



Les permacultures: du rêve aborigène à l'ingénierie du jardin d'Eden

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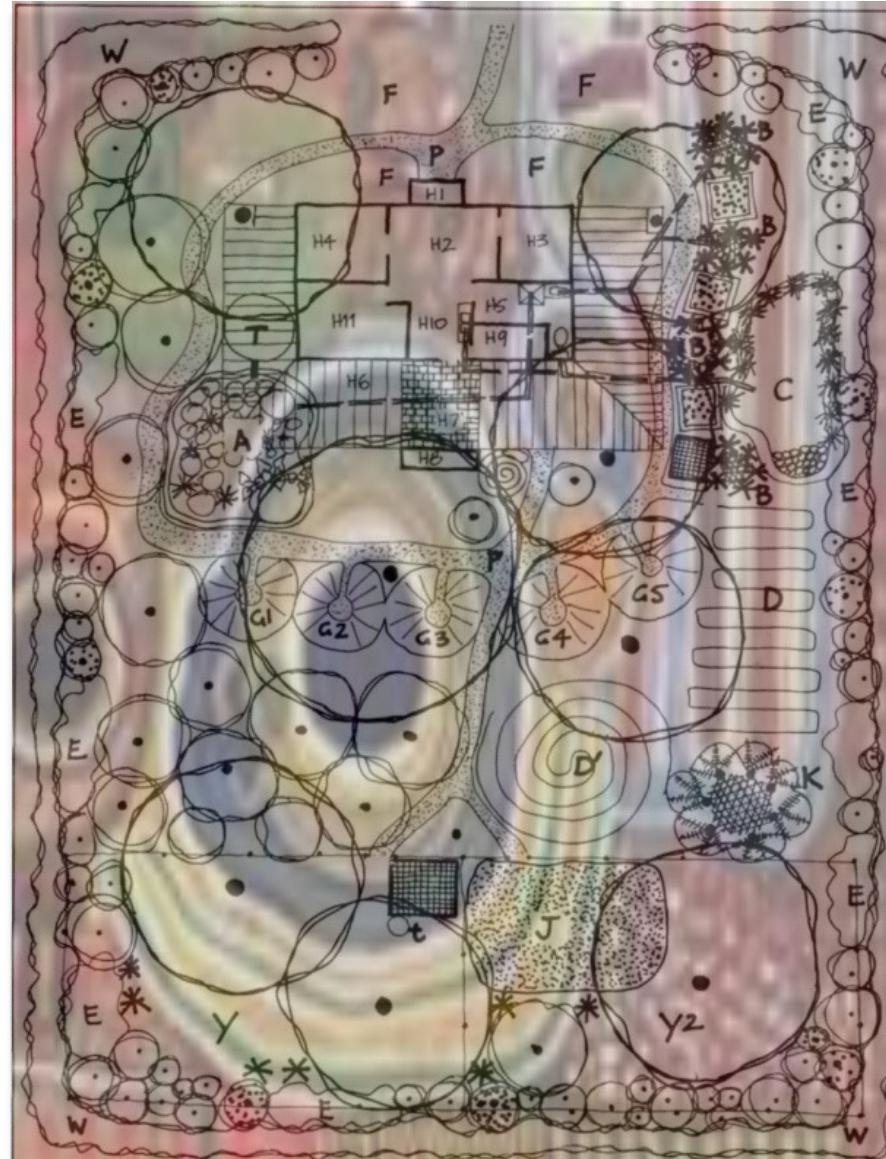
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Les permaculteurs : du rêve aborigène à l'ingénierie du jardin d'Eden



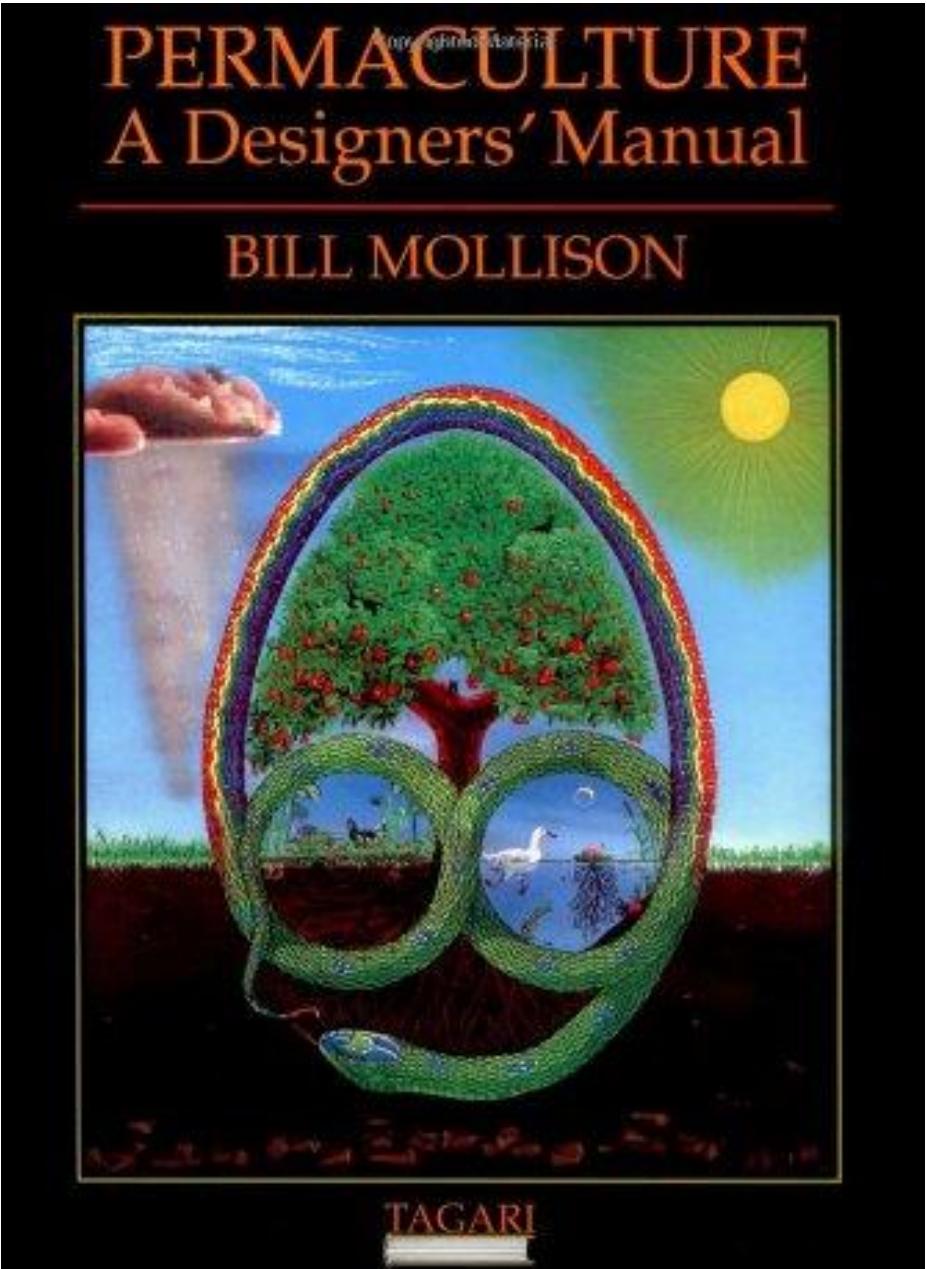
Kevin Morel

Le 13 décembre 2017

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Le Rêve aborigène de Mollison



« I believe that unless we **adopt sophisticated aboriginal belief systems** and learn respect for all life, then we lose our own, not only as lifetime but also as any future opportunity to evolve our potential. » p. 2

« I find great personal meaning in the **Australian aboriginal life ethic**, and little enough comfort in any pie-in-the-sky. **If it is my actions which determine the sky**, I want it to be full of life, and I choose to believe that I am part of all that action, with my own job to do in this life form, and other jobs to do in other phases. » p. 94

Mollison, Bill. 1988. *Permaculture: A Designers' Manual*. Tyalgum, Australia: Tagari Publications

Se nourrir du Rêve et connaître sa Loi

Reichardt, David. 2013. *Ngurunderi and the murray cod: glimpses into Australian aboriginal anthropology and cosmology from a white fella's viewpoint.* Scriptura 111 (0): 408-21. p.411

Kwaymullina, A., 2005. *Seeing the light: Aboriginal law, learning and sustainable living in country.* Indig. Law Bull. 6, 12–15. p. 12

Deborah Bird Rose's. 1996. *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness* (Canberra: Australian Heritage Commission. pp.35-4



Ngurrara II (Mon pays), 10*8m, peinture collective sur toile (40 artistes), 1997

Etre à l'écoute des motifs du Rêve

“**Dadirri** means waiting for as long as is necessary and employing all of the senses to perceive both the seen and the unseen realms. Trained in the realm of ecology, practitioners of dadirri are **better equipped to perceive the unseen spiritual realm than those who simply see and analyse.**”

Reichardt, David. 2013. *Ngurunderi and the murray cod: glimpses into Australian aboriginal anthropology and cosmology from a white fella's viewpoint*. Scriptura 111 (0): 408-21. p.411



Dreaming sisters, Colleen Wallace Nungari

Combiner les motifs pour perpétuer le monde

Eliade, M., 1967. *Australian Religions: An Introduction. Part II. Hist. Relig.* 6, 208–235. p. 209

Gammage, B., et al. 2005. *Far More Happier Than We Europeans": Aborigines and Farmers.* Menzies Centre for Australian Studies. 1-27. p.3



