

The Carob Pod: An Anthropological Guide to Permaculture

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This book outlines from a very strong anthropological centre the broader understanding of permaculture. I use my personal experiences of teaching and study on spiritual and religious organisations to provide a developed perspective of the ecology of human relations.

Synopsis for Book 5: The Carob Pod

CHAPTER 1: THE ART OF VISION

Intro to vision of new house and landscape.

Mention mother and animals.

Mention weather and chaotic patterns.

Mention the food and crops of the l'Ebre river.

Culture is in fact the environment recapitulated. Culture only accumulates as an act of emigration.

One species dominates within the trophic understanding of the landscape so that the species accumulates enough free resources to be able to spread its influence further.

The migration of man transports culture with him to alien environments. Environments are re-localised. Man represents the new keystone species.

Cro-Magnon the successors of Neanderthal.

Rome conquering the locals.

CHAPTER 2: INDI-GENE

Weather patterns in my local landscape.

The sensual landscape and the effects of urban living on the senses.

The human-created environment transcends the "interpretation" that all elements in the landscape naturally emit.

Adaptation to the landscape and the domestication of animals, especially dogs, leads ultimately to a "religious" perception.

Succession and the reclamation of nature overlooking the dry-river bed.

The rise of anthropology through the conquering of foreign lands and its development towards a jural Western reality.

Different ways of perceiving reality have recently brought one towards an ethnoecologic interpretation within which the social organisation of matter and energy is intrinsic to the transmission of knowledge and information. The hereditary nature of "descendancy" describes a collective consciousness.

Perceiving through the indigene's eye, from inside to outside. The interaction of space and time with the mythological landscape.

Interpretation is very much a factor of cultural identity grounded in both cultural and environmental determinants. The meaningful distribution of energy and matter is the bedrock for social cohesion.

'Forest in the Fire' - paradigm shifts in consciousness and the symbolic association of fire towards human convention.

The death of Neanderthal and rise of Cro-Magnon; symbolic representation for a change of culture.

Geographical boundaries are overlaid with greater cultural representation. Boundaries of sorts confer protection.

Working with natural energies in the landscape to create a permaculture, reflected in the experience of aborigine land management using fire.

Sensual mind-maps form the basis for different modes of interpretation of the landscape rooted in interaction and correspondence with a mythological past; the Yolngu people and Umeda habitat of Papua New Guinea.

The evolution from Neanderthal to Cro-Magnon is a fact of different hunting techniques that eventuated to genetically create articulate speech.

Infinite time outlines space, and space defines time as movement or interaction. An indigenous mindset is continually pre-empting itself.

CHAPTER 3: SIGNS & SYMBOLS

The hermit's prerogative is to return to the source.

Reading the landscape.

Fasting to rid oneself of Irritable Bowel Syndrome (IBS).

The nature of nature is to destabilise itself through the explosive emission of energy which thus gives it form and pattern at every level of existence, including potential energy, observed to be regulated from within as an act of stabilisation.

Change cannot be observed from within the system, one is the change in the process of introducing energy. To be *in* the system is to be *unconscious*.

All forms require "perceiving" in order to manifest energy.

God is Perception.

Observing the act of fasting according to genetic tolerances.

Neuronal groups are selected for according to outside stimuli fed from a sensory map as and when the right stimulus is enacted i.e. *passive* behaviour.

Immunology works on the same principle of selection with an infinite array of forms to emulate.

Different neuronal maps appear the closer man regresses back to primitive methods of food cultivation that appear more harmonious with nature.

In the case of fasting don't try to rationalise but be 'irrational' - reduce everything you do and live closer to indigenous man.

The act of perception defines the true indigene who learns to see through the "eyes" of the environment. Progressive societies induce change through perception and manifest a concept of God through the *creation* of energy.

The true environmentalist is aware of the change they are trying to make in society to set in place the ethical basis for holistic consciousness.

Only through "interaction" are new technologies passed on. The role of the individual ensures the spread of a global consciousness and a shared vision. Evolution happens as a collective experience and the formulation of neuronal mind-maps.

Flight distance is a developed instinct of the wilderness.

Man makes the cognitive leap into projectile weapons through his increasing mastery over animals in the wilderness.

The use of materials in different combinations is an act of conceptualisation.

How the moon equates with hunting cycles. The natural light it emits dictates time of movement and gathering.

Through agriculture and sedentary life so man evolved a whole new level of semantic imagery and language.

The oral tradition carried by the druids into Gaul was probably an Ionian inheritance. Their historical account was second-hand and coloured by contemporary political motives.

The power of the oral tradition to existentially bind the individual to his society was feared among historians who could only write post-humously.

CHAPTER 4: BIOREGIONALISM

All things succumb to one element or another.

Human survival is premised on strong social organisation considering the long period of gestation. Cities evolved from a hunting infrastructure.

Tourism shares the same basic human motive as hunting, where social conventions are accepted by a critical number of adherents. The mitigation of control measures between subjects is represented as part of a gift exchange culture.

Disease organisms are nature's way of sifting out the weak, as happened in the relatively isolated continent of the Americas.

History is written by the winners and imparts an imperial viewpoint.

Natural sexual emissions return one back to the *unconscious* motive. It imparts a religious lifestyle founded on symbolic associations.

Visiting Richard Wade, permaculture designer and builder, and gauging the use of energy in the environment.

Looking at the characteristics of Mediterranean plants for energy production, conservation and consumption. Increasing metabolic rates is an effect of more energy availability and greater specialisation that the permaculturist seeks to reproduce.

Using plants and animals to close the system's energy loop.

