUL PLANTS NURSERY

HOURS
WEDNESDAY 9-12
FRIDAY 9-5
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ANOTHER WAY



What is an Eco-Village?

Definition by Robert Gilman, co-author of *Eco-Villages and Sustainable Communities* in 1991

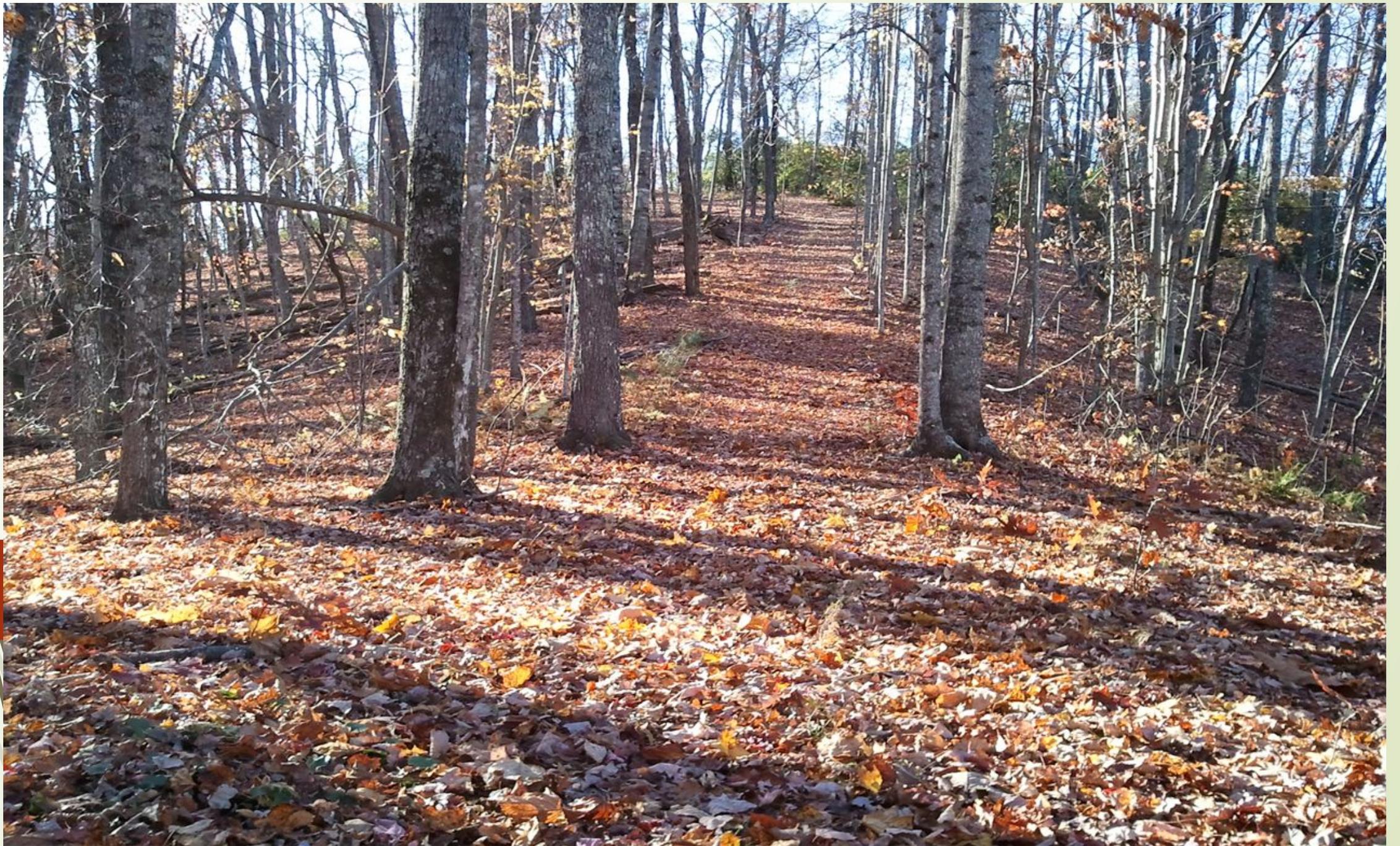
- “Human-Scale
- Full-Featured Settlement
- In which human activities are harmlessly integrated into the natural world
- In a way that is supportive of healthy human development, and
- Can be successfully continued into the indefinite future”



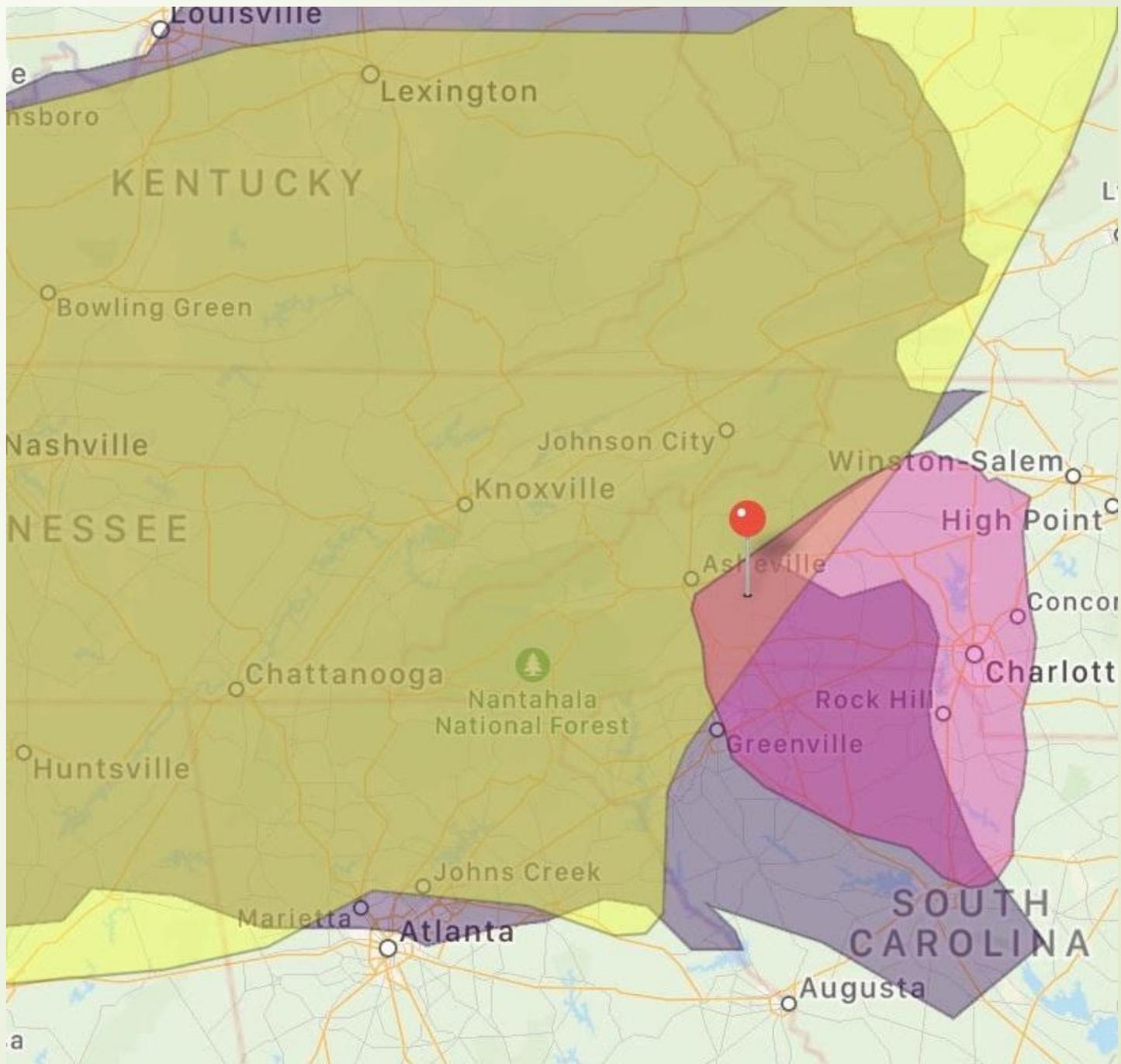


We are creating a village which
is a living laboratory & educational
seed bank for a sustainable
human future.

In the midst of planetary change, our
experiment helps inform & inspire
a global flowering of bioregionally
appropriate cultures.







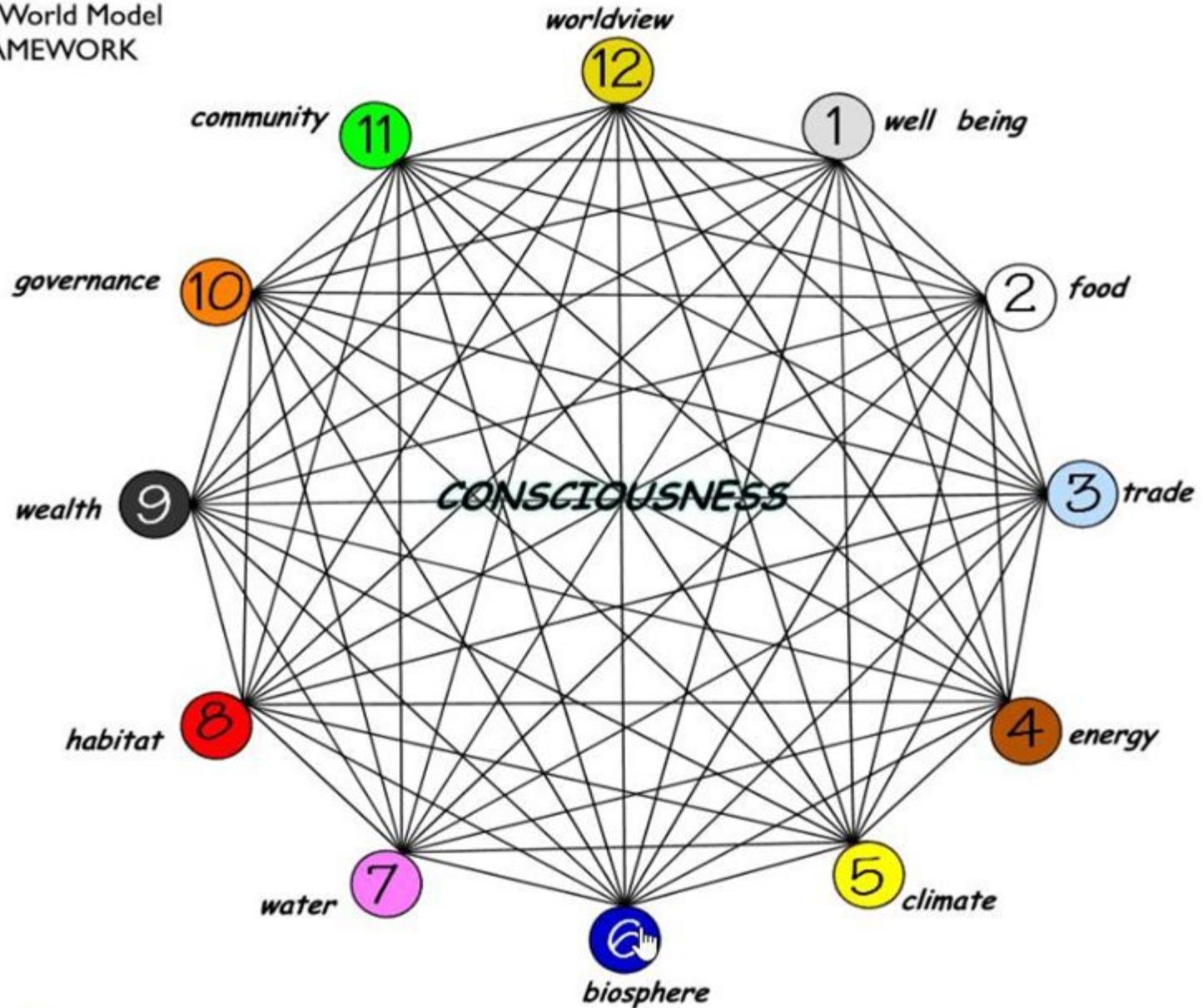
Loss of Land Based Literacy

- 150 years ago 90% of the population farmed.
- 100 years ago, 50% of people farmed.
- 50 years ago, 30% of the population farmed.



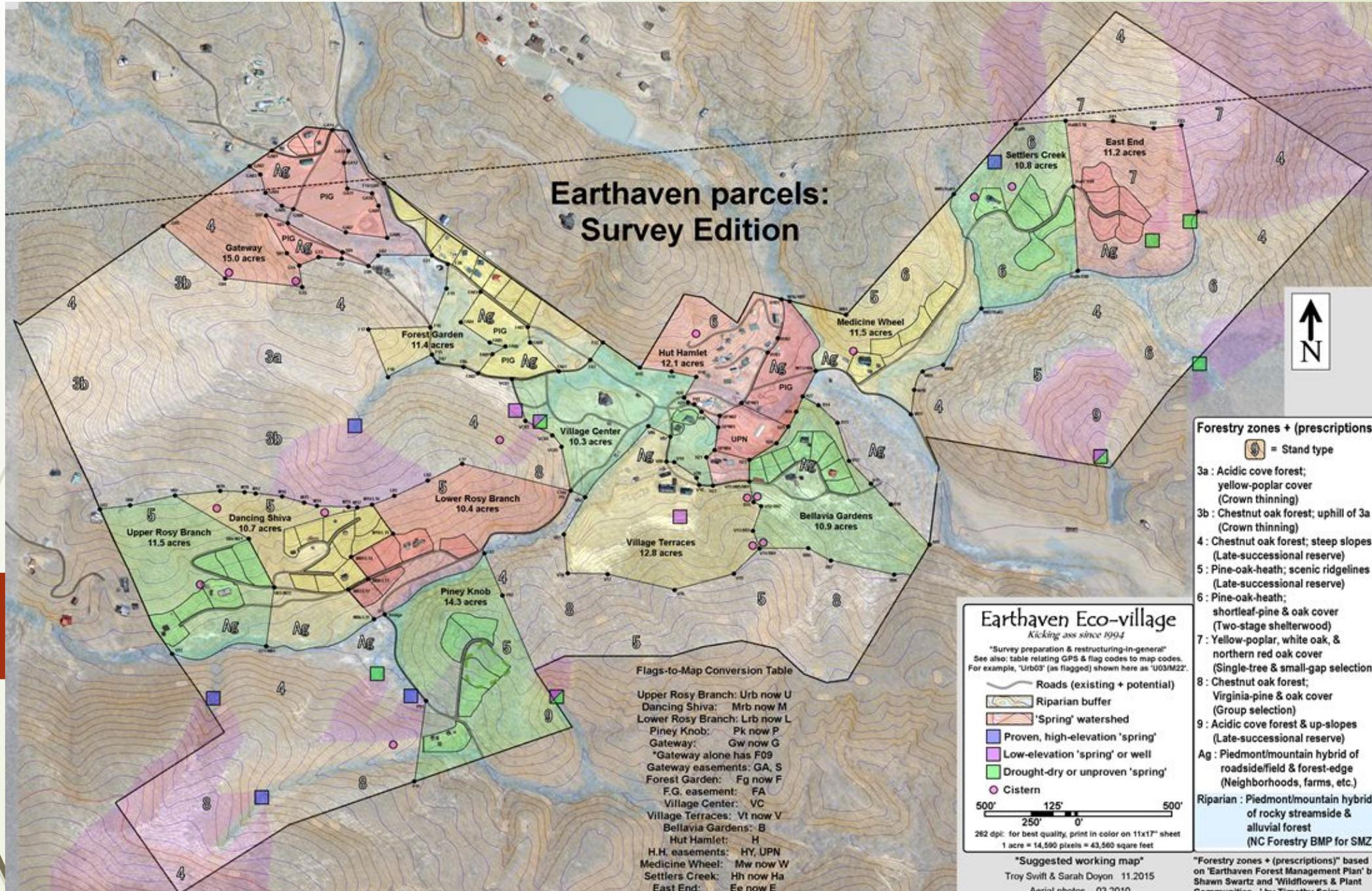


Interactive World Model
BASIC FRAMEWORK





Earthaven parcels: Survey Edition



Forestry zones + (prescriptions)

