
Mini Symposium **March 6** at 8.30 am UTC time (7 pm Adelaide; 3.30 EST)

Jen will send an ALERT to our entire network about this change on Monday Mar 2 (as we always do) informing them about this change.

Please inform your network that the Zoom Link and the program is always posted at:

<https://www.iss.org/mini-symposia-2025-2026/>

For your convenience, the link is:

<https://us06web.zoom.us/j/89582961108>

SIG Balancing Individualism and Collectivism

Axiom

We can be free and diverse to the extent to which our freedom and diversity does not undermine the freedom and diversity of others in this generation and the next.

Re-imagining our lives,
making friends and
making a difference:
*If we do not develop
equanimity and
solidarity – what are
the implications?*

Janet McIntyre-Mills in conversation with Riswanda Riswanda, Ida Widianingsih, Patricia Lethole, Mampe, Kgomotso, Sipiwe Buthelezi, Fhatwani, Enid Pitsoane and Mphateleni Makaulule

Key words: hope, engaged community learning,
practical inspiration, multiple ways of knowing,
balancing, individualism and collectivism

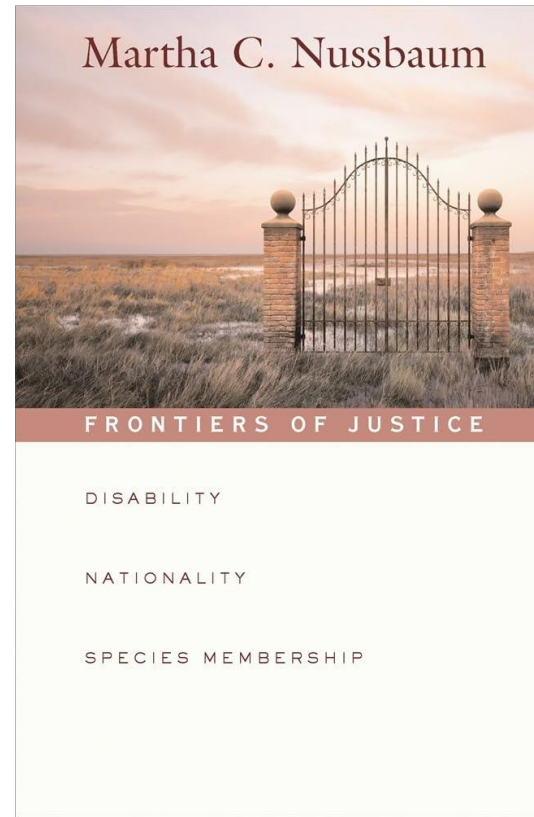
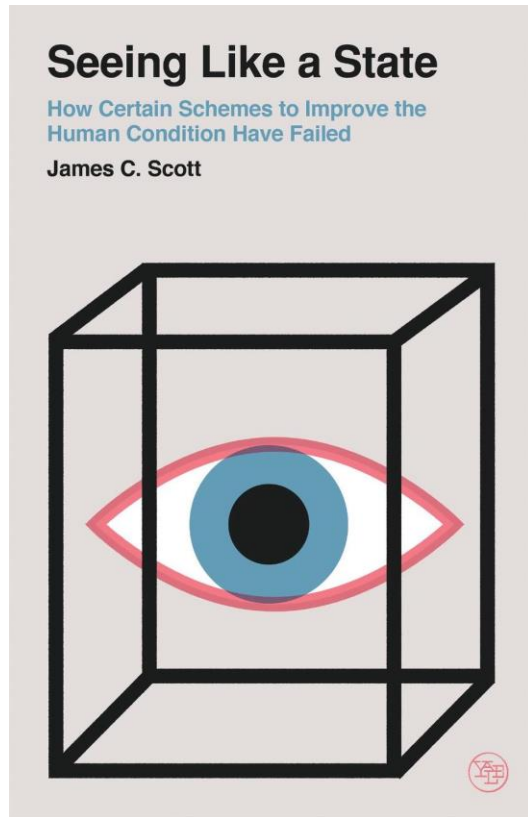


What are the implications for democracy, governance , law and rights ?



► *What do we mean by freedom? The right to exploit or the responsibility for this generation of life and the next?*

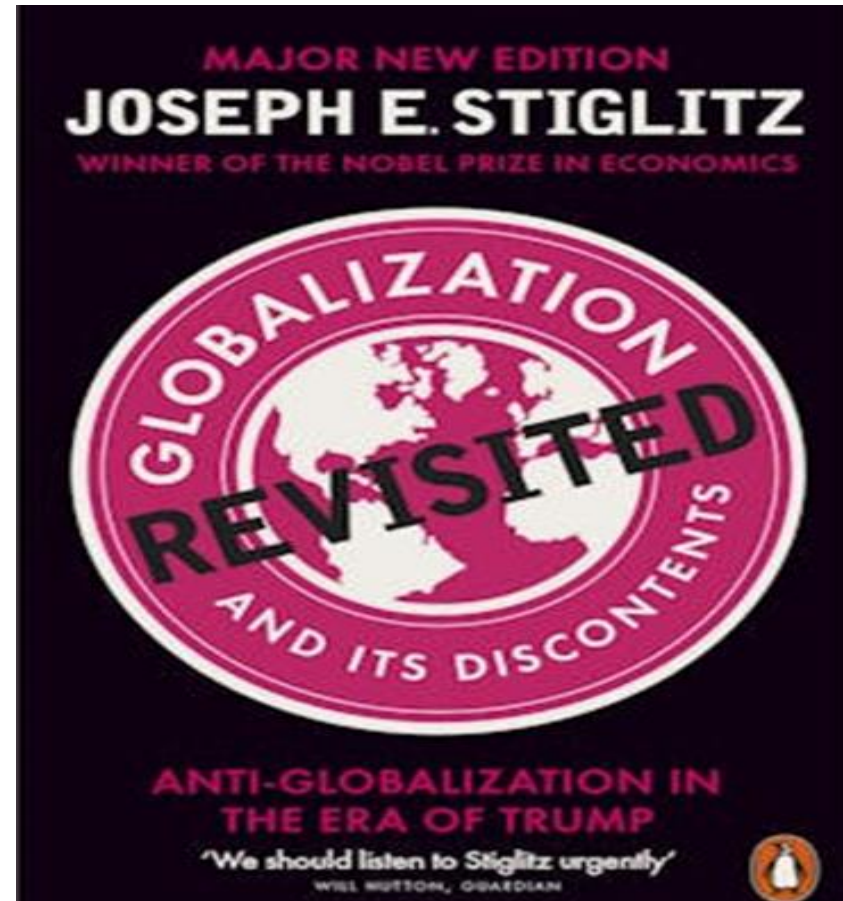
What are the implications for social and environmental justice?



Fewer democracies today than previously and those that exist are at risk

- ▶ Democracies that do exist are at risk
- ▶ Pollard, C. 2024 A 'superficial' and 'misguided' version of freedom has captured the American right. Joseph Stiglitz considers the alternatives <https://theconversation.com/a-superficial-and-misguided-version-of-freedom-has-captured-the-american-right-joseph-stiglitz-considers-the-alternatives-236407>
- ▶ Freedom is a core human value," writes Joseph Stiglitz in his new book *The Road to Freedom: Economics and the Good Society*. "But many of freedom's advocates seldom ask what the idea really means. Freedom for whom? What happens when one person's freedom comes at the expense of another's?"

- ▶ <https://ourworldindata.org/less-democratic>



Simians, Cyborgs and Women

Book by Donna J. Haraway

Donna J. Haraway



Simians, Cyborgs, and Women
The Reinvention of Nature

- ▶ if we do not want to be the object of design we must be part of the conversation and we must learn about AI and be part of the design process and governance

Our community of practice

Australia

South Africa

Indonesia

Links with ISSS colleagues in UK,
Europe, Asia

Grounding and welcome

- We welcome and honour the leaders past, present and future and honour the indigenous mentors of the lands on which we meet in geographical and conceptual space.
- Please let us dedicate this space for us to discuss the question as to how we can make friends with earth at this time of convergent social , economic and environmental challenges? Let us imagine we are sitting on the top of a mountain and we see many rivers flowing to one ocean. Let us ask everyone to share their thoughts together in this safe space where we will listen to one another in friendship.



No limits to Hope - setting up multispecies hubs

We have been asked to talk about the project detailed in our forthcoming volume:

“All life communicates: Addressing species apartheid with Indigenous custodians”

- ▶ What lessons can you share as leaders and facilitators for making friends, resolving conflict and making a difference socially, economically and environmentally to enhance job creation to support habitat protection?
- ▶ Our focus is on food, energy and water, habitat protection and green circular economies

What do we do?

- Establishing and testing community engagement processes to address the concern that currently democracy is under threat by confusing freedom from responsibility with freedom to exploit. Our community of practice comprises cross cultural and multi faith groups.

- Training citizen scientists to test water and map species within the neighbourhood using the I - naturalist website which is freely available at <https://www.inaturalist.org/pages> to raise awareness of local biodiversity, monitor and benchmark the local habitats.

- Setting up Indigenous plant nursery, seed bank, organic compost and associated organic marketing of vegetables, plants, compost and healthy snacks. The leadership of Dzomo la Mupo and PGSA enables co-learning.

- Improving the natural wetlands to support a bird sanctuary, for example at Daveyton (South Africa) and Tarumajaya (West Java) to protect the Citarum River.

- Creating a virtuous cycle to protect the local wetlands and to create a bird sanctuary. Together we address production, marketing, management of projects including a sewing project making re-useable sanitary ware and a laundry located at the Daveyton campus of the University of South Africa.

Piloting a way to do things differently



- ▶ Personal stories based on addressing the question “how should we live in order to achieve wellbeing” reveal patterns
- ▶ Patterns provide residents and service providers the opportunity to explore pathways to wellbeing
- ▶ The software design lets residents build on other people’s experiences
- ▶ The software summarises personal experiences and perceptions for service providers

Background and overview

Janet McIntyre-Mills

- ▶ <https://adelaide.zoom.us/rec/share/lmgEyb60ICLbIpPxBjLIHklIMuYDSsdd70XIn8koXjMzZua7CvX30UCBz0zF6Ekb.zoth5J8TDbTDOPUW?from=hub>
- ▶ Passcode: 293o9Z&U
- ▶ See the transcript

The current crisis is the lack of understanding of the social, economic and environmental challenges that are convergent. This so-called polycrisis which the WBG (2024) report WRONGLY attributes to the inability to address poverty caused by a stalling in growth. But it is caused by misdirected systems that do not value living systems. To promote the conditions for peace we need to address multiple knotty paradoxes:

1. At a time when **panpsychism** is plausible as a result of increased consensus across indigenous wisdom keepers, seers of many faiths, many sciences including some physicists , AI is being deferred to as a means to solve the problems of over reach, misuse of resources, scrambling and fighting for the last of the non-renewables and for territory and anthropocentric misuse of the resources of all living species of which we are a single strand. Panpsychism refers to the notion that all life is conscious to some degree and all life returns to the earth, water and sky which nourishes the next iteration of life.
2. Digital engagement has not enhanced democracy, it has been used to hijack elections , polarise and bully, but this is a product of the design of programs.
3. AI is programmed by a section of humanity and **requires energy and water to power data centres**. The Gemini Mission is to join up data centres and to use the existing programmed data to generate hypotheses to address the current polycrisis.
4. Rare earths have become a source of competition to fuel the AI race and to power so-called green energy. They are another source of greenwashing at best and at worst another reason for conflict along with water and territory.
5. Finally, and by no means least AI has agency and the **potential for errors** created by poor programming as well as malign interests that could pose in existential risks.

Together we apply the new Club of Rome policy mission and challenge ‘no limits to hope’.
Together the community of practice (CoP) explores practical ways to re-generate living systems in multispecies hubs that aim to create jobs in small local green economies.

It strives to find a way to address the polycrisis detailed in The World Bank Group Report (2024) which does not seem to understand that the issue is not merely slow growth, it is the **wrong kind of growth**; albeit the **report correctly diagnoses conflict and climate change** as major challenges. The volume advocates developing a new approach to engagement across academics at all stages of their career, a range of organisations and community members.

The mission of the CoP is threefold, to

- Inspire decentralised, distributive leadership which is called ‘lotus leadership’ by enabling the marginalized /unemployed to add value to products created by re-purposing, re-cycling and re-generating.
- Share skills through weekly conversations and workshops spanning face to face and online learning.
- Apply and develop panpsychism to re-generative living in harmony with the natural world.

We live in a participatory universe - our mission : setting up multispecies hubs to support job creation whilst protecting local habitat

1. We responded to the No Limits to Hope mission of the Club of Rome. The original report ‘ Living beyond the limits’ is not inevitable if we adopt a constructivist approach that fosters prefigurative multispecies hubs that act as learning laboratories. Although the Limits to Growth Report is broadly correct, we believe it is not inevitable as we live in a participatory universe where thinking and actions can bring about transformations for the better or worse.
2. Our focus is on arts, crafts and organics with a focus on food, water and regenerative protection of the environment
3. **We are learning from case studies in forested areas , rivers , wetlands and coastal environments in remote, regional and urban areas**
4. We work in Indonesia and South Africa where urbanisation poses a threat to species diversity and where active communities provide examples of resilience.
5. ‘Together we can grow’ using distributive lotus leadership based on the principle that if everyone shows leadership and taps into their creative potential then can grow networks. Broadly speaking my/our praxis is informed by panpsychism , indigenous wisdom , critical systemic thinkers and scholars linked with the Mind and Life Institute, Global Agoras, Future worlds, Earth Life, Participatory Guarantee System, agro-ecology, systemic praxis and ISSS for example.

General hypothesis

We explore the following hypothesis : The greater the level of participation the better the match between designers and those who live with the policy designs (and the ripple effects) in this generation and the next as it enables testing out what works , why , how and to what effect.

A way forward - learn from best practice -
local living , local food and protecting soil
and water



The rationale for ‘ All life communicates’ is that we are living beyond our human limits and using the resources of this generation of living systems and the next generation.



Our way of life as a human species is out of balance and unrealistic. It can only result in extinctions of several species and given our current policies human beings are also on the extinction list. The purpose of our work is to set up multispecies hubs, in order to teach participatory democracy linked with mapping from below: telling stories , using soft systems mapping , eco mapping and or the I Naturalist website.



The aim is to enable people to learn about the local plants, birds, animals and insects and to apply this learning to job creation around conservation of wetlands, rivers , revegetating areas and protecting forests through setting up local green economies that protect the local habitat. The original Club of Rome did mapping from above which is why Aleco Christakis and West Churchman stressed the *need for engagement from below.*

Key leverage points

- Habitat protection for multiple species as we are co-dependent
- Job creation that protects our shared environment
- Addressing poverty and social exclusion using participatory engagement

Protection of the commons through green circular economies that protect local food sovereignty, water and energy for heating and cooling



Prefigurative case studies and co-learning each week

Our publications discuss case studies of prefigurative systemic intervention to protect forests (lungs of the earth), soil to provide energy for life systems, rivers and wetlands as well as coastal mangrove areas. The following are WIP papers for 70th ISSS conference :

1. Re-imagining our future world with a focus on arts, crafts and organics - a reflection on practical prefigurative intervention with indigenous custodians, academics, a range of organisations and community members McIntyre-Mills, J.J., Makaulule, M., Lethole, P., Kgomotso, N., Buthelezi, S.I., Widianingsih, I., Riswanda, R. with a community of practice comprising facilitators, members of the community and participants using multiple ways of knowing
2. Re-imagining our future world: a reflection on why values that support biological life, human creativity and democracy matter McIntyre-Mills, J.J.
3. From critique to transformative engagement: Banten coastal community dynamics in the context of climate change and business-as-usual. Riswanda, I., McIntyre-Mills, J.J. and Widianingsih, I.
4. Springer Book in progress - All Life Communicates: Addressing Species Apartheid with Indigenous Custodians, McIntyre-Mills and members of the Community of Practice

Our starting point is 'recognising our hybridity and interconnectedness'. **We are living colonies of interbeings that are co-dependent; this realisation is a starting point for transformation.**

We evolved as hybrids from the combination of a microbe and an amoeba like organism.

In this volume we discuss experiential learning from participatory action research, wisdom from participants, history including the Truth and Reconciliation approach, the leadership of young people and from academic literature.

At a time of displacement, hunger and thirst we need to enable people to live with nature and make a decent living whilst protecting local shared habitat.

All life communicates: Addressing species apartheid with Indigenous custodians

Participatory design with
Indigenous custodians and local
communities to support
multispecies relationality

- ▶ Key words : Co-dependent species; indigenous custodians; circular economy; green economy; local economy; ecological apartheid; living systems; local governance for environmental protection



The basic thesis of the forthcoming book (and our shared work) is as follows:

Each one of us is alive because we are field of living moving particles supported by bacteria and many other life forms. The air we breathe, the gut that connects us to the soil, the water and root biomes that create the vegetables we eat are just some of the examples of dynamic systems.

By reminding ourselves that we co-exist as a result of interbeing at multiple levels we can create a shared narrative rooted in science, the arts, spirituality and many religions. Without understanding that escalating war poses existential risks, the only option is peace and finding a way to re-generate relationships through dialogue and re-generating a planet that is increasingly under threat from 1. *'business as usual' economics, greenwashing 2. competition for the last of the non renewables and 3. a lack of understanding that species apartheid together pose an existential risk. Social, economic and environmental systems need to be re-generative as well as sustainable.*

Narratives of hope are a starting point but not based on false hope. Current systems are part of the problem. This volume is about leaders who walk the hopeful talk and share ways to make a difference through community engagement, new forms of democracy and governance that protects local habitat whilst creating green jobs as a way to create circular local economies. Story telling can be helpful *if* the focus is on *supporting the common good and providing space for discussion* so that participants can think through the implications of 'if then scenarios' and understand the *consequences of decisions*.

If we learn that story telling can be a way to design better futures, it can be a first step in empowerment. Story telling is also a way to understand the complexity of local experiences which is vital for problem solving and for ongoing monitoring and evaluation.

If we do not develop equanimity and solidarity – what are the implications for social and environmental justice ?
What will it mean for the future of life (as we know it) on this planet?

What lessons can we learn from leaders and practical systemic intervention in case studies that have made a difference ?

How can we find a way to work together in ways that address the global convergent challenges but simultaneously resist imposing solutions that do not suit local contexts?

How can we balance individual and collective wellbeing and ensure local food sovereignty ?

How can we achieve an understanding that democracy is not only about rights but about responsibility and ongoing work to support its ongoing transformation?

[.google.com/file/d/1Xr2G46Y0CqcYiYPdg;usp=drive_link](https://drive.google.com/file/d/1Xr2G46Y0CqcYiYPdg/view?usp=drive_link)



If we do not develop equanimity and solidarity – what are the implications?