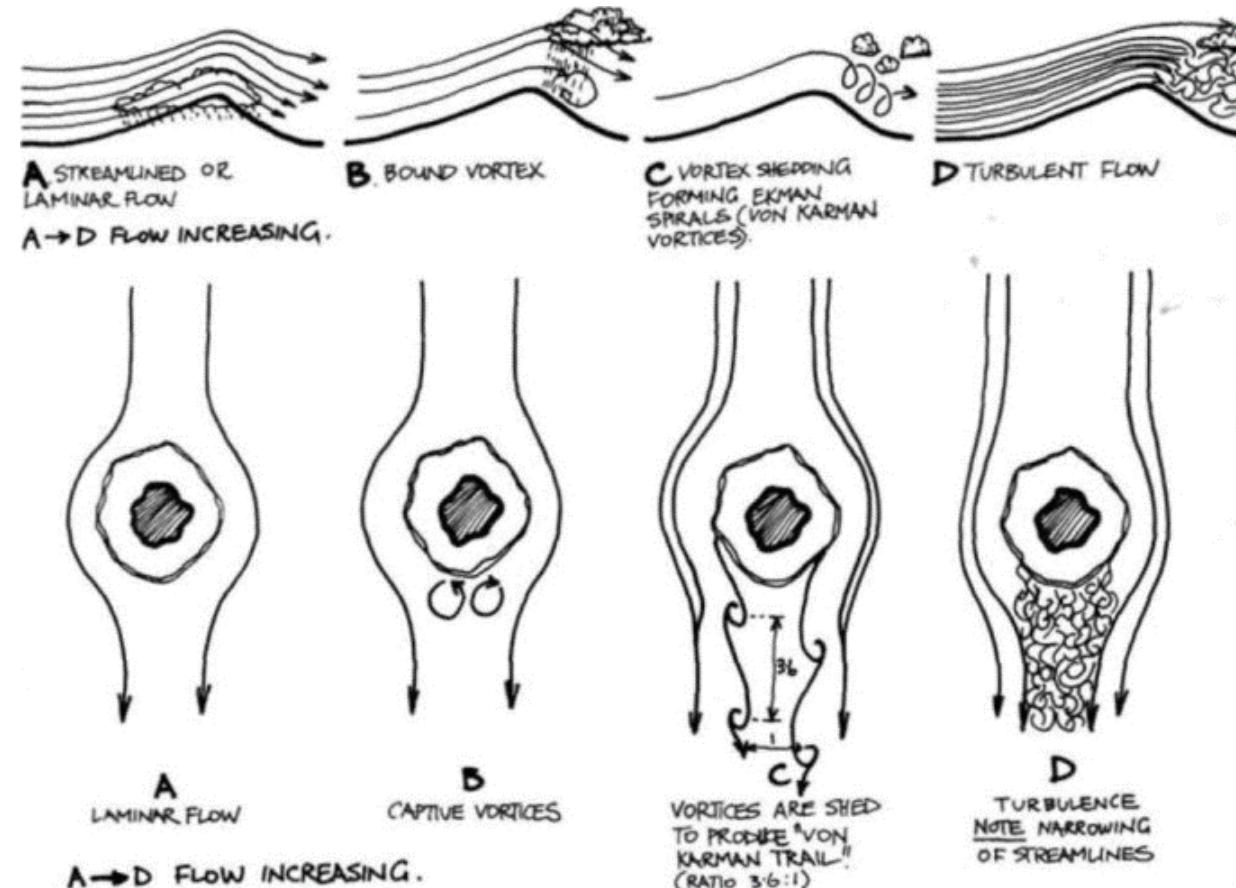
Five Dreamings, Michael Nelson Jakamarra and friends.

Le permaculteur cherche les motifs

« Patterns are forms most people understand and remember. They are as **memorable and repeatable as song, and of the same nature.** » p. 70

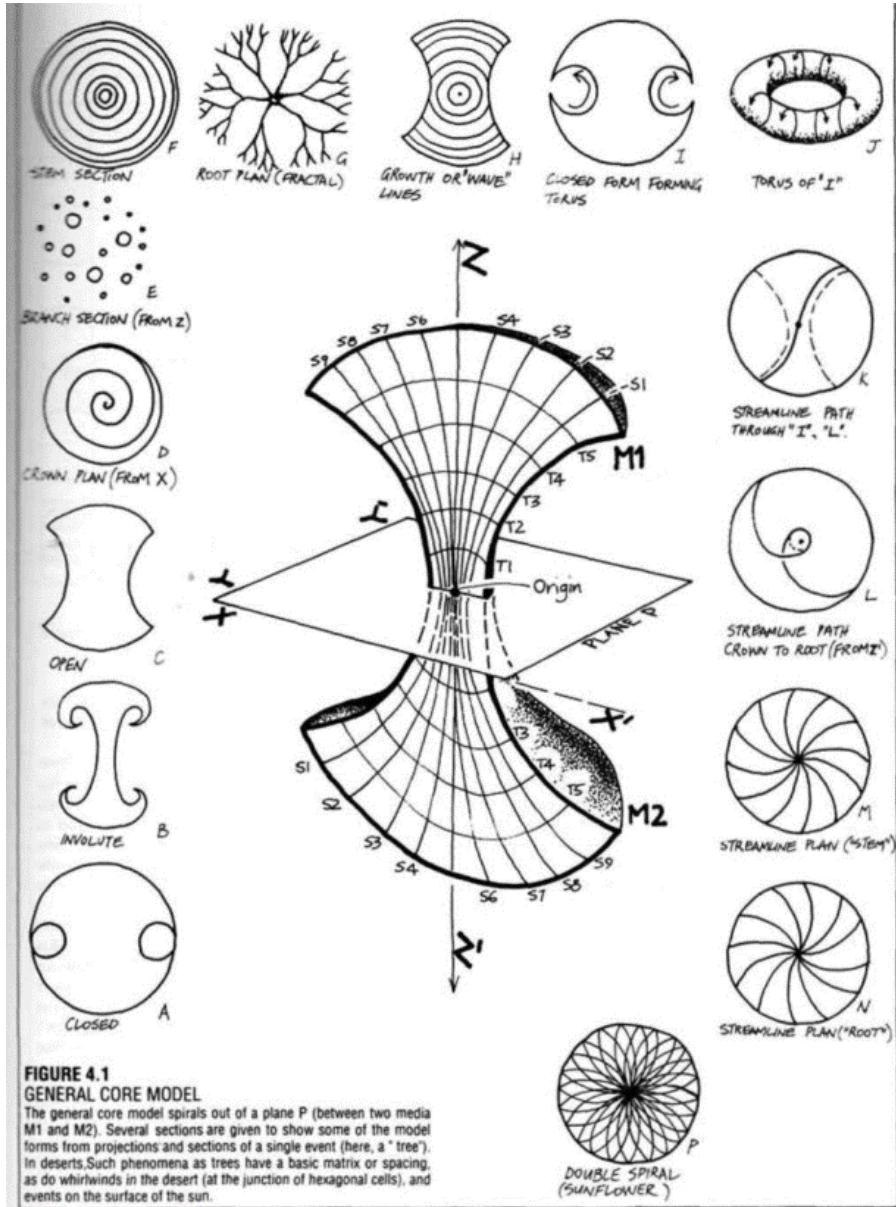
« An understanding (even a partial understanding) of the **underlying patterns** that link all phenomena creates a powerful abstract tool for designers. » p. 94

L'observation assidue des formes et flux dans la nature fait apparaître des **motifs récurrents de fonctionnement énergétique, croissance des formes ou flux d'information.** Un des buts du permaculteur est de comprendre ces motifs pour pouvoir les intégrer et les combiner dans un design.



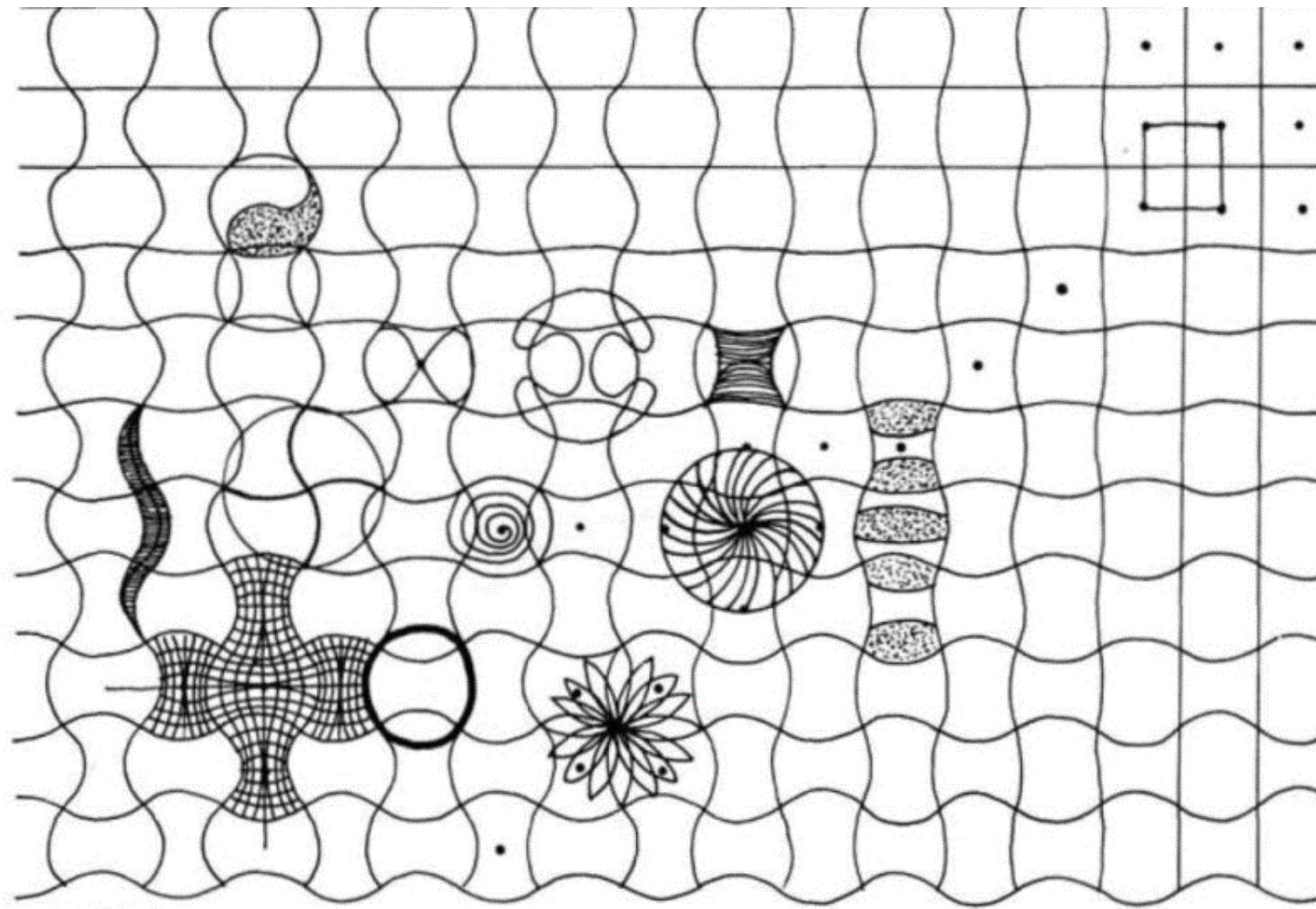
Analyse de quelques motifs de flux. p.86