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Earthaven Eco-village

Kicking ass since 1994

"Survey preparation & restructuring-in-general"
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-  Drought-dry or unproven "spring"
-  Cistern

500' 125' 500'
250' 0'

282 dpi: for best quality, print in color on 11x17" sheet
1 acre = 14,560 pixels = 43,560 square feet

Flags-to-Map Conversion Table

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- Dancing Shiva: Mrb now M
- Lower Rosy Branch: Lrb now L
- Piney Knob: Pk now P
- Gateway: Gw now G
- *Gateway alone has F09
- Gateway easements: GA, S
- Forest Garden: Fg now F
- F.G. easement: FA
- Village Center: VC
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- Hut Hamlet: H
- H.H. easements: HY, UPN
- Medicine Wheel: Mw now W
- Settlers Creek: Hh now Ha
- East End: Ee now E

"Suggested working map"
Troy Swift & Sarah Doyon 11.2015
Aerial photos 03.2010

"Forestry zones + (prescriptions)" based on "Earthaven Forest Management Plan" by Shawn Swartz and "Wildflowers & Plant Communities..." by Timothy Spira

2. Catch and store energy

African/Indonesian/Aboriginal - on land

- **Terracing** is a global practice. In Kenya, it's called Fanya Juu - throw it up!
- **African Dark Earth** - Found in Ghana, 700 yrs old. Dark Earth has also been found in England, and Sweden, dating back to the 9th century.
- **Raised beds** to fight off flooding. The Ovambo (Southern Africa) and Mayan people
- **Chinampas** - floating gardens
- **Swidden Agriculture** (shifting cultivation or milpa)
- **Zai pits**
- **Foggaras/qanats**

African Dark Earth

- found on sites of current and former villages
- can be used to measure the passage of time, due to distinct layers
- combination of soil, char, bones and other common waste materials found in human settlements.

Climate change, modern farming methods, urbanization and the decline of farming as a livelihood has caused severe problems in food production across Africa.



On the left, the black, fertile soil dubbed African Dark Earth. On the right, the clay-like and nutrient poor soil common in sub-Saharan Africa. PHOTOGRAPH BY DAWIT SOLOMON, CORNELL UNIVERSITY

Chinampas of Mexico



Chinampas were an ingenious invention of the Aztec people and became prevalent during the 1100 and 1200's (CE). Local materials were used to weave rectangular walls and "bottoms" into which mud and soil were placed, then planted with a wide variety of seeds. All of this was done in water around the City/State of Tenochtitlan, in what is now Mexico. The region was destroyed by the Spanish in the 1600's.

Graphic animation:

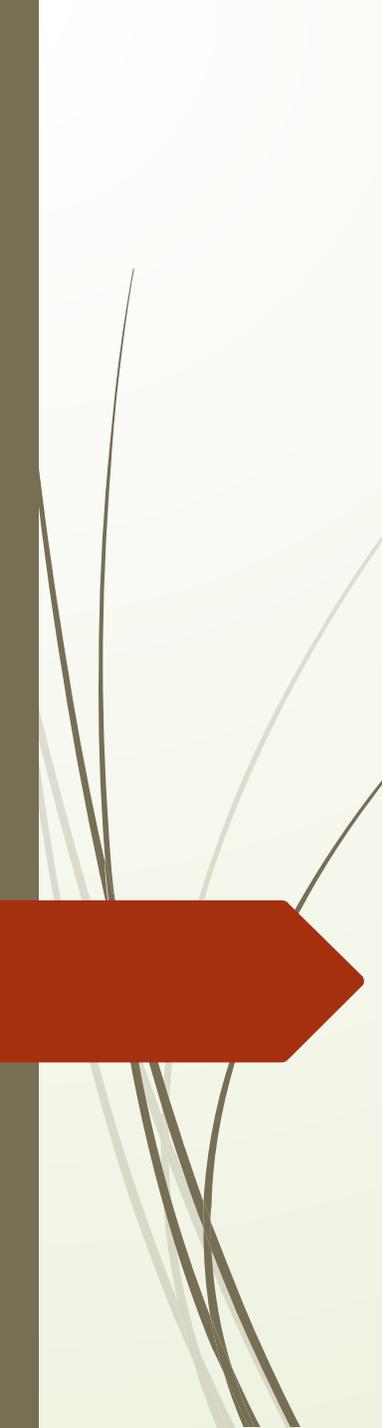
<https://www.youtube.com/watch?v=LrSuWDwfNVs>

Excellent documentary by local citizen:

<https://www.youtube.com/watch?v=ijzL5lsF-Ow>

History of the Aztec empire - structure and layout

[-https://youtu.be/fmHVqb6t_8](https://youtu.be/fmHVqb6t_8)



Swidden Agriculture - An ancient system of growing, partly in the forest using rotation and controlled burns, which sit fallow for ten to 15 years. Also called shifting cultivation or milpa. This technique has been threatened by modern agricultural methods, commercialism and disregard for cultural traditions of the people.

<https://www.cfc.umt.edu/rattan/files/Swidden%20agriculture.pdf>

Shifting Cultivation

<https://www.survivalinternational.org/about/swidden>



A **zai pit** is a hole dug into the ground filled with manure, compost, and termites to regenerate the soil. They are dug during the pre-season to catch water, then planted up with sorghum, millet, native trees and other crops.

Zai pits were used traditionally in Mali but their use has spread throughout the Sahel and is saving the land from further desertification. There is now hope for farming as a livelihood and people are returning to the region.

Water Use and transport - Irrigation, fishing, and more

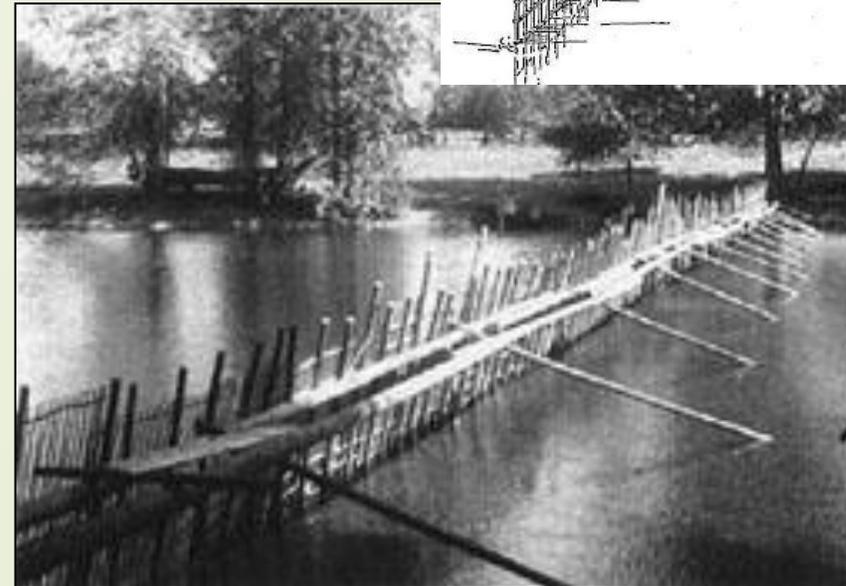
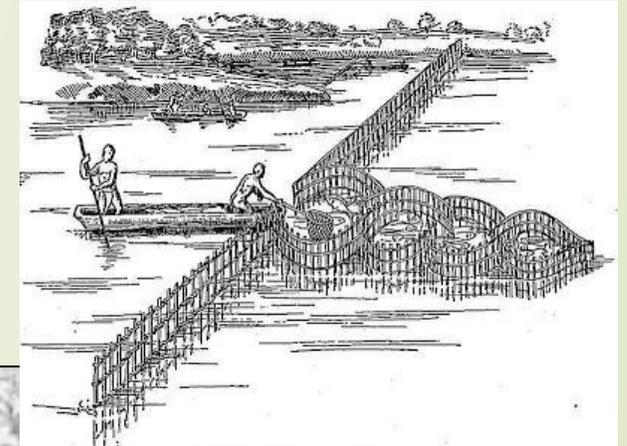
Egypt - canals, basins, sluices

- Egyptians practiced a form of water management called basin irrigation, an imitation of the natural rise and fall of the river.
- constructed interconnected earthen banks to form basins
- sluices (gates) directed flood water into basins,
- After a time, remaining water was drained to downhill basins and canals.
- farmers plant crops in drained plots.

Foggaras/Qanats - North Africa and the Middle East - A system of wells and tunnels, which tap into ground water to channel water sometimes many miles into the desert.

<https://youtu.be/zockOFKKX2E>

Fishing weirs - devices made from local materials to catch and channel fish.