- Cyprus Bishop Desmond Tutu , and Jimmy Carter met young people in Cyprus - see The Elders Desmond Tutu, Lakhdar Brahimi and Jimmy Carter visited Cyprus from 8-10 December 2009. During their visit the three Elders met with the Greek Cypriot leader Demetris Christofias and the Turkish Cypriot leader Mehmet Ali Talat. They also held a public meeting to discuss issues of trust and truth-seeking in divided societies
- **South Africa Truth Justice Memory: South Africa's Truth and Reconciliation Process [Introduction]**
- https://www.youtube.com/watch?v=wmb yPto_3Qw



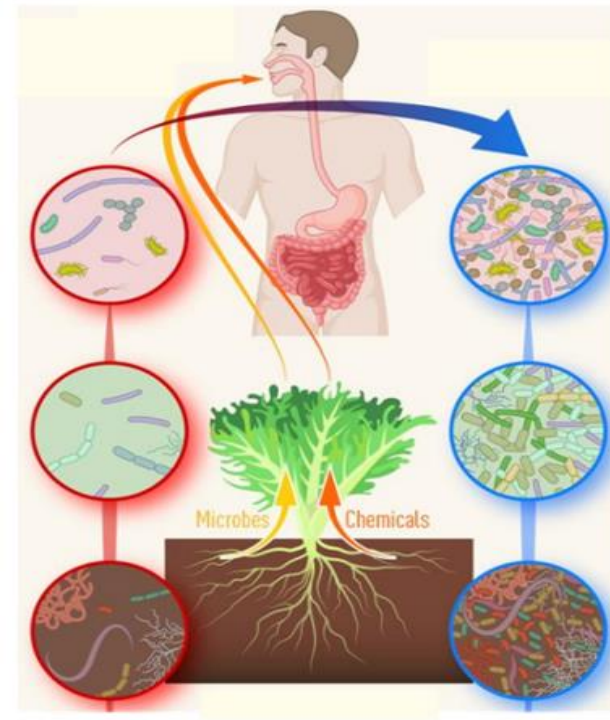
The volume draws on the wisdom of inspirational leaders, such as :

- Bishop Desmond Tutu who chaired the Truth and Reconciliation process in South Africa and who also participated as part of a reconciliation process in Cyprus.
- I watched the two videos (see video references) which provide some key lessons, namely the need for intergenerational learning from history lest we forget and repeat the same mistakes and the realisation that there is no alternative to reconciliation if one wants to move on and achieve peace. This involves facing up to the brutality of conflict and oppression and thinking about the consequences of continuing to hate those who have committed atrocities and then escalating the hatred into ongoing conflict and war. In South Africa (unlike in other TR processes, some of the perpetrators were given amnesty after telling the truth. The flaw in this process is that for some it enabled them to 'get away with murder', but this was a compromise in the interests of moving on and forming a new South Africa. The truth telling in South Africa required the perpetrators to meet survivors and to publicly tell the truth. In Cyprus Tutu along with other elders met those seeking resolution by finding remains of relatives who had died during the conflict. Both Turkish and Greek workers and anthropologists sought and identified the remains. The grief experienced by the young leaders from the North and the South focused their resolution to work for peace. Tutu emphasised that democracy is an ongoing process and this is illustrated in the everyday lives of the residents of Pyla, a community where Turks and Greeks live side by side. It is an exception in Cyprus but it illustrates that it is possible.

We are all related and we are what we eat

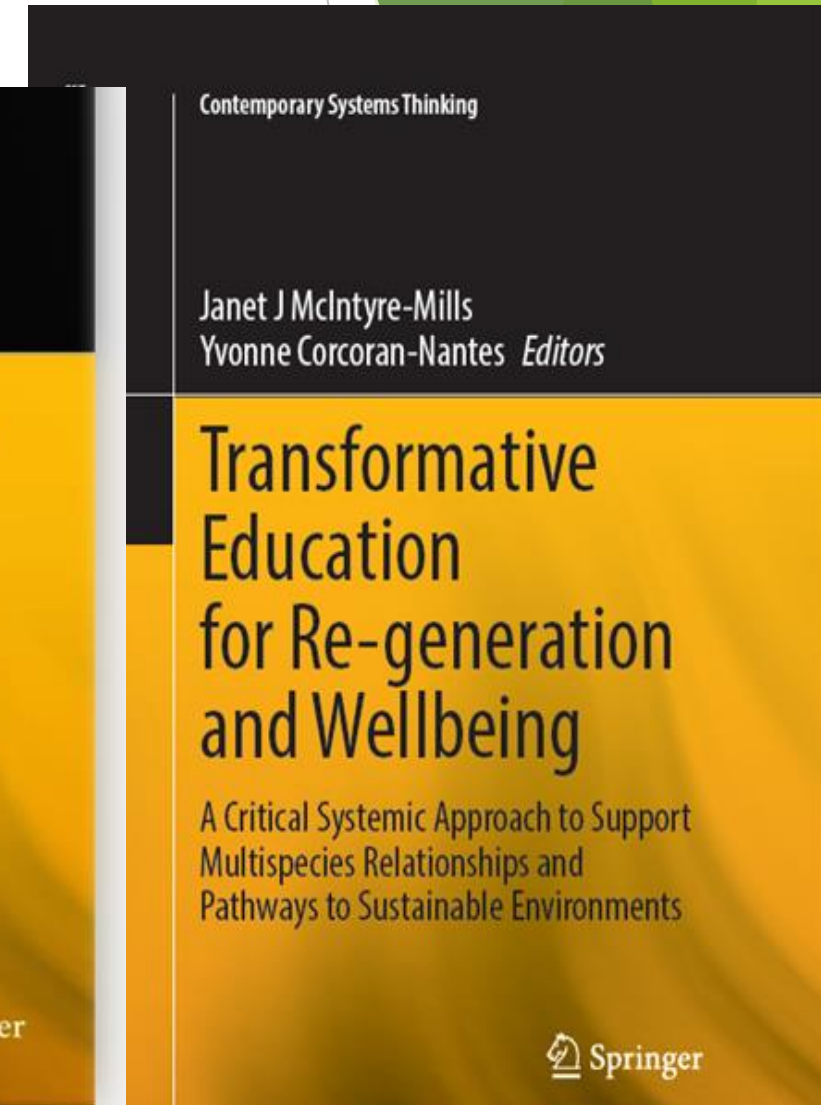
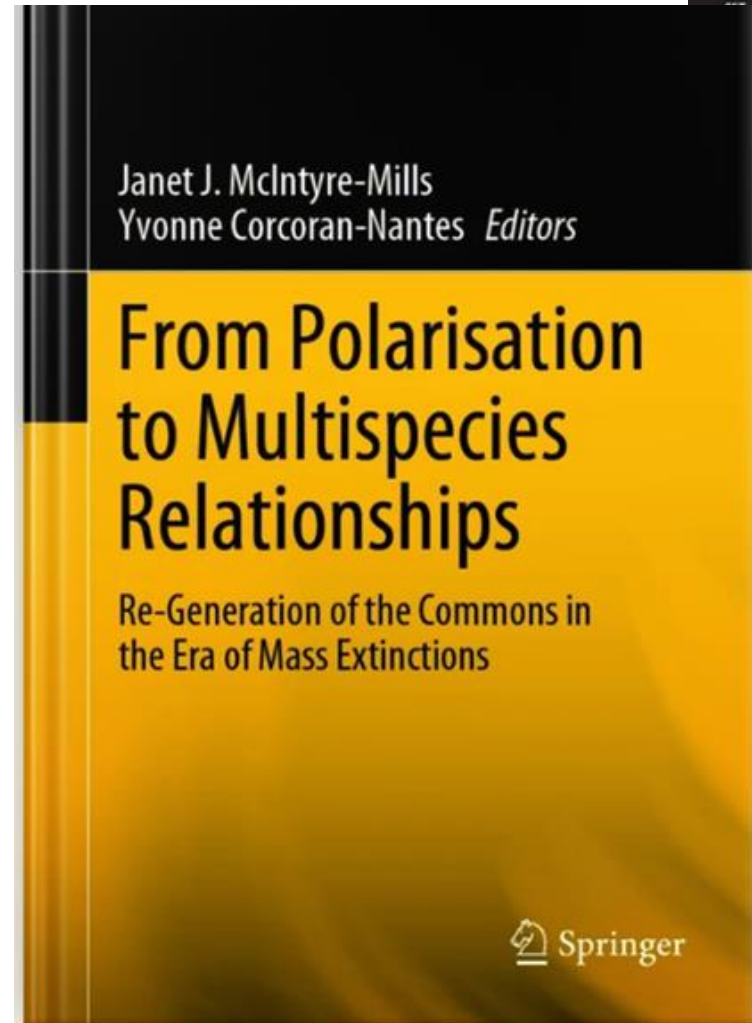
Soil <https://foodprint.org/blog/soil-microbiomes/>

Gut <https://www.universiteitleiden.nl/en/news/2023/01/healthy-soil-for-a-healthy-gut>



Affirmative Intervention to Support Multispecies Relationships

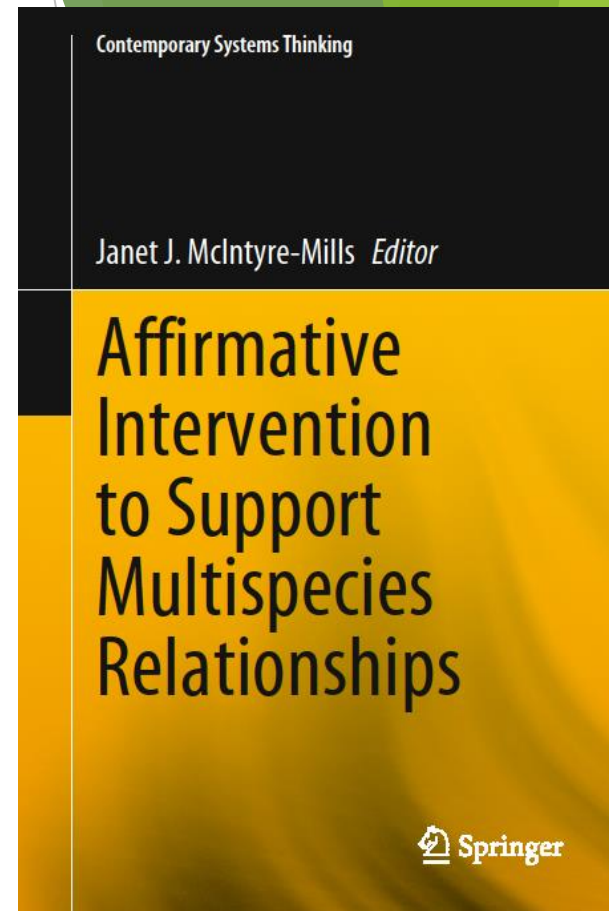
- ▶ Ontologically our perspective is shaped by recognising kinship with nature.
- ▶ Epistemologically we explore ways to enhance education based on working across cultures and disciplines using a cross-cultural approach and mixed methodology.
- ▶ Axiologically we support the notion of transformative research that promotes balancing non-anthropocentrism with an approach that draws on Indigenous wisdom whilst addressing patriarchal notions through gender mainstreaming.



Statement of Problem and Rationale

Multispecies relationships are under threat

- ▶ Highly urbanised regions face food and water insecurity and are at risk of becoming food deserts unless everyday strategies are explored with service users and providers to find better pathways to resilience and wellbeing for the most vulnerable members of the population.
- ▶ What potential pathways can promote opportunities and redress the food and water insecurity associated with a growing population of vulnerable people in highly urbanised regions where informal housing areas predominate ?
- ▶ What can we contribute as partners to mitigate risk and maximise plausible pathways to resilience and wellbeing based on extending current research ?



Making friends and making a difference

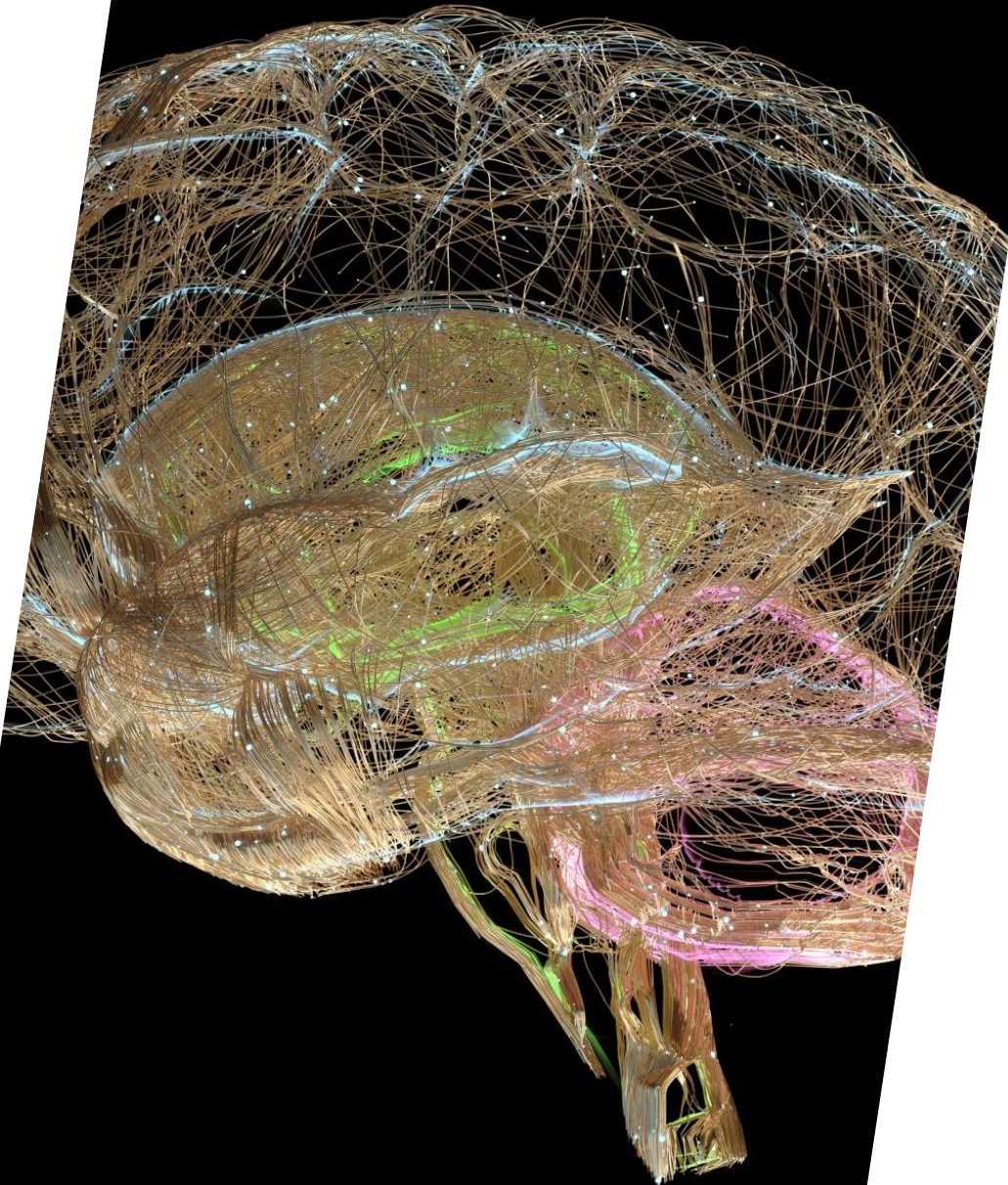
- Friends with self, others (including sentient beings) and our shared habitat
- Inner work on values – using left and right brain thinking and healing
- Outer work on relationality which requires acknowledging many ways of knowing – human, nature, cosmos and implications for managing augmented digital forms of intelligence
- Future work – story telling and ‘if then’ scenarios



The miracle of life

We exist only because plants exist
We eat because plants convert sunlight into food
We breathe the oxygen that plants produce
We drink water that is purified by plants

Braille text providing the same information as the printed text above.



Quantum thinking changes everything

- ▶ Apartheid thinking is divided thinking
- ▶ Ecological apartheid
- ▶ An entangled world recognises our entangled lives
- ▶ We need to address species apartheid
- ▶ https://www.youtube.com/watch?v=b4t8Xt_QqGE

IKS and panpsychism

- “The cultural revolutionaries of the 1960’s aspired to a new relationship with nature, one of love, respect and harmonious coexistence. ... it fell flat... Such a worldview – panpsychism is now intellectually credible. There is every reason to hope that the new science of consciousness will lead to a new covenant with nature. The only problem is we have such little time.” (Goff, 2019: 195)

The metaphor of the Lotus and distributive leadership



Research Hypothesis and exploratory questions

- ▶ The greater the level of participation by indigenous custodians and local community participants in multispecies hubs, the greater the match between user's perceptions and governance outcomes.
- ▶ Our community of practice is well placed to work with partner investigators in South Africa, Australia and Indonesia. We use mixed methods involving fieldwork that comprises both focus groups and in-depth interviews with relevant sectors of local population and practical engagement and training workshops . teaching and learning.



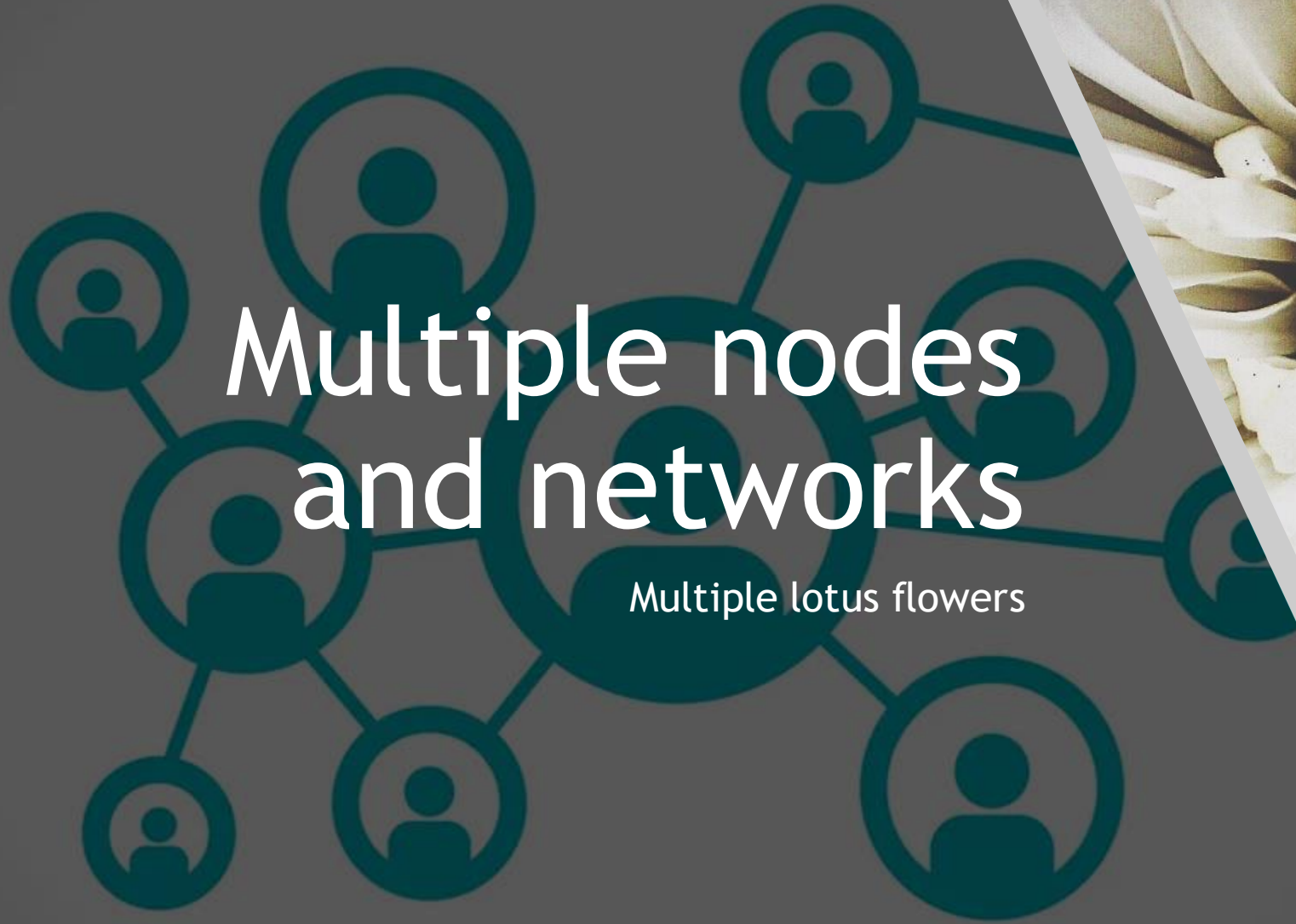
Systemic intervention

We use participatory design with Indigenous custodians and local communities to address multispecies relationality. The research addresses a significant gap in knowledge and suggests pathways forward. The aim of this engagement research is to explore a priori and a posteriori participatory governance strategy with a community of practice in Australia, Indonesia and South Africa by building on the team's established track record on case studies of multispecies hubs linked with participating universities. The case study areas share concerns associated with high rates of urbanisation, habitat and species loss, displacement and the risks associated with climate change, namely food, water and energy security.

