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# “50 Years of Radical Human Ecology”

## Symposium Schedule

### Programme – Billiard Room

Time	Event
10:00am	Doors open & arrival
10:30am	Opening welcome from CHE
10:45am – 11:10am	<b>Alastair McIntosh:</b> <i>‘An address on Radical Human Ecology’</i>
11:15am – 11:45am	<b>Nerea Bello:</b> <i>‘Sharing landscapes with word, voice and txalaparta’</i> (talk/performance)
11:45am – 12:00pm	Tea break & exhibitions
12:00pm – 12:30pm	<b>Ulrich Loening:</b> <i>‘A short history of the early CHE, with lessons for the future’</i>
12:30pm – 1:30pm	Lunch break
1:30pm – 1:45pm	<b>Video:</b> <i>‘50th Anniversary greetings from international colleagues Lewis Williams and Rich Borden’</i>
1:45pm – 2:15pm	<b>Verene Nicolas:</b> <i>‘Nonviolent Global Liberation community: practical experiments in attending to the gap between global current crises and vision’</i>
2:20pm – 3:25pm	<b>Panel:</b> <i>‘Human ecology in practice: Stories of CHE and beyond’:</i> Iain McKinnon, Marie-Angel Chevrier, Emmie McLuskey with chair Anne Winther
3:25pm – 3:40pm	Tea break
3:40pm – 4:10pm	<b>Richard Roberts:</b> <i>‘The Hollow Bone? Human ecology and its remit in the posthuman condition’</i>
4:15pm – 4:45pm	<b>Alex South:</b> <i>‘The Path of the Unseen Whale’: Examining the musical relationship between humans and their marine environment</i> (lecture-recital)
4:45pm – 5:00pm	<b>Closing address:</b> <i>CHE today and tomorrow?</i> Luke Devlin & Svenja Meyerricks, CHE
ongoing	<b>Exhibition:</b> Erin & Emir Rizzato Devlin: <i>‘Càrna’</i>
ongoing	<b>Exhibition:</b> Adam Howard: <i>‘Zero Carbon Britain: Where is the Carrot?’</i>
ongoing	<b>Exhibition:</b> CHE archival materials, photos and publications

\*Mairi McFadyen is sadly unable to attend to deliver her previously announced talk.

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## Programme – Board Room

<b>Time</b>	<b>Event</b>
<b>10:45am – 11:45am</b>	<b>Lusi Alderslowe:</b> <i>'Where human ecology meets permaculture'</i> (workshop)
<b>12:00pm – 12:30pm</b>	<b>Hanna Tuulikki:</b> Seals'kin film screening
<b>12:30pm – 1:30pm</b>	<b>Lunch break</b>
<b>1:45pm – 3:15pm</b>	<b>Jude Lally:</b> <i>'A Keening Circle Honouring Grief: with story, ritual &amp; art'</i>
<b>3:30pm – 4:30pm</b>	<b>Nick Wilding:</b> <i>'A dynamic conversation on human ecology'</i>

## Evening Programme – Macleod Hall

<b>Time</b>	<b>Event</b>
<b>6:00pm – 6:30pm</b>	Doors open, food served by Soul Food Sisters, music from CHE Fellows
<b>6:30pm – 8:00pm</b>	First set – Hud Yer Wheesht Ceilidh Band
<b>8:00pm – 8:30pm</b>	Speeches, break, raffle!
<b>8:30pm – 10:00pm</b>	Second set – Hud Yer Wheesht Ceilidh Band

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## *“50 Years of Radical Human Ecology”*

### **Sessions and Contributors Information**

#### **‘Nonviolent Global Liberation community: practical experiments in attending to the gap between global current crises and vision’ – with Vèrène Nicolas**

**Description:** The gap is growing between our current global crises and our vision of interdependence with all life forms. Vèrène belongs to a community of practice called Nonviolent Global Liberation (NGL) and will present it to us. Since 2017, NGL have been experimenting with everything they know how to respond to the gap: from distributing money according to needs, to addressing conflict and making collaborative decisions and designing a model of global governance. Those experiments are rooted in nonviolence, are both radical and practical, and will likely be of interest to human ecologists.