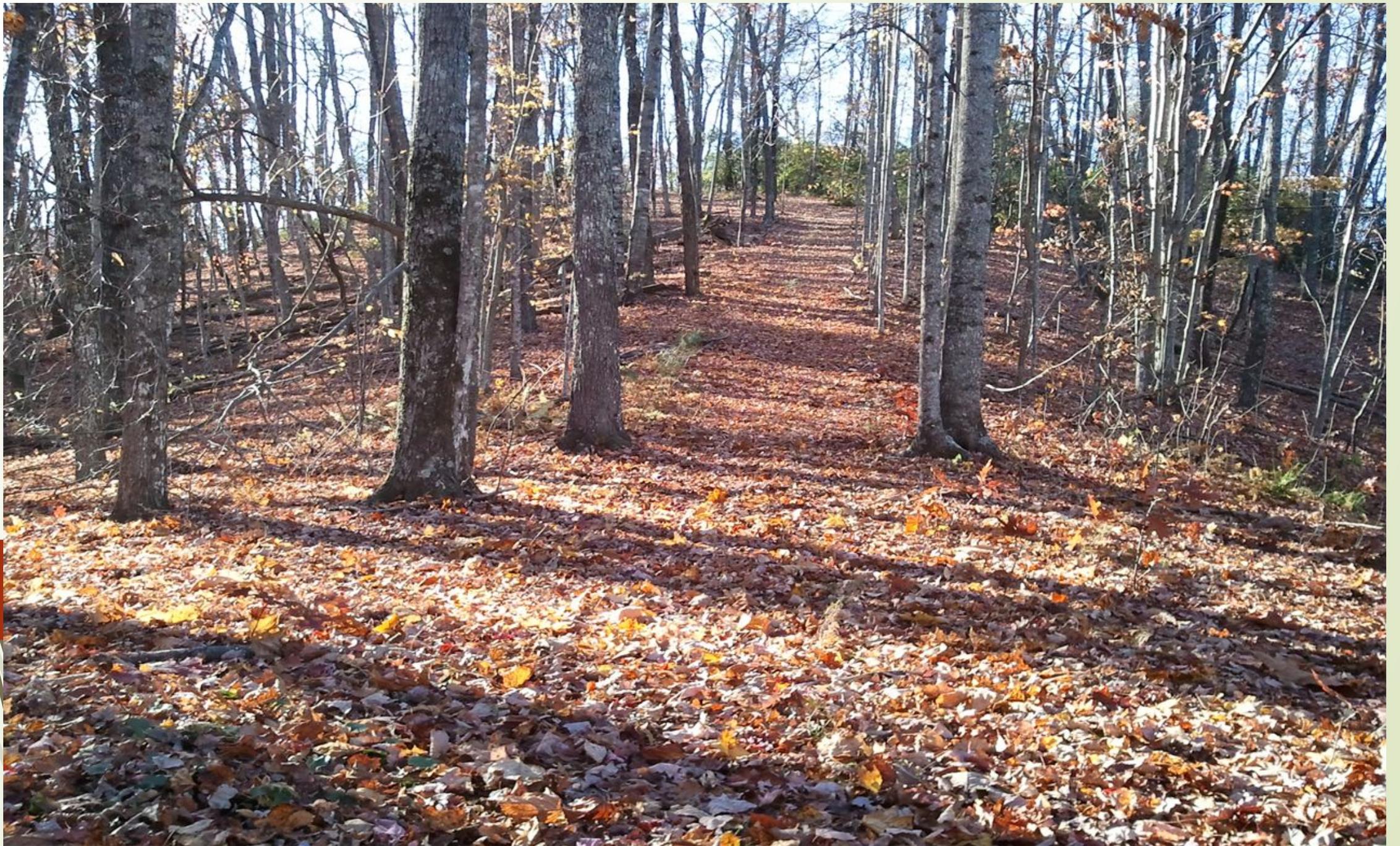
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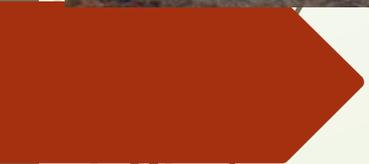
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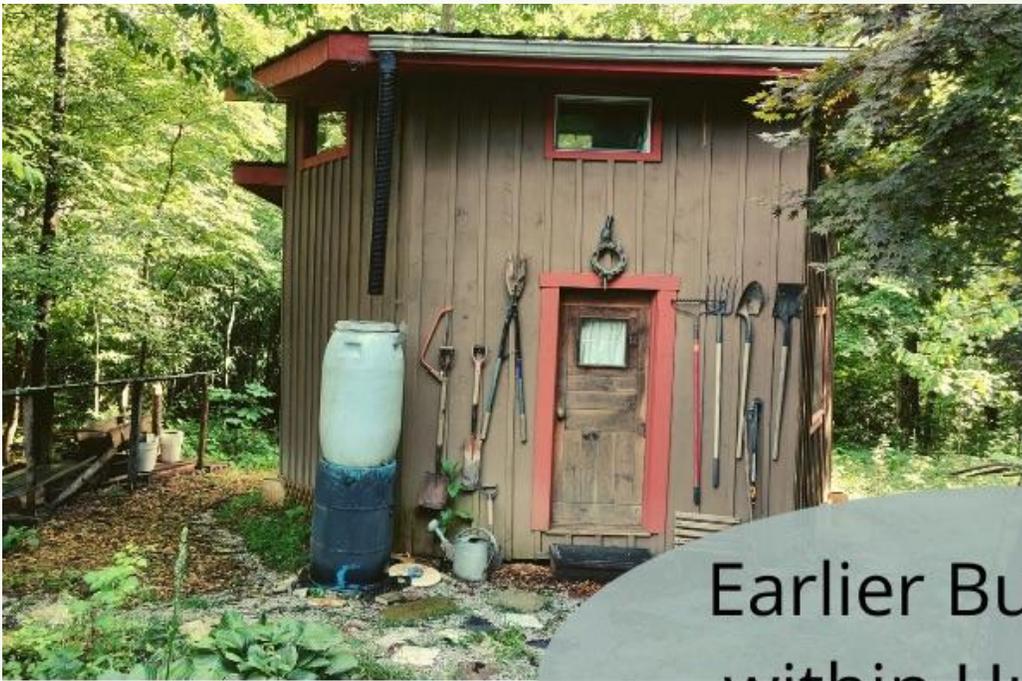
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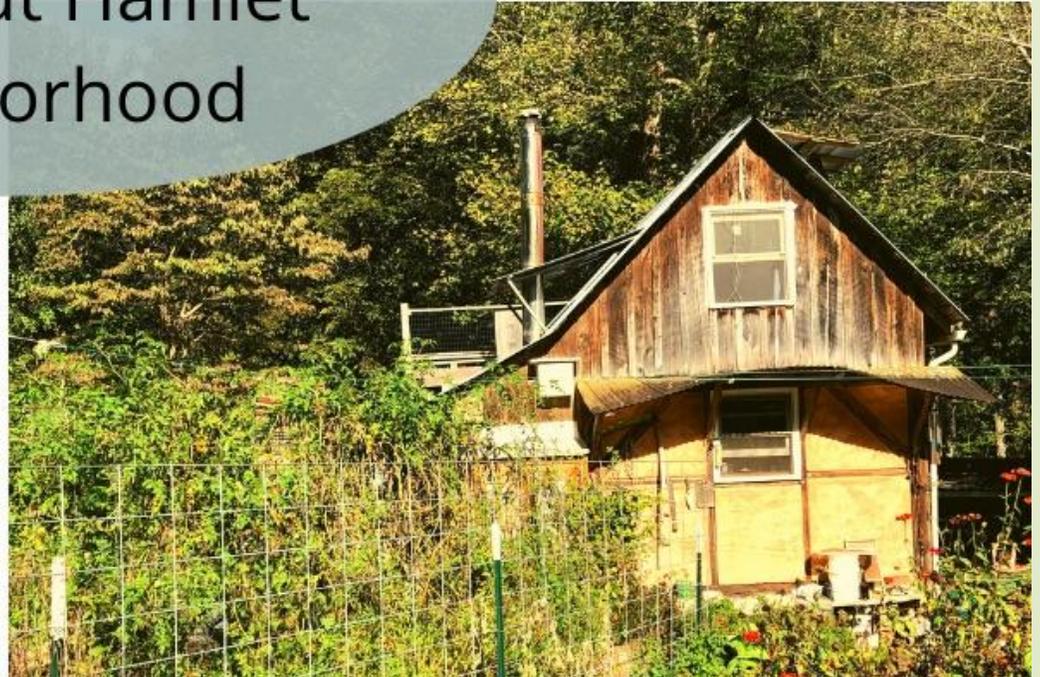
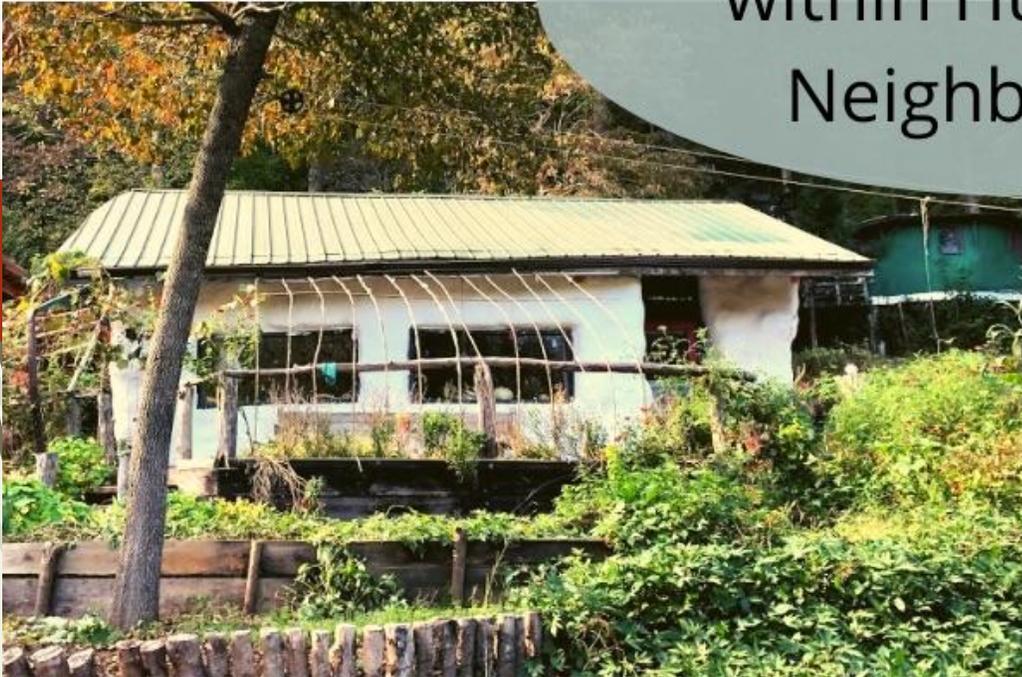








Earlier Built Homes
within Hut Hamlet
Neighborhood









Leela House @ Bellavia Neighborhood



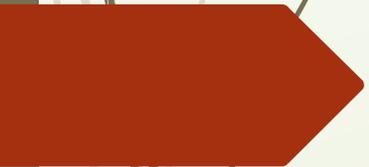
Earthship @ Rosey Branch Neighborhood















Carbon Compost



It's not a landfill.

Contribute only what rots into healthy soil.

Leave ONLY: NEVER Leave:

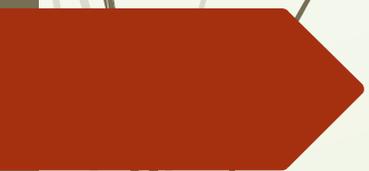
- | | |
|---------------------------|-------------------------------|
| ✦ Brush, small branches | ✦ Bricks, glass, metal, boots |
| ✦ Stumps, rotten logs | ✦ Carpet & synthetic fibers |
| ✦ Paper, cardboard | ✦ Construction waste |
| ✦ Leaves, yard waste | ✦ Plywood & particle board |
| ✦ Fabric & natural fibers | ✦ Good pallets |

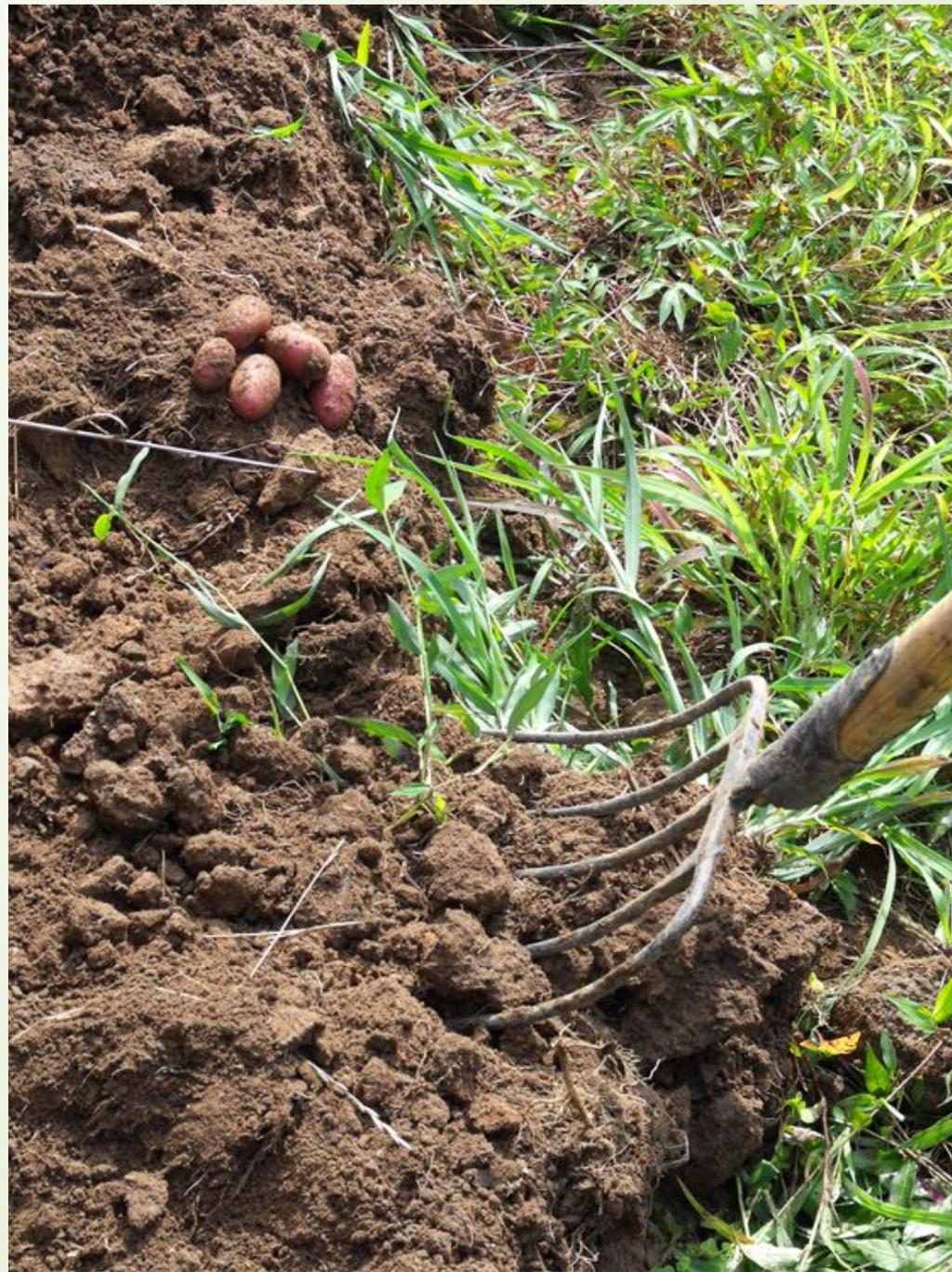
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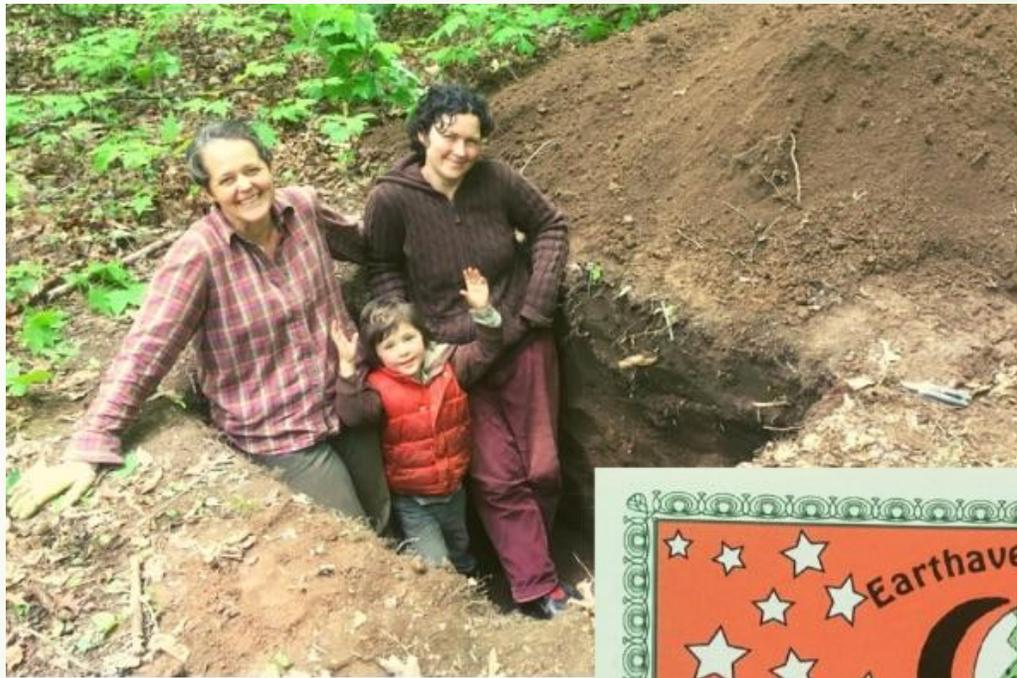






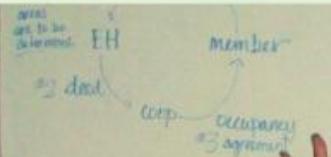






HOA docs
 Bylaws
 CC&Rs

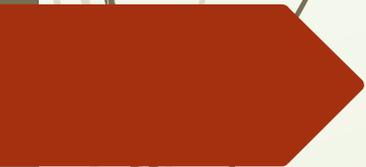
Coop docs
 Articles of Incorporation
 Bylaws
 Stock share
 Occupancy Agreement
 Occupancy Memo















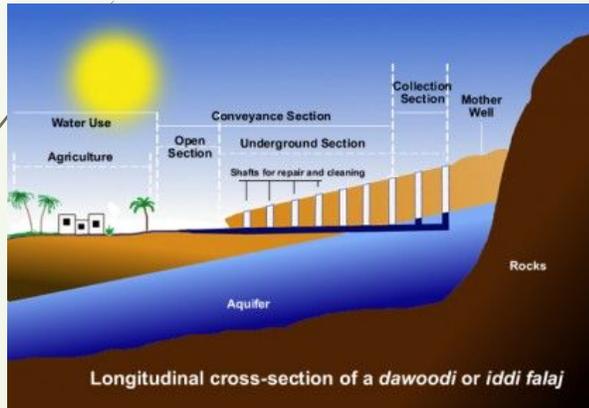




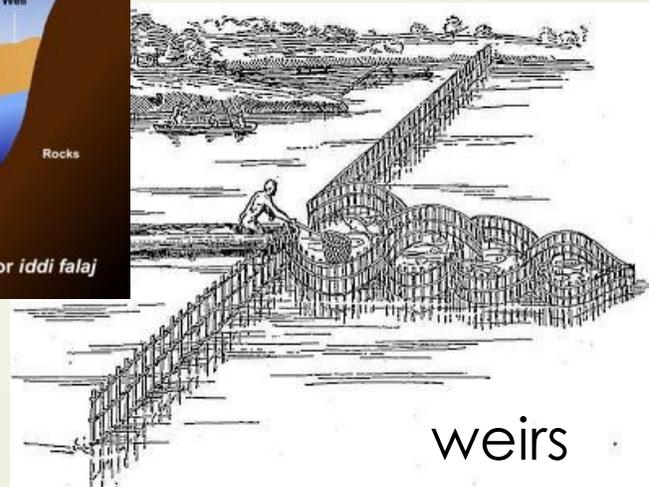
zai pits
catch water,
store nutrients



Review of Catch and Store Energy



qanats



weirs

capturing water and fish



Chinampas -
Mexico

Session 4, Saturday, June 12-

Reminder: You are encouraged to look at the social dimensions of the permaculture principles, and also continue deepening on what it means to decolonize our minds/our lives.