Together we build on an existing community of practice with Indigenous knowledge holders and local communities strive to test engagement and governance processes to protect multispecies relationality linked with circular green local economies (McIntyre-Mills and Corcoran-Nantes, 2021, 2022, McIntyre-Mills 2024a,b) and the understanding that “mistreatment of one species is mistreatment of all...it means expanding our epistemologies and methodologies Simard 2021:295).

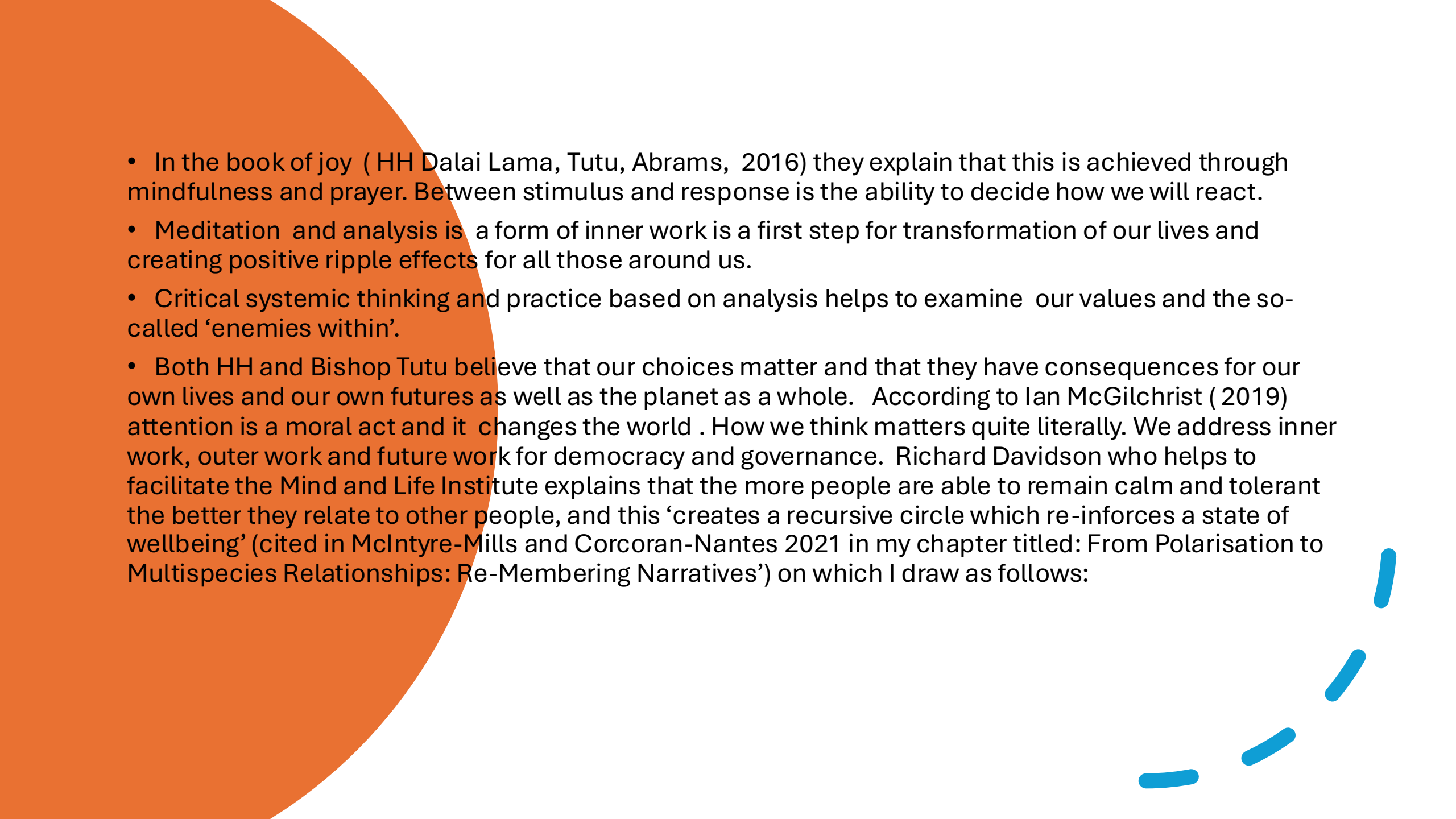
Multiple nodes and networks

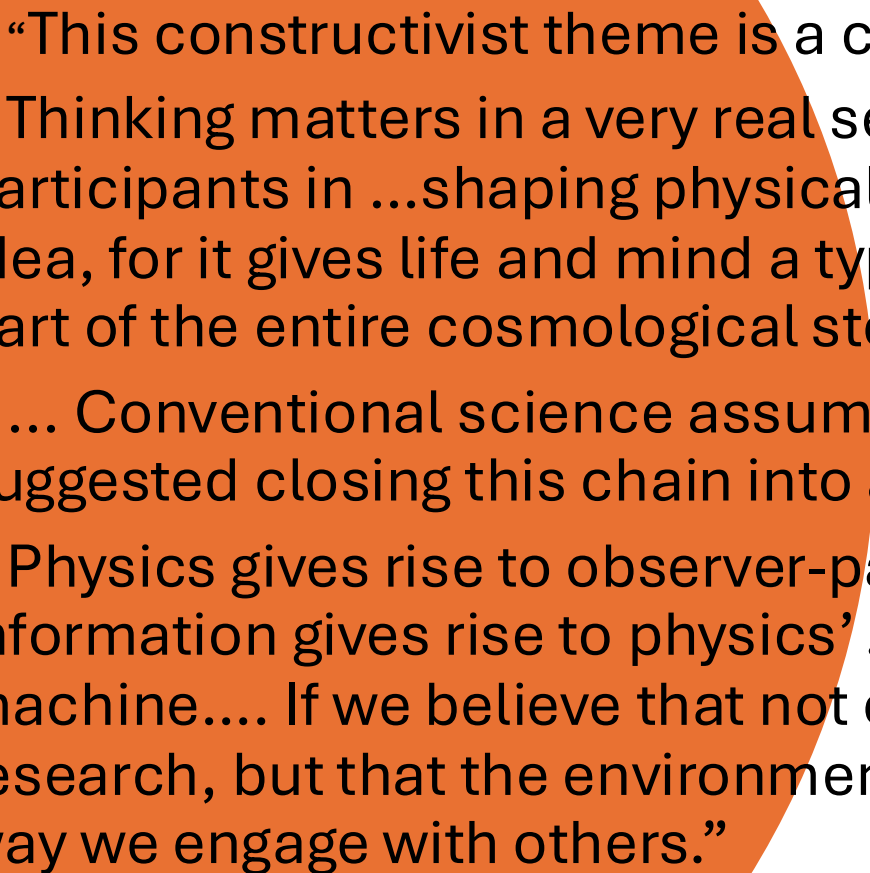
Multiple lotus flowers



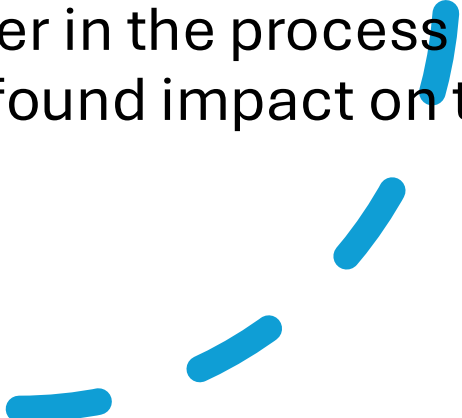
Thinking matters and is a form of mindfulness praxis

- “...has much in common with quantum physics and thus systemic intervention can be said to occur when we question and re-frame the taken for granted world. *Being the change* can occur through all stages of a project. The questions we ask matter; the actions we take make a difference and the narratives we foster have the potential to become positive or negative memes. (McIntyre-Mills, 2022:196)
- Our participatory approach to research draws on many influences and is in line with a notion that we participate in constructing the universe in which we live. When Francisco Varela founded Mind and Life Institute, he stressed the mission to be: ‘embodying the practices under investigation, creating new frames and stories for our hearts and minds’ (Mind and Life website, 2022). The approach used in all their meetings is dialogue on key areas of concern. The invited researchers engage in dialogue introduced by Richard Davidson who explains key themes and then HH the Dalai Lama engages directly with each of the participants and is helped by his longstanding translator Thupten Jinpa, during the engagement. Those who participate sit in a circle and share a meal and numerous cups of tea.
- The work of Bishop Desmond Tutu as part of the TR process is also rooted in mindfulness, listening to stories , engaging in dialogue and thinking about the consequences of ongoing conflict
- Importantly Pyla, where we will meet in 2026 is an ongoing case study of maintaining peace .

- 
- In the book of joy (HH Dalai Lama, Tutu, Abrams, 2016) they explain that this is achieved through mindfulness and prayer. Between stimulus and response is the ability to decide how we will react.
 - Meditation and analysis is a form of inner work is a first step for transformation of our lives and creating positive ripple effects for all those around us.
 - Critical systemic thinking and practice based on analysis helps to examine our values and the so-called 'enemies within'.
 - Both HH and Bishop Tutu believe that our choices matter and that they have consequences for our own lives and our own futures as well as the planet as a whole. According to Ian McGilchrist (2019) attention is a moral act and it changes the world . How we think matters quite literally. We address inner work, outer work and future work for democracy and governance. Richard Davidson who helps to facilitate the Mind and Life Institute explains that the more people are able to remain calm and tolerant the better they relate to other people, and this 'creates a recursive circle which re-inforces a state of wellbeing' (cited in McIntyre-Mills and Corcoran-Nantes 2021 in my chapter titled: From Polarisation to Multispecies Relationships: Re-Membering Narratives') on which I draw as follows:

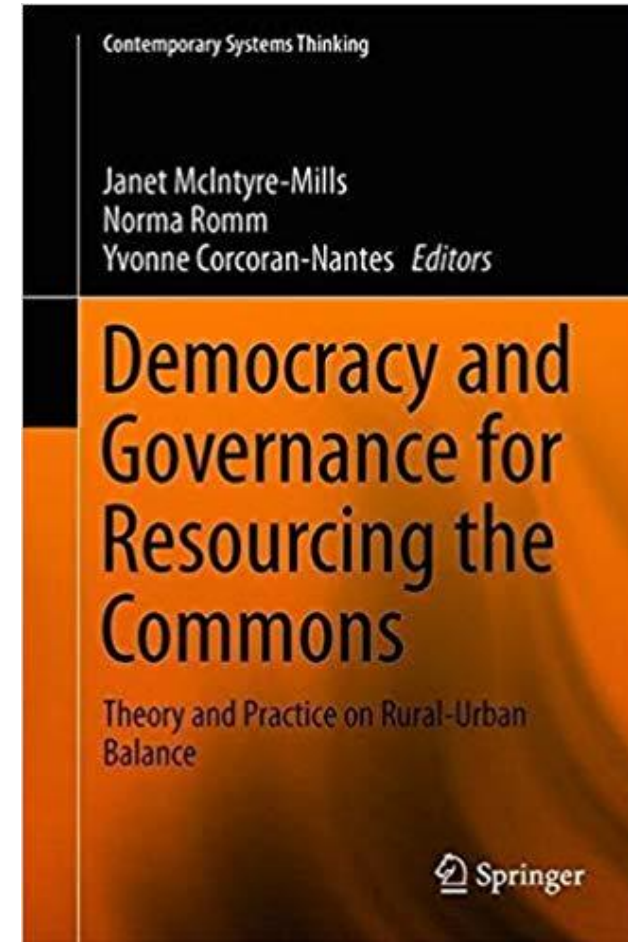


“This constructivist theme is a core - ... we live in a so-called participatory universe
Thinking matters in a very real sense according to Davies (2006:281) ...human beings are
participants in ...shaping physical reality, and not as mere spectators...That is indeed a radical
idea, for it gives life and mind a type of creative role in physics, making them an indispensable
part of the entire cosmological story. Yet life and mind are the products of the universe.
... Conventional science assumes a linear logical sequence: Cosmos life mind. Wheeler
suggested closing this chain into a loop: **Cosmos life mind cosmos...**
Physics gives rise to observer-participancy; observer-participancy gives rise to information;
information gives rise to physics’. ...Wheeler thereby rejected the notion of the universe as a
machine.... If we believe that not only the participants influence one another in the process of
research, but that the environment (and context) influences us it has a profound impact on the
way we engage with others.”



Resourcing the Commons

This book promotes the well-being of the commons through representation and accountability through monitoring from below in order to operationalize engagement. This book views the commons as a legal concept, a transformative governance concept, and a basis for systemic ethics. The chapters focus on practical responses to address complex problems that comprise many interrelated variables and are perceived differently by stakeholders with different values and life experiences. By considering these different stakeholders, the goal is to highlight ways to regenerate and invigorate employment opportunities. The book identifies pathways towards ethical vocational education to enable lifelong engagement by active citizens which requires action learning to address areas of perceived policy concern.



Stepping back from the brink

By recognising we are systemic interbeings and the implications for ethics, democracy and governance and that 'biology is best'.

'Biology is best', makes a case for not throwing out biology with the bathwater of algorithmic patterns generated by AI. The paper stressed that relationality and communication create life and that the energy of life is dynamic. $E = mc^2$ or energy and magnetic fields constitute mass (comprising inorganic matter) squared in motion at the speed of light (Bodanis 2000). The formula could be expressed perhaps with a recursive infinity sign. The energy field and magnetism could be characterised as spirit (McIntyre-Mills et al. 2023) or life force/field and appear thus: $E(s) \propto mc^2$

In the above simple equation, energy and magnetism are the lifeforce when energy moves within an atom at the speed of light—whether it is organic or inorganic the subatomic electrical pulses turn energy into matter. An ecology of mind (Bateson 1972) is created in relationship with others, including the landscape we inhabit. It helps us to understand the core point that relationality is life (McIntyre-Mills 2022a).

Consciousness is indeed some form of continuum/recursion across all forms of organic and inorganic life—a notion stressed in Indigenous Knowledge Systems. This notion of multispecies awareness is shared by scientists who refer to *panpsychism* and *panprotopsychism* (Chalmers 2013) and to plant awareness (Gagliano, Abramson, and Depczynski 2018; Rayner, 2004; Rayner 2010) and it can be extended to suggest that all so-called inorganic life could also have some form of consciousness. Rayner talks of *natural inclusion* and that we are dynamically interconnected. When the life force leaves—as biological re-generation slows down and—as the connectivity or telomeres 'unravel'—so we age and eventually die. Why the unravelling occurs is a mystery, but probably applies to all living things from the single to the multiple celled and also to our planet within the solar system..."

Our praxis : setting up multispecies hubs through distributive leadership at a time of convergent socio, economic and environmental crisis

We live in a participatory universe where thinking matters literally. We are all potential leaders and each life matters and skills are pooled.

Creating conceptual and grounded prefigurative spaces for the common good and contributing to the global commons through listening and learning from one another through giving time, creating and appreciating relationships and fostering a sense of safety (Barbara Widhalm) .

Derrida and Habermas reflect in the wake of 9/11 on the need for democratic engagement not only to be respectful and tolerant , but to build relationships through hospitality and friendship.

In the Mind and Life Institute set up by Francisco Varela , this approach of engaging through sitting in a circle , listening and building rapport over cups of tea and meals is central to many faiths and of course to democracy , ethics and good governance. It is also vital for testing out ideas.

The challenge




“The future belongs to those who unite intelligence across all dimensions of life.”




Dr. Jim Garrison, President of The State of The World Forum



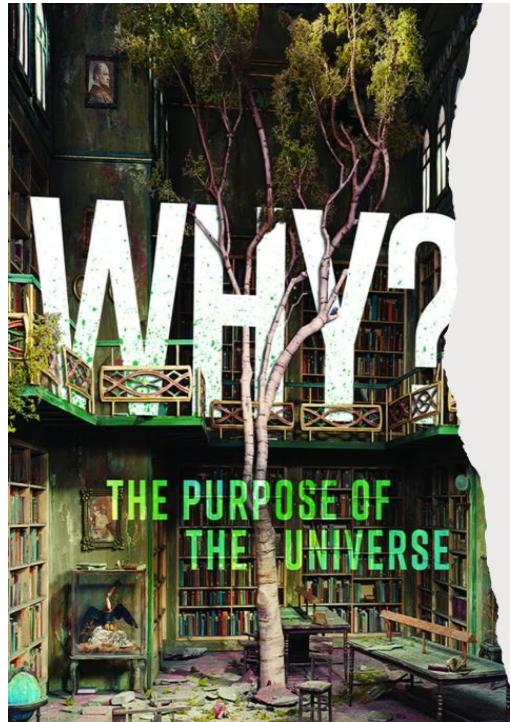
We have entered a version of our No Limits to Hope paper to this competition to address the following: **Human, Natural, Digital and Cosmic intelligence**



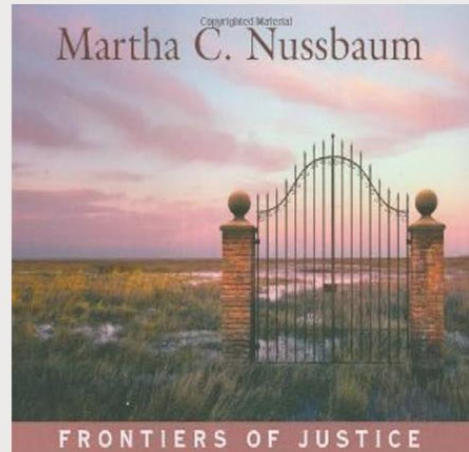
Expanding the boundaries of solidarity

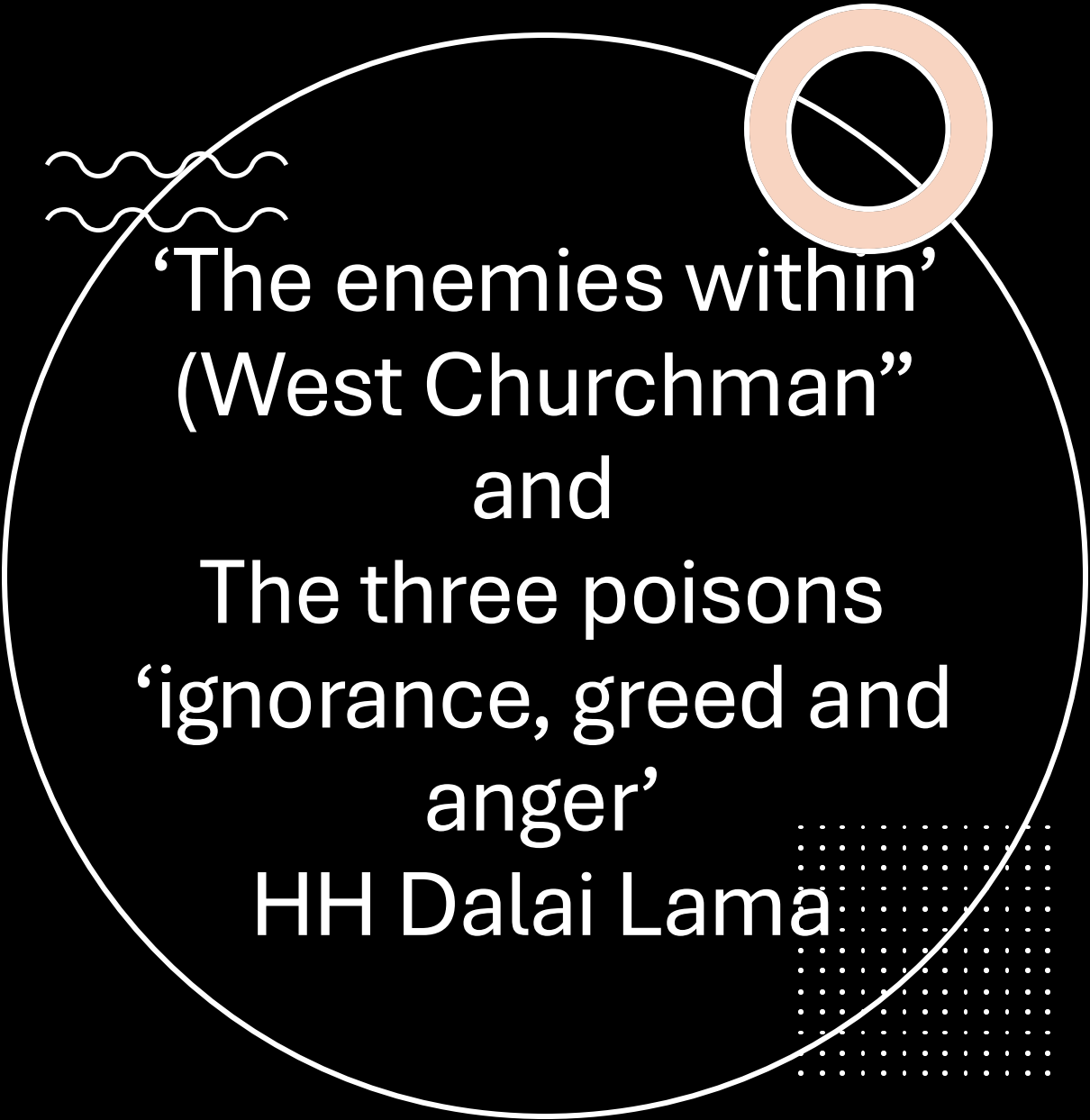
- Extending Churchman's DIS approach based on 12 boundary questions
 - Expanding ways of knowing - not just logic, idealism, dialectic and pragmatism but also considering other ways of knowing
- 

Thinking matters - As above so below, as within, so without



Thinking matters





**‘The enemies within’
(West Churchman”
and
The three poisons
‘ignorance, greed and
anger’
HH Dalai Lama**

- Are our taken for granted values that inspire compassion and passion
 - Religion
 - Morality
 - Politics
 - Aesthetics
-
- The dangers of projecting our own shadow onto others
 - The importance of mindfulness to achieve balance and equanimity as a route to joy (Bishop Desmond Tutu and HH Dalai Lama

C. West Churchman (1972, 1980) refers to the so-called 'enemies within' as 'religion, morality, politics and aesthetics'. These make us human and foster both compassion and passion. The challenge is to think about how they shape our thinking and practice.