**Bio:** Vèrène is a fellow of the CHE and was the MSc in Human Ecology coordinator at Strathclyde University between 2005 and 2010. As a member of the NGL community, she shares tools for collaborative leadership, decision-making and nonviolent communication with teams and organisations. She also supports individuals from different walks of life to work towards vision.

#### **‘Sharing landscapes with word, voice and txalaparta’ – with Nerea Bello**

**Description:** a lecture-recital involving the performance of txalaparta, a traditional Basque instrument requiring a two-person dialogic style of playing.

**Bio:** Nerea Bello is a Basque performer and researcher based in Scotland who moves seamlessly between solo, collaborative and theatre work. Nerea loves unearthing forgotten and discarded sounds and materials for her work and is passionate about exploring old ways of singing; celebrating the sound of raw, fearless voices. Her research is based on exploring ways to create spaces where all knowledges co exist, looking at ways to bring to the fore the wisdom we carry in the body, wisdom that speaks outside the pages.

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## 'Where human ecology meets permaculture'

– with Lusi Alderslowe

**Description:** A workshop where we will explore the similarities and differences in the background and practice of permaculture and human ecology.

**Bio:** Lusi Alderslowe holds an MSc in human ecology (with distinction) from CHE when it was in Edinburgh, accredited by the Open University, and holds a BSc Hons in psychology, so particularly connected with the eco-psychology content. Since then she has studied a Permaculture Design Course, a Diploma in Applied Permaculture Design, Work that Reconnects facilitation, Forest School Leader, Branching Out and more. She coordinated the Children in Permaculture Erasmus+ funded project that resulted in the book '[Earth Care, People Care and Fair Share in Education](#)'. Her portfolio work includes permaculture education, nature connection for mental health, forest schools, and more.

## 'The Path of the Unseen Whale': Examining the musical relationship between humans and their marine environment

– with Alex South

**Description:** For centuries humans have regarded the great whales with awe, whilst simultaneously exploiting them. By the mid-twentieth century modern whaling methods had driven some species to near-extinction. A key factor in saving them was the discovery and dissemination of humpback whale vocalizations by scientists, activists and musicians in the 1970s. Whales listened to as 'singers' came to occupy a new place in the public imagination, this transformation facilitating the moratorium on industrial whaling agreed in 1982. Although some cetacean populations have since recovered well, others remain endangered. Whales and dolphins face new threats from human activities including fishing, oil and gas exploration, and military exercises. The resulting underwater noise pollution and entanglement in fishing gear can lead to protracted suffering: here the issue is not just that of conservation but one of animal welfare. This narrative suggests that the regulation of conflicting interests of human and more-than-human actors tends to be determined by a default anthropocentrism. In my presentation I will describe how anthropocentric views are challenged by zoömusicology, a critical and practical discipline engaging with the music-like features of nonhuman animal song. Through an analysis of recent works of music inspired by humpback whale song, I will examine how such 'multispecies musicking' mediates between the sonorous giants of the world's oceans and the public. I propose that, as an example of a practice that both values human experience and decentres human consciousness, zoömusicology may have something to offer to a radical human ecology.

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**Bio:** Alex South is a clarinetist, improviser and composer, currently carrying out doctoral research into humpback whale song considered as a music-like phenomenon. Supervised by composer Emily Doolittle at the Royal Conservatoire of Scotland, and biologists Luke Rendell and Ellen Garland at the University of St Andrews, Alex uses quantitative and qualitative methods drawn from bioacoustics and zoömusicology to study the rhythm of humpback whale song, and creates and performs new music informed by these studies.

## Dynamic conversation on human ecology

- with Nick Wilding

**Description:** A dynamic conversation, opening up with a story of my involvement of human ecology from c. 1992, some of the networks, ideas and practice that I got involved with in 1990-2005; and a story of the ways I am now attempting to bring human ecological consciousness and practices into my work in Scottish Government (I currently run the corporate division of the Directorate for Rural Economy and Agriculture). This then may evolve into a conversation/dialogue and mutual exploration with anyone who might like to join.

## A Keening Circle Honouring Grief. With Story, Ritual & Art

– with Jude Lally

**Description:**

We all hold personal threads of grief for all that is unfolding around the world.

This keening circle is an invitation to honour that grief.