Quelques motifs décrits par Mollison



- **WAVES** on water and "frozen" as ripples in dunes and sandstones, or fossilised quartzites and slates.
- **STREAMLINES**, as foam strips on water, and in streams themselves.
- **CLOUD FORMS** in travertine (porous calcite from hot springs), tree crowns, and "puffy" clouds or as cloud streams.
- **SPIRALS** in galaxies, sunflowers, the global circulation of air, whirlpools, and chains of islands in arcs.
- **LOBES**, as at the edge of reefs, in lichens, and fringing the borders of salt pans.
- **BRANCHES**, in trees and streams converging or diverging; explosive shatter zones.
- **SCATTERS** of algae, tree clumps in swamps, islands, and lichens on rocks.
- **NETS** as cracks in mud, honeycomb, inside bird bones, in the columns of basalt (as viewed from above), and cells of rising and falling air on deserts

Tisser les motifs pour concevoir un espace



Mollison, Bill. 1988. *Permaculture: A Designers' Manual*. Tyalgum, Australia: Tagari Publications *Matrice de motifs*. p.74

Compaction et complexion: la tessellation

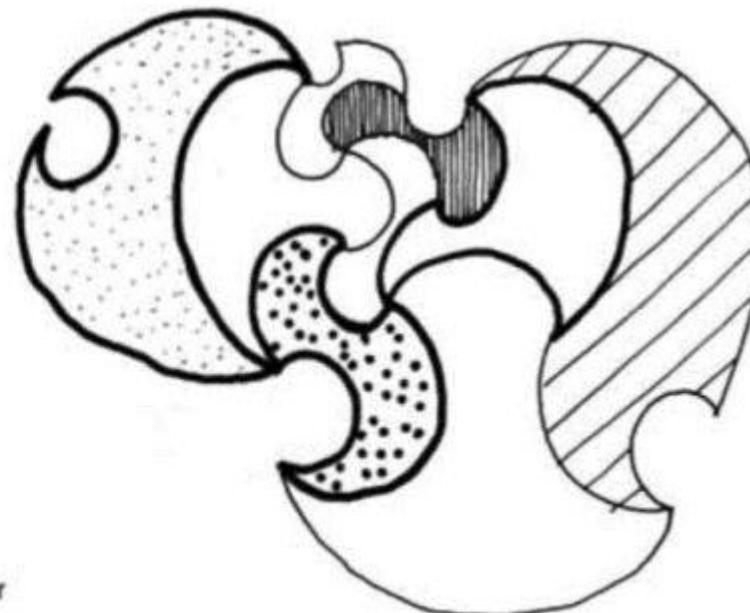
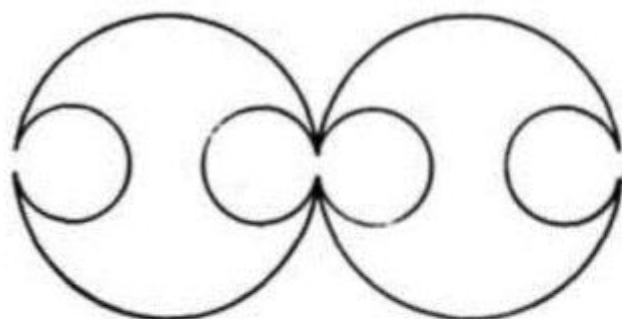
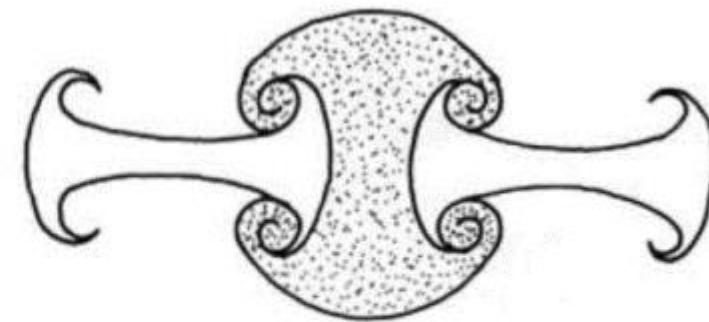
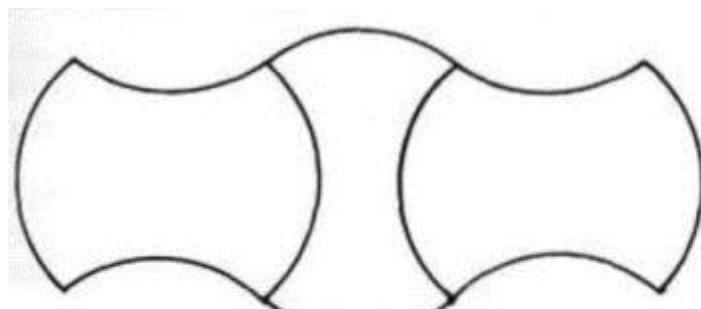
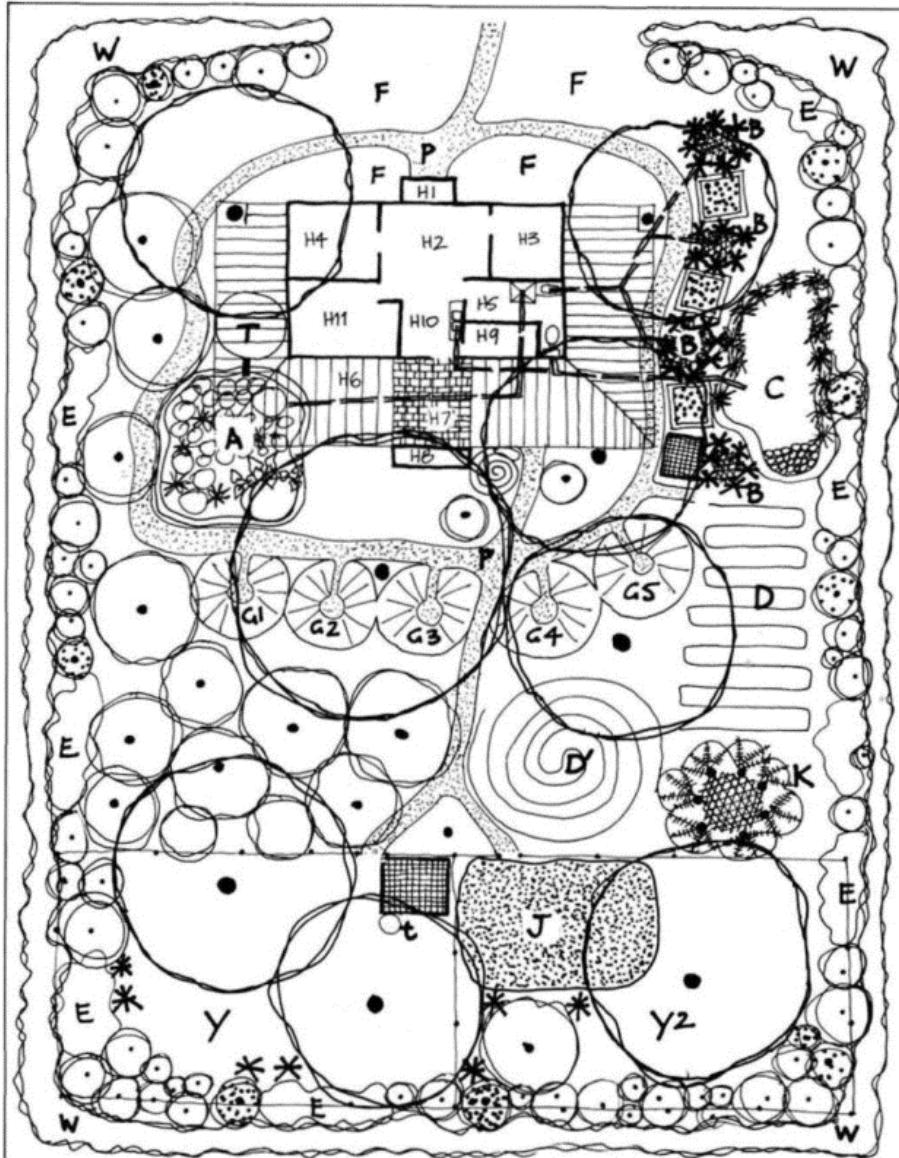


FIGURE 4.3 MATRICIES AND TESSELATIONS

The general model in both regular and irregular form will tessellate or link together to form closed surfaces, spheres, or chains.