The nature of dynamic interaction is more than commerce, more than collective consciousness, it requires the continual adaptation of our progeny.

It is important for the pioneers to re-immense themselves back into the gene pool, for children to inform our elders of their needs, to remain pure at the source of human civilisation.

The indigene sees the landscape as a potentiality.

The Europeanization of the Catalonian landscape and the bourgeoisie mentality that creates unused golf courses. Land is getting swallowed up to large developments whilst the greater infrastructure is unbalanced concerning water and energy supplies. Ghost towns litter the landscape. Regional stability is affected by global economies.

Existential space gives place meaning, and requires interaction.

The European market is diluting traditional values. Farmers have become "tourists".

The industrialisation of developing countries has little foresight for the impending economic and energy crisis in the near future. Catastrophe looms unless the social stratification of society is altered.

The organic industry is furthering the cause to tie food and land management to symbolic practice. Though some of its practices are unfounded scientifically to improve quantitatively, the overall qualitative effects outweigh any such losses through local production and distribution.

Biodynamics shows an insight to traditional knowledge and practice, hence its allusions to cosmological influences.

Permaculture develops the strategies for time and space management with the appreciation that the transcended state of the human supra-mind, even though it can miss the smaller picture, can design the strategies to reduce our tendency to regress. One starts in their own home (Zone 0/1) and designs a pattern for resource management.

The bush (Zone 5) is the important edge that indigenes require to nurture their intimacy and fluidity with nature. This is in contrast to the more static appraisal of Western landforms.

Western mindset remains the barrier to fully comprehending the indigenous mindset, especially in their own views of the role of nature.

The "tourist" is defined by his or her conscious motive, until naturalisation sets in and one is motivated from the instinct. Ultimately, being an indigene lies in the integration of wilderness in one's life.

CHAPTER 5: SELF-RELIANCE AND SYSTEM MANAGEMENT

Cottage industries are a good example of Schumacher economics. Aspects of capitalism are infused with socialism in order to create business ventures that redistribute profits back into the community. Size is restrained to prevent excess, and management structures happen at all levels of operations.

Processes should be kept in-season for increased self-reliance. The embodied energy of a product receives a better return when kept local to the community.

Stress is a factor of elements being removed from a system's natural integrity and is reflected in the lifestyles of humans living within it. The earth can be considered as a supra-organism and its environmental effects as indicators of human interaction. Stress is offset through local diversity.

System evolution induces stress but it also maintains a healthy immune system.

Life in Spain is a social miracle, an ecological disaster for my parents. They live a foreigner's lifestyle.

My permaculture thinking demands of me the creation of an alternative economy in which a market garden could provide the social nexus for increasing community.

The political mentalities of the Spanish Civil War lives on in the conditioned behaviour of children reared under its milieu.

Tourism is a transitional phase between pioneering and settling down attitudes. It is an immature, fragile mentality prone to failing international market conditions. The

generic loss of natural capital is a factor of its high-energy lifestyle to the service industry. There is still scope to allow foreign or exotic elements within a system if they can be naturalized.

Like all mature ecosystems, the flexibility and adaptability of culture allows for internal changes that should bolster the integrity and durability of the system and could easily include progressive ideals sponsored by the wealthy foreigners.

My personal integration with the landscape needs to transcend the methods of my parents.

Almond is by far the most lucrative crop, olive and carob the most demanded.

Building my house to mimic the qualities of carob trees; the local efficacy of this crop warrants a personal dialogue with the tree.

The use of animals is welcome with a view to water conservation and soil regeneration. Pets are welcome as guard dogs and rodent catchers.

Pension funds should be used to implement an infrastructure that cultivates natural capital.

Cooperation will offset costs and further community representation towards local councils for benefits like getting planning permission.

The multiple uses of carob as a spiritually endowed food that favours both animal and human ecologies.

CHAPTER 6: PERMACULTURE IN THE MAKING

An ethos is based on system integrity. It should start from one's own backdoor and be able to deal with regional and national issues before it can be transportable internationally. If one does not develop their working ethos organically it tends to illustrate fragmentation.

Tripartite altruism is a principle that should be applied to all working ethics since it is modelled on natural systems.

Permaculture provides a working framework for many activists to be more constructive in their protestations against the System.

System motivators that don't fit into a generic working program can destabilise national integrity and economic well-being. All systems require negative and positive feedback loops.

Consensus requires the individual to understand their own abilities and leadership roles in society. Hierarchies in nature are there to maintain solidarity and security in the trophic pyramid.

Speciation is a natural biological condition that both secular and religious organisations sought to deal with. Intrinsic to this are the values of emancipation or freedom of expression.

Emergent characteristics change the system to create the conditions for a new superseding governing structure. Once spiritual engagement with the land is now superseded by changing values.

A clearer model is seen in conservation, release, reorganisation and exploitation. Higher-order system providers provide the conditions for system stability but this is continually undercut by lots of free energy entering the system.

Arnstein's model could be likened to an evolutionary approach in society where settled power relations contribute to conservative politics but are continually tested and maintained through small-scale, fast and short-lived changes.

Giantism left a vacuum that had changed the value system of a once-peasanted Catalonian landscape through the Europeanization of the coast.

Program management & task designation: Building a cob oven.

Taking a pioneering attitude and avoiding much of the planning side of things.

The methodological approach to implementing a permaculture using WBS and OBS charts, Gantt charts, acronyms, pyramid and pathway models, Holistic Design Charts, and a business case, in reality didn't happen. Rather the pioneer sets out a pathway for others to follow into and even market for its potential.