Tapping into the story and inspiration of the Bean Chainte, (the keening woman), allows for an adaptation of this ritual to express grief, offering an opportunity to move with and give sound to your grief through a musical journey.

A gesture of ritual to weave individual threads into a central group art work, offers an honouring of the sacred work you do in the world.

**Bio:**

As an artist Jude Lally helps reweave relationships to the land through art, story and ritual.

Through a practice of Cultural Activism she offers ancestral practices such as Keening, to honour the grief and overwhelm we might experience in the face of climate devastation. Exploring this grief can help change our relationship to it as well as inspiring action.

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She lives in Dumbarton – on the Banks of the River Clyde – on the West Coast of Scotland.

[www.pathoftheancestralmothers.com](http://www.pathoftheancestralmothers.com)

## Càrna (exhibition and reading/workshop)

– by Erin & Emir Rizzato Devlin

**Description:** We take an individual-based approach, through art and empathy, where we attempt to lead people to reconsider and think about their daily practices and impact on their surrounding environments (both social and environmental). We deeply believe that by changing the way we think about our world, we also change our actions and thus impact we have throughout our lives. From this philosophical premise, we wish to create a small island where people can appreciate, contemplate, and change their inner perspective (the name comes from the Scottish isle of Càrna, in fact, a haven for biodiversity). Our main concern are issues of environmental justice and awareness, which we tend to promote as a representation of human values and virtues rather than merely a problem to solve.

**Bio:** Càrna is a project conducted by sisters Erin and Emir Rizzato Devlin. Their aim is to combine their creative abilities and shine light on environmental, political and philosophical concerns through visual art and painting, poetry, illustration and longer pieces of journalism. More works can be viewed here: <https://carnamag.weebly.com>

## The Hollow Bone? Human ecology and its remit in the Posthuman Condition

– with Richard Roberts

**Description:** Since the foundation of the Centre for Human Ecology in 1972, the components of ‘human ecology’ have moved from peripheral status to the core of human concerns. This shift has taken place in the course of a half-century marked by growing crisis: the global problématique now amounts to an unprecedented catastrophe, the likelihood according to some, of total societal collapse. Paradoxically, the Centre for Human Ecology has not similarly migrated from the margins to the centre of social power. Given that the original concerns of the CHE as regards ecology and the environmental crisis are now mainline, then just what could - or should - be the major pre-occupations and commitments of human ecology - and the CHE? Should we mourn the continuing marginality of the latter, or, conversely, see this as a creative opportunity within the complex dialectical tensions of managerial and mediatic modernity, in which ‘the human’ appears to be undergoing dissolution as rapidly and dramatically as the polar ice sheets? I shall argue that the task of ‘human ecology’ is

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anthropological: it might comprise the investigation and facilitation of the skills and wisdom required to facilitate transition and 'Deep Adaptation'. This implies engagement with processes that involve shamanism, ritual, Tantra – and critical engagement with tradition; and this to be conducted in the context of what I consider to be the 'dialectic of disintegration' that has succeeded what Max Horkheimer and T. W. Adorno plaintively called the 'Dialectic of Enlightenment'. In short, this task is nothing less than venturing a twenty-first century project analogous to what the G. E. Lessing characterised as 'The Education of the Human Race' (1780) ['Die Erziehung des Menschengeschlechts'].

**Bio:** Richard H. Roberts (né Vodvarka) is Professor Emeritus of Religious Studies (Lancaster University), and held the Chair of Divinity at the University of St Andrews earlier in his career. He is author/editor of books on Karl Barth, Ernst Bloch, religion and economic cultures, neo-paganism, time and value, rhetoric and the human sciences. Current research areas include 'managerial modernity' and its impact; performance and ritual; place and identity; shamanism and altered states of consciousness; theological issues concerned with sexuality and embodiment.

## 'Human ecology in practice: Stories of CHE and beyond'

### – Panel

#### **Bios:**

Iain MacKinnon works at the Centre for Agroecology, Water and Resilience at Coventry University. His work seeks to understand and support traditional knowledge systems and land-based cultural practices of Scottish Gaels. In recent years this has led him to investigate the 'domestic colonisation' of the modern Gaidhealtachd and forms of resistance to that. Current research also includes analysis of connections between plantation slavery and the Highland Clearances. He belongs to a crofting family on the Isle of Skye and identifies as a Scottish Gael.