1. Observe and interact
2. Catch and store energy
3. **Obtain a yield - June 12**
4. Apply self regulation and accept feedback

Underlying the permaculture principles are three pillars: **Earth Care, People Care, and Fair Share.** How is this particularly important to the 3rd principle, “obtain a yield?”

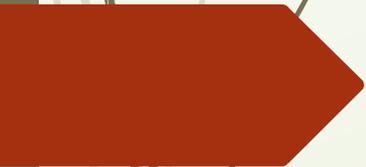
Break out and chat.

Re land based practices, Some principles apply to more than one practice. Examples:

Obtain a yield and **catch and store energy** both apply to the **zai pits** and the **chinampas**. **Swidden agriculture** is also an example of both.

A brief history of agriculture in Africa:

https://www.thepatriot.co.zw/old_posts/history-of-land-and-agriculture-in-africa/



The social dimensions of permaculture principles

Observe and interact, Catch and store energy, Obtain a yield, Use edges and value the marginal, Use and value diversity.....

These principles are all present in the work of **Booker T. Whatley** who is the brain-child of the “Clientele Membership model” (our modern CSA) where people join a farm organization and receive freshly harvested foods on a regular basis. He also included a **Pick Your Own** business that could stand alone or be coupled with a membership club.

Learn more - <https://franklintonfarms.org/blog/booker-t-whatley>

Both **Carver and Whatley** saw Black farmers suffering, as well as the land. Both developed unique and successful solutions for land and people by implementing regenerative practices, now known as sustainable agriculture.



Rodale Institute gives credit to indigenous people, George Washington Carver and others:

<https://rodaleinstitute.org/blog/leaders-organic-movement/>

USDA HONORS
DR. GEORGE WASHINGTON CARVER

*"It is simply
service that
measures success."*

George Washington Carver



Another person whose life and work embodied many of the permaculture principles was George Washington Carver.





He was an agricultural scientist, teacher, artist, and inventor and is known for saving the economy of the south by teaching farmers how to regenerate the soil through crop rotation and the application of organic material.



A few facts:

- Born into slavery
- Known as the plant doctor
- An accomplished painter
- First African American to attend Iowa State Agricultural College, where he eventually became a professor
- Sought after by public figures
- Invented over 300 products from peanuts
- Helped establish and lead the agricultural dept at Tuskegee University
- Started the university extension service with the Jesup wagon
- Published a popular self-help or how-to bulletin

<https://www.smithsonianmag.com/history/search-george-washington-carvers-true-legacy-180971538/>

The Jesup Wagon

How the Jesup Wagon Advanced
Community Engagement in the South

By: Erica Clark, Melissa Mertz, and Molly Patrick

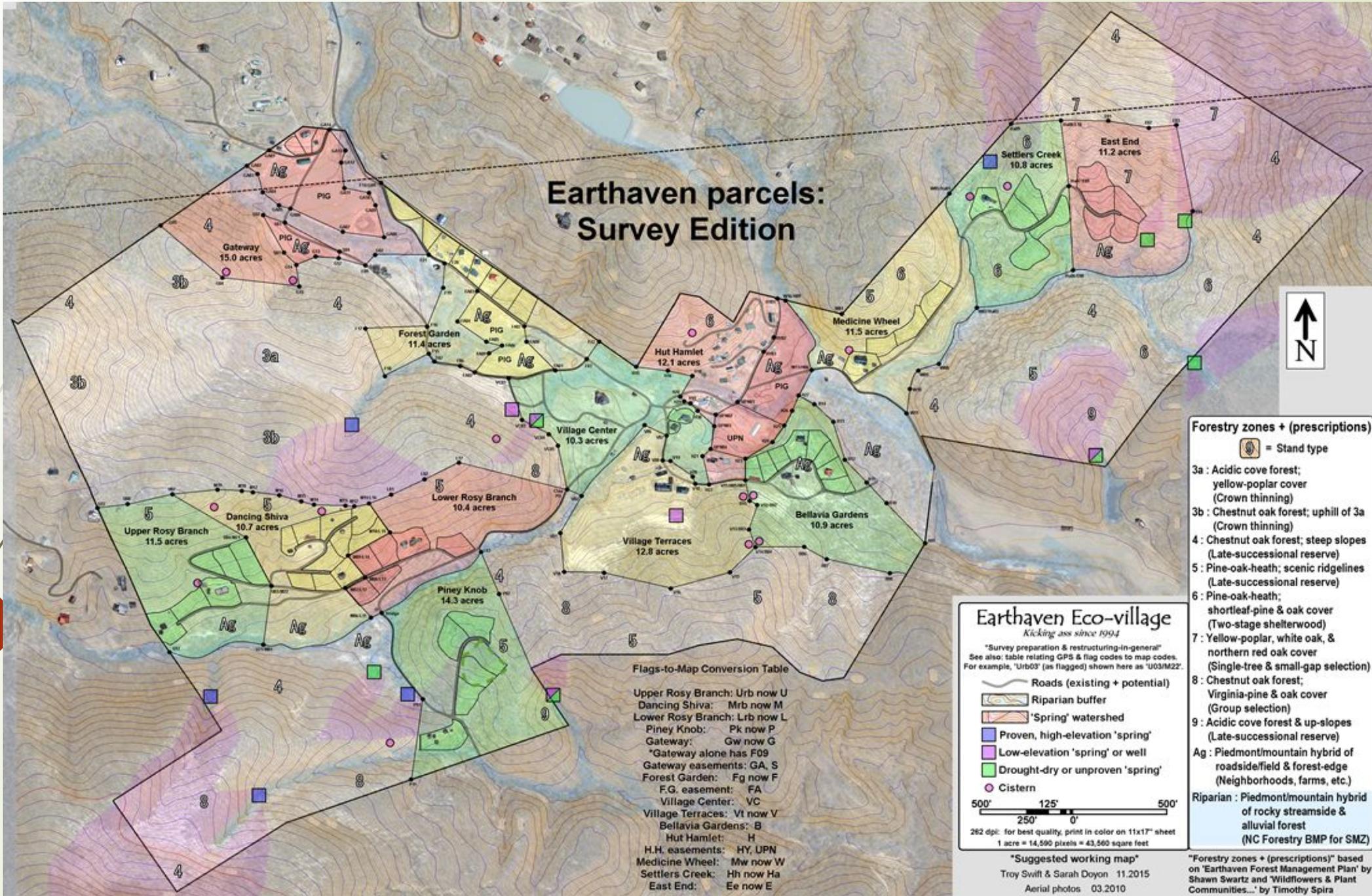




These examples show us that the social dimensions of permaculture and decolonizing our minds can have far reaching effects.



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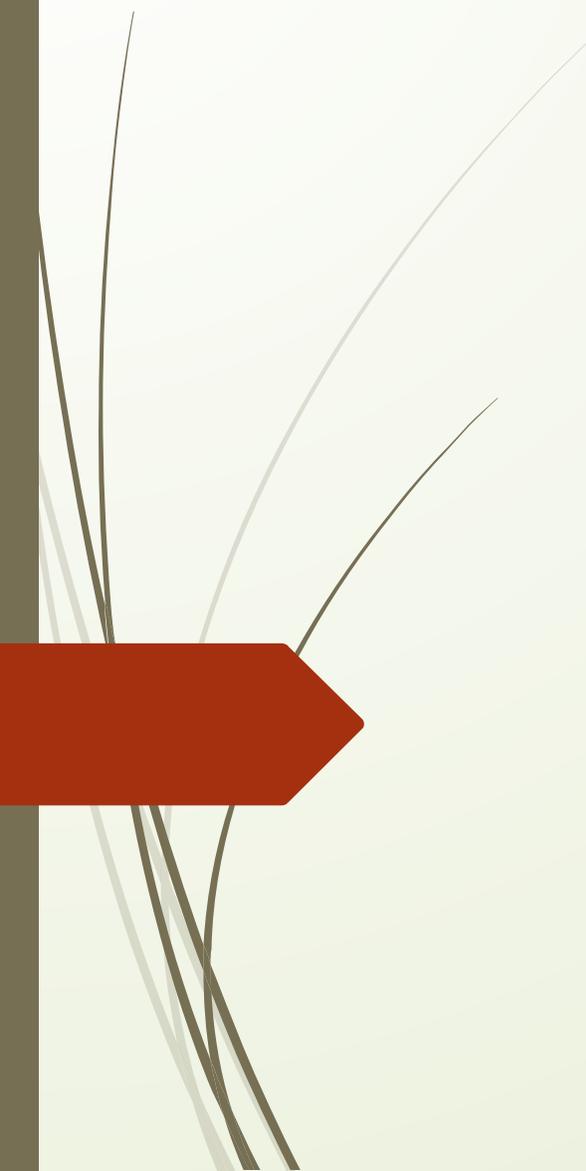
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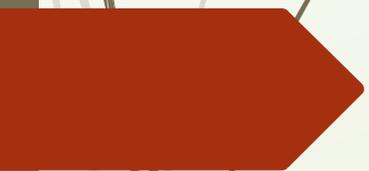
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Troy Swift & Sarah Doyon 11.2015
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**Self
Actualization**
growth

Purpose & Meaning
meaning & realizing potential

Esteem Needs
self respect & respect from others

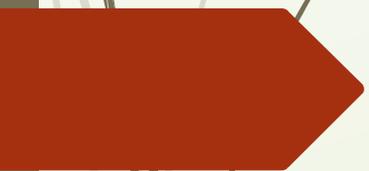
Love and Connection
belonging, appreciation, friendship