Rappel des motifs du Rêve

Permaculture et paysage mosaïque: valoriser les frontières



Photos de la ferme du Bec Hellouin, France © NJ Vereecken

Penser humblement des niches spatio-temporelles

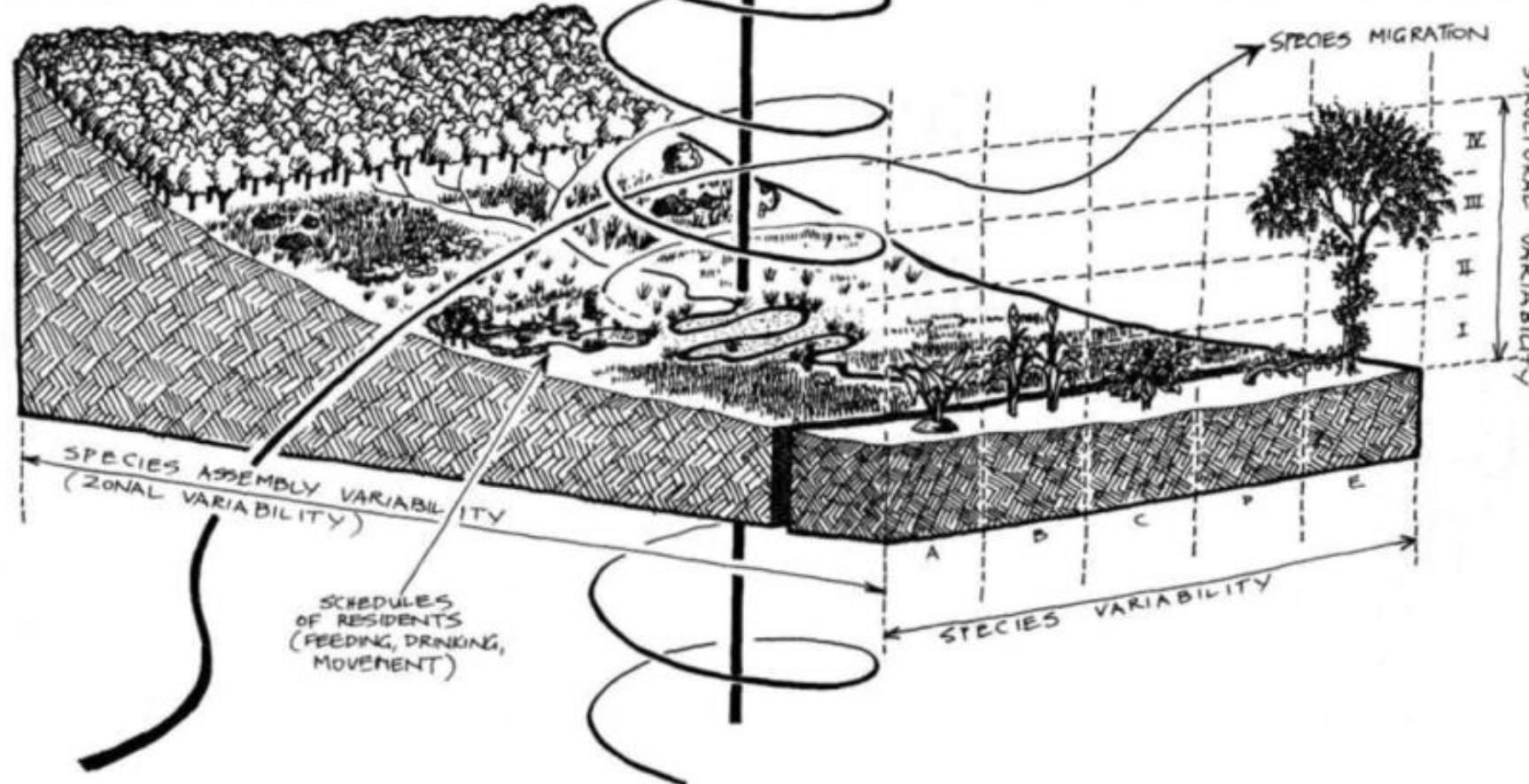
FIGURE 2.5

NICHES IN SPACE AND TIME: SCHEDULES.

Not only can we fit species into various levels of plant structure, and broad ecotones of vegetation and soils, but also season, time of day, migration, and scheduling of SPACE-TIME relationships allows a complex use of vegetative resources by a great variety of animal species, such as we see in the natural world.

In this landscape, plant and animal species can find innumerable niches:

- a) In the vertical structure of vegetation (I – IV) including a root zone;
- b) Across the aspects, zones, or soil catena variations with slope, and with soil water depth;
- c) In the different orders of flow in streams;
- d) Within the different species that occupy specific sites or assemblies;
- e) At the edges or boundaries of any system.



All of the above are independent "dimensions" of the total SPATIAL system. As well:

- f) As seasonal migrants through the system;
- g) As opportunistic or eruptive visitors in floods, plagues, or after fires;
- h) As permanent residents of the system.

All of the above are TIME-SLOTS, further complicated by a TIME-SPACE components:

- i) As scheduled visitors sharing a 24 hour access to specific sites, and occupying nocturnal and diurnal time slots.

[f] – [i] refer mainly to animal species, although all plants will have seasonal phases or responses, can invade, or may schedule their flowering times).

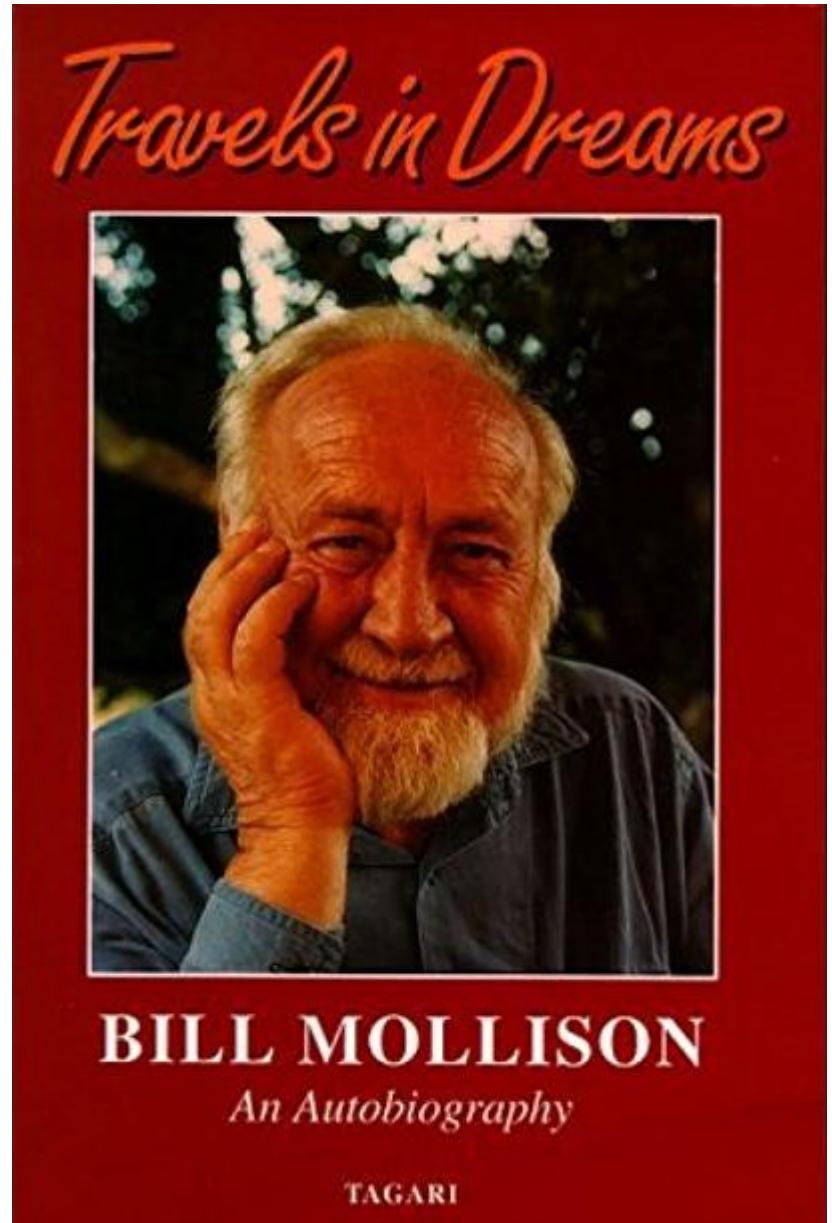
As well, the whole system evolves through time, and climate trends or disturbances, such as fire, impose a serial mosaic on the site. Almost every significant time-space complex will have its unique species. There is always a way to enrich species diversity in such a system.

La permaculture est-elle spirituelle à la base ?

“As I have often been accused of lacking that set of credulity, mystification, modern myth and hogwash that passes today for New Age Spirituality, I cheerfully plead guilty. Unqualified belief, of any breed, disempowers any individuals by restricting their information.

Thus, permaculture is not biodynamics, nor does it deal in fairies, devas, elves, after-life, apparitions or phenomena not verifiable by every person from their own experience, or making their own experiments. We permaculture teachers seek to empower any person by practical model-making and applied work, or data based on verifiable investigations. “

B. Mollison. 1996. *Travels in Dreams: an autobiography*. Tagari

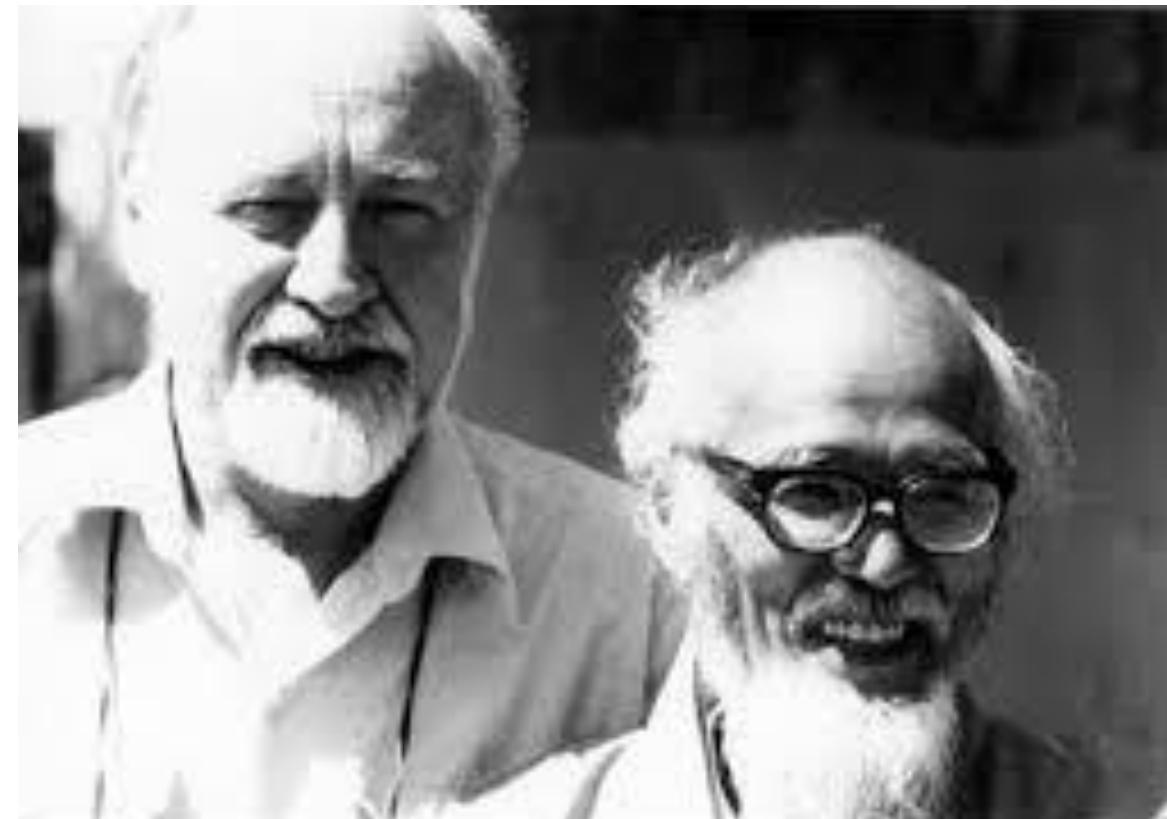


La posture de Mollison: de l'humilité aborigène....