Emmie McLuskey is an artist based in Glasgow. She works with other artists to produce collaborative work; this has previously taken the form of publications, events, objects, conversations, writing and exhibitions. In 2021 she worked with ATLAS Arts as Lead Artist on The School of Plural Futures, an alternative school for young people local to Skye and Lochalsh that explored the reality and potential of life in the area.

Marie-Angel Chevrier is founder and director of Genesis Agenda, a Mother, a health care nurse, a land development and regeneration manager/ecologist.

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## Seals'kin

**Description:** Commissioned by the Biennale of Sydney, Hanna's short film *Seals'kin* is a sonic and choreographic meditation on loss, longing, transformation and kinship, shot on location in coastal Aberdeenshire in January 2022.

At the mouth of the river Ythan, where the freshwater meets the North Sea, hundreds of grey and common seals haul out on the estuary banks. Here, Tuulikki explores with her body what it might mean to become-with-seal, drawing on myths of human-seal hybridity and folkloric musical practices to offer alternative forms of mourning through sensuous identification with more-than-human kin.

**Bio:** Hanna Tuulikki is a British-Finnish artist, composer and performer based in Scotland. Her multi-disciplinary projects investigate the ways in which the body communicates beyond and before words, to tell stories through imitation, vocalisation and gesture. With a largely place-responsive process, she considers how bodily relationships and folk histories are encoded within specific environments, ecologies and places. In her work, she often draws on embodied vernacular knowledges, in particular, practices of vocal and gestural [mimesis](#) of the more-than-human, to offer alternative approaches to making kin, both with one other, and across multi-species entanglements. Her most recent work engages with vital questions about what it means to live on a damaged planet, proposing contemporary, queer ritual, as a means to process the trauma that comes with ecological awareness.

## 50th anniversary video greetings from international colleagues

### Bios:

Lewis Williams: Nō ngā iwi o Ngāi Te Rangi, Kōtirana (Scotland), Wera (Wales) and Hāmene (Germany) ōku tīpuna. Ko Ngāi Tūkairangi, Tauranga Moana, ko raua Nan Argeantaich, Eilean Arainn ngā hapū. I whānau au ki Tāmaki Makaurau (Auckland), ā I auraki au ki Tauranga Moana te tūrangawaewae tō ōku tīpuna tāria te wā.

My ancestors are of the people of Ngāi Te Rangi, Scotland, Wales and Germany. Ngāi Tūkairangi (Tauranga Moana) and Nan Ageantaich (Isle of Arran) are my clans. I grew up in Auckland and eventually returned to the Tauranga Moana, the homelands of my Ngāi Te Rangi ancestors.

I am the Founding Director of the Alliance for [Intergenerational Resilience](#), a collaboration between the not for profit, social innovation, university and government sectors in Indigenous and intercultural approaches to social-ecological well-being. I am also an [Associate Professor of Indigenous Studies](#), Department of Geography and Environment, University of Western Ontario; an [Associate Fellow](#), Centre for Global Studies, University of Victoria Canada;

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and an Associate Adjunct Professor, School of Public Health, University of Saskatchewan, Canada.

Richard J. Borden is emeritus professor at the College of the Atlantic in Bar Harbor, Maine where he held the Rachel Carson Chair in Human Ecology, taught courses in psychology, community planning, and the history and philosophy of human ecology, and served as COA's academic dean for twenty years. Before COA, Rich was on the faculty at Purdue University and The Ohio State University. He is past-president and former executive director of the Society for Human Ecology (SHE), and a founding member of the human ecology section of the Ecological Society of America (ESA). He is author of *Ecology and Experience: Reflections from a Human Ecological Perspective* and has published several other volumes as well as numerous research reports, journal articles, and essays. Rich has served as a USIA academic specialist in the area of human ecology and as an interdisciplinary program consultant in China, Russia and elsewhere in Europe and in North and South America. In addition to his passion for networking human ecology worldwide, Rich also enjoys the domestic pleasures of cooking, carpentry, traditional music and sailing on the Maine coast.