Looking at permutations and dynamics within operational groups and acknowledging the visionary overseer.

Historically we are influenced by the educated classes in our methods of bureaucratic power mongering and international construction programs.

Permaculture seeks to cultivate the visionary's world-view to development coupled as it is with legacy and coming-to-knowing.

Bureaucracy and predictive business relationships should be kept to a minimum and personal forms of learning should be re-implemented with a view to organic development.

Environmental stimuli as chaotic phenomena engages humanity at its most primal centre.

Resource networking as Sigeití.

Looking at the cob oven build through Maslow's Hierarchical needs and the process of self-actualisation. The Western framework of development has a religious alternative in which the world will always provide for those out of the System.

The Business Case using the first 6 principles of Holmgren.

Observe and Interact: the properties of wood and the storage of energy.

Looking for leverage points that will incur bottom-up change in society.

Catch and Store Energy: Environmental determinism has given us a pattern of success with a view to applying cultural ingenuity over time.

Locating oven duties that benefit other elements in the field and looking at its ephemeral aspects.

Obtain a Yield: Timing our production with nature and the availability of resources.

Clay should be considered as a form of stored energy for its capacity to hold minerals.

Apply Self-regulation and Accept Feedback: Spain is going through economic hardships and its solution relies upon bypassing the Western model of industrialisation.

Comparing the rise of power relations within empirical mindsets like that of the Romans and Jews one can make analogies in nature where system integrity can only be maintained through hybrid vigour, self-organisation and feedback mechanisms.

Use and Value Renewable Resources: seeing the development of the Mediterranean through the evolution of technology and the cultivation of soils further north.

Intentional frugality requires us to move beyond the immaturity of abundant free-energy.

Produce no Waste: becoming aware of the (by)products in nature is an opportunity to close the energy loop.

Unfettered technology has eroded our accountability with nature.

The forest fire at the back of our land was a lesson in how the natural chaotic patterns of nature open up resources.

A return trip to Sigetí showed how the subjective needs of the farmers influenced their own developing permaculture.

CHAPTER 7: HUMAN PSYCHE AND THE SPIRITUAL IMPERATIVE

The art of communication is being lost to virtual reality; semantic insignia has all but vanished into impersonal relations.

Elements in the environment are given meaningful existence, such is the power of nature and the ritual attached to it. The 'Gardens of Paradise' myth is a reflection of the bounty of nature that one hearkens to.

Man's dominance of nature reflect a food memory and ancestral linkage to the past through his carnal disposition.

Jewish law concerning sacrifice is marked in the historical narratives of Abraham and Jesus.

Evolution is carried through the matrilineal line; incessant warring meant cross-fertilisation and population fluctuations.

Through oppression and persecution movements take theological root.

The widespread development of Christianity was factored on mixed cultural communities that had little political or economic clout.

Meaningful relationships with elements in the environment are personal at the primitive level.

Spirituality with the landscape has been eroded through the mechanisation of labour and with it the emotional strength it granted through a given frugal lifestyle.

The hereditary level of ritual and myth are first to deteriorate in a technocratic society with a subsequent increase in elitism and the privileged classes.

Looking at functionality of a working landscape with the use of volunteers, the first relationships are always ecological.

Children must be introduced to boundaries at an early stage to ensure that they pass into a mature mindset, not one based on excessive materialistic demands.

Looking at Holmgren's model for energy descent and applying a metaphysical perspective to development by inverting the consciousness required to continue as holistic beings. Development is measured through the perception of subjective time.

Man's defiance of death created the mindset that vindicated his religious disposition of the superiority of his race over the rest of the earth's species. This is coupled with the sense of suffering and the act of living within an unnatural habitat.

The Holistic Design chart shows how man is part of the ecology of life and death.

Cro-Magnon could have used the dead as territorial markers, bait for wild hunts, and as symbols for the gauging of fertility. Likewise, territorialism through the identification of hunting grounds was a way of "lettering" the landscape.

Looking at climax consciousness and seeing how domesticated animals evolve within human ecologies. They quickly inherit the traits of the owners; my mother is an example in case in which the in-fighting of dogs is a factor of her lifestyle.

The 'hundred monkey effect' is a phenomenon of the collective consciousness and reflects group succession. The sixth sense works on this level of what action is more favourable.

The magical will is one of projection of the emotional body and constitutes the dawning of human consciousness.

Our genetic tendency is to search for the means to create the "food forests" that will fulfil us evolutionarily and in the process create the spiritual hierarchies that grant one natural power in society.

Individualism happens as a phenomenon attributable to our loss of natural habitats. Technological determinism is the default path of humanity, but the spiritual quest requires us to 'borrow time'.

The Holistic Design chart shows us the biological and ecological basis at the root of holistic human motivation. Compared to Maslow's Hierarchy of Needs it can be seen that what he terms as salient needs results in the in-fighting of human emotional behaviour when they have not been met.

Self-actualisation is seen to embody the holistic application of environmental determinism. At the heart of this is land regeneration and the role of humanity to fulfil

its social responsibility towards understanding homeostasis. Spirituality, pragmatism and wealth are the arenas that self-actualising man fights within.

Social welfare is a factor of maintaining the ecological motive for land regeneration.

The change of behaviour that led to an excessive protein-based diet altered man's energy patterns for social organisation. Mimicking the scavenging habits of dogs allowed for man's survival.

Arrogating natural responsibility requires *passivating* our motivations. This has culturally developed techniques of meditation and ritual towards unconscious motivation.

Healing is our human preoccupation, mapping out the landscape according to its food sources, and seeks to enjoin the individual into a personal religious quest.