« No individual "owns" the area, just a time-space slot. »

p. 28

« The philosophy behind permaculture is one of **working with**, rather than against, nature; of protracted and thoughtful **observation rather than** protracted and thoughtless **action**; of looking at systems in all their functions, rather than asking only one yield of them; and of **allowing systems** to demonstrate their own evolutions. » p. ix

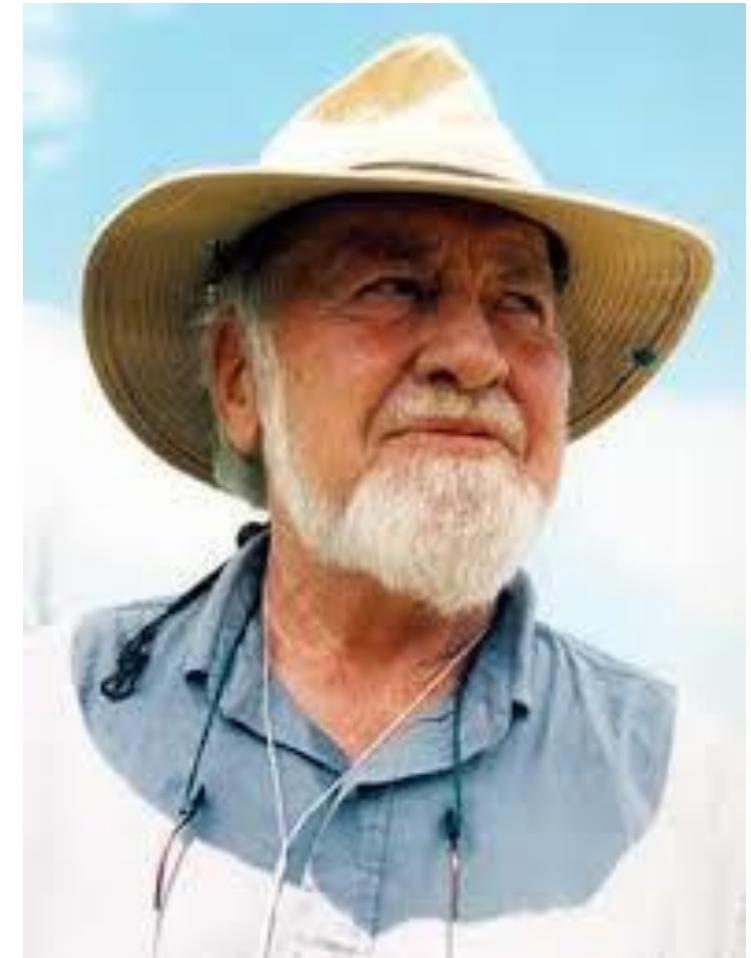


Mollison, Bill. 1988. *Permaculture: A Designers' Manual*. Tyalgum, Australia: Tagari Publications

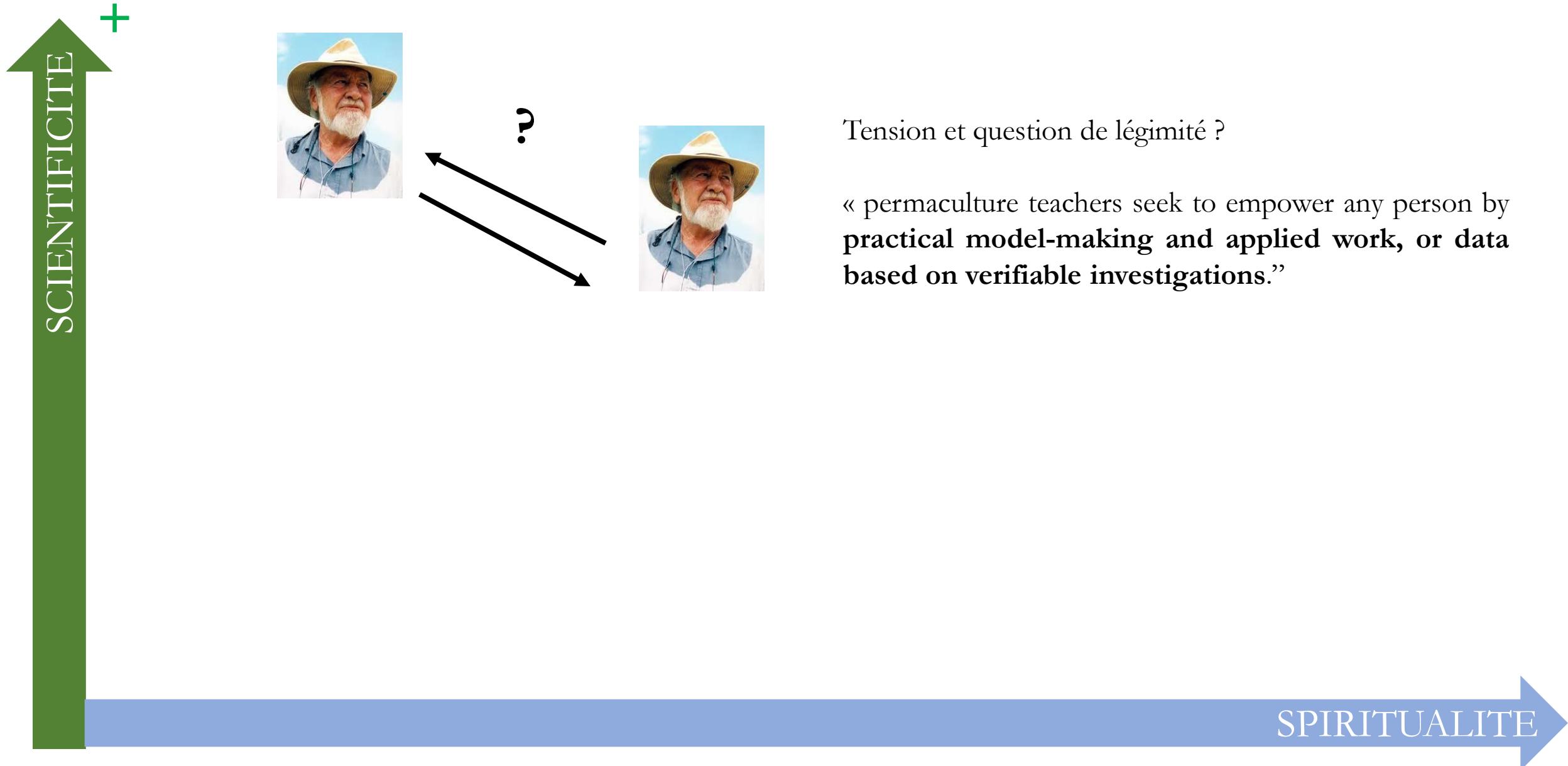
... au contrôle cartésien (occidental ?)

“Mollison's permaculture is much more hubristic in that way [than Fukuoka natural farming]. Prideful, **arrogant**. He many times said that he observed the forest for a long time and then said "**I could do better than this!**"

Rafter Sass Ferguson [Personal communication]



Une évolution du positionnement de Mollison : d'une jeunesse «inspirée » à une maturité plus scientifisante ?



Questions:

Au-delà du cas de Mollison, quel(s) type(s) d'interactions entre scientifcité et spiritualité dans la permaculture ?

Spiritualité

La croyance dans des forces transcendantes, qu'elle que soit leur degré de manifestation, qui informe la réalité du monde et l'expérience de l'être.
(Ivan Varga)

Scientifcité

Qui valorise la démarche scientifique (expérimentation, analyse) et ses résultats.

Quels impacts sur la production de connaissances pour la permaculture et sur sa légitimité ?

Un travail encore très très très très exploratoire...

Chez Holmgren: traditions indigènes intégrées dans un puzzle post-moderne

"Permaculture could be described as a **post-modern concept**, in which all assumptions are open to question and elements from different systems and traditions are combined without regard for any fixed aesthetic or tradition."

Holmgren David. 2002. *Permaculture: Principles & Pathways Beyond Sustainability.*
Holmgren design services.



L'homme comme démiurge.... mais réflexif

Il cite la definition de Papanekk

“ design is the conscious and intuitive effort to impose meaningful order” recognises the powerful nature of designing. []

“This emphasises that design is not simply the result of **rational, analytical and reductionist** thinking, but also depends on our **intuitive and integrative** capabilities. []”

Il faut aller au-delà du “**biais cartésien**”.

The dangers of "**playing god**" inherent in this definition remind us of the potent nature of design. As Stewart Brand said in the original Whole Earth Catalogue (1968), "**We are as gods** so might as well get good at it.“