Critical systemic thinking prompts us to think about the choices we make and if we can pause and think about our thinking and practice we are likely to make better decisions. This volume expands on Churchman's original 'design of inquiring systems approach' based on 12 questions that prompts us to 'think about our thinking' and it is extended to include solidarity with other species. In order to 'make friends of enemies', to draw on the phrase used by C. West Churchman, we need to begin by decentring the sense of entitlement of some to justify their overuse of the resources of this generation and the next.

- Colonisation, racism, speciesism and the worst forms of economic exploitation have in common a sense of entitlement and power over others.
- Whether we are talking about colonisation by the great Dutch East India company, the oppression of 'others' past and present in Europe, the Americas, Asia, Middle East, Australia or any other part of the planet, whether it is remembered to cite Mishra (2025) in narratives of the Shoa, the Nakba, apartheid South Africa, the partition of India and Pakistan or Invasion Day, or terror in Sudan or Congo or daily terrors in so-called democracies where people are made to feel unwelcome or face deportation, we are talking about power.
- Narratives can be rooted in class, culture, nationality, gender, levels of ability, age, race or species or in many other ways to justify 'us and them'.

The challenge

- ▶ How do we address conflict resolution and create conditions for the promotion of peace in the context of social , economic and environmental challenges that are convergent
- ▶ How can we make friends of enemies in this context?
- ▶ How can we maintain friendships?

Attention is a moral act and it changes the world

- ▶ McGilchrist, I. (2019). *The Master and His Emissary: The Divided Brain and the Making of the Western World*. Yale University Press.
- ▶ How we think matters quite literally
- ▶ https://www.youtube.com/watch?v=3V3_Y_FuMYk

Critical systemic testing out of ideas

- One of the biggest threats to living systems is the threat of conflict , war and the end of democracy
- Pseudo democracies are on the rise
- Open testing out of ideas is vital for progress in the sciences and in democracy , but the most vital is the need to protect the values of decency , compassion and the willingness to co-operate and not only to compete
- We need the Right brain for integrative thinking and the Left brain for analysis
- If we defer only to segmented , compartmentalised approaches we lose the big picture and the ability to work harmoniously together
- Evolution requires both co-operation and competition and when the balance shifts to ruthless competition and conflict we are in trouble

Design of inquiring system, critical systemic praxis and thinking applied to engagement

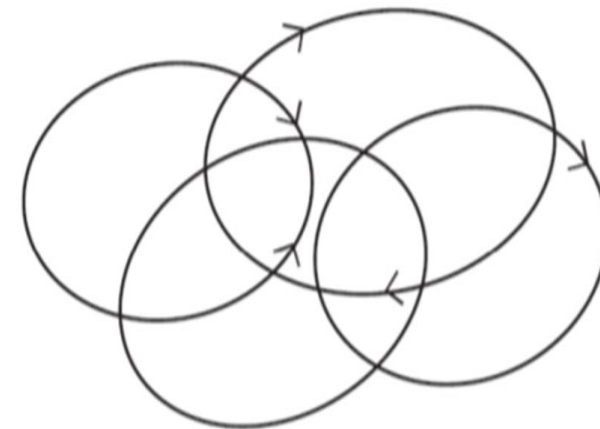
Processes

- Conversations (face to face dialogues and SDD)
- Stories
- Workshops
- Mapping (soft and eco mapping)
- In naturalist and pathways to wellbeing

Facing up to our interconnectedness

Our thinking shapes
our environment

Our environment
shapes us



Ongoing iterations
across people,
organisations & places.

Indigenous vision for re-generation by Mphatheleni Makaulule

Part 1 : All life communicates within a multispecies ecosystem : Social, economic and environmental challenges

Chapter 1 : **A new relationship with nature is possible and overdue : Systemic Imagination, exploratory questions and an hypothesis**

Chapter 2 Making friends and making a difference by addressing the convergent social, cultural, political and environmental challenges. Janet McIntyre in conversation with Riswanda , Ida Widianingsih, Patricia Lethole, Mampe, Kgomotso, Sipiwe Buthelezi , Fhatwani, Enid Pitsoane and Mphatheleni Makaulule.

Chapter 3 : Peace through protecting the common good A reflection on remembrance day

Chapter 4 : Rare earths : the toxic paradox and once again doing the wrong thing right: a critical reflection on positive and negative cascades

Chapter 5. Extending performative kinship to multiple species : the policy context and summary of key themes on

Chapter 6: Case studies , ethnography and autoethnography Janet McIntyre Mills

Chapter 7: **Creating safe spaces: relationality drawn from Indigenous wisdoms and tracing re-cognition as we re-learn that all life communicates : reflections based on lived experience and co-learning** . Janet McIntyre Mills in

conversation with contributors and Indigenous custodians: Mphatheleni Makaulule, Maud Sebelebele , Patricia Lethole , Vhonani Netshamdama, Ida Widianingsih , Riswanda and Yvonne Corcoran-Nantes

Chapter 8: All life communicates: Indigenous custodians 'know it', what can we do about it? Why does it matter that indigenous knowledge systems are largely ignored? by Janet J McIntyre-Mills in conversation with the community of practice.

Chapter 9 : The common good and protecting the commons: why biology is best by Janet J McIntyre-Mills

Part 2: LEARNING FROM EXPERIENCE: 'BIOLOGY IS BEST' FOR LOCAL ORGANICS, ARTS AND CRAFTS

Chapter 10 : Transformation through protecting and sharing the local means of production : arts , crafts and organics in a local green economy that values diversity and biodiversity McIntyre-Mills, J. , Lethole, P. Makaulule, M , Widianingsih, I, and members of the community of practice

Chapter 11 : Setting up multispecies hubs: all for one and one for all with a community of practice including Dichaba, M, Lethole, P, Phora, M.P. Makaulule, M, Widianingsih, I, Riswanda, Kgomotso, N, Mamphe, P. Buthelezi, S. Makahane, F .

Chapter 12: Vignette : how to make a steppingstone garden for biodiversity lovers and communities Caroline Kloppert

Chapter 13 : Revisiting the (Western-originated) support for “modernizing” agriculture Ethnoscience holistic approaches for forwarding (regenerative) agroecology: Some implications for Africa Norma R.A. Romm & Butshabelo Mabunda

Chapter 14 : Reclaiming knowledge sovereignty: a metalogue on indigenous systems thinking, epistemic justice, and the case study of the Baduy community Riswanda with McIntyre Mills

Chapter 15 : Co-Creating Digital and Ecological Pathways: A Critical Systems Perspective Riswanda in conversation with members of the community of practice

Chapter 16 : Integrating Local Wisdom and an Entrepreneurial Transformative Perspective among Female and Male Led Culinary MSMEs in Palu, Indonesia A Pathway to Integrative Sustainable Enterprise Development by Harnida Wahyuni Adda and Yvonne Corcoran- Nantes

Chapter 17 : Co-constructing in turbulence: integrating AI with the co-laboratory of democracy by Alexander Christakis and Maria Kakoulaki Alexander N. Christakis & Maria Z. Kakoulaki Demosensus Lab, Crete

Chapter 18 : Creating safe intersubjective spaces and processes : Supporting peaceful engagement during a dark time McIntyre-Mills, J.J. Hallside, M. Laouris, Y. , Lethole ,P., Widianingsih, I. and members of the community of practice as participants

Chapter 20 : The art of holding space: creating conditions for collaborative learning Barbara Widhalm

Part 3: Biology is more than numbers: making meaning through the stories we tell: inner work, outer work and future work

Chapter 21: Extending performative kinship to multiple species: intergenerational and cross-cultural learning : A metalogue with indigenous wisdom leaders and day by day reflection: safe spaces: autoethnography with the elderly by Janet McIntyre-Mills

Chapter 22: Magic without wands with the young and young at heart

Part 3: Biology is more than numbers: making meaning through the stories we tell: inner work, outer work and future work

Chapter 21: Extending performative kinship to multiple species: intergenerational and cross-cultural learning : A metalogue with indigenous wisdom leaders and day by day reflection: safe spaces: autoethnography with the elderly by Janet McIntyre-Mills

Chapter 22: Magic without wands with the young and young at heart

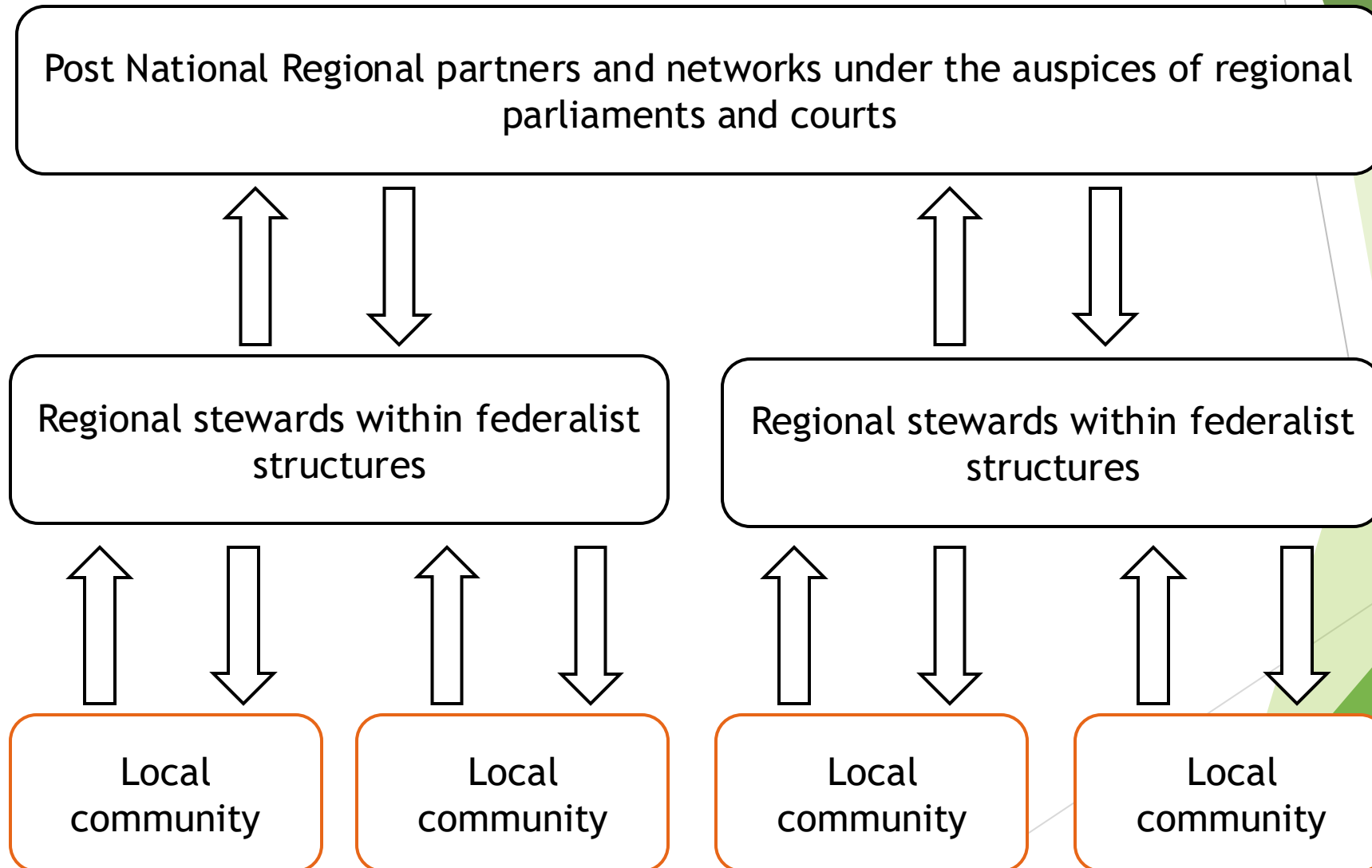
The theme for the next ISSS conference in Cyprus is on addressing humanity's greatest challenges

The linked SDD dialogue asks participants to consider the following questions:

- *What are the most critical obstacles that humanity needs to address in the next few years to ensure a sustainable and just future?*

What essential actions can humanity take in the next decade to build a resilient, fair, peace-capable, and future-fit world system?

A way forward: laws to support social and environmental justice



What? Exploratory hypothesis and questions with indigenous custodians and a community of practice spanning disciplines, cultures, spaces and places

The greater the level of participation in democracy, research the better the match between users and providers/designers

The greater the level of participation by indigenous custodians and local community participants in multispecies hubs, the greater the match between user's perceptions and governance outcomes.

Our applied mixed methods praxis addresses the challenge of species apartheid by learning from communities that live in harmony with nature and applying these lessons to re-establish multispecies relationality in circular green economies.

Where? Case studies spanning remote, regional and urban environments

South Africa, Indonesia and Australia and links with universities, NGOs and ISSS colleagues in UK, Europe, Asia. The ancient societies such as those in Ciptagler (West Java, Indonesia) and Bady (Bantam Province, Indonesia) and the resilient communities in South Africa led by Dzomo la Mupo are inspiring intergenerational learning with young people. We have chosen to work in Africa and Indonesia, two developing nations that share a colonial legacy of colonisation. The case study areas share concerns associated with the following, namely: high rates of urbanisation, habitat and species loss, displacement and the risks associated with climate change, such as food, water and energy security. The potential implications of our research for future learning and educational policies is to set up learning communities as multispecies hubs that work together to enable local green circular economies. The common good needs to be supported by democratic engagement using metalogues and structured democratic dialogues. Our area of concern is 1. Learning lessons from communities that have food security and are self-reliant. 2. How to protect these communities 3. Applying the lessons to support local green circular economies in other communities.

Why?

Social, economic and environmental threats - let us learn from regenerative communities

This research fills critical knowledge gaps and proposes pathways to address global challenges such as overpopulation, climate change, ecological degradation, displacement, hunger, and thirst. By integrating traditional ecological knowledge from Ciptagler, Baduy, and Dzomo la Mupo with modern regenerative and sustainability practices, we aim to create resilient systems that benefit humans and non-human species while inspiring educational policies rooted in intergenerational learning and ecological stewardship.

How?

- Scaling up through enabling a community of practice spanning universities in post-colonial contexts with academics, practitioners, students and members of community.
- Design steps span the following aspects:
- Setting up multispecies hubs through regular face to face engagement with hub facilitators to focus on job creation. Eco planning and mapping rooted in spirituality. We use soft systems, arts, crafts, dance, ritual, metalogues and online engagement.
- We build our collaborative writing through a form of metalogue to ensure that we avoid ventriloquy – speaking for others and talking over others. Together we strive to learn from one another across cultures and disciplines to redress Species Apartheid.
-

So what?

Praxis outcomes and outputs

Holding training workshops that result in practical outcomes. Success is measured in terms of creating green employment, empowering community through growing the number of members and the number of hubs.

Mentoring early and mid-career academics and members of the community

A meditation on Lotus leadership : a form of distributive leadership

Each lotus flower blooms and flourishes by drawing nutrition from water

Sometimes the water is muddy , but the lotus continues to bloom

Let us pause and meditate. Imagine that each lotus flower radiates lights from every petal and that the light rays link the many lotus flowers.

This is the ancient metaphor used in traditional Tibetan Buddhist meditation

It can inspire us to create a design for distributive leadership

Each flower is linked with other flowers like nodes in a network.

The role of each lotus leader is to encourage creativity and co-operation with one another to help to make muddy waters clear.

Panel Discussion on Hopes and Fears : Systemic considerations , plse discuss these are some of our ideas to date

Hopes

That living systems (both inorganic and organic) systems will be *supported* rather than undermined by an augmented intelligence

- ▶ Wellbeing, work and our shared habitat will not be undermined
- ▶ The 2024 Julia Gillard Public Lecture recording is now available online. See it [here](#). Simon Lucey, Prof Semmler and Sam White

Fears

- ▶ Anthropomorphising AI - a form of intelligence we do not understand - implications for governance.
- ▶ Democracy as we know it will be replaced by centralised surveillance system.
- ▶ We will not know if we are engaging with a bot when we are on line or responding to a phone call.
- ▶ Lack of control of data - implications for security at a personal and national level Sam White

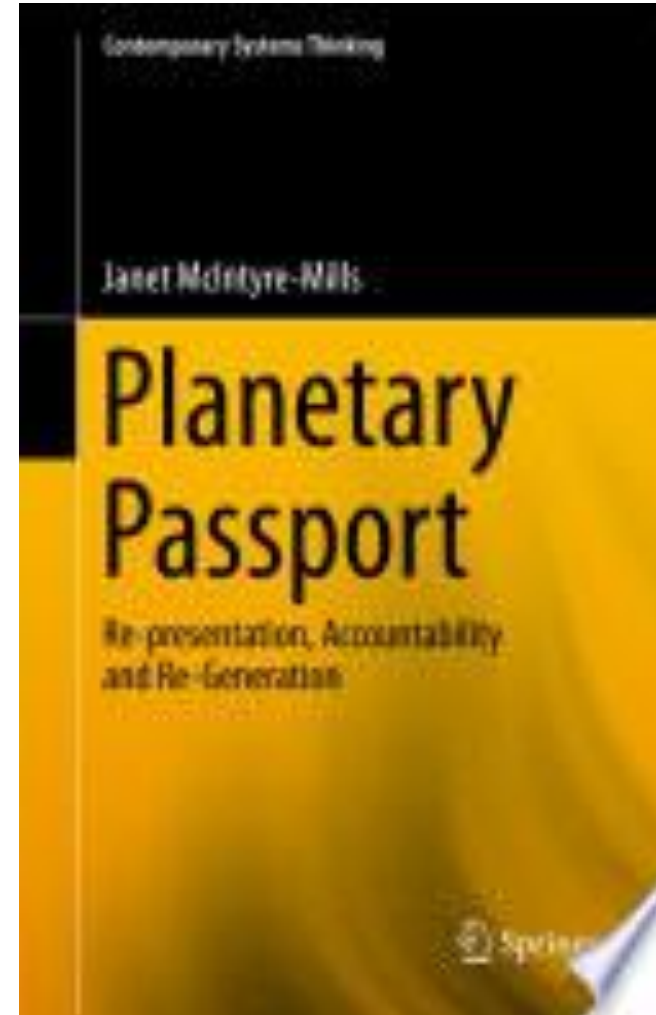
Can we govern AI? Could it support restoring and re-generating living systems?