Security Needs
safety provided by social setting

The Physical Needs
Food, water, shelter, clothing



ANOTHER WAY



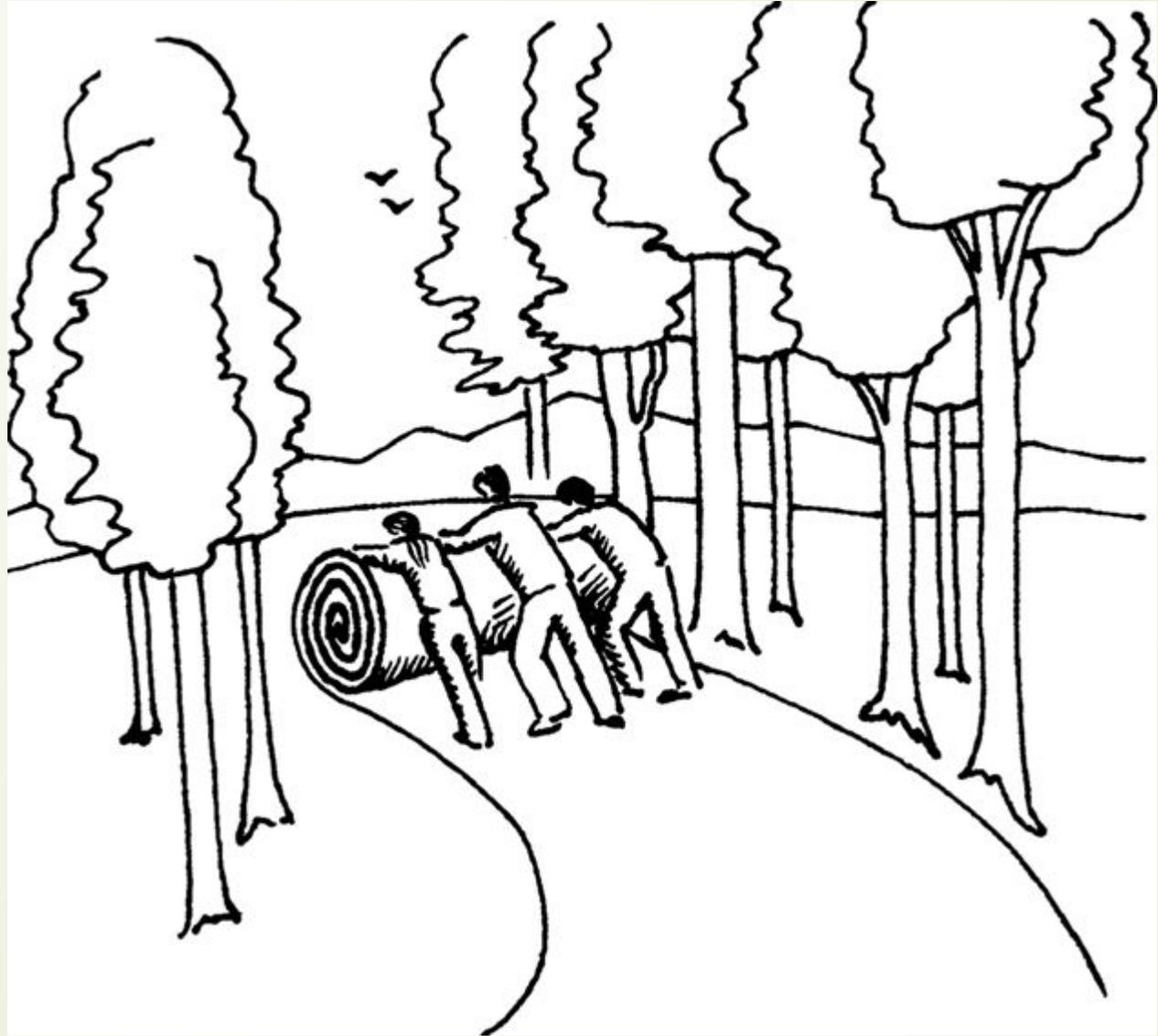














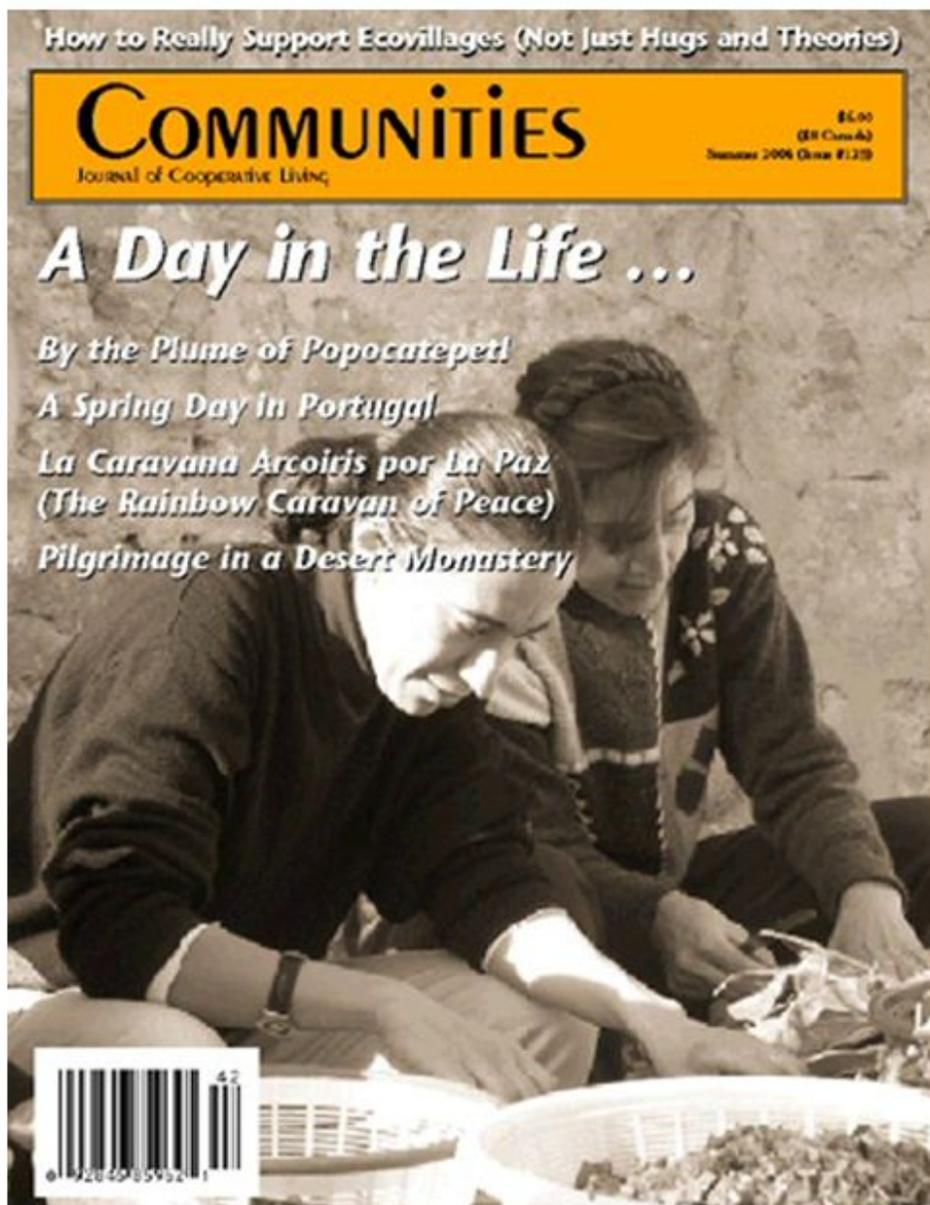
Undervalued

- Women's Work
- Land Based Work
- Working Class Work
- Rural Work
- Physical Work





“How to really support ecovillages?” Enrique Hidalgo.



- Ecovillages offer the environmental, social, and political solutions of our time. For them to thrive requires champions.
- Guarantee jobs to villagers who have dedicated their lives to the service of ecological building techniques.
- Building communities and ecovillages today is like carving stone for sacred temples; we aren't seeing more than 10% of the results yet, but we know deep inside there must be a better way.
- The more wealth the alternative movement acquires, the better our builders will be paid, and the better chance ecovillages will succeed and not disintegrate from financial stress, and the faster we'll see change in the world.













Principle #4



*and accept
feedback*

Hey! Check yo'self! How are you feeling right now?

- in your body?
- in your mind?
- your environment?
- with others in your life?

How is our level of self-awareness relevant to how we engage with the land? Does it really matter how self aware we are?

What is feedback and can we receive it from both human and nonhuman sources?

How we connect with ourselves is the basis of how we interact, respond, and evaluate everything and everyone. Hmmmmm. Let's talk about this!



Unscramble an egg:
Can it be done? In other words, how do we go from a colonized mindset to one that is decolonized?



The chart on characteristics of the colonizing and decolonizing mindset follows. Let's give examples of how we can apply decolonizing ways of thinking in our personal lives or land based practices. Oh! Did we do this? Let's do it again!

Colonization	Decolonization
Power Over	Power With -
Domination	Partnership -
Extraction	Reciprocity -
Appropriation	Honoring Indigenous Sovereignty, wisdom, knowledge, and traditions
Injustice & Intolerance	Equity & Inclusion -
Human Centered	Whole Systems Centered -
Consumption Focused	Belonging Focused/creatively produce -
The Myth of White Supremacy	The Reality of the Gifts of Difference/Diversity -

decolonizing

permaculture

resisting colonial mindsets, promoting 
justice, and celebrating indigenous
wisdoms in the permaculture movement



① Prioritize anti-oppression training



② Acknowledge the history + current reality of the land



③ Acknowledge rights of Indigenous peoples



⑧ We are all friends



DECOLONIZING PERMACULTURE AND SUSTAINABILITY IN GENERAL

④ Have sign language + interpreters as needed



⑦ Designate safe spaces



⑥ Build rich, symbiotic relationships with BIPOC



⑤ Use inclusive language



BASED ON THE REQUESTS FROM PEOPLE OF COLOUR CAUCUS AT THE NORTH AMERICAN PERMACULTURE CONVERGENCE 2014

@brenna_quinlan 

decolonizing permaculture

a necessary distinction:

concept

there is permaculture as a tool for learning how to be in right relationship to a place and its role in indigenization, and liberation from colonialism & capitalism

movement

and there is the reality that permaculture was conceived and still exists within the wider culture of colonialism and systemic racism; which it must actively confront and reject



permaculture as a concept is decolonial by nature but the movement, which is made up of people largely from the dominant culture, is not. the movement is nested within a world with different oppressive systems such as white supremacy, patriarchy, capitalism, imperialism, & colonialism.



decolonizing permaculture

Permaculture is a design science that was founded by two Australian men in the 1970s as a response to the ecological crises of the time. It has grown into a global movement of people across fields, lands, and cultures working to meet human needs while preserving ecosystem and social health.

While there have been many accomplishments and there is a lot to be celebrated within the movement, it is not without its shortcomings. These include giving unequal voice and power to white male leaders of the movement, erasing the history of certain techniques, and siloing knowledge among privileged people.

There will be no permaculture revolution until it is accessible to all and invites the most marginalized voices to articulate permaculture in their own terms.



current colonial mindsets in the permaculture movement

appropriation & true origins

It's true that permaculture was inspired in part by indigenous cultures around the world as well as traditional practices, modern science, and many other diverse fields. There is not always a full acknowledgement or compensation to the indigenous groups who have inspired us and that contributes to the erasure of those cultures.

We commit to not only putting forth an active effort to naming and honoring the roots of permaculture but also compensating those from whom we have benefitted from.

lack of diversity

While there are diverse people and groups practicing and teaching permaculture around the world from many different cultures and backgrounds, the white men are at the forefront of the movement taking up much of the space.

We commit to celebrating the diversity in the permaculture movement, elevating marginalized voices, promoting their work, buying their books, taking their courses, and passing the mic.



current colonial mindsets in the permaculture movement

the PDC

The Permaculture Design Course has been a primary way of teaching permaculture since its conception. While there are free PDCs, scholarships, & other resources, most PDCs are 2 week long intensives that are out of financial reach for many. We acknowledge that the current model of the PDC limits permaculture to the privileged and we commit to reimagining a PDC with more free and accessible models.

white saviorism

Also referred to as "green missionary work", some permaculture practitioners have used permaculture to contribute to the white saviorism narrative in marginalized communities.

We prioritize community sovereignty and acknowledge that community leaders know what's best for their communities more than any outsider. We don't promote this and we commit to calling out and condemning this colonizer mindset.

land access & ownership

While you do not need to own land to practice permaculture, the issues of land access and unethical ownership remain a problem.

We commit to honoring and naming the native cultures whose land we occupy, giving reparations where needed, and promoting ethical land buying.....

permaculture as a tool for decolonization / liberation

ethic of fair share

One of the core ethics of permaculture is fair share. Those with privilege and power within the permaculture community and beyond must actively seek to redistribute their surplus/abundance. Examples of this include mentorship, land reparations, and giving voice to BIPOC practitioners.

anti consumerism / anti industrial growth model

Practicing permaculture requires a shift from being a consumer to being a producer. The less we are required to participate economically in the current system the faster we can transition to alternative, just economies.

community & local sovereignty

Community is a pillar of permaculture and the right for local peoples to have power over their own communities is vital. Local self governance with regard to resource management and land stewardship is an essential tool of liberation. Community allows us to move from a space of scarcity mindset to a place of shared abundance.

permaculture as a tool for decolonization / liberation

observation & patience

When we take more time to observe, listen, and be patient rather than assume and react, we place our trust onto the land and our communities. The principle Observe and Interact invites us to participate rather than dominate.

sense of Place

The notion of Place is central to many Aboriginal and other indigenous cultures. Permaculture can be a tool for rooting where we live, grounding, and belonging.

Practicing permaculture means spending ample time building relationships with the people and ecology of a specific place.

reciprocal relationship with Earth

Permaculture helps us to create a right relationship with the earth, to treat Earth as more than its reductive parts, and honor its endless complex webs of relation and interdependence to which we belong.

value diversity & integrate rather than segregate

Just as agricultural monocultures are prone to blights, disease, and pests, so too are social monocultures. We understand that our diversity enriches us, makes us more resilient, and allows for new kinds of collaboration, community, and culture.



homework for permies

Yes, permaculture was started by 2 white men, but it has become a global movement that is shaped and deepened by the work of women, of indigenous folks, and of people of color working in a broad diversity of communities. We recognize that none of it is perfect and this will take generations to fix. We are not blind to these problems and are committed to doing our best.

Nonetheless, we are confident that it is worth preserving, building, and strengthening.

One Instagram post isn't going to fix anything. This is the start of an ongoing conversation and effort. We hope that this offers real homework to budding and senior permies alike; to challenge their perspectives, the books they read, the voices they listen to, how they teach their courses, their understanding of permaculture, and how they design their lives.

This is only the beginning.



further learning

books

- **Braiding Sweetgrass** by Robin Wall Kimmerer
- **Tending the Wild** by M. Kat Anderson
- **Sand Talk** by Tyson Yunkaporta
- **Lo-TEK Design by Radical Indigenism** by Julia Watson
- **Me and White Supremacy** by Layla Saad
- **People and Permaculture: Designing personal, collective and plenary well-being** by Looby Macnamara
- **Cultural Emergence: A Toolkit for Transforming Ourselves & the World** by Looby Macnamara

articles

Decolonizing Permaculture by Adam Brock on adambrock.me

A Short Lexicon of Racism by Starhawk in *Permaculture Design, Issue 98*

◀ **Solidarity Statement with Black Lives Matter** ▶

blackpermaculturenetwork.org/solidarity-statement

Permaculture as a Gringo Movement by Tobias Roberts on HuffPost.com

How To Decolonize The Permaculture Movement by Tobias Roberts on HuffPost.com

groups

Black Permaculture Network blackpermaculturenetwork.org

Permies for Equity permiesforequity.wordpress.com

We the Trees wethetrees.co

Oglala Lakota Cultural and Economic Revitalization Initiative olceri.org

Permaculture Women permaculturewomen.com

trainings

Uprooting Racism in the Food System by Soul Fire Farm
Indigenous Wisdom & Permaculture Skills Convergence
iwpsconvergence.com

Free Permaculture freepermaculture.com

@liberationpermaculture

decolonizing permaculture contributors

Looby Macnamara *author of People & Permaculture and Cultural Emergence*

Penny Livingston-Stark *permaculture teacher, designer, & speaker*

Starhawk *author, activist, permaculture teacher, witch*

Elizabeth Couse *environmental activist, farmer, permaculture advocate*

Guy Ritani & Toad Dell *co-founders of Permaqueer*

Maddy Harland *co-founder & editor of Permaculture Magazine*

Kanyon Coyotewoman *activist, artist, educator, Indigenous specialist*

Alex Valleau & Quail Springs Permaculture team

Adam Brock *author of Change Here Now, co-founder of Regenerate Change*

Scott Gallant, Sam Kenworthy, & Hugo Soto *of Porvenir Design*

Kristen Bradley *co-founder of Milkwood Permaculture*

Brenna Quinlan *permaculture artist & illustrator*

Andy Goldring *CEO of Permaculture Association UK*

Padma Koppula *founder Aranya Agricultural Alternatives India*

Ben Falk *permaculture teacher & author of Resilient Farm & Homestead*

José Pablo Fernández *permaculture teacher & designer, member Red Permanezca Costa Rica*