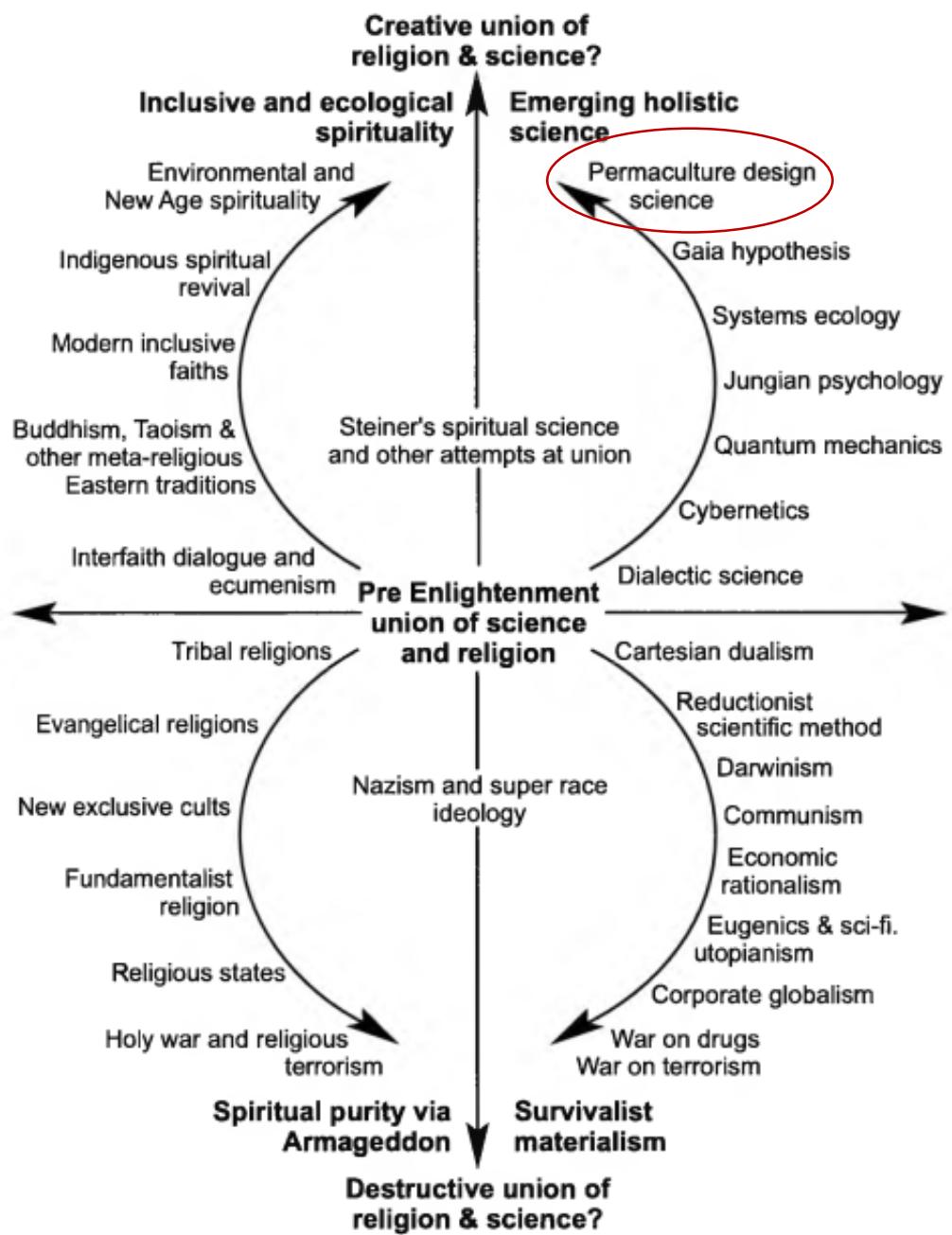
Designing is as natural as breathing and, like breathing, most of us can learn to do it better.



Holmgren David. 2002. *Permaculture: Principles & Pathways Beyond Sustainability*. Holmgren design services.

Un agnosticisme ouvert et pragmatique ?

« Permaculture attracts many people raised in a culture of scientific rationalism because **its wholism does not depend on a spiritual dimension**. For others, Permaculture reinforces their spiritual beliefs, even if these are simply a basic animism that recognises the earth as alive and, in some unknowable way, conscious. For most people on the planet, the spiritual and rational still coexist in some fashion. **Can we really imagine a sustainable world without spiritual life in some form?** »



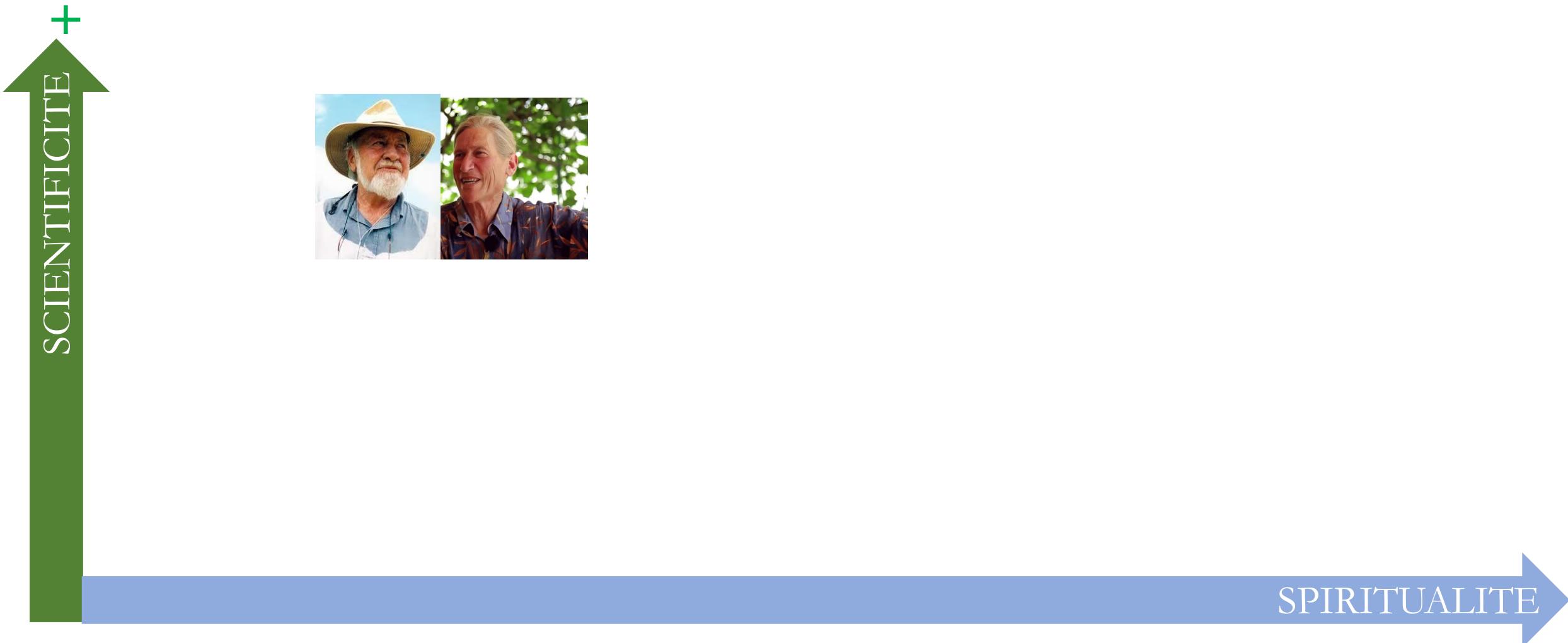
Une union prudente de la spiritualité et de la science où la rationalité reste un garde-fou

« The deliberate design of a new spirituality that reflects ecological realities may be an unrealistic and dangerous extension of the Permaculture agenda. However, an organic growth of spirituality from ecological foundations promises more hope for the world than the increasingly strident clashes between religious and scientific fundamentalism. While I baulk at the idea of designing this spiritual union, I can't help but use my systems thinking framework to help comprehend the dynamics of polarisation and emergent union between materialism and spirituality. »

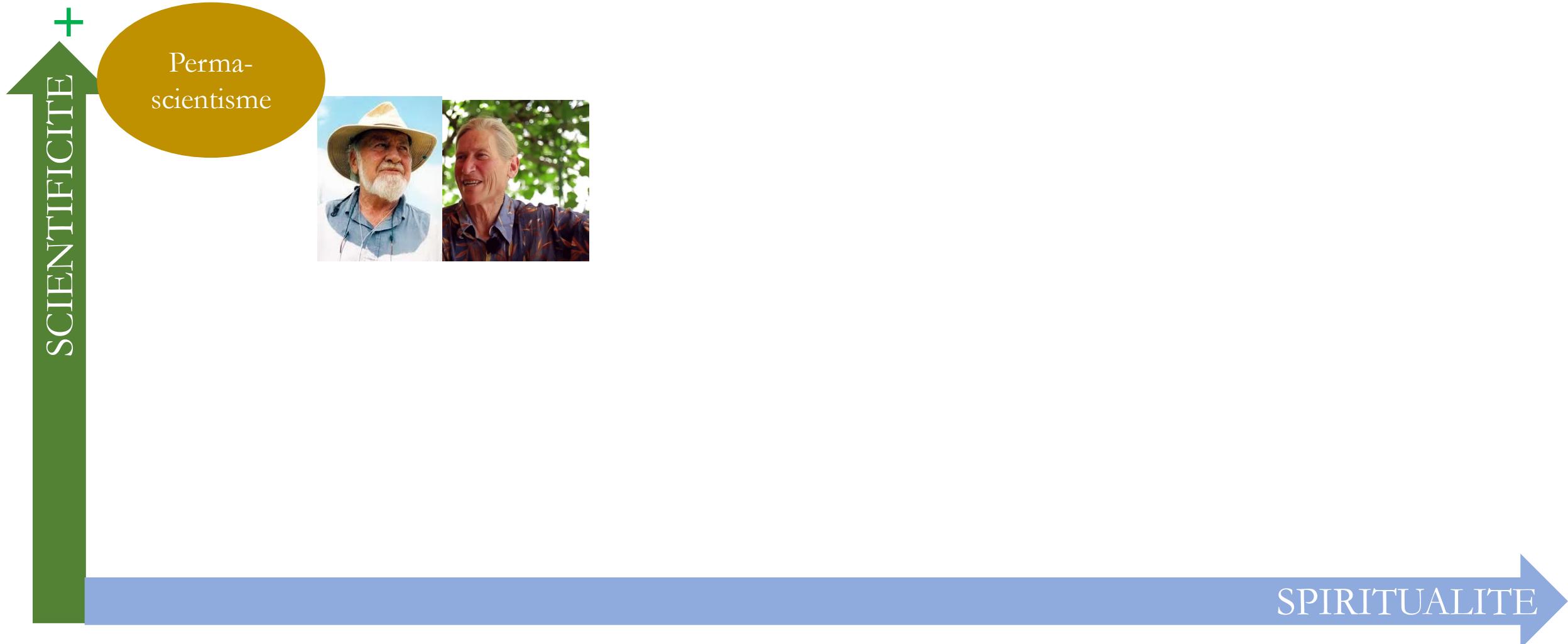
Holmgren David. 2002. *Permaculture: Principles & Pathways Beyond Sustainability.* Holmgren design services.