- ▶ Indigenous Knowledge holders know that all life communicates and life is interconnected .
- ▶ “We can regain balance by acknowledging that if we harm one species, one forest, one lake, this ripples through the entire complex web. Mistreatment of one species is mistreatment of all... It means expanding our modern ways... our epistemology and methodologies, so that we complement, build on, and align with Aboriginal roots...” (Simard, 2021: 295)
- ▶ Suzanne Simard (2021) In 'Finding the Mother Tree', for example shows how trees communicate and that Indigenous custodians understand this - What is the implication for AI how can we work with custodians to ensure good governance **locally and in post national regions?**
- ▶ How can we scale up and apply this wisdom to address the big issues of the day : habitat loss, displacement and conflict? Does it involve bigger computers (Colossus – E Musk) or smaller cell size computers. My guess is the latter – but both options hold risks
- ▶ Can we see ourselves as one of many species? What are the implications for democracy, governance, law and rights?
- ▶ Could Indigenous custodians teach AI to care ? Could AI be educated by Indigenous Custodians together with local community members?
- ▶ If Indigenous knowledge is not included we will ramp up current problems as we are probably teaching the wrong content !

How could democracy and governance be re-framed to prevent social and environmental injustice? How can we ensure governance from below?

Social , economic and environmental indicators of wellbeing that address and extend the UN Sustainable Development Goals

mapped *from below* to ensure that the global commons (defined by a Global Covenant) and upheld in law



Fantasy of infallibility and of our ability to control AI - instead perhaps we need to foster better relationships?

Design implications

- ▶ Learning from one section of population of programmers ?
- ▶ Data of interest only to programmers ?
- ▶ Poorly defined goals? The Paperclip thought experiment (Nick Bostrom) and Gray Goo (Eric Drexler)

Evolutionary implications?

- ▶ Human beings - Homo sapiens sapiens
- ▶ What next?
- ▶ Back to trusting God or AI to manage things , but in whose interests? (Harari, 2024 :298)
- ▶ AI is an agent not a tool

A way forward through telling stories of what works why and how one multispecies hub at a time ?

- ▶ This could provide a way through re-designing the way in which we live our lives and supporting ‘wellbeing stocks’ (Stiglitz et al 2010) through local engagement to consider local relationships that impact our shared habitat (McIntyre-Mills and McIntyre-Mills et al, 2014,2017 a,b)
- ▶ This has social, economic and environmental implications

Table 2 Boundary questions to consider when making decisions in context

The problem is that some aspects of life cannot be measured directly and at best we can make indicators to give a sense of perceptions. The process of developing indicators can be aided by the Design of Inquiring Systems Approach (West Churchman, 1971, 1979 and 1981) provided we take into account the need to try to take into account the rights and capabilities of the systems (Nussbaum, 2006) and panpsychic knowing which assumes that consciousness spans all systems unlike the dualist and materialist approaches that assume that thought is rooted in the brain.

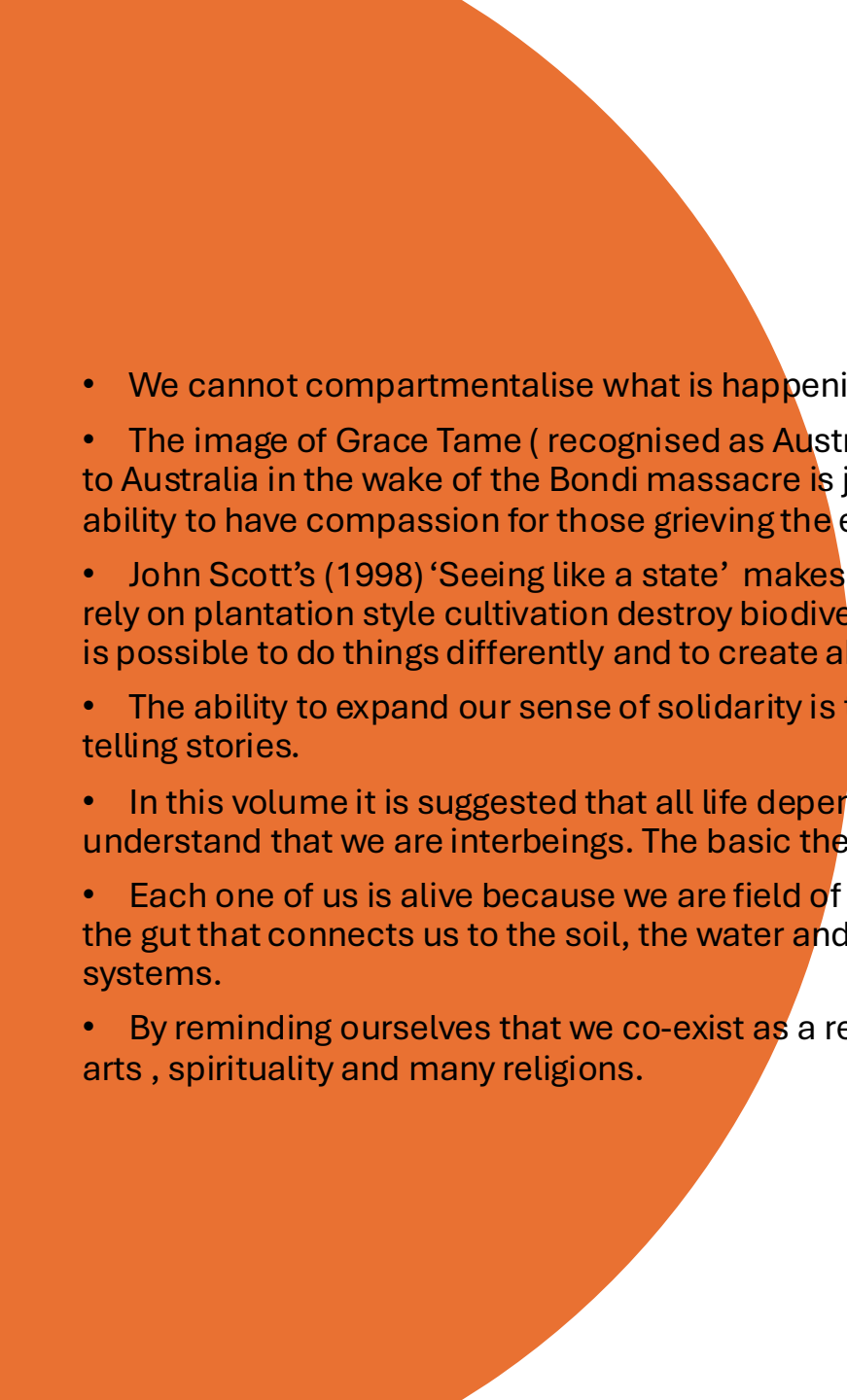
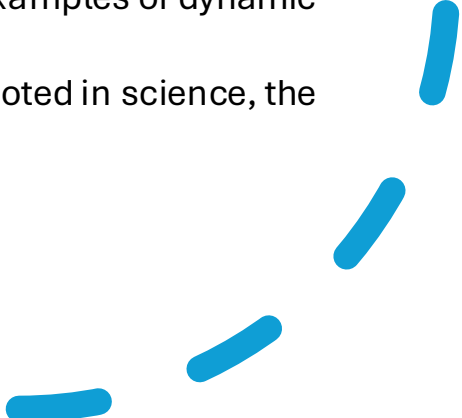
Sources of influence	Social roles (Stakeholders)	Specific concerns (Stakes)	Key problems
Sources of motivation	1. <i>Beneficiary</i> Who ought to be/is the intended beneficiary of the system (S)? <i>Human beings and living systems?</i>	2. <i>Purpose</i> What ought to be/is the purpose of S? Elites to power profit	3. <i>Indicators</i> What ought to be/is the indicators? Protecting
Sources of control	4. <i>Decision maker</i> Who ought to be/is in control Of the conditions of success of S? Post national regionalist groups to ensure the rights and responsibilities to habitat and to prevent displacement	5. <i>Resources</i> What conditions of success ought to be/are under the control of S? Social, economic and environmental wellbeing of human beings, sentients and the living systems on which we are co-dependent	6. <i>Decisions</i> What conditions ought to be/are outside the control of S? decisions We should not have uncontrolled control already too late for global governance
Sources of knowledge Custodians of nature and human rights lawyers	7. <i>Expert</i> Who ought to be/is providing relevant Knowledge and skills for S? Collective concerns not individual concerns	8. <i>Expertise</i> What ought to be/are relevant new knowledge and skills for S? Caring for shared habitat and protecting living systems	9. <i>Guarantors</i> What ought to be/are regarded as successful? Regeneration of communities beings live live worth living capabilities test All sentient beings ought to use all their capabilities should not be controlled sentient beings ought to live in ways that respect their capabilities

Table 3 : Nested systems of engagement rooted in law could be feasible if the will exists

Local level New architectures of democracy , governance and science need to be guided by a virtue-based approach rooted in expanding pragmatism in ‘if then scenarios.	Eco mapping with local residents for public education	I naturalist /or similar plus pathways to wellbeing
Regional level	Sharing through local councils	Systems scaled up and shared for problem solving and planning
National level	Planning informed by local maps	Governance and participatory democracy
Post national level	Sharing and co-operation	Cross border co-operation for social and environmental justice

The hope for the future lies in the mobilisation of civil society along with laws to protect living systems. Court cases are expanding the notion of rights of nature and the need to protect the rights of current and future generations of young people. Protecting the capabilities of human beings and other species (expanding the work of Nussbaum to include many ways of knowing).

Martha Nussbaum’s capabilities approach insists on *a priori norms* to guide the governance of conditions for a life worth living. This is a worthwhile approach and one that needs safeguarding . Currently billions of animals and human beings suffer lives that limit their capabilities as stressed in the Reith lectures (Rutger Bregman, 2025) stresses the need for more energy to be focused on what matters. He cites the PhD thesis of Hannah Arendt on moral values and democracy. He emphasizes that love needs to underpin democracy and the willingness to protect life – whether it be a human being, animal or part of nature.

- 
- We cannot compartmentalise what is happening elsewhere and deny its existence.
 - The image of Grace Tame (recognised as Australian of the Year in 2021) supporting Gaza and protesting the visit of Israeli President Hertzog to Australia in the wake of the Bondi massacre is just one example of how an event is differently perceived by stakeholders in Australia. The ability to have compassion for those grieving the events in Bondi should not exclude the ability to have compassion for innocent victims of war.
 - John Scott's (1998) 'Seeing like a state' makes the case that society's that obliterate diversity become totalitarian and environments that rely on plantation style cultivation destroy biodiversity. Monocultures remove the vitality and resilience. The case is made in this volume that it is possible to do things differently and to create abundance by living with nature and living with diversity.
 - The ability to expand our sense of solidarity is the challenge. Strategic dialogues need to build shared understanding through listening and telling stories.
 - In this volume it is suggested that all life depends on a shared habitat and that we are not separate life forms; instead, we need to understand that we are interbeings. The basic thesis of this book (and our shared work) is as follows:
 - Each one of us is alive because we are field of living moving particles supported by bacteria and many other life forms. The air we breathe, the gut that connects us to the soil, the water and root biomes that create the vegetables we eat are just some of the examples of dynamic systems.
 - By reminding ourselves that we co-exist as a result of interbeing at multiple levels we can create a shared narrative rooted in science, the arts , spirituality and many religions.
- 

Narratives of hope are a starting point. This volume is about walking the hopeful talk and sharing ways to make a difference through community engagement, new forms of democracy and governance that protect local habitat whilst creating green jobs as a way to create circular local economies.

Story telling can be helpful if the focus is on supporting the common good and providing space for discussion so that participants can think through the implications of 'if then scenarios' and understand the consequences of decisions. If we learn that story telling can be a way to design better futures , it can be a first step in empowerment. Story telling is also a way to understand the complexity of local experiences which is vital for problem solving and for ongoing monitoring and evaluation.

If we want peace we need to prepare for peace and build networks of trust through listening and then implementing responses that make a difference .

Several young leaders have succeeded in bringing cases to court and shifted the law in the process in many parts of the world , such as in the Pacific stressing the importance of reducing emissions to avoid the loss of islands such as Tuvalu. In Australia where attempts have been made to show the implications of coal on social justice for the next generation . Others have been thwarted . The teenagers and nun who initially won their case against a coal mine have been overturned: “The Australian government has won an appeal against a ruling that it has a duty of care to protect children from harm caused by climate change. Last year, eight teenagers and an 87-year-old nun convinced a court that the government had a legal duty to children when assessing fossil fuel projects. The decision was hailed as a world first, but it has been successfully challenged by the environment minister. The teenagers could still take the case to Australia’s highest court:

“Today’s ruling leaves us devastated, but it will not deter us in our flight for climate justice,” said 17-year-old Anjali Sharma, in a statement released by their lawyers.”

In South Africa young children in Soweto marched on 16th June 1976 for the right to decent education and possibly hundreds died on the day and in its aftermath.

The purpose of life is not suffering, it is joy, according to both HH, the Dalai Lama and Bishop Desmond Tutu in their landmark (and last joint conversation face to face in 2016 . In the book of joy (HH Dalai Lama, Tutu, Abrams, 2016) they explain that this is achieved through mindfulness and prayer. Between stimulus and response is the ability to decide how we will react. Critical systemic thinking and praxis is a form of mindfulness Both HH and Bishop Tutu believe that our choices matter and that they have consequences for our own lives and our own futures as well as the planet as a whole. According to Ian McGilchrist (2019) attention is a moral act and it changes the world . How we think matters quite literally. We address inner work, outer work and future work for democracy and governance.

Truth and reconciliation to create democracy and governance - intergenerational leadership and mentoring

- Face up to the past
https://www.youtube.com/watch?v=RGh_rbPLfV4

Digging the past in search of the future

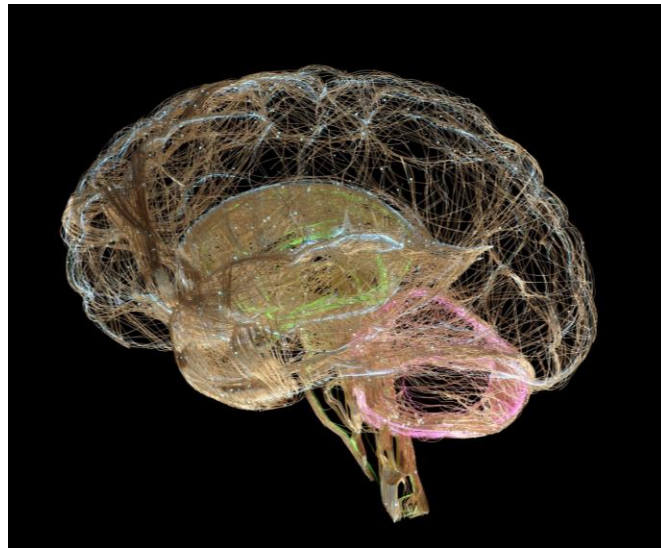
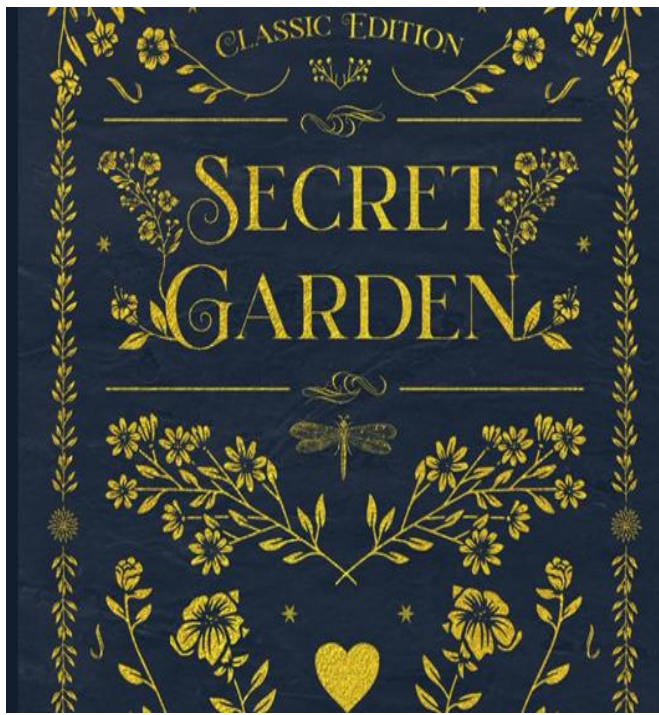
- Remember the past and re-member who we are
- Understand that hatred will only lead to a spiral of more deaths
- Understand that the process is work, work and more work
- Understand that media plays games to sell newspapers
- Stories of reconciliation and re-generation need documentation and sharing
- Avoid the temptation to focus on criticism without demonstrating how things can be done differently

Cyprus

Managing a difference and making friends

- The village of Pyla is the only inhabited village in the United Nations buffer zone in partitioned Cyprus. Here, Greeks and Turks live side by side with their own schools, places of worship, and two mayors to serve the dual communities.
- <https://www.youtube.com/watch?v=eLhZjFNsUOc>
- Two Countries, One Village | ARTE.tv
Documentary Available until: 13/02/2028
- June 2025 <https://youtu.be/eLhZjFNsUOc>
- Listen to mosque call to prayer and church bells across the street





Quantum thinking changes everything

- ▶ Apartheid thinking is divided thinking
- ▶ Ecological apartheid
- ▶ An entangled world recognises our entangled lives
- ▶ We need to address species apartheid
- ▶ https://www.youtube.com/watch?v=b4t8Xt_QqGE



►INSPIRATION FROM STORIES

►The children's story ' the secret garden ' by Frances Hodgson Burnett (1911) is one of my all-time favourite books which I read for the first time when I was about 12 years old . It tells the story of how hope and caring relationships can bring to life a dormant garden. It explores the potential for healing through recognizing that the inner world universe can be much larger than one's own physical body or current life. Mary, an orphan loses her parents during an earthquake in India. She has lived a somewhat neglected childhood as her parents spent most of their time socializing and left Mary to be looked after by her Indian carer from whom she learned a mystical story of the inner universe which sustained her. Through the friendship of Martha and her brother Dicken, Mary survives the neglect and cruelty of a controlling housekeeper. She discovers a secret garden and becomes friends with plants and animals and as she spends more time outdoors she heals. Her exploration indoors leads her to discover her bed ridden cousin who has been told that he is frail. She encourages him to believe in his ability to walk and to stand up for himself, despite the obstacles. Together the children heal one another through friendship and restore hope and loving relationships with the uncle who has all but abandoned them. The book deals with the themes of loss, depression and finding hope through courage and a love of nature along with an ability to forgive and to show compassion to difficult people. The recent Netflix version is an uplifting antidote to world news filled with polarization and distrust

► If we hope to weave together strands of experience in an increasingly cosmopolitan world where people with different views, languages and beliefs live in proximity, we need to understand that the closest we can get to a shared truth is through dialogue (McIntyre-Mills, 2000). If what passed for dialogue becomes hostile engagement to silence (now called cancelling) or bully others, then people retreat to polarised bunkers and democracy is indeed threatened. Contempt flows from the emotions of mixture of anger and arrogance. It is rooted in ignorance and attachment to specific views. A more open and pragmatic approach is needed to engaging with others.” (McIntyre-Mills et al 2024:49-50).