The intuitive modes of decision making are premised on a self-perpetuating system of unconscious/natural motivation within ongoing cultural indicators for change.

The case for environmental over cultural determinism if humanity is to know his limitations.

Healing is about getting back to "the source", rediscovering the Garden of Eden mindset and recreating it in reality from 'borrowed time'.

Considering the optimum number of a group before the experience of the sacred is diluted.

Man's ultimate quest is union with God, a sustainable culture cannot be anything else. Judgment is *knowing*, knowing one's needs and options, understanding one's true potential, and enacting one's place in the true scheme of things.

Man fears his own untapped potential.

CHAPTER 8: THE LAW OF THE LAND

This chapter was expanded into Volume 2 entitled *Patriarchy: The law of the Land*. It is extensive and can be found in journal format on the market page of SLP. Volume 3 is now being written.

Please see my associated work at

<http://www.solteriologicgarden.com>

An example of my writing style

Always then, the mythological looms as our distant, intangible backdrop. Our bioregion is our watershed where its feeders bring in their influences. How we treat our rivers and streams will obviously effect change further down the line. Catalonia with its L'Ebre flowing from as far north as Reinosa in the Basque region near to the Gulf of Vizcaya crosses many provinces of Spain. Its peripheral mountainous source should be seen as the influence that gave birth to the delta on the Mediterranean coast. I recently took a part of that journey from La Rasqueraz around the Serra del Buix and back down into Tortosa. The greatly descending ride took me past fields of oranges. Combined with the *mistral* winds I was suddenly linked in consciousness to a distant past, something I recognized as a child. The familiarity of that smell for the first time reminded me of Spain, a long way from the mountain air; smell, its capacity to render the antiquous. When I got to Tortosa I should have expected what I saw. A city filled with Africans drawn to this parent capital of multiculturalism and sedimented human interaction. I wonder, if I am allowed to speculate, how many immigrants used the natural breakwaters of the delta to waddle their way in, pioneers who one day would set a new trend for this city? With the Moroccans came hashish, with the Algerians and Tunisians illegal DVD's, with the 'Romans' golf courses. There is now talk of irrigating those green deserts from the L'Ebre.

As I begin to write this section I have already crossed the frontier on my journey back to England. My 1980 Austin Allegro looks to be heading for 300 miles on a tank. With a bit of care I should make England on 3 tanks costing me about one hundred and fifty pounds. Of course, the freedom to be able to dictate one's own path is emblematic of modern societies. Increasingly, more and more people are moving towards this liberating lifestyle, a result more often than not, of accumulating wealth through property acquirement. The gentrification of Europe is happening large scale and new urbanizations are springing up everywhere. As the coast gets sold off the new tenants are building luxury apartments and bungalow-type holiday homes. Hotels and cafeterias are erupting everywhere. It just seems that in every city and village I go to there is a mass of building works going on. The influx of European money is Europeanising our landscape. The argument for it is that the standards of living are increasing.

We, the Richardsons, cannot be accused of gentrification ourselves. It is my parent's only house and they live there all year round. In fact, they have made themselves prisoners there. Some of our neighbours only reside in their own homes a few weeks in the year, generally the summer period. Their friends may stay over during other times. It wouldn't make sense to leave a house unoccupied for so long considering, even if one is so distant from the local services and shops where shopping trips require expeditions with the utterly essential car. On the other hand urbanisations are frequently empty of life during the off-season; houses 'shut up shop' during the winter period, creating ghost towns. Meanwhile, since the standards of living are going up the poorer contingencies indirectly feed off the wealth brought in by the Middle Class. Cafeterias and bars emerge by the thousands, but to soften the sarcastic tone a little, one can also find the *ferreterias*, *panederias*, *chucaterias* and *supermercados*. Everyone seems to be enjoying the new village life. Swimming pools, play areas, boulevards, night clubs, industry mainly linked to construction services, gasoline stations, tarmac roads, lorry parks and of course, in this drought-riddled country, golf courses. There are plans for hundreds of golf courses, huge expanses of green that need to be watered. Now, no one is complaining yet about the lack of water, but everyone knows that it hardly rains, especially during the popular season in summer. So who are these golf courses for? Apparently, if one goes there during the mild winter when it may be raining there is barely a sole about. That is because golf courses have always been an invention of a bourgeoisie mentality, alien to the native Spaniard or Catalan who grew up in the

country made for olives, carob, almond, grapes and oranges. That is why the locals don't use them, it is a completely radical change of lifestyle. More likely it is built by the landed gentry for the relatively well-off who come in the popular season to pay homage. There can be nothing better than a cool refreshing green vista to absorb all that ambient heat from burning their skin. I recall the story of the Ark of the Covenant in which it was forbidden to look upon it directly, such that it would cause the *experimenter* to recoil in pain. This right was the privilege of the priests, whose purity of being prevent such burning afflictions, or at least confer a remedial ability. This was the nature of God. To penetrate into God too deeply will cause the unrighteous individual to die, for in that vessel was contained all the vices in the world, safely restrained. For me, pure and simple living is the prerogative of everyone, and living in nature is an embodiment of that testimony. Nature also includes dry arid landscapes, and certainly not any English invention transported in ostentation from one latitude to another. The irrigation regime must be tremendous. Has humanity violated his covenant with God-nature? Has he opened Pandora's Box to the releasing of all the woes in the world? Surely the deeper message is that one can't look the sun in the face but can revel in its creation-nature instead. Getting to close to the sun will burn you but if you keep your distance one can relish in its life-giving forces, not its other side, the reduction of matter through fire and entropy.