Wanda Stewart *executive director Common Ground*

Sunshine Claymore *mother, witch, environmental scientist*

Dan Palmer *host of Making Permaculture Stronger podcast*

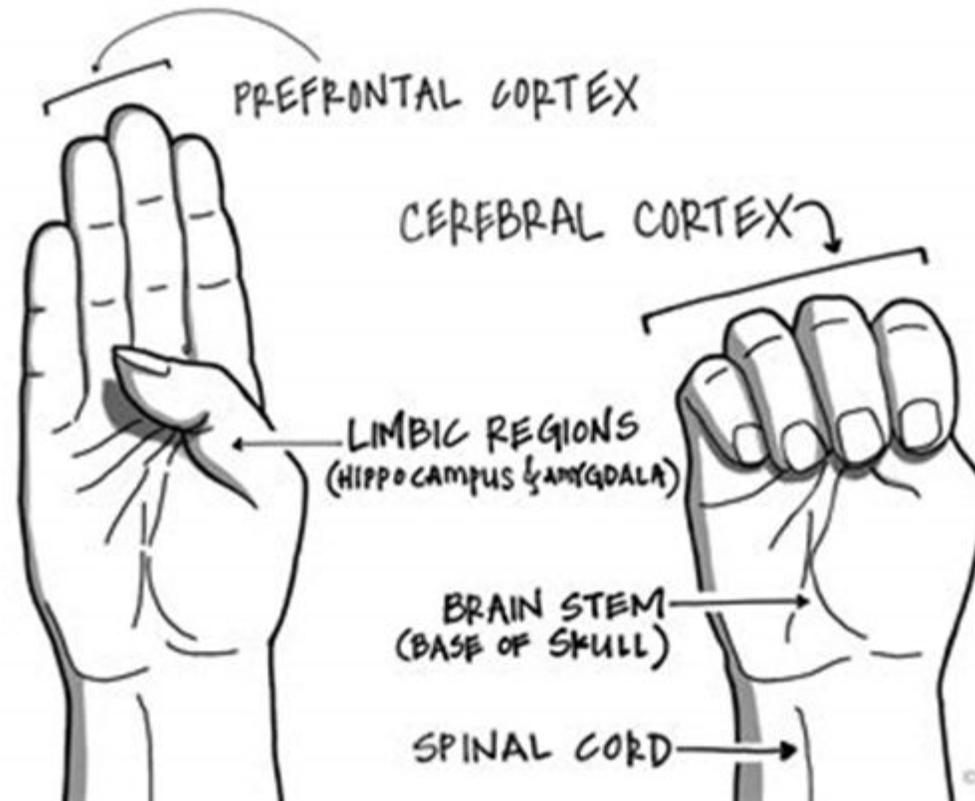
Maurice Obuya *CEO Kijulu Hills Ecovillages & Kisumu City Permaculture Academy*

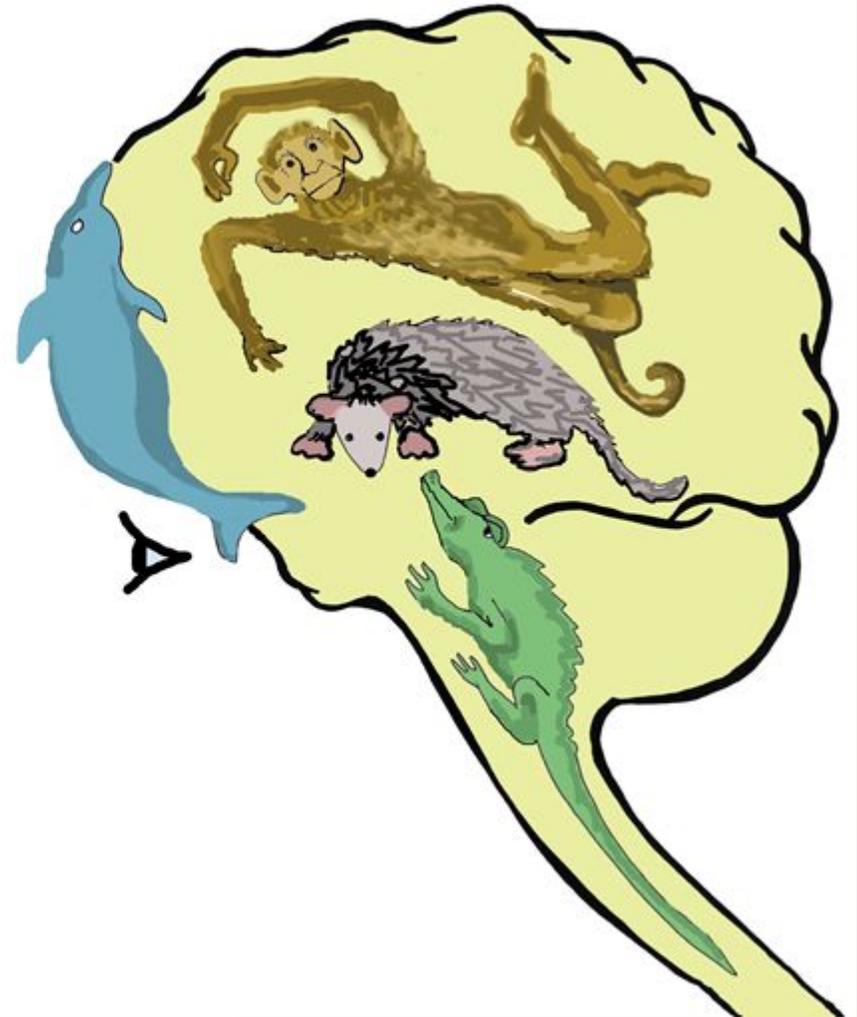
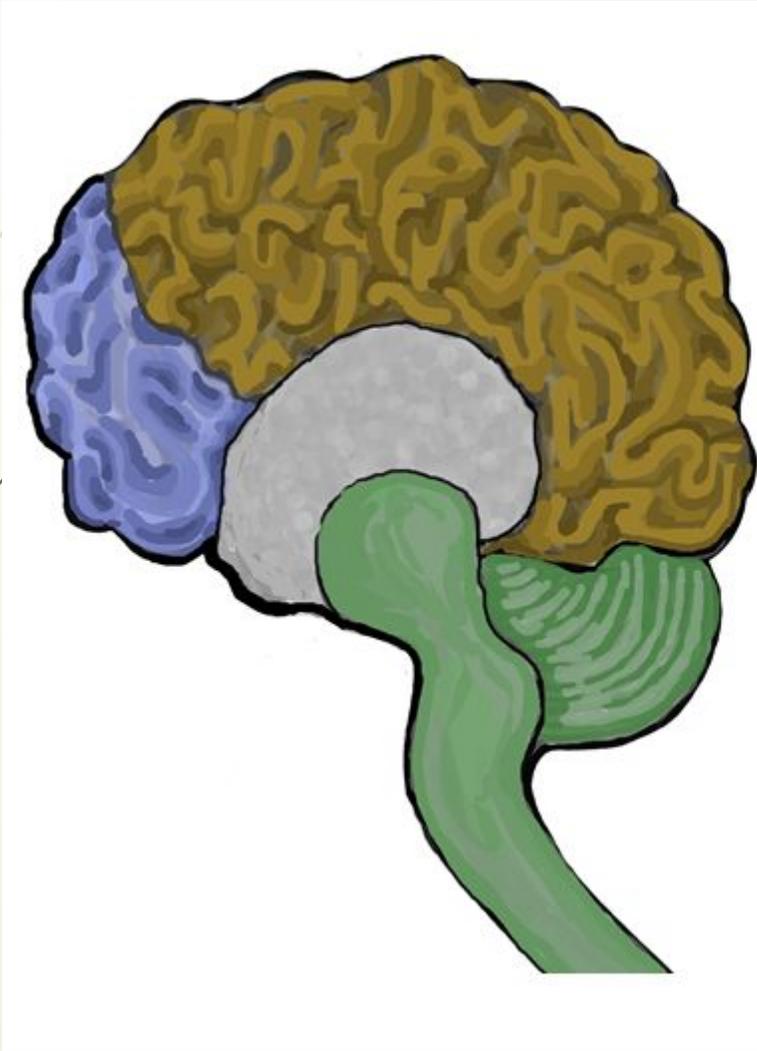
Chanowk Yisrael *urban farmer and community activist*

Abrah Dresdale *author of Regenerative Design for Changemakers, co-founder of Regenerate Change*

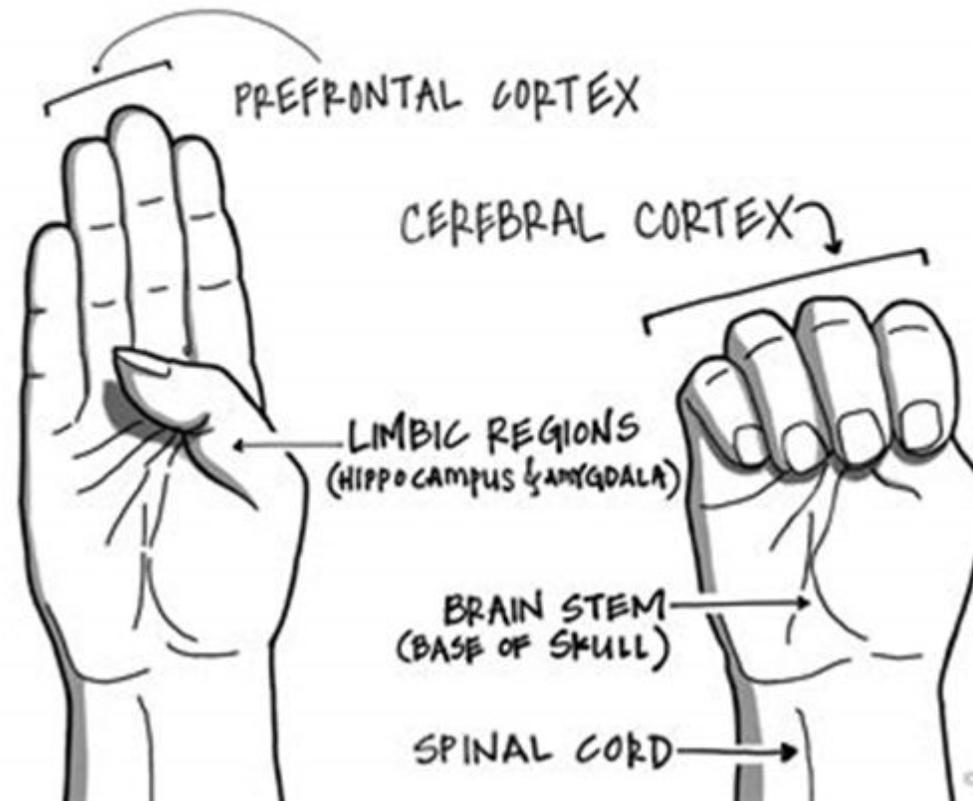
James Atherton *Spring Prize Coordinator, Re-Alliance Ops Manager*

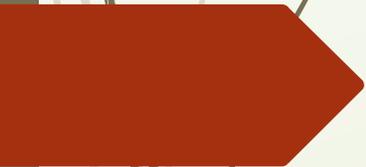
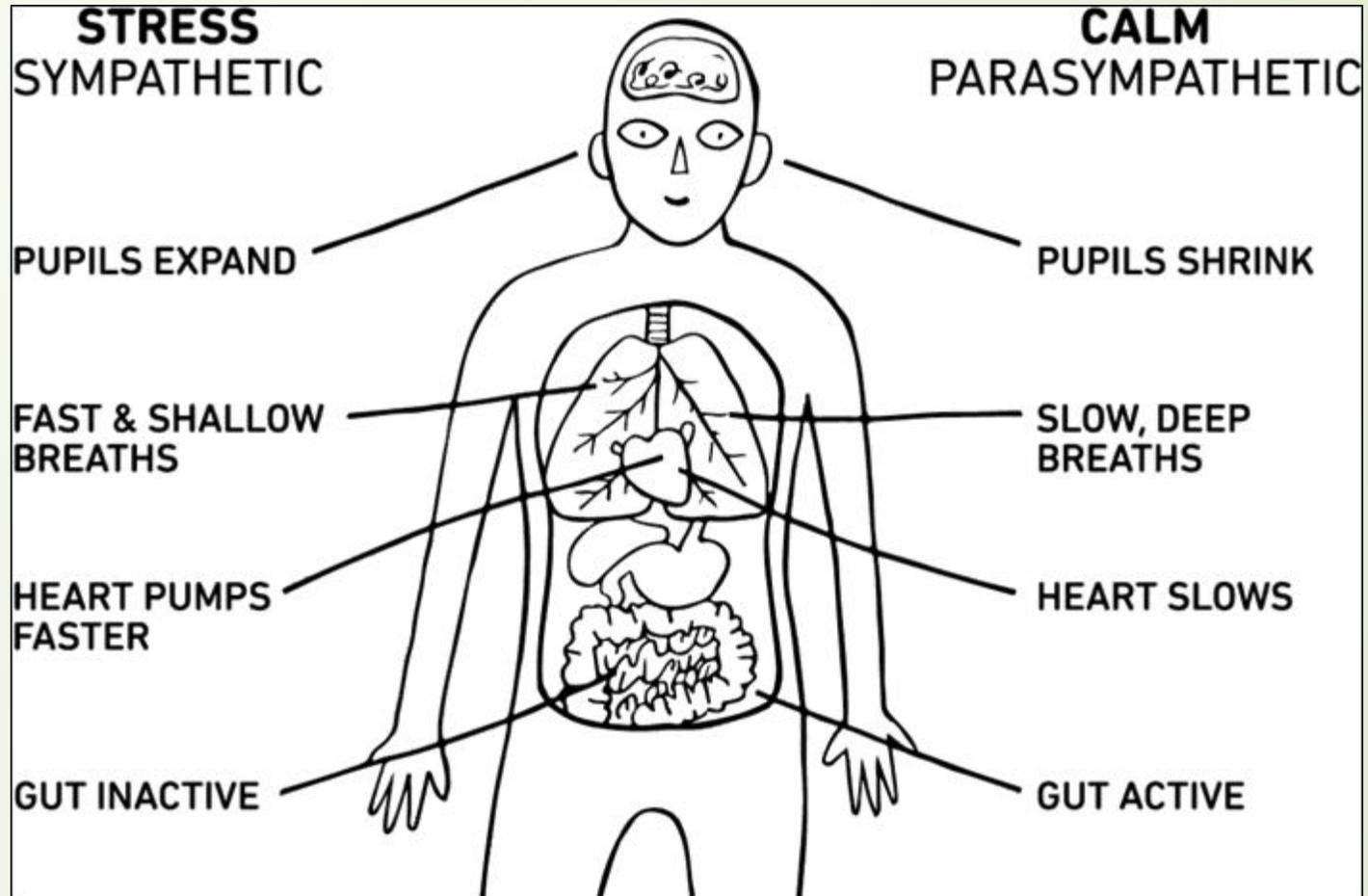
Hand Model of the Brain