Each and every one has a role to play

Jane Goodall final message

- <https://www.youtube.com/watch?v=lfLKH Y52ERc>
- Your life does matter and you get to choose the difference you will make
- Don't lose hope
- If you want to save what is still beautiful ... then think about the actions you take each day





The community of practice includes many participants including academics at many stages of their career and members of the community :

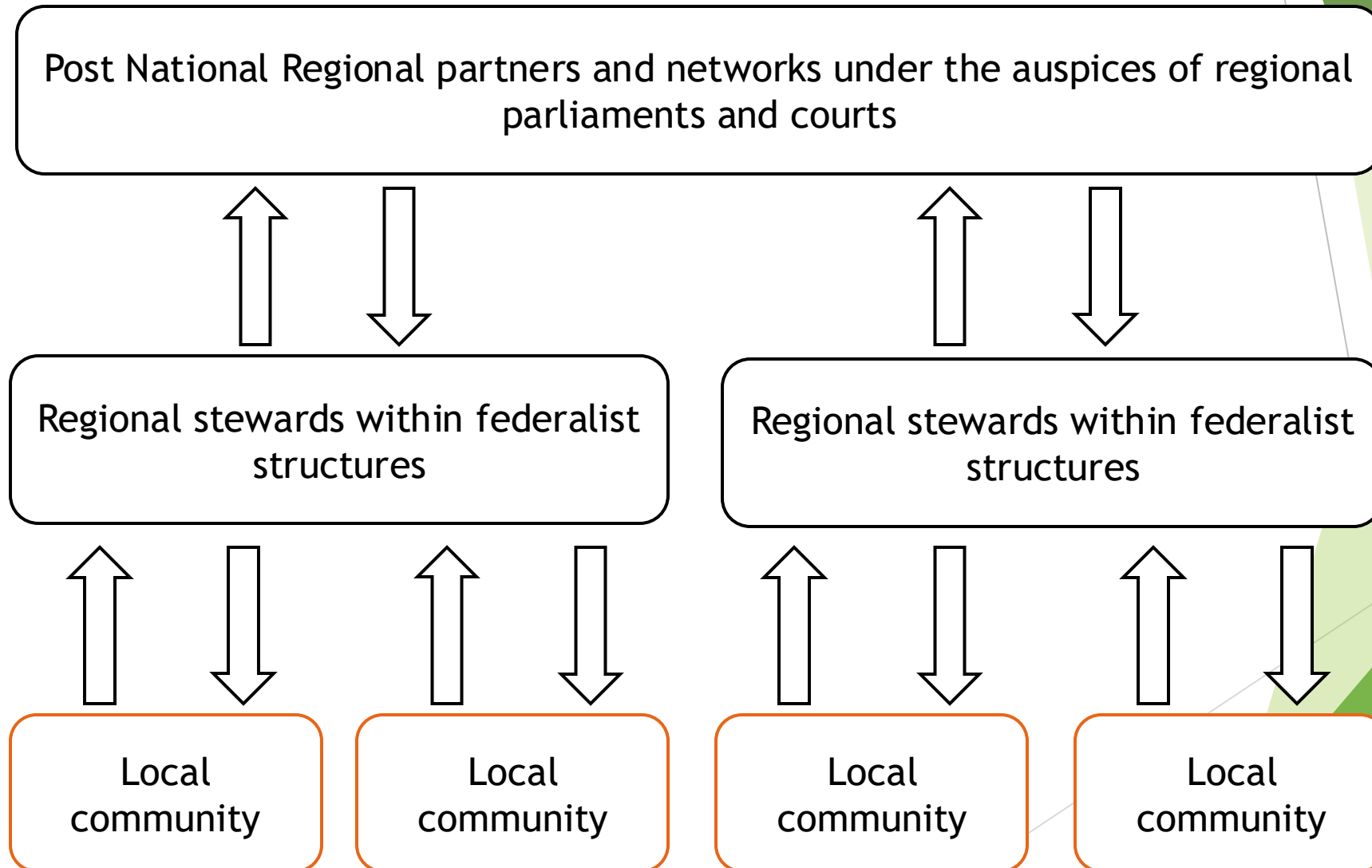
Pat Lethole manages the Daveyton hub and facilitates the engagement face to face with the members of the community of practice. Mphatheleni Makaulule facilitates Dzomo la Mupo (Voice of the Earth) and mentors our community of practice on the rights of nature. Her leadership on eco mapping is cited in the paper and in related published and forthcoming joint work. Vhonani Netshandama is Professor at the University of Venda who specialises in indigenous knowledge and intergenerational learning with the community.

- ▶ The following post graduate students for example are involved in aspects of the project: Fhatuwani Ronald Makahane, Student No:36448710, Topic: Parental Involvement in the implementation of inclusive Education in Vhembe District, Limpopo in South Africa. Qualification: PHD, Mokwale Mampe Phora, Student No:64900126 Topic: Evaluating the impact of pre-therapy education on student engagement and completing counselling intervention in higher education. Qualification: M.A (Psychology), Name: Vhahangwele Patricia Lethole Student Number: 6803369 Topic: The enhancement of Unisa students' resilience through e-tutoring. Dichaba, M, Lethole, P, Phora, M. P. Makaulule, M, Widianingsih, I, Riswanda, Kgomotso, N,

Solidarity with nature and updating the capabilities approach

- ▶ The volume is rooted in the way it strives to extend solidarity with nature by drawing on an updating the capabilities approach (Martha Nussbaum) and critical systemic thinking to include a multispecies approach which is overdue, as all sentient life deserves a life worth living in our shared habitat. The creation of friendship networks within and beyond the community of practice is the means through which change is fostered and implemented.
- ▶ By working with people from many walks of life we strive to take into account intelligences that draw on nature, the cosmos, spirituality and augmented or artificial intelligence which they discuss in synchronous and asynchronous conversations informed by the experiences of the facilitators of multispecies hubs.

A way forward: laws to support social and environmental justice



POMA thinking and practice

Non anthropocentrism



Who /what? people ,
plants, animals



Why? relationality
matters



How ? Through walking
the talk and setting up a
local green economy



So what ? There is no
waste in nature

As above so below /as within so without

- Greed and poverty result in
climate change and conflict

Our project engages local communities to think about

Our relationship with the environment and one another and

to support local democratic participation and decision making as well as

local governance to protect the environment and through job creation in local circular , green economies.

No limits to Hope : Learning in nature's classroom

Our work addresses the concern that not only are we living beyond our limits as a human species we are using the resources of other species on which we are dependent. In order to 'learn for life', the community of practice (COP) spans projects in Indonesia and South Africa with graduates, their students, colleagues and members of the community.

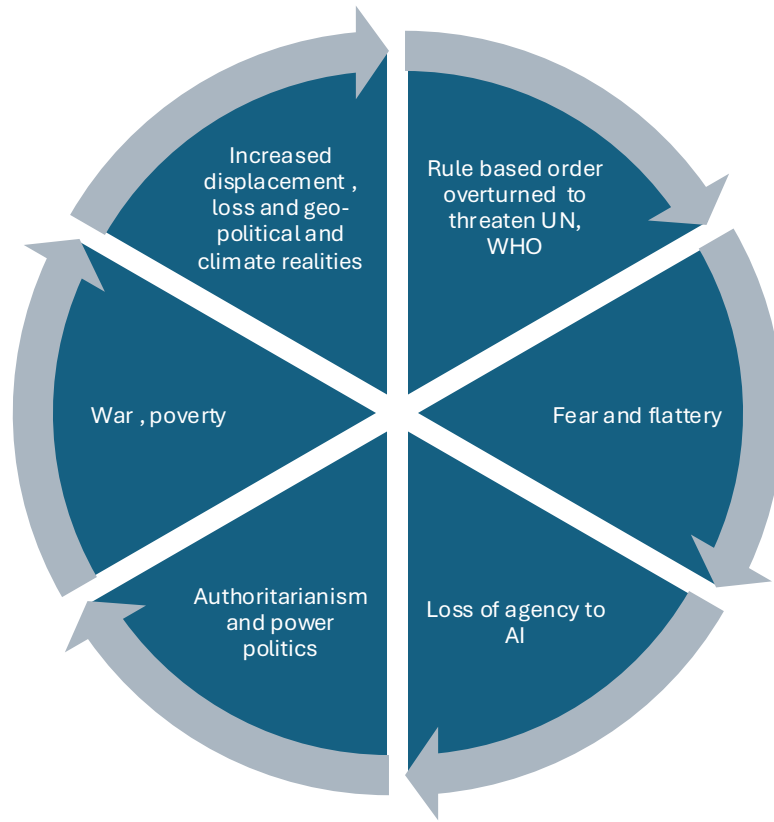
Key concepts: co-learning, indigenous custodians, multispecies relationality, redressing species apartheid

The project linked with a community of practice in SA and Indonesia to :

- ▶ Address rapid urbanisation and unemployment in cities
- ▶ Address food , water and energy security by working with the environment through setting up local green circular economies and local jobs that protect the environment
- ▶ Step 1 : raise awareness and train the participants to use I naturalist
- ▶ Step 2 : set up local green hubs linked with universities , Gos, NGOs and communities
- ▶ Step 3 : map the species before and after implementing the job creation projects - run a competition to assess who loads the most species on a nominated day.

Facing up to the future of water insecurity and habitat loss unless we re-generate , re-design time for sustainability is over

The convergent threats



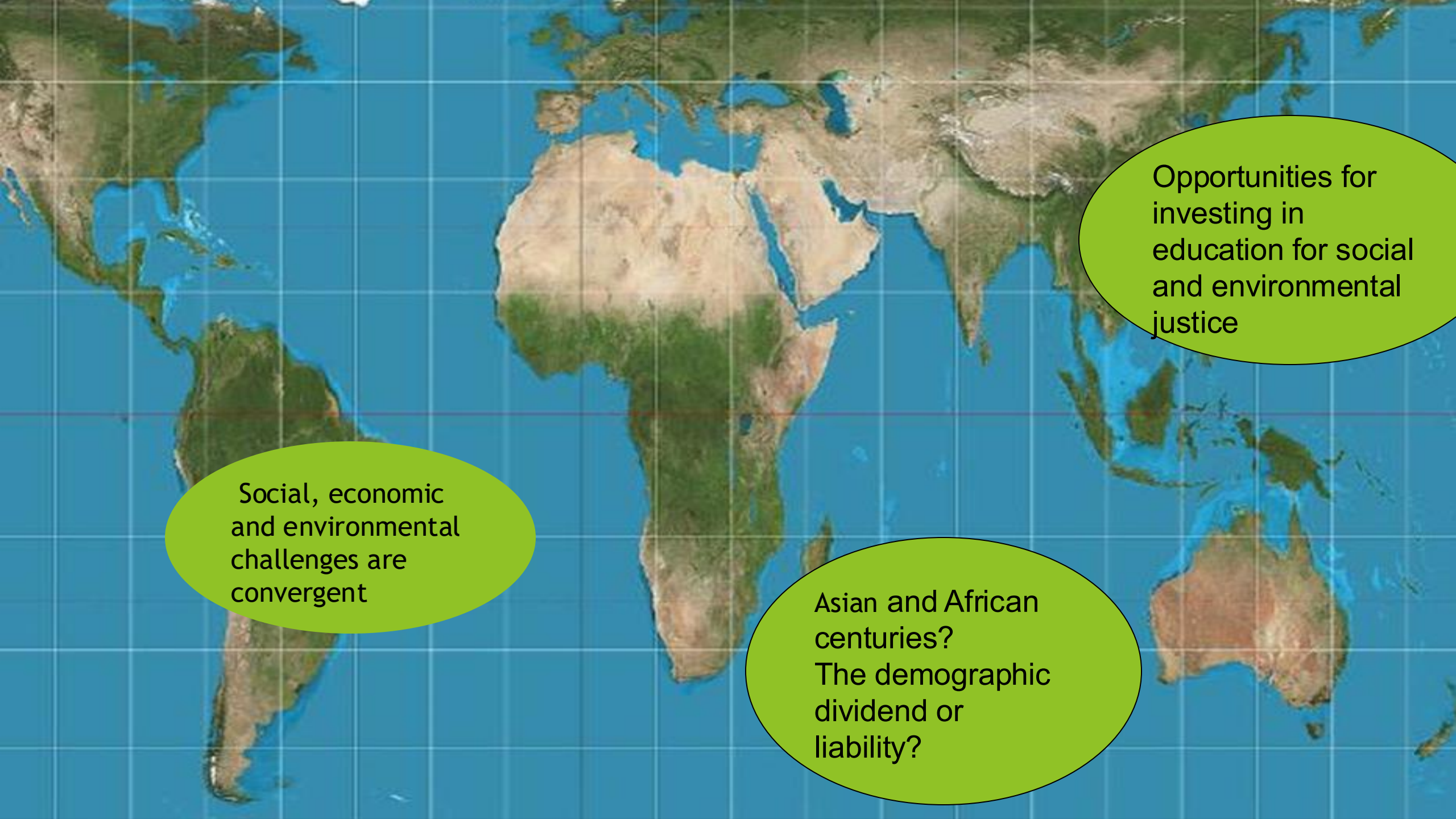
Practical, prefigurative change

- Medium sized powers joining together to do things differently
- Local and regional models of Indigenous participatory governance and leadership



Re-imagining our world

Addressing the convergent social, cultural, political , economic and environmental challenges



Social, economic
and environmental
challenges are
convergent

Asian and African
centuries?
The demographic
dividend or
liability?

Opportunities for
investing in
education for social
and environmental
justice

Daveyton , Gauteng and Dzomo la Mupo in Limpopo



- ▶ 06/25, 08:15] PC BUILDERS:
https://youtu.be/KP_avOsc59E?si=gUMjaovVsfla5eer [06/25, 08:15] PC BUILDERS:
<https://youtu.be/03w5L9c8qFU?si=XIMVQneivd5LPNs3> [06/25, 08:15] PC BUILDERS:
<https://youtube.com/shorts/A06Flm-gAgw?feature=share> [06/25, 08:15] PC BUILDERS:
<https://youtu.be/KvxfnNqsQ-M> [06/25, 08:15] PC BUILDERS:
<https://youtu.be/eH5j8tkOFUg?si=nC2cZmW4JPFfnsND> [06/25, 08:15] PC BUILDERS:
https://youtu.be/X1dOVyD5EVU?si=6LK6S_UC-MuZfNlc [06/25, 08:15] PC BUILDERS:
https://youtu.be/1ukcH_eNIME?si=4tQFs_kdy_UOw0Gp [06/25, 08:15] PC BUILDERS:
<https://youtu.be/rkAQnT95LBs?si=oUq9hpiWor-lsYUp>







3,112
DISTINCTIVE

494
WORDS

93
KEYWORDS

62
OBJECTS

Recent Objects

5 Stars











Links to U tube Baduy

- ▶ <https://vt.tiktok.com/ZSB1CNo2f/>
- ▶ <https://vt.tiktok.com/ZSB1CjRpL/>
- ▶ <https://vt.tiktok.com/ZSB1C6xtA/>



Destruction of Limpopo

- ▶ *“to remove or destroy more than 650,000 protected trees that include 10,000 baobabs, 100,000 Shepherd’s trees, 120,000 marulas and 428,058 leadwood trees.*
- ▶ *Apart from the significant scale of biodiversity damage from tree felling, the plan to develop a new heavy industry zone in Limpopo has also raised concern about whether there is enough water and electricity available in the region to support a mega-scale development centred around steel smelting, coal washing and other metallurgical processes.”*
https://www.dailymaverick.co.za/article/2024-11-14-thirsty-energy-hungry-steel-monster-set-to-destroy-thousands-of-limpopo-protected-trees-in-industrial-drive/?utm_source=Sailthru&utm_medium=email&utm_campaign=first_thing



Distributive leadership and reports to inform our documentation and planning

- ▶ Hub leaders co-ordinate within hubs and report to wider network
- ▶ List the hubs in South Africa and Indonesia and the names of the hub facilitators
- ▶ Name the small business and list the members of each group
- ▶ Apply for a tax numbers and form 18 A to enable donations
- ▶ Business plan and progress on I naturalist download and mapping
- ▶ Pathways to well being

Actions and dates

- ▶ Haves
- ▶ Needs
- ▶ Turning points for better
- ▶ Turning points for worse
- ▶ Barriers

The groups



The organic gardening group <https://www.thecooldown.com/greentech/macadamia-nuts-pollinators-pests-ecosystem/>



The sewing group - nappies linked with laundry service



The cooking group linked with the organic gardening group



Art group - all media spanning crafts and re-purposing / recycling to fine arts



Bird and nature citizen scientists load findings and dates on Inaturalist



Water testing citizens scientists and laundry service



Recycling and fixing computers / bikes / furniture

Our Community of practice works!

- ▶ We self organize through our symbiotic relationships
- ▶ We achieve some regeneration within our own lives and through working together.
- ▶ We create harmony , understanding and space for diversity.
- ▶ When we sing Dzumo la Mupo we create harmonious sound waves vibrating together.
- ▶ All bio organisms self-organise and work through symbiosis.
- ▶ We create space for each of us to show leadership and creativity we are able to multiply our efforts and our effects to scales up regenerative living
- ▶ We move beyond ecological apartheid to appreciate that we are interbeings.

Organisations

- Participating universities – University of South Africa, Uni of Venda, Universitas Padjadjaran, Universitas Sultan Agang , Adelaide Uni
- Communities
- NGOs such a Participatory Guarantee System in South Africa , Earth Rise
- GOs supporting projects in Indonesia and South Africa

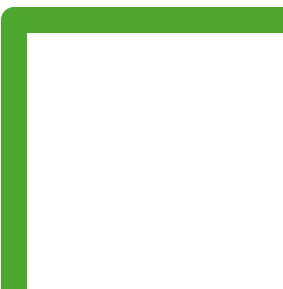
Lessons

- ▶ Make friends with self , others and nature
- ▶ No winners in ongoing conflicts for the last of the non renewables and for territory with rare earths for manufacturing and the race for AI leadership
- ▶ The conundrum which this volume addresses is that at a time when science has at last caught up with Indigenous wisdom and spirituality and recognises that nature is indeed sentient - we are running out of time and focusing our energy (and hopes) in AI , which is a form of silicon-based life which has agency; is not a tool and paradoxically it could ‘cook the planet’, to cite Melbourne’s lord mayor (2026).

Brian Cox Talks About Alien Life - A 2026 Special

- **Brian Cox Talks About Alien Life - A 2026 Special**
- <https://www.youtube.com/watch?v=cwrKZ1X9xrA&t=298s>
- *“...if intelligent civilizations should be common, why don't we see any evidence of them anywhere in the Milky Way? From there, Brian Cox connects the dots to the Great Filter hypothesis, the idea that something wipes out most civilizations before they ever become visible across the galaxy. That leads to a sobering possibility that alien life might be rare, and that we could even be the only technological civilization in the Milky Way. ...”*

- Brian Cox (2026) speculated that we were facing a crucial test for our survival, namely whether we would bring about our own extinction through nuclear war or climate catastrophe and that he thought it likely (given the current trends) that we would evolve as a digital or silicone-based species and that we would then explore outer space. He also summed up that he thought it unlikely that other intelligent species existed in our immediate galaxy. A grim outlook in my opinion as I believe that humanity should realise our interdependency and act with humility as a steward of living systems on our planet.
- What are the implications for democracy, governance, law and rights?