Figure 5: Emergent Union of Materialism and Spirituality via Creative and Destructive Pathways

Depuis et au-delà de Mollisson et Holmgren: de nombreuses approches à spiritualités et scientificités variables



Depuis et au-delà de Molaison et Holmgren: de nombreuses approches à spiritualités et scientificités variables



**Revendication claire
d'une séparation nette
« Permaculture-
Spiritualité »**

**Peu de références
spirituelles/agnosticisme
post-moderne tolérant**

Le perma-scientisme

“I personally often feel frustrated that too many permaculturists are mixing subjective spiritual/metaphysical/religious elements into their courses, and are thereby helping to ensure permaculture is **relegated to the periphery rather than — as desperately needs to happen** — being taken up broad scale by all people everywhere, regardless of their culture and preferred belief system.”

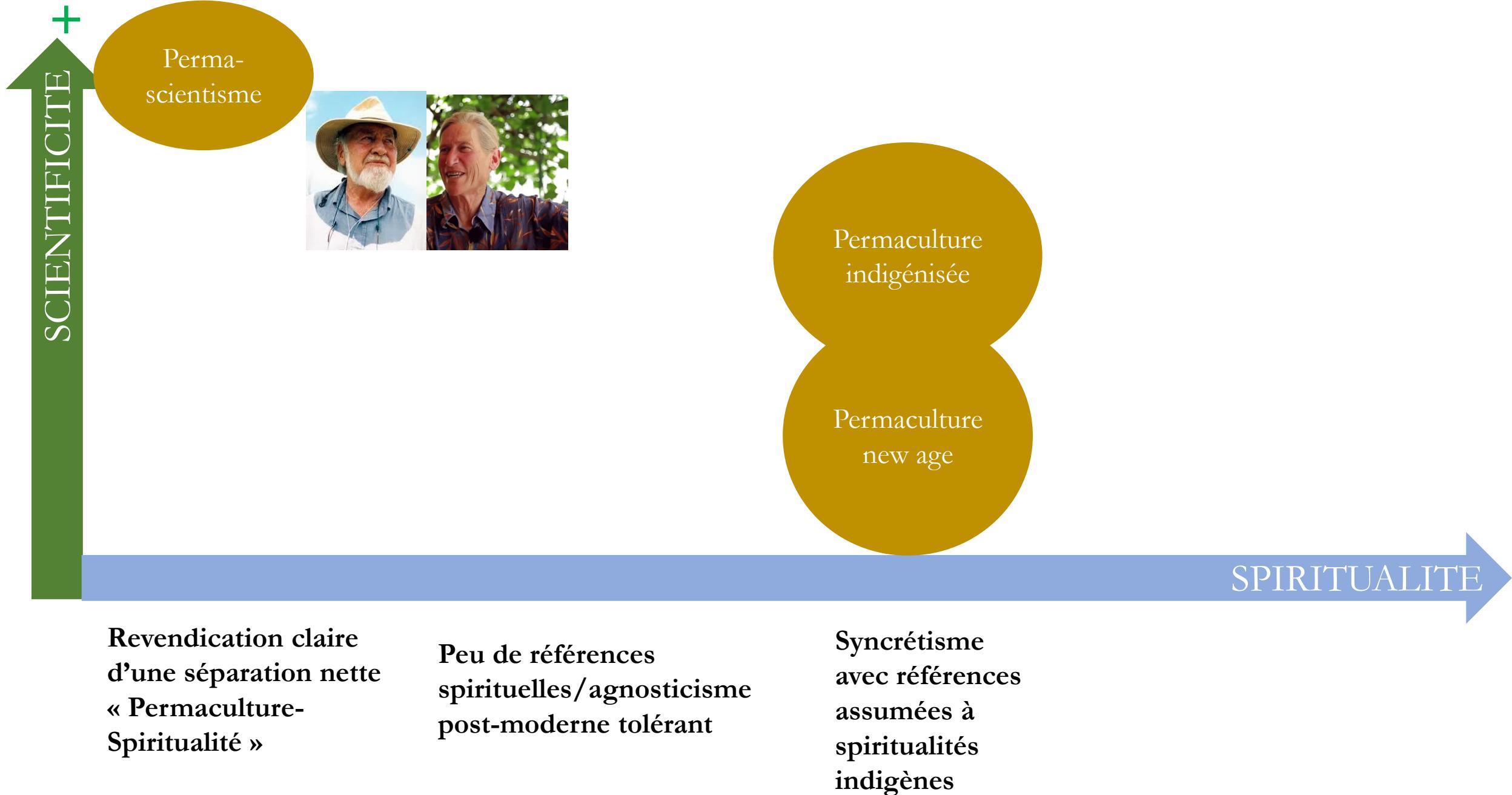
Craig Mackintosh of the Australian Permaculture research Institute
<https://permaculturenews.org/2011/12/08/permaculture-and-metaphysics/>

“In short, I plead for all permaculture teachers to **leave their subjective beliefs at the door** when they begin to teach”.

<https://skepteco.wordpress.com/2012/01/09/does-the-spiritual-have-a-place-in-permaculture/>



Depuis et au-delà de Mollisson et Holmgren: de nombreuses approches à spiritualités et scientificités variables



Le permaculture indigénisée

Expression de Rosemary Morrow

“ most permaculturists are not themselves ‘indigenous’ in this sense. Rather they draw on their **mixed ancestry, identifying indigenous practices** as those long-practiced in the region, and associated with indigenous ways of perceiving and interacting with plant and animal life. In reviving **so-called ‘lost’ agricultural traditions** that embody these forms of relationality, **indigeneity becomes associated with connectedness to the land.**”

Millner, Naomi. 2016. Food sovereignty, permaculture and the post-colonial politics of knowledge in El Salvador. *Alternative Food Networks in the Postcolonial World*. London: Under Contract with Routledge.



Crédit photo: Robyn Thiel Wilson

Le permaculture indigénisée



Juan Rojas du Mesoamerican Permaculture :

10 jours de formation:

jour 3 (Kawak=pluie/tempête) → gestion de l'eau

jour 6 (Ik=le vent) → micro-climats et haies

jour 7 (Akbal=autre monde, maison, nuit) → géologie et principes de collaboration avec la nature.

Emancipation et empowerment

Wilson. 2007. *Permaculture in el Salvador: an alternative to neoliberal development.* Master's thesis.

Le permaculture indigénisée

Au Malawi:

Retour de la “tradition des ancêtres” perdue à cause des blancs... alors que pratiquement intégration de techniques nouvelles, de principes scientifiques et/ou de pratiques “indigènes” développées dans d’autres contextes.

Conrad, Abigail. 2014. *We are farmers: agriculture, food security, and adaptive capacity among the permaculture and conventional farmers in central Malawi*. Thèse d’Anthropologie, American University.



Rishi Kheti en Inde

Fukuoka. M. 2002. The One straw revolution. Traduction indienne et préface de Partap Aggarwal. Other India Press. Goa, India.

Permaculture new-age

“La permaculture c'est avant tout se re-connecter à ses émotions de terrien.”

Méfiance vis à vis de la science qui est liée à l'industrialisation et à la destruction de l'environnement.

Ou alors **justification de “pratiques spirituelles” par la science**.

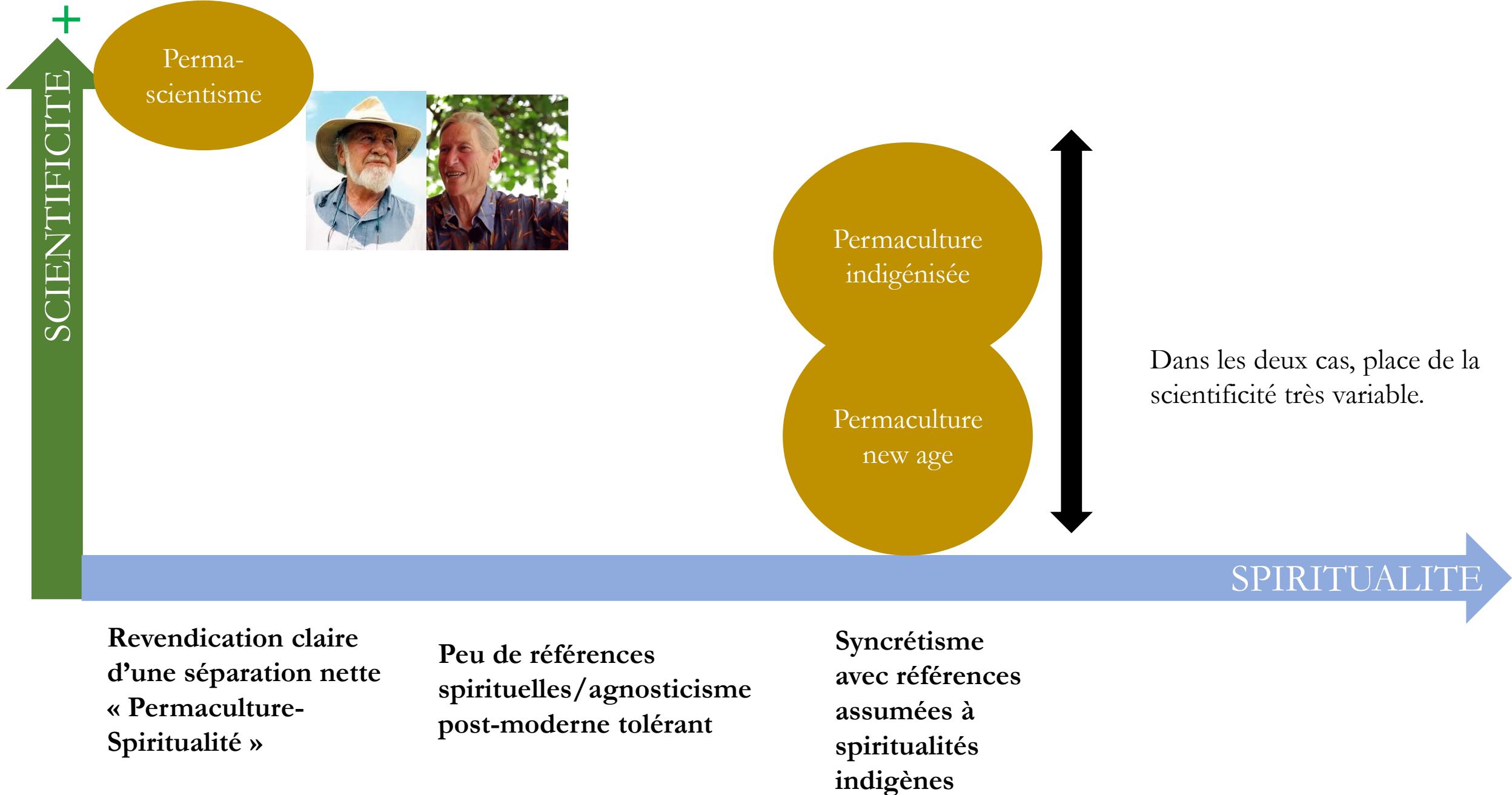
“Shamanism is not metaphysics, it is Science just as is Yoga & Astrology & even Meditation & Past-Life Regression, all these have undergone “scientific” scrutiny to the nth degree.”