Somehow these locals know that something isn't right. These golf courses have been perpetrated by the murderers of priests and other holy men. Pandora's Box has been broached and God's energy is going rampant. Taking a piece of one country and sticking it in another was not God's plan. But I have an idea. Why not create desert golf courses instead where the goafer is drawn to small green islands interspersed at various locales, at which point he can stop and have a drink? In other words let's reverse the fake landscape. The drive is a rocky outcrop, the fairway a series of sand dunes, and a compacted sand pit becomes the putting 'green', or gold as the case would be, with a standpipe sticking out of it. That way they are more likely to collect and store water, through the plug hole so to speak. The goafer may need a camel or two, even a llama, and the property developer is more likely to get increased business from all those beach bums hanging around the edges. Not that they would have to get any good at the game. As long as there is a drink at the end of it that is just fine.

No, in fact it is an illusion, a mirage. The reason why the local town hall, the *ayuntamiento*, allows all these developments is because the rule is, one is allowed to build an urbanisation next to a golf course. There may well be some internal devious thinking going on here. They may even think that the property developers will end up paying for the desalination plant, in the same way that the landed gentry are being asked to fork out for the installation of telephone and electricity lines. That is the nature of capitalism. It is a dog eat dog scenario. As more land is sold off to the international markets so does the local life slowly but surely diminish. The peasantry could never afford the prices of these new houses because they are rocketing in value, sold to 2nd and 3rd home owners. These foreigners, though I exclude those who are trying to make a living from the land, are "internationalising" the territory. That could be one good thing, but the indigenous culture is also being diffused. Like a process of osmosis sparsely located plots are being left behind as the rest gets swallowed up through lucrative development. These include swimming pools, health spas, camp sites, horse riding and other amenities. Again, these can be a good thing in the right context, although I could argue against swimming pools. I find it incalculable why the "costarians" do not swim in the Winter, even wash in the sea once in a while. I know most people aren't like me - physically active, hardworking, entrepreneurial, reared from a different climate, and no less superhuman. But come on, even the Romans had a good dip. In two months I have had one shower, and it sticks in my mind as a memory. It is too much aggravation to turn the water pump on, turn the gas on, wait for it to run down the length of the pipe, ignite the boiler, get into a temperamental shower in which one had

to get the mix of hot and cold exactly right, since the water pressure fluctuates with the pump and so does the temperature. No, I would rather work 4 hours, cycle to the beech and swim for 25 minutes. It is better than any caffeine fix you can imagine, even better than any *siesta*. Things obviously change during the hot summers when I am not here.

At this moment I find myself at a small dam at Escouloubre-les-Bains, on the River Ande. I am on the north, French side of the Pyrenees, coming through a forest of birch, hazel and oak. Nothing is in leaf yet, at the beginning of March, but from a distance the immensely steep hillside looks like a thicket, its floor ankle-deep in leaf litter. This is a testament to working nature, the soft rocky substrate barely noticeable in a few places. There is no erosion of culture here. A small retail outlet stocked high in firewood sells some other essential products like bread, honey, meat, cheese and wine. Below me the river has stopped moving. In contrast, the village that I have just rolled my car down from, Font-Romen, is a ski resort. With global warming the ski industry has become an insecure long-term investment. Snow caps are taking longer to set and are quicker to thaw. If one took away the ski slopes there would be nothing left of the village. I see minimal signs of any kind of farming in process although I spied a huge pile of horse manure next to which I parked my car overnight. I am pretty sure it prevented my windows from misting up and condensing. I didn't stay long, although I was in no hurry, which is why I always get a convoy of cars behind me. Earlier that day I checked out Puigcerda on the border. I saw that its new urbanisations had recently brought wealth into the parent town. Facing the Pyrenean landscape it was obvious how the developers capitalise on the vista. Their stereotype thinking was reflected in the monogynous architecture. I drove around, another ghost town waiting for its *panaderia*.

One cannot doubt the attraction and economical benefit of the conventional building program. The architecture is very idyllic reflecting in an ironic way the vernacular style of the locality. But whether that stone was actually mined nearby and the wood obtained from regional forests is highly unlikely. Too much of the landscape has gone over to intensive farming to warrant local production of materials. With transport miles stretching into thousands of kilometres and EU subsidies encouraging block production, local economies have disappeared into thin air. When economies were small and manageable they were coordinated from within. This provided local employment and expertise. On the broader scale the spread of a national skills base meant that the country could develop its own patchwork of characteristic village life. Village life is fundamental to regional stability, a would-be decentralisation of power that creates an intra-network of buffered commercial and social relations. But there is an interesting phenomenon happening. The decentralising of national power is also happening on a European-wide scale. Since globalisation has allowed an international strategy of resource allocation this has effectively meant that national economies are controlled world-wide. Acting within a greater sphere of operations has meant that the buffering limit has been broadened i.e. one can easily import/export products or raw materials for processing. And of course, the price of transportation, packaging, storage and redistribution increases the costs, but this has been mitigated by increased production rates and greater global availability of these materials. This obviously leaves the regional perspective at the mercy of the global economy and hence what occurs in places like China and America has a direct effect and influence upon regional stability. Serious estimates reckon that the global population could double before we start to feel the pinch of over-extraction. This will require even more intensive measures and a great deal more efficiency, not least bureaucracy.