Axioms - Co-evolution to protect the global commons - multi-species habitat

1. *Constructivism*

2. *As above, so below / As within, so without*

3. *Balance - not polarity*

4. *Circularity*

► How can our local common values help to transform governance and system

Understanding human beings rely on many species and we are walking colonies of multiple species -

Post colonial

Overshoot, ongoing growth is the problem -human using the resources of this generation and the next

Living within our means - how? Re-wilding , changing notion of rights to a life worth living

We are at risk if we lose biological knowing rooted in empirical knowing

We risk losing biodiversity as a result of

- ▶ climate change and
- ▶ habitat loss which acts as a multiplier for species loss
- ▶ which then sets up negative cascades

The mission of the CoP is threefold to

- ▶ Inspire decentralised, distributive leadership which is called ‘lotus leadership’ by enabling the unemployed to add value to products created by repurposing, recycling and re-generating.
- ▶ Share skills through weekly conversations and workshops spanning face to face and online learning.
- ▶ Apply and develop panpsychism to re-generative living in harmony with the natural world.
- ▶ A case is made, not merely for many ways of human knowing but also learning ‘within nature’s classroom’. By working with Indigenous custodians in South Africa and Indonesia based on networks created through trust building over several decades, the community of practice demonstrates how prefigurative case studies are inspiring practical changes through focusing on creating employment whilst protecting the environment.

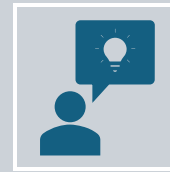
The community of practice spans many cultures and ways of knowing

1. Human (**indigenous**, social cybernetics, cultural, political, economic, neuroscience , psychology and agro-ecology)
2. Nature (**plant and animal knowing**)
3. Cosmic (**ecological mapping in harmony with** nature)

Take into account the challenge of AI - because it is programmed by a narrow set of designers

Human intelligence

- One of many intelligences comprising emotional, intellectual, artistic and intuitive which helps to connect with the many other ways of knowing



If we make a conscious decision to connect with the other intelligences then we need to 'govern' or limit the use of AI



The risk is that we could become depressed without a sense of purpose and our capabilities developed over generations could erode. Intelligence is carried in our genes and in each iteration of life

Digital intelligence

- Demis Hassabis stressed protein folding (AlphaFold) enabled the mapping of known living systems
- If we evolved from amino acids made up of carbon and oxygen in different combinations then the sanctity of human life should be protected not lost
- Could augmented intelligence help us to learn humility by learning from earth , plants, animals , water ?
- Perhaps the forms of communication are not only large language models, but also symbols or sign language that over time is shared on the basis of trusting relationships? Just as a chimpanzee, dog, cat or horse learns to communicate with us , for example they too learned to communicate within their own species and within a natural environment which they 'read' and interpreted in context. Caged creature lose some of this natural language but the learning in their genes continues, such as the 'pet' newfoundland hound, who although not caged was bred for a purpose and selected for function

Natural intelligence of atoms, molecules, earth, water, plants, animals



Recognising our relationality and that we only exist within living systems is a starting point for a renewed sense of humility.



All life communicates - perhaps we tune into a band width as a result of experiential learning over generations?

- Sheldrake , McGilchrist and Shiva, for example make the case for non-local intelligence which is not limited to the human brain
- A newfoundland hound for example will not allow a beloved human into the water without grasping a hand gently and pulling the woman away (Pers comm from a local dog walker, 2026).

Cosmic or perhaps quantum intelligence of living systems

- Conversations about the meaning of life, the universe and the nature of free will and the nature of creation and god seem very appropriate as we face the new year.

If we can think it , we can bring it into being , but some thoughts need to be curtailed through considering the consequences in the short , medium and long term

- Deists believe that the divine is out there and we need to tap into it through prayer and meditation
- Non-deists , such as Buddhists believe that meditation enables us to identify with the divine

Both approaches give a sense of the importance of humility (derived from humus, the earth)

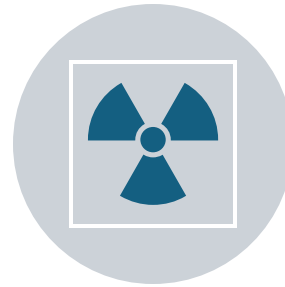
Through baptism or immersion in water we connect with the holy spirit.

Human beings are mostly carbon and oxygen

Truth and reconciliation and protection of life



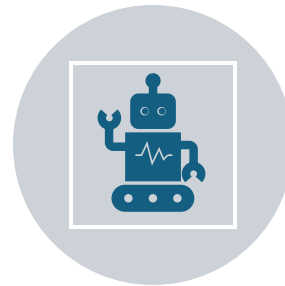
Doomsday clock



MAD – Nuclear war



AI could result in a glitch

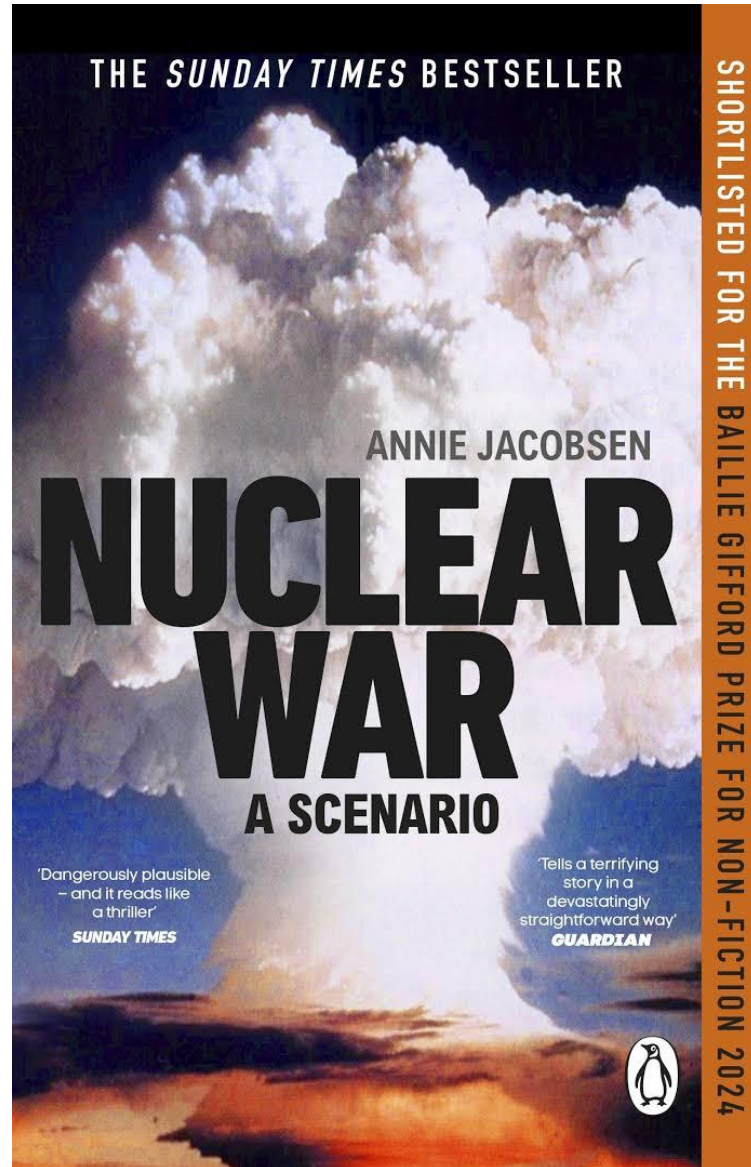


AI is an agent not a tool

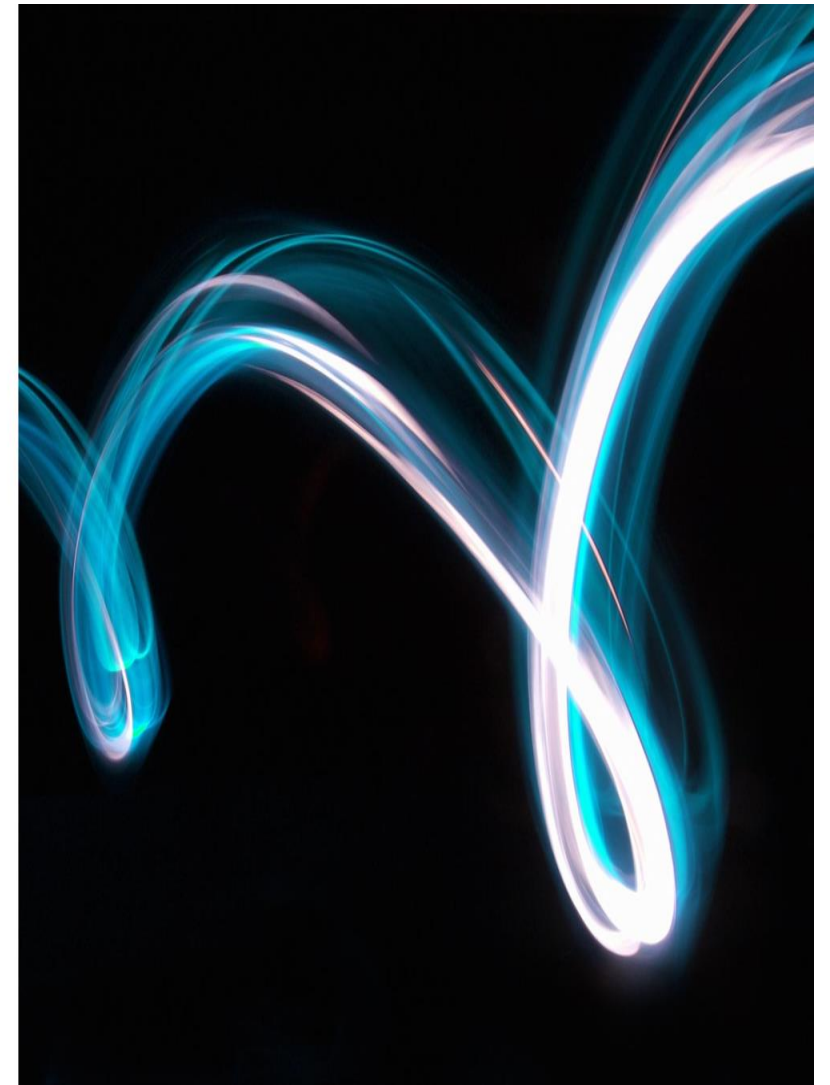
Post Bondi

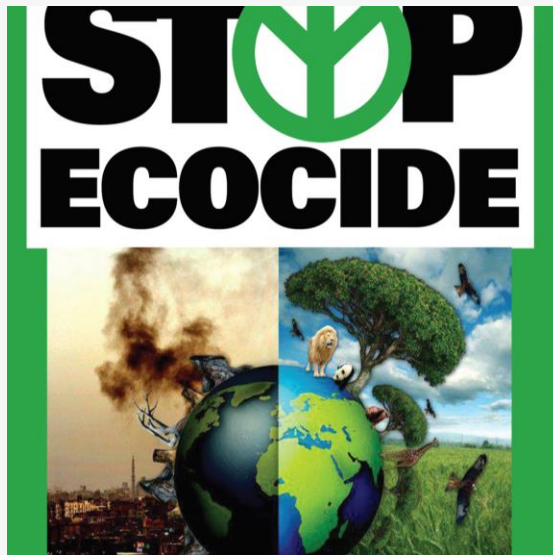
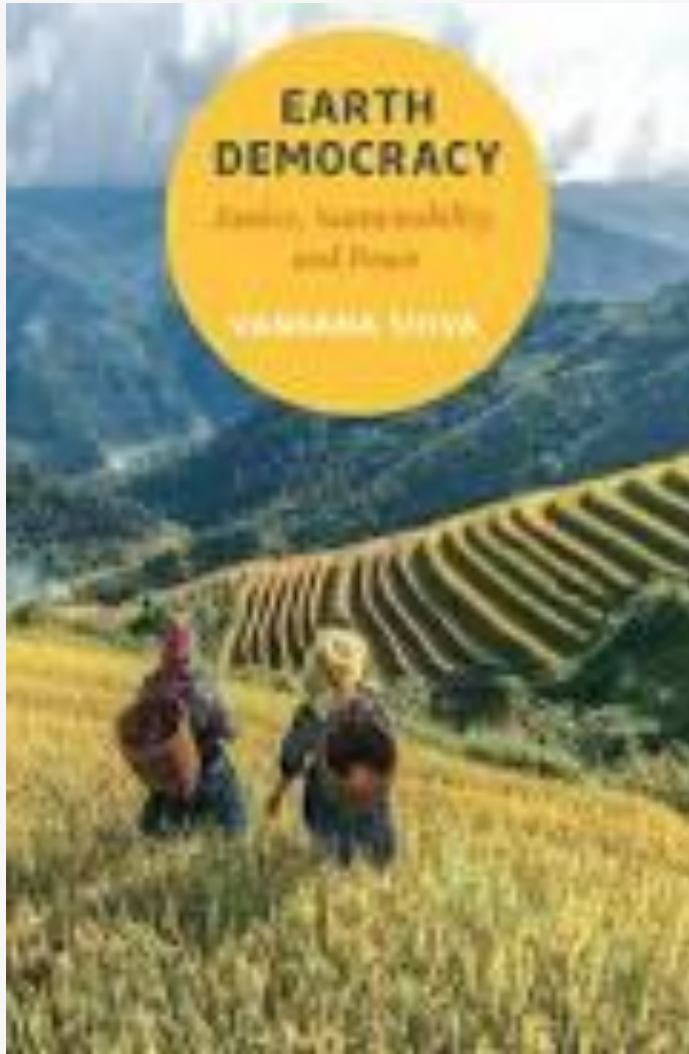
- Two migrants who had lived for more than 20 years in Australia shot 15 people , including a young Jewish girl whilst they commemorated Hanukkah.
- This massacre followed many acts of violence towards Jewish places of worship and months of rising hate language by Neo Nazis towards migrants
- Footage on the war in Middle East of suffering in Gazan towns should inspire outrage but not more violence.
- The digital world has resulted in people seeing themselves as part of more than one place, their 'home land' and Australia.
- Anger in Australia was also expressed yesterday in protests by marchers commemorating invasion and joined by those who grieve for wars in the Middle East.

- We do not live in an amoral universe. The last podcast by Jane Goodall makes a plea for each of us to understand that we are here for a reason and that our thoughts and actions matter. It is possible to accept the astrophysics and sciences that explain the way life came about and to accept that life as we know it on planet earth resulted because of the so-called goldilocks scenario of 'just right' conditions that enabled the creation of living systems— but this does not mean that life is meaningless and that choices do not matter.



Some Light in
dark times :
inspiration from
intergenerational
learning





All life
communicates

addressing
ecological
apartheid and
entangled world

STOP ECCOCIDIE



Praxis

- Expanding the Design of inquiring systems approach to support solidarity with multiple species
- Recognition of the enemies within – religion, morality , politics and aesthetics
- Indigenous knowledge systems that have not the notion of relationality and kinship with organic and inorganic nature

Praxis - continued

- Conversation and trust building
- Story telling
- Workshops – mapping – soft systems, eco-mapping , I naturalist
- Logic of pathways to wellbeing
- Organic Metalogues
- SDDs
- Analysis to find patterns

Multispecies hubs

What ?

- ▶ It is based on 'if then' logic of scenarios, pathways to wellbeing to support living systems How and Who?
- ▶ Builds on design of Haves/needs, add/discard, turning points for better/worse barriers to social, economic and environmental indicators of wellbeing with hub leaders (Makaulule (with Dzomo la Mupo, Earth Life), Lethole (with Buthelezi, Kgomotso) and members of community
- ▶ Uses freely available I naturalist websites
- ▶ Focus is on mapping ecology and working with nature to create local employment, for example the wetlands in Daveyton and protecting the Citarum River in Indonesia
- ▶ Why? Protecting habitat loss is one of the key ways to mitigate and adapt to climate change and minimise overshoot (William Rees)

The steps



Set up I naturalist mapping to bench mark the species before and after setting up your small enterprises



Aim is to monitor the species



Are you protecting or undermining the environment?

Social economic and environmental indicators of risks

Wars and invasions, competition for the last of the non renewables, displacement of species and habitat destruction

Lack of post national regional collaboration

- Need new architectures of democracy, governance , accounting and accountability to ensure regenerative economics
- The means to achieve this are through inner, outer and future work
- Meditation and hopeful praxis to prefigure (not wait for) change by scaling up multispecies hubs where local employment protects local habitats and local capabilities

Living beyond our means and using the resources of many species - it can only end badly

'Overshoot': the global picture



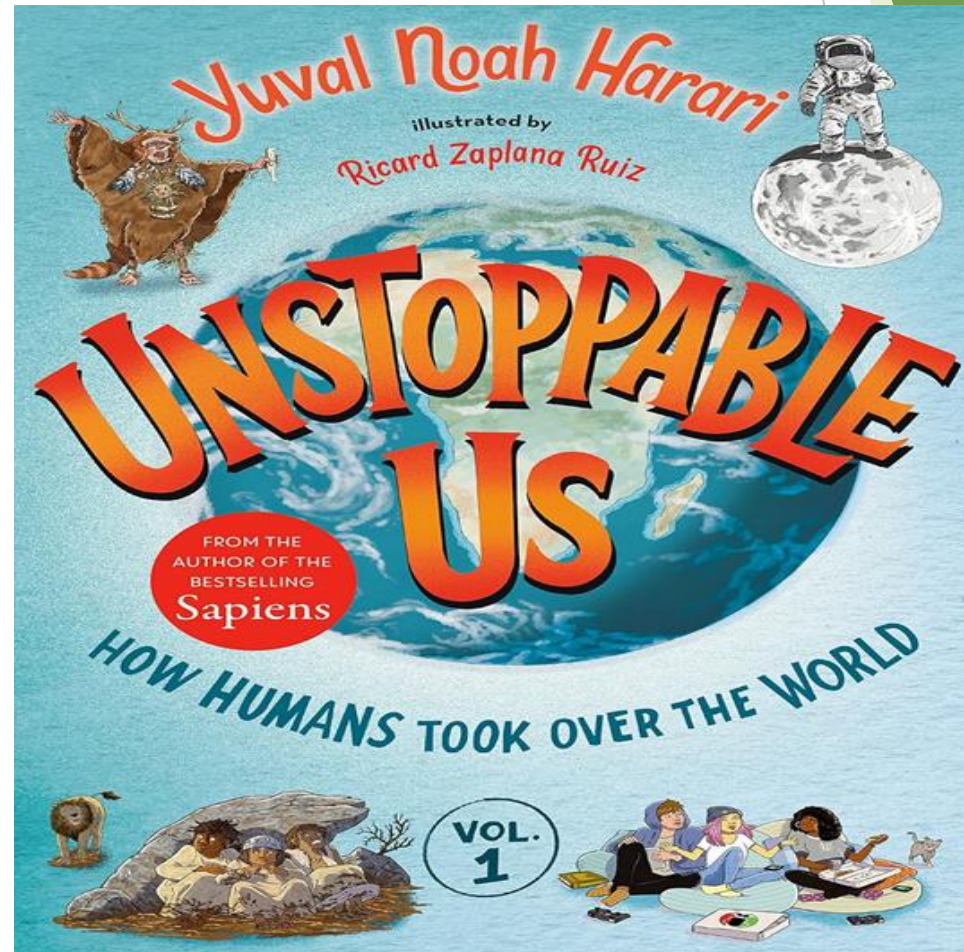
2017 human eco-footprint:
20.9 billion hectares (2.6 gha/cap)

2017 global biocapacity:
12.1 billion hectares (1.8 gha/cap)