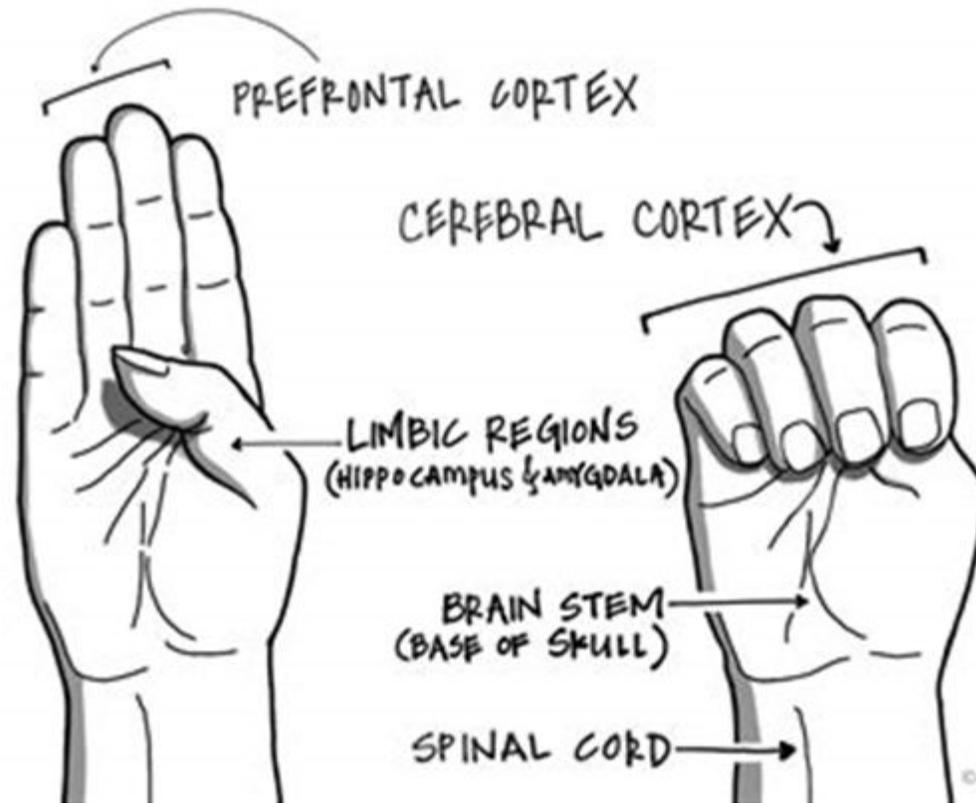


Hand Model of the Brain



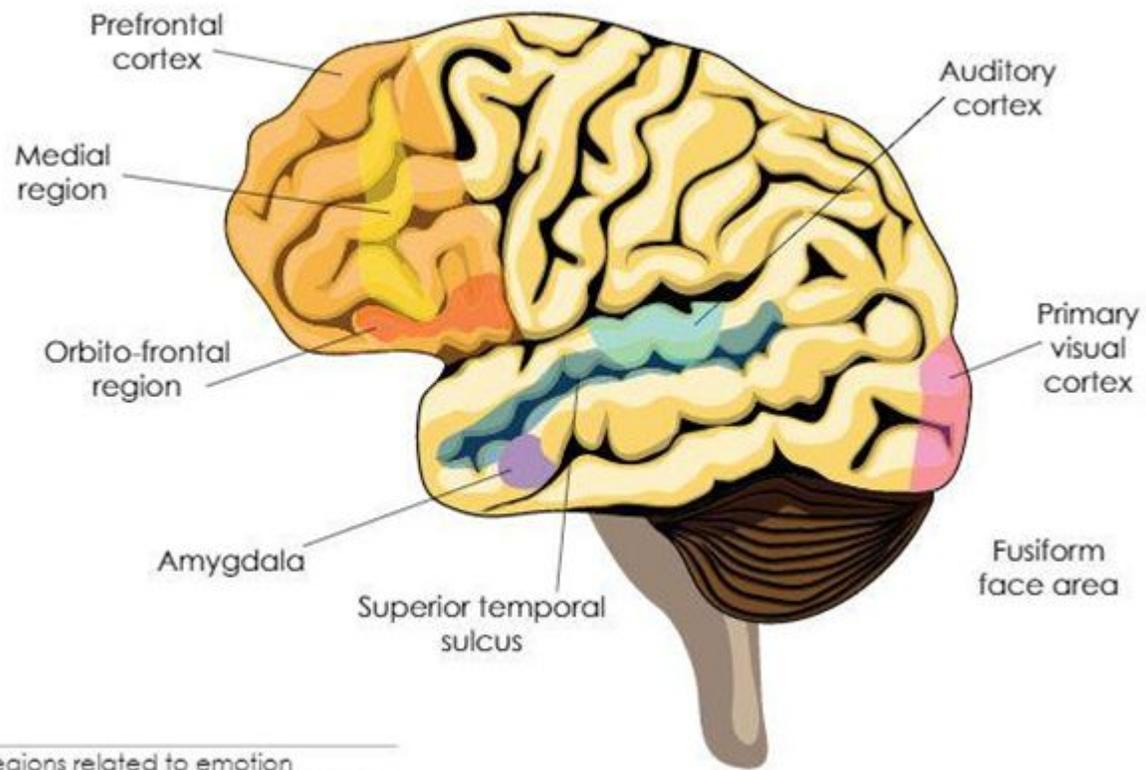


Hand Model of the Brain





EMOTION REGULATION AND THE SOCIAL BRAIN



Key brain regions related to emotion regulation and social information processing.

PEOPLE WHO HAVE EXPERIENCED TRAUMA ARE:



Window of Tolerance



HYPERAROUSAL

- Abnormal state of increased responsiveness
- Feeling anxious, angry and out of control
- You may experience wanting to fight or run away



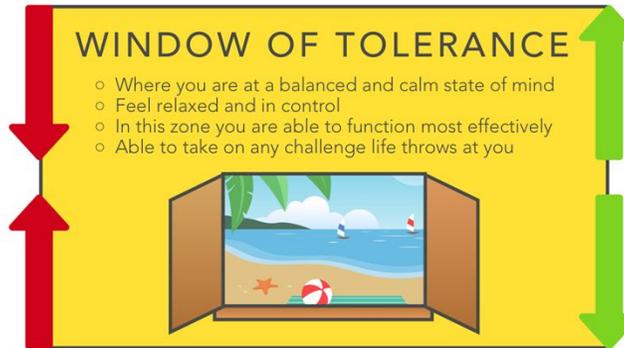
DYSREGULATION

- When you start to deviate outside your window of tolerance you start to feel agitated, anxious, or angry
- You do not feel comfortable but you are not out of control yet



SHRINK your
Window of
Tolerance

Stress and trauma
can cause your
window of tolerance
to shrink



Mediation, listening
to music, or
engaging in hobbies
can expand your
window of tolerance

EXPAND your
Window of
Tolerance



DYSREGULATION

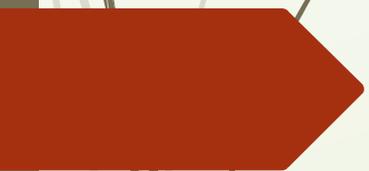
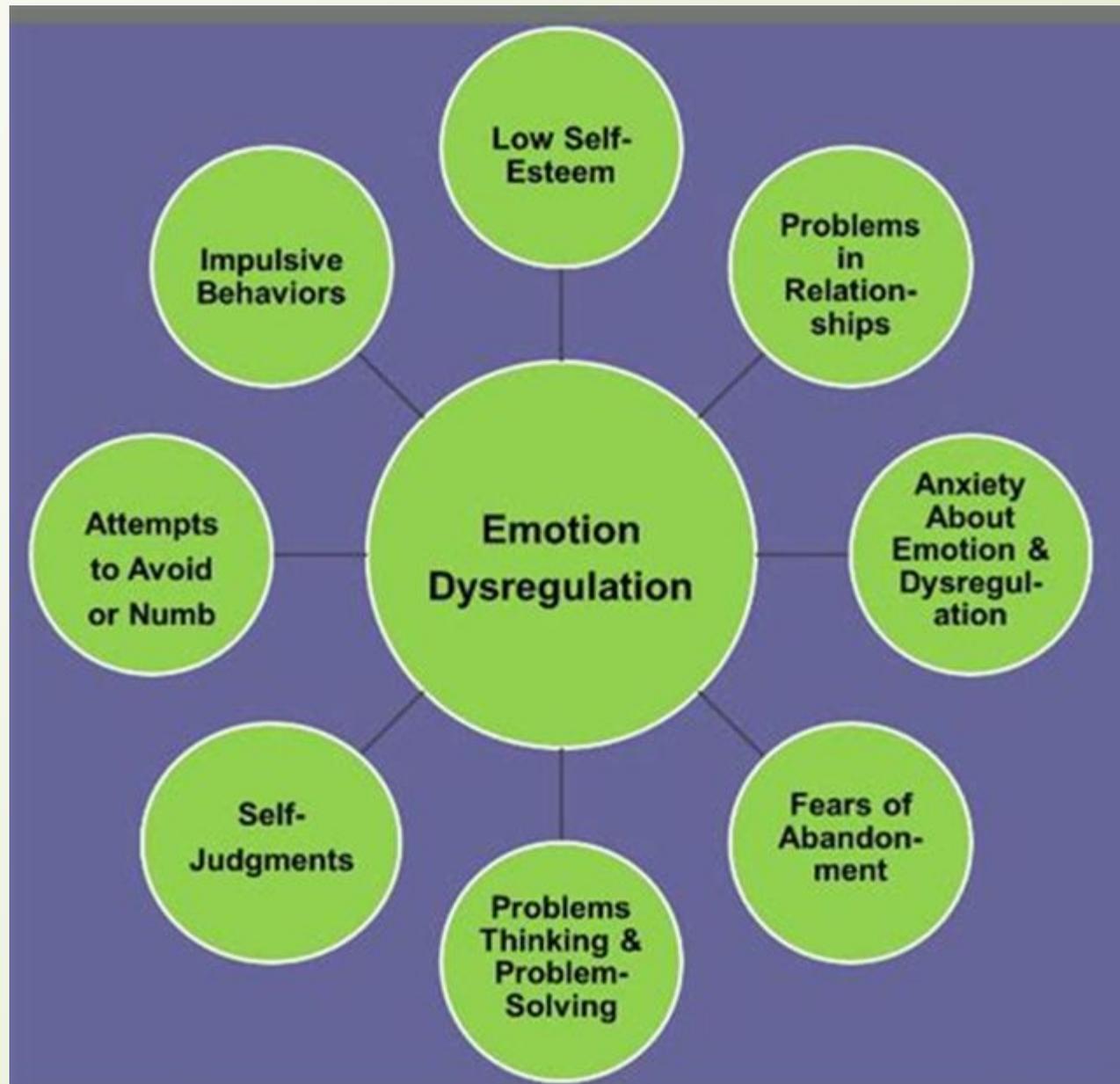
- You start to feel overwhelmed, your body might start shutting down and you could lose track of time
- You don't feel comfortable but you are not out of control yet



HYPOAROUSAL

- Abnormal state of decreased responsiveness
- Feeling emotional numbness, exhaustion, and depression
- You may experience your body shutting down or freeze





- 
- 1. Movement**
 - 2. Break from Electronics**
 - 3. Sunshine and Nature**
 - 4. Connect with Pets or Trusted Humans**
 - 5. Activities where you can lose yourself**
 - 6. Socialize**
 - 7. Your Spiritual Practice**





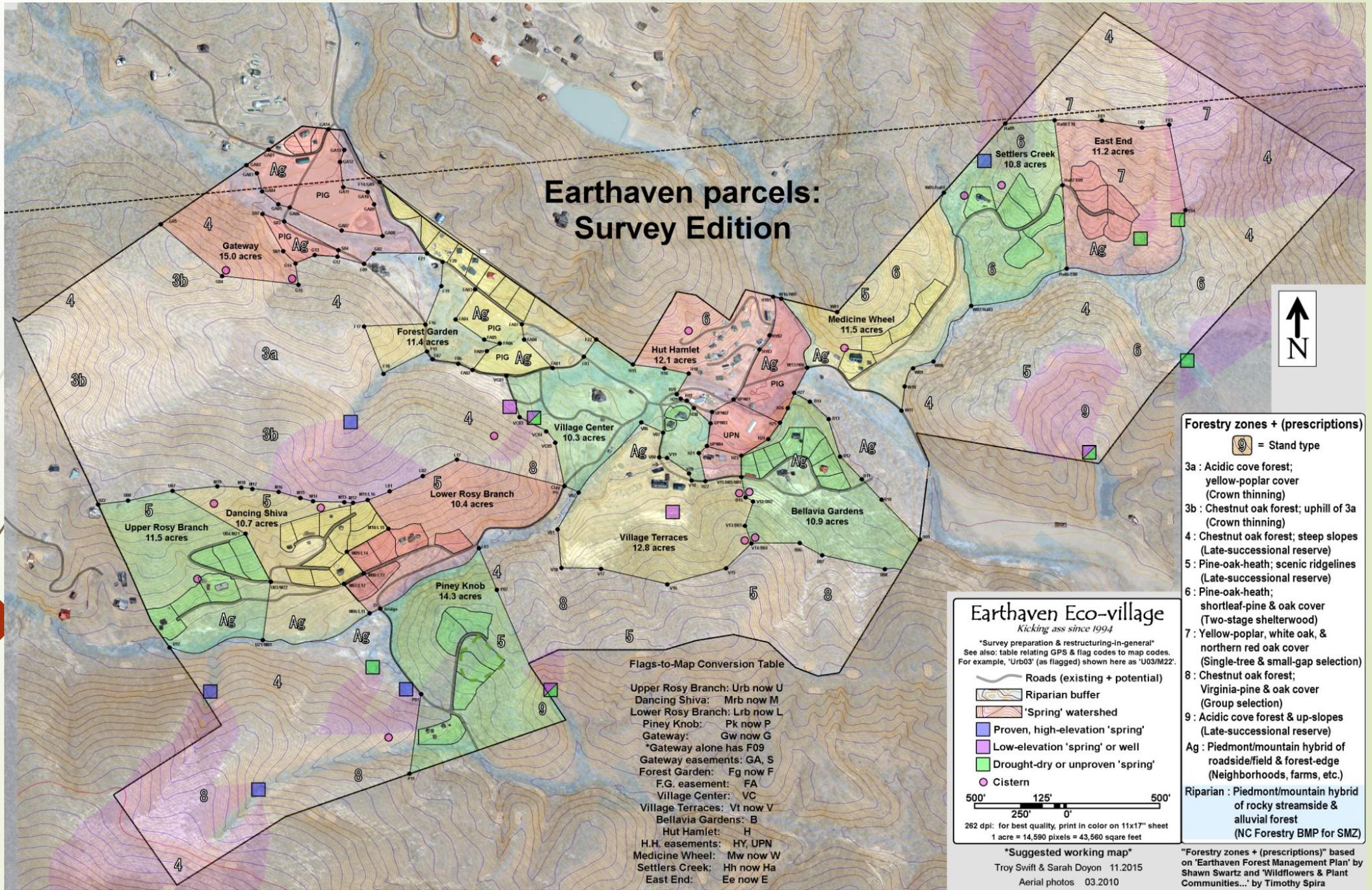




Busting the Myth that Consensus-with-Unanimity is Good For Communities, Part I-III by Diana Leafe Christian