The pioneers in this world are those who will show you how to make greater use of mountains, deserts, dry arid lands, polar regions, and water-based economies. Unfortunately, all of these are classified as fragile environments, delineated so during the Earth Summit held by UNCED, and require our greater perception. Whilst small grass-roots activities living at the

peripheral edge are doing what they think is best practice, centralised power operations does its best at keeping their influence to the periphery. The world-wide importation of skills and expertise has benefited the demands of corporate control; corporations owned by multinationals. Its nature perpetuates the greater infrastructure of globalisation and increased populations. This has happened the world over in commercial farming, hence the demand for greater production rates. But the effect of blinding the consumer of the existential relationship to space is a fundamental factor towards its social dis-integration. As I have previously referred to, meaningful space loses its personal relationship, its personality, when the user does not dwell within it. Richard tells me that every stone in his house was mined from the land. He sourced someone local, a *piederera*, who knew the landscape and could apply superb cutting ability with minimal waste. Doing it all his life the rock cutter could read the streams in his rocks and knew where the chisel should be struck. Rock of square meterage could be cut thus. It recalls my attempts at flint knapping when I reduced something of a square foot into an arrowhead. Importantly the rock cutter only agreed to the work if Richard helped out with the menial duties because it was important for the *piederera* to have someone to talk through his life story to. Now, that drives home the point although it is not necessarily my personal circumstance. To have said to cut one's own rock gives every square centimetre of space in your house meaning is to import space with experience, to give it place; when a dwelling becomes a home.

So I ask the question: When does tourism become a native right? And in answer to that I must again refer to the Europeanization of the Costa Daurada where thousands are building their own houses. Here, we can argue that these emigrating Europeans don't have to be indigenous in the true sense of the word, but through a process of naturalisation become natives. In the same way that introduced foreign pine trees come to dominate the very steep hillsides, areas that had been left to grow wild and spontaneously, so the European migrant has brought with him, or her, a transportable economy. There are estimated to be 30,000 in this region of Spain, and the effect upon the local economy and habitat is plain to see. But more importantly there has been a reciprocal exchange of ideas and 'wealth' to the effect that it is possible to become rich quickly since the niche market has been opened to all who have property or skills. There seems to be a lot of East Europeans doing lots of work because they are cheaper to employ. For the traditional Spaniard or Catalanian, he or she still maintains the "manana" attitude. Weighed up against them also is there *siesta* time. The north European mentality is industrious and demanding, which is a heritage stretching back to the last millennium when north Europe superseded the Mediterranean with the invention of the much more efficient cross-plough, and subsequently became the new food cradle of the world. Things are wont to be done as soon as possible showing that their speed of behavioural response is much quicker. One must remember that it wasn't that long ago when Spain was much a 2nd world country. Since most Europeans here are entrepreneurs to a degree, *siesta* time for them comes whenever. But I have noticed that business shuts up promptly for the original locals, and just about everything closes. It is not like Britain where you could possibly find a greengrocer or newsagent open on Christmas Day. Even pubs will open for a while. The motive is two-fold; people spend more money around this time of their holidays, and festivals are times of revelry and good cheer more often than not. That is not discounting the fact that a lot of businesses are run by non-Christians, especially Asians; neither am I suggesting that places like Britain are religious, because for them Christmas is business as usual, as are most Christian festivals. But I like this *siesta*. I also conform well on a biological level with their eating times - an early afternoon lunch, a simple pastry later on, with a late supper. I question a lot of stuff I read now, but eating so late necessitates getting some fresh air and going for a walk at least. For the Iberians an afternoon *siesta* replenishes one's energy levels and slows down one's digestive rates; hence a late supper.

Of course, the late afternoon sun has dictated this pattern and for developing countries like Spain, relative to the huge industrial economies like Britain and Germany, a quick analysis will show that a greater percentage of the economy in Spain is rustic-based. One need only compare the reduced amount of built-up cities in Spain. As things change, and with the increase of immigrants, a situation that 10 years ago was barely perceptible, I don't doubt that "Little Poland" or "The East European Bloc", even "Minor Britain" or "New Germany" could be living realities. It is these people who are effectively manipulating the new economy. To mitigate this the role of the co-operative will need to play a big part in the future of the Catalonian identity. But as the exchange of trade and ideas develop we hope that it remains reciprocal. Since Britain and other developed countries are predominantly Middle Class, age-old ideas like co-operatives could infuse a new work ethic, for the transformation of its culture. As such the drive is there for altruistic or human co-operation; one need only look at the growing volunteer sector and the rise of charitable organisations working at grass-roots level. But of fact, these institutes are laced in bureaucracy, the fundamental difference between developed and developing economies. In Britain, most costs get swallowed up in instituting bureaucratic controls. The one billion or so global Middle Class sector is the result of an evolution of resource management, and the increased need to control population pressure. The relationship can now be seen in smaller populations with larger land masses in countries like Spain that have not yet developed a fuller bureaucratic dependency. There are big lessons to be learnt from the industrialised West and movements like organic farming are facing an uphill struggle in trying to persuade governments to drop restrictions. How else is one to mitigate an on-coming disaster of fossil-fuel depletion and rising energy demands in view of the fact that the rest of the developing world is becoming industrialised? Base that also on the rise of the service industry, there would have to be dramatic social changes in order to counteract the unwarranted exponential growth. The fact is, Northern Europe produces surplus food. The increase of production, fuelled by the need of farmers to make a modest living, itself a reaction for low prices paid for produce, has pushed farmers and society alike to get more for the same work input. Farmers produce cheap food in the West because firstly, they are subsidised by the government and so the prices don't reflect the true costs. Secondly, labour would be too expensive so the drive is towards using machines. Machines only become efficient if one produces huge amounts, causing the production of surplus goods, a phenomenon commonly referred to as milk lakes or grain mountains. No one wants to pay for shipping costs to get this surplus out to nations that desperately need it. The West just needs to reduce but it is caught within its own self-perpetuating power structures of corporate control. And since government subsidies are indirectly based upon taxation and public revenue, it is Joe Bloggs who ends up paying for the increasing pressures of immature economic structures. The barrel is soon to run dry and the land made barren, and the industrial West is still asking for more.