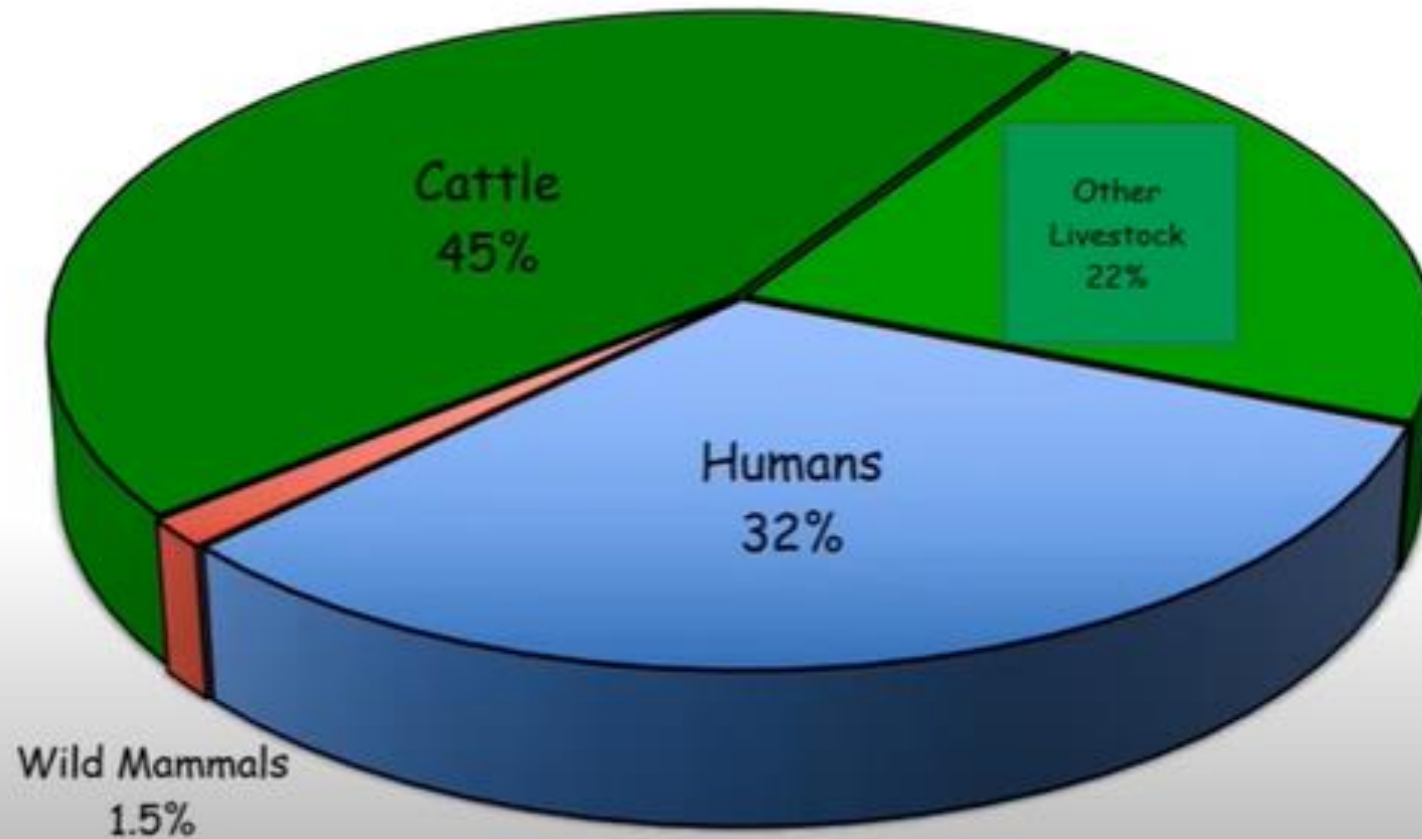
= **73% OVERSHOOT**

This means everyone is competing with everyone else for the shrinking biocapacity of Earth.

Play (k)

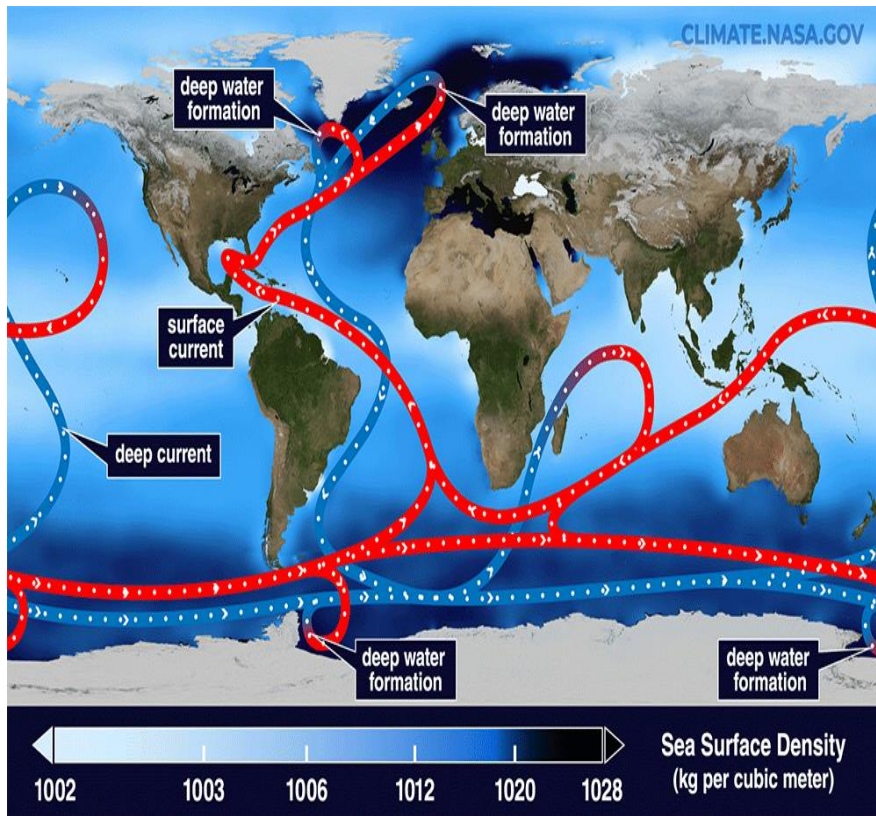


Terrestrial Mammal Biomass 2015



- *H. sapiens*' technology-enhanced 'competitive displacement' of non-human wildlife. The process may be complete in this century.

Atlantic Meridional Ocean Circulation (AMOC) see <https://science.nasa.gov/earth/earth-atmosphere/slowdown-of-the-motion-of-the-ocean/>



- ▶ Current projections from the IPCC show that the AMOC is unlikely to stop, or collapse, before the year 2100. However, “if such a collapse were to occur,” the IPCC says, “it would very likely cause abrupt shifts in regional weather patterns and the water cycle.” These could include “a southward shift in the tropical rain belt, weakening of the African and Asian monsoons, strengthening of Southern Hemisphere monsoons, and drying in Europe,” impacts that would greatly alter food production worldwide.



**TRANSFORMATION THROUGH
PROTECTING AND SHARING THE
LOCAL MEANS OF PRODUCTION:**

Arts, crafts and organics

Arts, crafts, organics and Indigenous knowledge



Arts, crafts and organic movement to protect biological and natural knowing

- Just as the first industrial revolution resulted in loss of land, ugly mines and factories in which assembly line production destroyed a sense of wholeness, pride, self expression , so the digital revolution could result in a sense of depression , futility and lack of purpose.
- For some with an interest in intellectual research augmented intelligence could act as an intelligent research assistant, but for many it will mean job loss . If universal wages are provided to the unemployed other pursuits will need to be invented to occupy minds. Perhaps all human beings with augmented intelligence will become more creative and 'god like'? Alternatively, if programmers with the wrong values are responsible for programming a host of big programs such as artificial worlds that link with genetic engineering programs and begin to create their own designs , human and biological life could be superfluous.

Retaining old skills is vital:

- Building
- Weaving
- Arts, self expression
- Protecting seed diversity
- Propagation
- Organic fertilisers
- Farming with nature
- Farming skills to protect earth and water sources

UNISA | 
university
of south africa

Ekurhuleni Service Centre

Office Hours
08:00 - 15:30

Creating hope through

Intergenerational learning

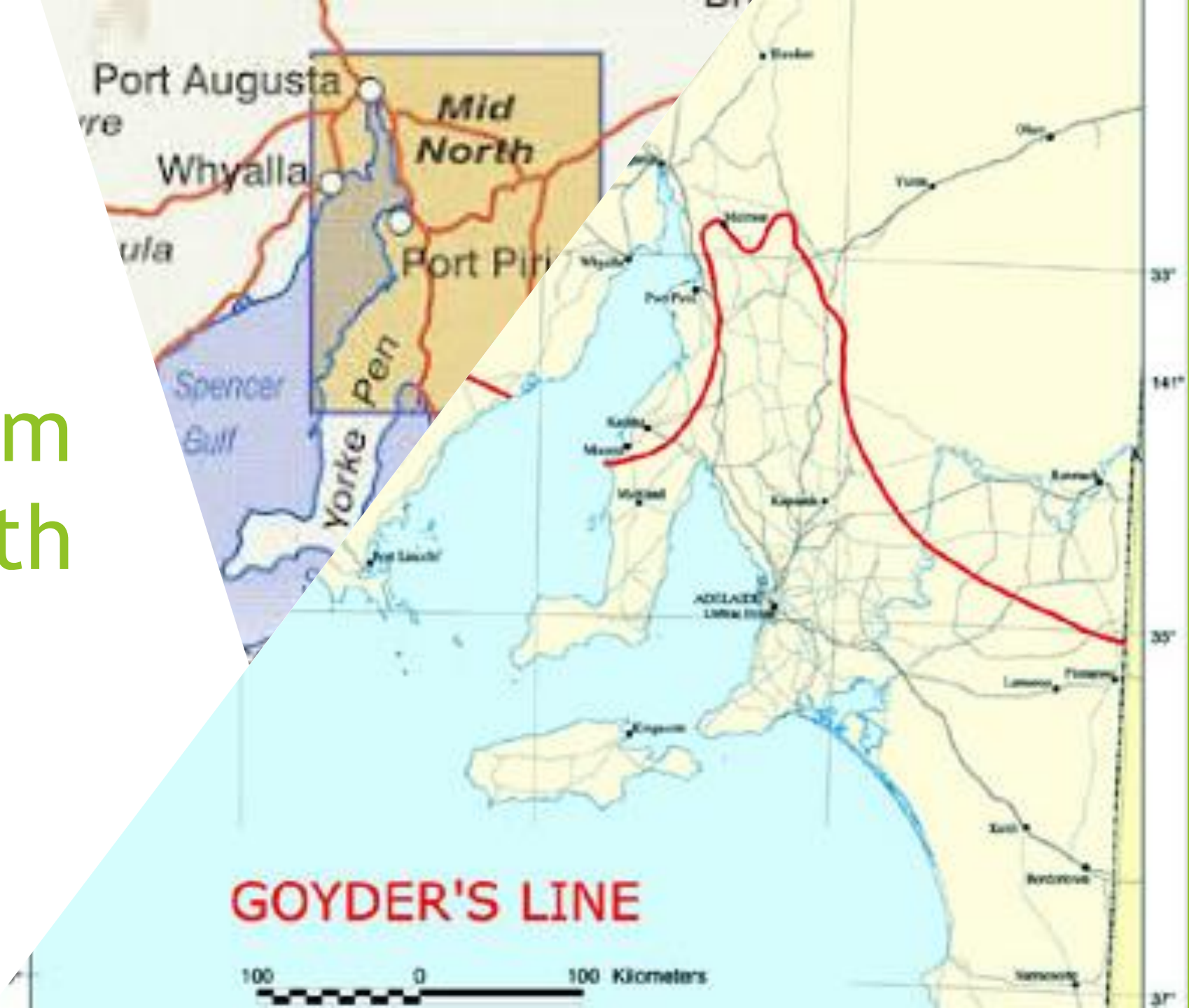
Indigenous knowledge

Youth leadership

Best practice

Sharing and learning by doing

Lessons from the Mid North



Environmental security begins with habitat protection



AUSTRALIA FACES CHALLENGES IN
THE MID NORTH OF SOUTH
AUSTRALIA



WHILST SOME PARTS HAVE RAIN
THE REGION AROUND ORROROO
HAS NO RAIN

Praxis outcomes and outputs

- ▶ Holding training workshops that result in practical outcomes . Success is measured in terms of creating green employment, empowering community through growing the number of members and the number of hubs.
- ▶ Mentoring early and mid-career academics and members of the community
- ▶ Publication and sharing findings in collaborative books, articles and papers, for example: At ISSS 2025 we have three papers on:
 1. Systemic imagination and intervention to set up multispecies hubs
 2. All life communicates and the implications for place-based relationality
 3. Scaling up participation through metalogues and Structured Democratic Dialogues to enable planning and decision making





South Africa's nine provinces



★ Provincial capital

Points raised with Lethole and Makaulule

- ▶ <https://drive.google.com/file/d/1FhrGFFKZYKjA5SfjuGFBBmjxW7XFlhL7/view?usp=sharing>
- ▶ Mphatheleni on Spirituality and the holistic approach
- ▶ <https://podcasts.apple.com/za/podcast/the-voice-of-the-natural-world/id1527581250?i=1000499874730>

Contemporary Systems Thinking

Janet J. McIntyre-Mills *Editor*

Affirmative Intervention to Support Multispecies Relationships

 Springer

Contemporary Systems Thinking

Janet J. McIntyre-Mills
Yvonne Corcoran-Nantes *Editors*

Transformative Education for Regeneration and Wellbeing

A Critical Systemic Approach to Support
Multispecies Relationships and
Pathways to Sustainable Environments

 Springer

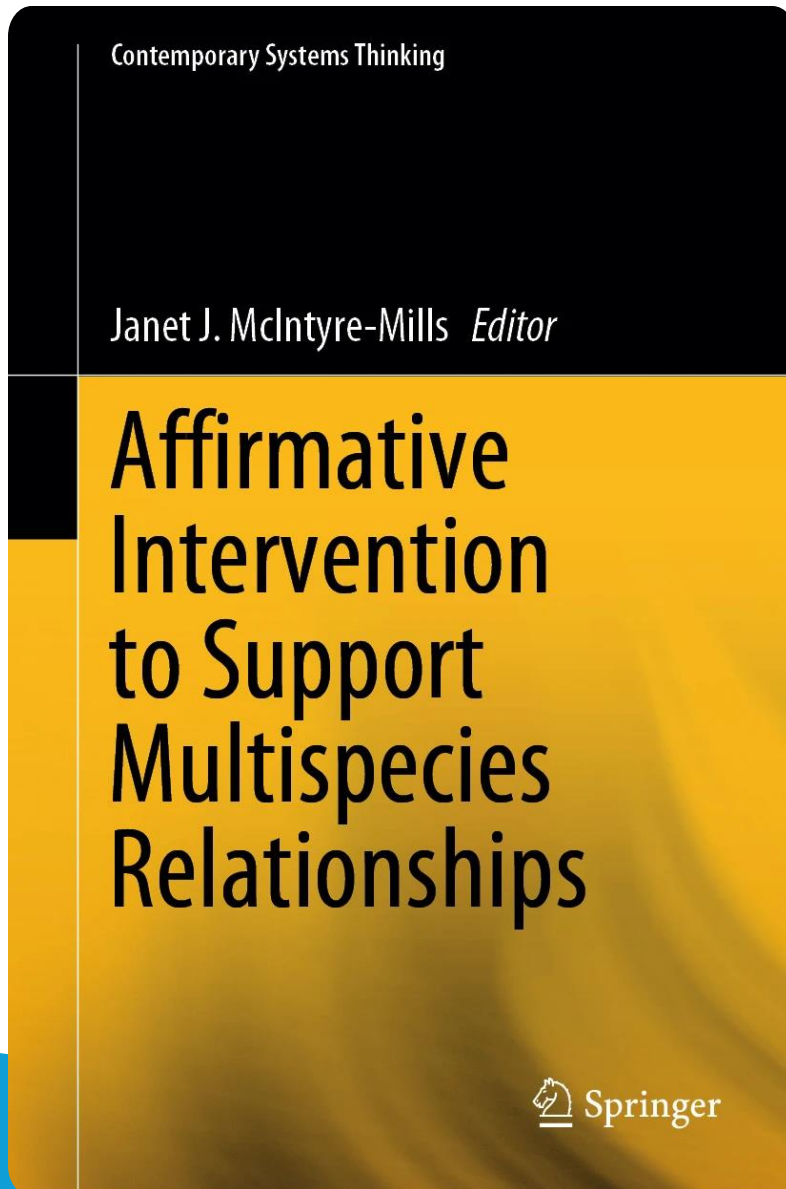
Contemporary Systems Thinking

Janet J. McIntyre-Mills
Yvonne Corcoran-Nantes *Editors*

From Polarisation to Multispecies Relationships

Re-Generation of the Commons in
the Era of Mass Extinctions

 Springer



Praxis with hubs

- The book's engagement model includes inner work, focusing on critical analysis and analytical meditation on values and their consequences; outer work, involving transformative education and organic food production workshops to engage a broad community of practice; and future work, exploring narrative and "if-then" scenarios to envision new possibilities, with an emphasis on creativity and courage.
- Uniquely explores human politics through a non-anthropocentric natural law lens together with indigenous leaders
- Incorporates integrated policy frameworks
- Presents current problems and future opportunities

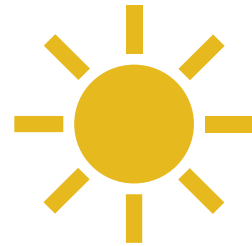
Expanding solidarity

- Listening in safe spaces
- Protecting living systems for this generation and the next
- for young people who need to live with the consequences of our decisions
- Realising that solidarity does not mean a new global order of dictatorship
- Balancing individual and collective needs at a local, national and post national level

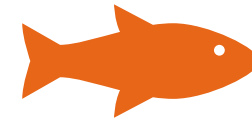
We need seed banks, wild spaces and places and indigenous custodianship



We risk losing biodiversity as a result of



climate change and



habitat loss which acts as a multiplier for species loss which sets up negative cascades

Abstract knowing plus biological and empirical knowing



The point of chapter ‘ All for one and one for all: participatory design with Indigenous custodians to support multispecies relationality’



is about trying to restore connection with our local habitat and learning from nature.



The alphabet of knowing fragments the way we relate to the landscape which acts as a memory code linked with rituals, healing, his and her stories. Those who choose to live close to nature and to live with Indigenous people have a sense of connection with the more than human world. Abrams (1997) makes the case in ‘The spell of the sensuous’ that as we can and do lose the connection between stories that are rooted in the landscape (See Kelly, 2016) when we move away from oral to written and digital stories.

Plant communication



Plants (except for roots and vines) are not very mobile and they are slow moving so they need to communicate by means of volatile chemicals.



Schlanger (2025:156) documents that indicates that some cultivars of corn crops used in industrial food production have lost the ability to produce the volatile chemicals that communicate to other species of plants and pollinators. Plants use numerous ways to 'communicate' using signs, chemicals or signal to other plants and species.



This could be a result of being part of a monoculture of single big crops, artificially fertilised and sprayed with insecticides. Schlanger suggests here that 44 percent of farm workers are exposed to poisons each year.

Memory and communication Biological memory

- ▶ Once we become detached from place we no longer link ourselves through stories anchored in the mind through landscape prompts and totemic relationships with more than human kin , including the rocks, plants and creatures.

How?

Scaling up through enabling a community of practice spanning universities in post-colonial contexts with academics, practitioners, students and members of community.



Design steps span the following aspects:



Setting up multispecies hubs through regular face to face engagement with hub facilitators to focus on job creation. Eco planning and mapping rooted in spirituality. We use soft systems, arts, crafts, dance , ritual, metalogues and online engagement

Case studies
of resilience
spanning
remote,
regional and
urban areas

Forests , rivers and wetlands
in West Java Indonesia -
Tarumajaya, Baduy and
Ciptagler, Venda , South Africa

Drought regions in Limpopo
and lessons from Australia



We need 'a different kind of power'

- Jacinhttps://www.youtube.com/watch?v=3V3_Y_FuMYkta Ardern - kindness
- Vandana Shiva – appreciating quantum nature and protecting the seed and our habitat
- Jane Goodall – appreciating that we are human animals with the capability to co-operate and compete
- Bishop Desmond Tutu and HH Dalai Lama – stress the need to find joy through nurturing relationships

A way forward

- ▶ We need to balance human needs with nature through considering what we have, what we need, what we are prepared to add or discard, turning points for better or worse, barriers to support local social, economic and environmental wellbeing one community at a time ..