Earthaven parcels: Survey Edition



Forestry zones + (prescriptions)

⑨ = Stand type

3a : Acidic cove forest; yellow-poplar cover (Crown thinning)

3b : Chestnut oak forest; uphill of 3a (Crown thinning)

4 : Chestnut oak forest; steep slopes (Late-successional reserve)

5 : Pine-oak-heath; scenic ridgelines (Late-successional reserve)

6 : Pine-oak-heath; shortleaf-pine & oak cover (Two-stage shelterwood)

7 : Yellow-poplar, white oak, & northern red oak cover (Single-tree & small-gap selection)

8 : Chestnut oak forest; Virginia-pine & oak cover (Group selection)

9 : Acidic cove forest & up-slopes (Late-successional reserve)

Ag : Piedmont/mountain hybrid of roadside/field & forest-edge (Neighborhoods, farms, etc.)

Riparian : Piedmont/mountain hybrid of rocky streamside & alluvial forest (NC Forestry BMP for SMZ)

Earthaven Eco-village
Kicking ass since 1994

Survey preparation & restructuring-in-general
See also: table relating GPS & flag codes to map codes.
For example, 'Urb03' (as flagged) shown here as 'U03/MM2'.

— Roads (existing + potential)

▭ Riparian buffer

▭ 'Spring' watershed

▭ Proven, high-elevation 'spring'

▭ Low-elevation 'spring' or well

▭ Drought-dry or unproven 'spring'

● Cistern

500' 125' 0' 500'

282 dpi: for best quality, print in color on 11x17" sheet
1 acre = 14,590 pixels = 43,560 square feet

Flags-to-Map Conversion Table

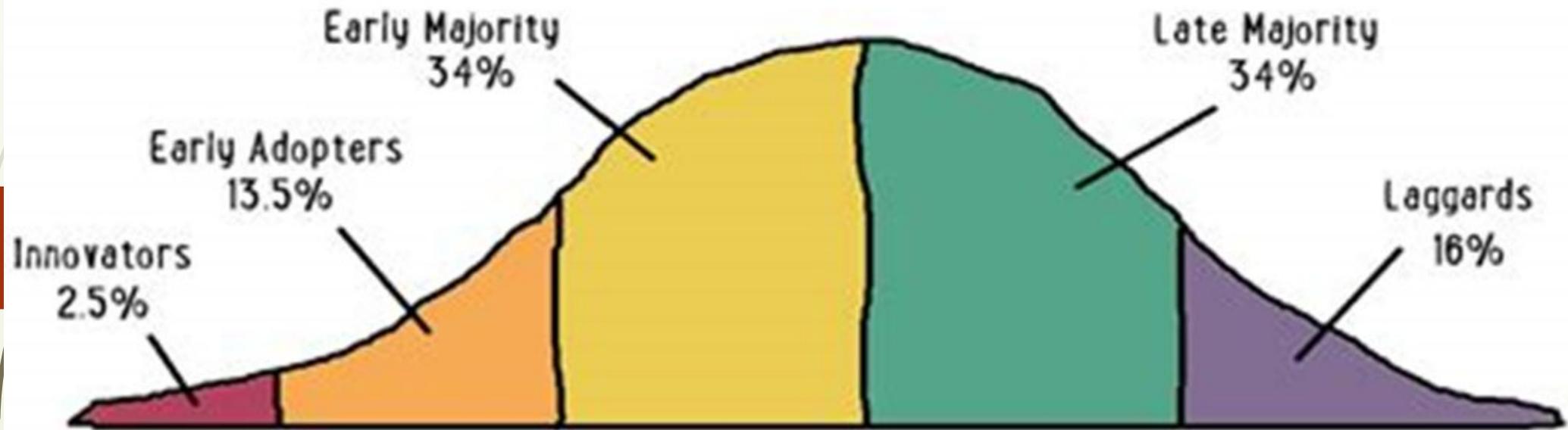
- Upper Rosy Branch: Urb now U
- Dancing Shiva: Mrb now M
- Lower Rosy Branch: Lrb now L
- Piney Knob: Pk now P
- Gateway: Gw now G
- *Gateway alone has F09
- Gateway easements: GA, S
- Forest Garden: Fg now F
- F.G. easement: FA
- Village Center: VC
- Village Terraces: Vt now V
- Bellavia Gardens: B
- Hut Hamlet: H
- H.H. easements: HY, UPN
- Medicine Wheel: Mw now W
- Settlers Creek: Hh now Ha
- East End: Ee now E

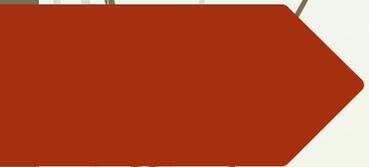
Suggested working map
Troy Swift & Sarah Doyon 11.2010
Aerial photos 03.2010

Forestry zones + (prescriptions) based on 'Earthaven Forest Management Plan' by Shawn Swartz & 'Wildflowers & Plant Communities...' by Timothy Spira

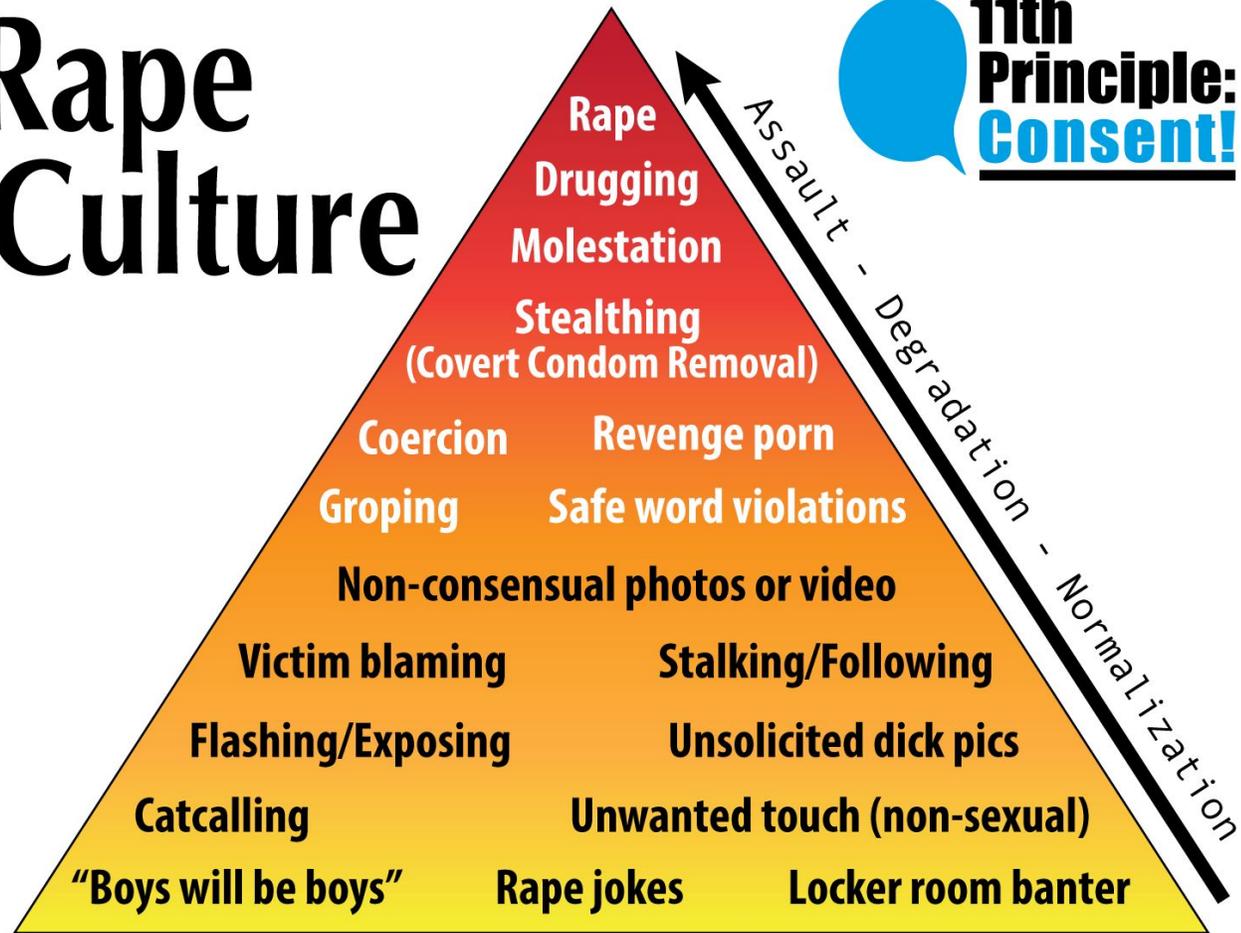
Diffusion of Innovations Model

Everett Rogers, 1962





Rape Culture

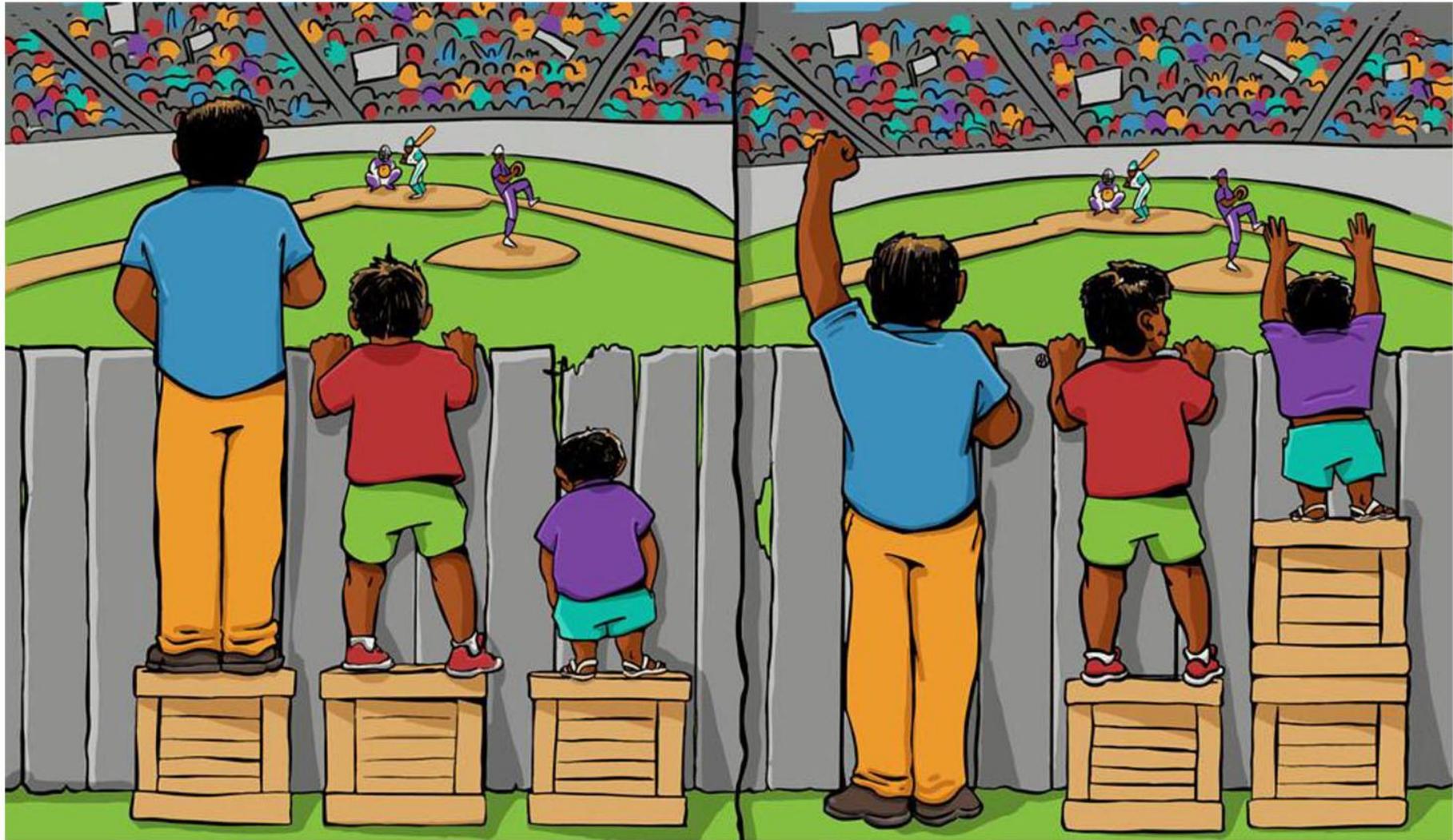


Tolerance of the behaviors at the bottom supports or excuses those higher up. To change outcomes, we must change the culture.

If you see something, say something!

Start the conversation today.

www.11thPrincipleConsent.org



Equality = Sameness

Equality provides the same thing for everyone. This only works when people start from the same place, history and set of circumstances.

Equity = Justice

Equity is about fairness, and providing people with the resources and opportunities they need, given their history and set of circumstances.