But the spirals of destruction don't stop there. Increased mechanisation and loss of agrarian labour has meant a discontinuity of land intimacy and its natural hand in traditional practice. Thus, limits that were initially indicated through the manual comprehension of the landscape have been replaced by ideological parameters. Soil degradation, loss of natural diversity and habitats, natural buffering effects of species, fertility levels, have all fallen prey to exploitive mechanisation and its correlate practices. These include the application of artificial fertilisers, the use of chemical herbicides and pesticides, the cost of clearing up the waste and associated pollution of ground water and air quality, and the dependency of conventional farmers to genetically-engineered varieties of seeds that produce more 'yield', require less harvesting time and favour the use of machinery. These seeds will generally not breed true since they are hybridisations. Thus the farmer is dependant upon the big agricultural companies to supply the uniform seeds and the chemical products required to grow them under

particular environmental conditions. And this is the world over since seed had been engineered to grow in as many different environments as is possible, thus reducing the development of local varieties. Without putting too much a blunt point on it, these farmers who were the bedrock of our societies have become nothing more than "tourists". Manipulated by invisible structures they have no control over, they are forced to believe and act in accordance with distant hierarchical controls from people who have no intimacy with the land. They are effectively being created in their image, like puppets, or domesticated pets who can't get out of the vicious cycle of "Here's your food, what are you complaining about?"

So, we have identified what it possibly means to be a tourist. When one has involuntarily altered the local ecology without any reciprocal mitigating restraints in place - absolute dominance is our God-given right. If that be rape, pillage, war or other vice then the defendant has a right also. So to transport your ideology, based upon the upbringing of another culture, to another locale is akin to the exotic pine tree telling you that there is a lot of free energy here that it will make use of. Over the course of time it will acidify the soil creating a veritable soil condition suited to its own species - naturalisation. Now consider for a moment. To do something involuntarily means not to apply a will. What I am saying here then is that most people are unaware of the damage they do to the environment, a short-sightedness, say for instance like a deer that destroys a woodland because it has not evolved the capacity to recognise human boundaries. (The problem occurs where humans don't habit the same area in proficient numbers to hunt them down, due to the disturbed natural ecology that human lifestyles impart.) Eventually life catches up with it and they are culled or run out of food supplies. If a particular species could evolve that does minimal damage then they are more likely to be selected for within the balance of things. I make the philosophical point though, that within the trophic pyramid the will is governed by the keystone species. Hence, I will make the assertion here that human beings have different cognitive levels which I believe are reflected in the social stratification of society. In the same way the bourgeoisie create the conditions for their own self-perpetuation and stability, so a radical restructuring of society can happen as a collapse of that stratum, or it can be augmented further with a new species at the top. And that is me, and all my other fellow kind who know they are closer to God/nature and do a better job at it. Effectively, we are offering an alternative model for the subsistence of all other species, including the bourgeoisie, the deer and the pine. "Little England" with all its diversity of skill and know-how evolved because the pioneers came in and altered the environment to suit other English migrants. This included common transport methods, similar social background accompanied with a lack of home sickness; a new arena for social power vying, shared tools and spare parts, help in translating the local lingua, minimal wealth status, a sense of solidarity and strength in numbers (security) etc, etc. Their wills are governed by corporate structures and they are little more than "tourists" in the wake of corporate control. The things that will remove the pine forests from absorbing the landscape totally may be catastrophic. As I previously pointed out, and with the view that nature does not measure things in time, radical government measures or lack of imposed frugality may revert that economy to a former state, and this amidst the oncoming period of fossil-fuel decline and global warming. The pine forest may just burn down, or given a bit longer disappear to the waves, and then we'll see, I say with a sarcastic tone, whether Britannica rules.

The government is trying but it is lost to the petro-chemical companies. For instance, ideological reform is slowly happening, and both the permaculture and organic movements under the umbrella of environmentalism are increasing pressure on the government to impose change or sanction. Since governments are justified in wanting to restrict the use of new chemicals and their inherent clean-up problem, the creation of new chemicals are subject to strict, time-consuming expensive control measures. The government is driving the research institutes to

submit comprehensive evidence on the properties of these new chemicals. Age-old practices like herbology are also under the cosh. Thus, even ethical and folkloric practices that have been accepted as naturally beneficial also fall into these regulations. But the pioneers of a changing culture, one of powering down from its dependence on fossil fuels generally are small and at grassroots level and they can't normally afford the time or energy to radically invert the trophic pyramid. As I say, they are preparing for its imminent collapse and re-institution of a new power stratum. Added to this is the fact that governments are not really putting money behind the environmental movement.