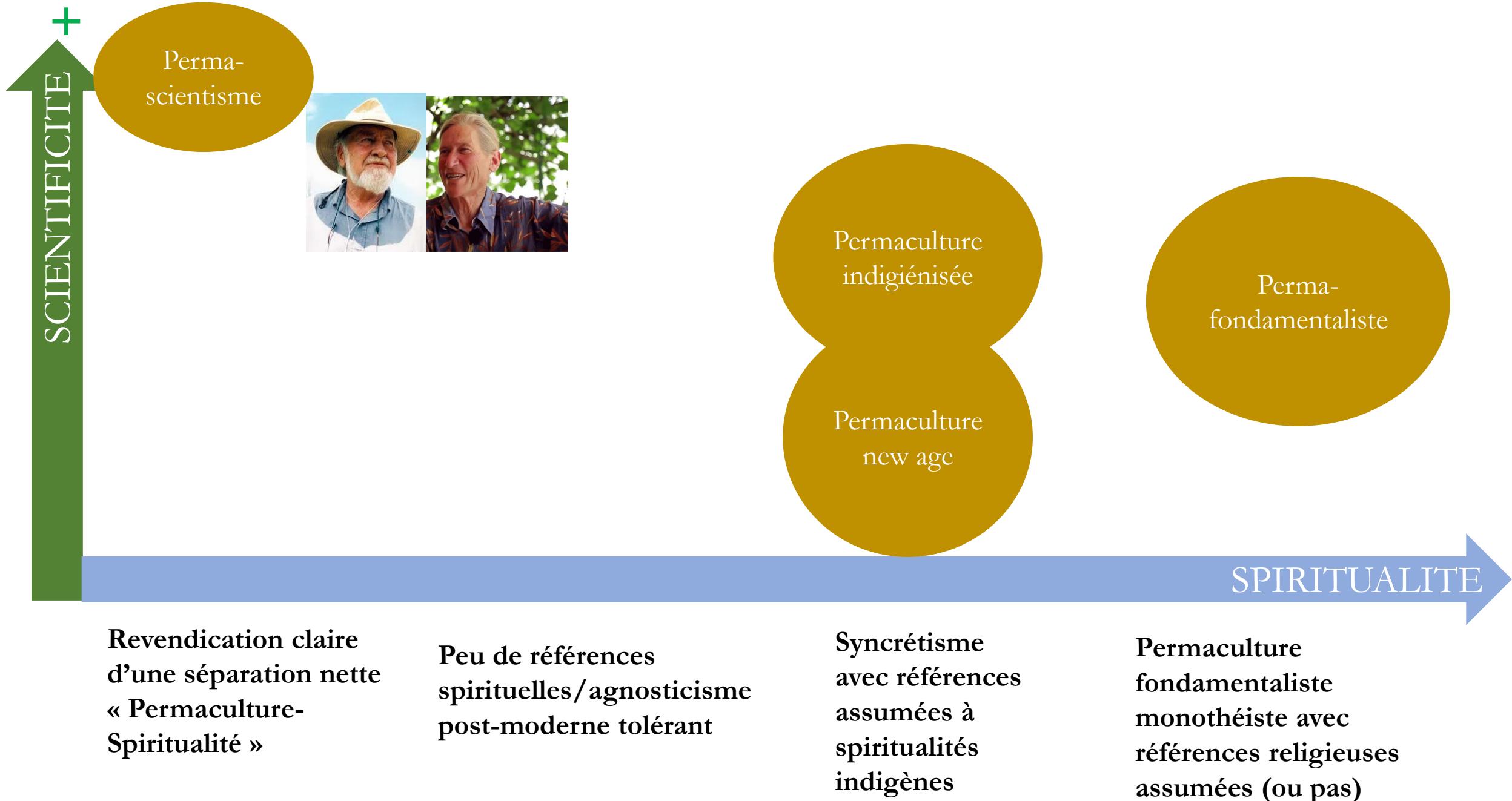
Crédit photo: Kevin Morel

David Icke, <https://permaculturenews.org/2011/12/08/permaculture-and-metaphysics/>

Depuis et au-delà de Mollisson et Holmgren: de nombreuses approches à spiritualités et scientificités variables



Depuis et au-delà de Mollisson et Holmgren: de nombreuses approches à spiritualités et scientificités variables



Le perma-fondamentalisme

We have to oppose human negative forces »

« We are infections, we want to infect people »

“Permaculture is the vehicle of our evolution.”

“We will without **no doubt create absolute abundance.**”

“It will exceed the edges of our imagination.”

“Everything we need to know is available to us.”

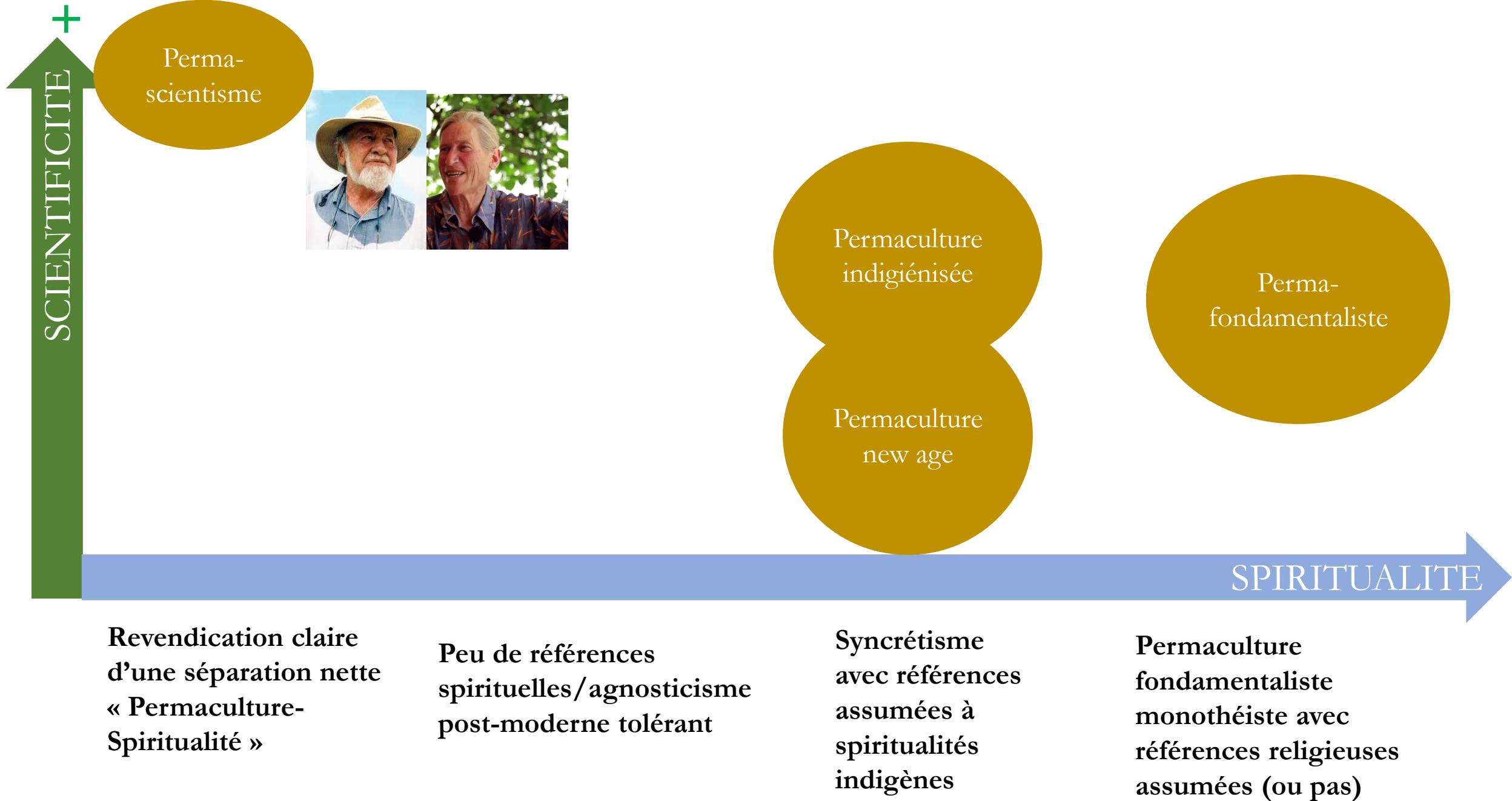
“I knew some young people who died in the desert working on a permaculture experiment, they are true **permaculture martyrs.**”

Discours d'un leader charismatique de la permaculture à la Permaculture Conference, London, 2015.



La critique scientifique est un frein à la **croisade permaculturelle.**

Limites de toute typologie



Une typologie exploratoire et après ?

Dans la recherche:

Ailleurs que dans le champ des sciences sociales, **peu de légitimité/créabilité à étudier** des systèmes jugés un peu trop ésotériques. En particulier en agronomie....

Intérêt porté par les plus spiritualisants à une approche scientifique et à la crédibilité/légitimité du chercheur ?

Savoir avec qui on veut (pas) travailler, et pourquoi ?

Crédibiliser des alternatives ?

Décloisonner/questionner la science ?

Etudier l'émergence possible d'innovations dans des contextes "autres" ?



Crédit photo: Rafter Sass Ferguson

Une typologie exploratoire et après ?

Dans la transition agroécologique souhaitable de notre société:

Efficacité de la niche, marginalisation et possibilité du dialogues ?

Clarifier la diversité pour éviter les amalgames ?



Crédit photo: Kevin Morel

Aller au-delà de la tension spiritualité/scientificité

Capacité de perception/adaptation aux feedbacks.

Pour une subjectivité réaliste ?

Pragmatisation d'assemblages spirituels hétéroclites et hors-sol ?

Des bâches plastiques sur la Patchamama ?

Impact sur la durabilité ?



Crédit photo: Kevin Morel

Merci de votre attention