Identifying this root cause then, the lack of intimacy with the landscape, we see that the ethical basis of permaculture and related practices like biodynamic farming are pioneering the way to transformation. Right now we can voluntarily change our landscapes without being called "tourists". We can set in place long-term strategies that work with the cyclical patterns of nature. These patterns evolve out of the association between species working within an ecosystem. Thus said, any human ecology must reflect the underlying natural ecology of our landscapes. I remember the point that Richard raised concerning cows. A biodynamic farmer will not de-horn his cattle. The reason why cows are de-horned or have their horns burnt is because they have a hierarchical social life that makes them vie against each other. When, in conventional farming they are kept in cubicles this vying is apparent in such small spaces causing damage to udders. The prison-like conditions of conventional farming agitate the species to such behaviour. It is the same with chickens in batteries or pigs, they start tearing at each other. Now the biodynamic farmer, taken from Steiner's anthroposophical teachings, believes that the horns, like the hooves, are required for the natural metabolic and lengthy digestion process of the cow. As with other ruminants, their different manures are produced from their differences of stomach anatomy, related to their apparent particularity of teeth and antlers or horns. Thus the process that goes into producing different manures is considered a factor of the morphological and phenomenological attributes of the beast. And the quality of the manure is said to be endowed with its environmental influences, including cosmological effects. Biodynamic farmers distinguish between the ethereal and astral properties of the plant, and animal. In both plants and animals prevails an ethereal body or "life-body", given solely by its parent, a living being. This force operates from the effect of heat, light air, liquid and solid matter. All life has its origins in the effects of the sun. When these effects are held in natural balance so the organism develops a natural resistance to disease and an implicit vitality. The ethereal body is the sentient body influenced by stars and planets. It is found in higher organisms. Thus the cow has an inner world also of feelings and emotions. This gives the beast their consciousness linked to the astral, hence their hooves and antlers are said to be of corollary importance. Removing the horns or any other part of the animal will reduce its vitality and integrity. An incomplete animal cannot be expected to produce vital manure. This then feeds down into the food chain, and the lack of vitality is the obstacle to human health. It can be seen then that the anthroposophical ideas of biodynamic agriculture actually point to a very spiritual outlook. A lot of evidence suggests that biodynamic food is substantially healthier but at this moment in time there are minimal scientific conclusions to prove it. It is just accepted practice amongst their adherents although if one would consider that making an intentional or conscious motive to eat biodynamic food requires an understandable act of holistic compliance, the symbolical nature of natural living is itself healing in this respect and energising. Symbolic referencing necessitates a societal appreciation of widespread natural forces, else that symbol cannot develop the collective primal consciousness that generates its ultimate vision. Labelled biodynamic food though has been shown to hold vitality longer. And even though overall yields on both organic and biodynamic farms indicate lower production, actual overall benefits are increased by reduced losses in grading of products and storage over conventional farming. So it can be said that

buying either organic or biodynamic one is also paying for the environmental benefits that are accrued including the welfare of the animals that are given sufficient territorial freedom, and the welfare of human societies through local employment and healthy lifestyles. One of the fundamental aims of the organic industry is to produce locally for local people. This cuts the damage inherent in the ecological footprint that a product creates through its manufacture, processing, packaging, transportation and distribution before it eventually arrives to the consumer. Not only does one save on fossil fuel kilometres but one reduces overall the embodied energy of a product by its direct sale to the customer. That is in itself what I mean by essential communication when people need to talk to each other in order to spiritually reappraise our identities and roles in society. In this manner one can take the peripheral to the centre of our well being.

The need for this book

I believe permaculture literature severely lacks on the religious front and most of the time the spiritual is implicit in its writing. This book was generated out of my personal response to plug a hole in the movement and to show something of the contextual roots of our mentalities and thinking behind it. The concept needs to evolve beyond Mollison and Holmgrem even though I extensively use the latter in reference to his modern principles of ecology and sociology. In the face of the early energy crisis the world experienced in the 70's the Church were also there promoting their own kind of environmental awareness. Unfortunately we rarely hear much of their meaningful directives because in secular societies they are just not taken seriously enough. There needs to be more than a renaissance of spirituality, we need to understand our psycho-religious roots if we are ever to deal with the problem of the environmental crisis for a complete perspective. In this book I am showing how the scientific models throw light on the social sciences and how biologically and ecologically we have a genetic memory that needs to be addressed in light of our personal and cultural histories. I believe I come up with some ground-breaking ideas with scientific backing for evolutionary theories that may explain more on where we

are heading. In elucidation of these points I use historical examples from Mediterranean and Western milieus intertwined with my own personal history and pragmatic approach to life. Underlying it all is a (modern) belief in God and scope for redefining our religious viewpoints. Hence I travel into metaphysical realms in order to show that science does not have all the answers towards mitigating the human condition. I likewise throw up some interesting visions concerning our future.

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BA Study of Religions

Middlesex University/Bath Spa University

Ma Ecotheology

Lampeter University/Trinity Saint David's

Other education:

Fully qualified gardener and landscaper. Ran a garden business for 10 years in London using sustainable methods of maintenance and relying upon the use of a bicycle and bike trailer. Introduced sustainable practice including food production and recycling.

Project management, design and facilitation in permaculture. Ran a variety of events and projects around sustainability in association with a number of other organisations including farms, allotments, gardens, schools, and festivals for 8 years. Currently operate 2 major projects. Their contact details and more information can be

found at <http://www.southlondonpermaculture.com> and <http://www.solteriologicgarden.com>

Ran an 8-page newsletter for South London Permaculture based upon my work and teaching. Taught permaculture for 6 years including a number of practical techniques like cob and timber building.

Am an aspiring writer with a number of unpublished materials. Other interests in the field of sustainability include travel. At the moment I am seeking the funds to resume with the building of my house in Catalonia.

Other interests:

Am an accomplished singer/songwriter (unpublished). I also endeavour in sports and games. I am self-motivated and spiritually inclined favouring a life of solitude much of the time. I have built the engine of my Austin Allegro, built computer systems, consider myself an artist and entrepreneur, but most of all a mentor and model for humanity in the future.

Future visions:

To start a collective/eco-community in Catalonia. To travel the world. To have a child.