ENERGY DESCENT
Processes of Circularity:
Permapoesis and the Shed of Interrelation

(working paper, short version)

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And thinking it beyond doubt that nature and the human soul are derived from the same model
You promptly set about looking for analogies in the vegetable garden. (André Breton, Ode to Charles Fourier.)
By the time crude oil was discovered early on in the twentieth century the major socio-political forces – capitalism, communism and the third option fascism – were busily competing for attention and power. Sadly, not one of these three systems offered human societies an ecological model and we have paid dearly for this grand omission ever since.

The construction of ecologically disembodied culture, where desire and hope are among the abstractions that predominate, has been greatly assisted by the introduction of clock time or what Guy Debord called ‘psuedo-cyclical time’. In this work I will argue that industrial culture’s subversion of the cyclical limits the possibilities for social and ecological regeneration. In previous writing I have articulated industrial culture as a succession of ‘broken-cycle toxicologies’ where exploiting finite non-renewable resources for short-term economic gain, over-extending the capacity of the landbase to regenerate, compressing time and space to enable monological schooling, wage-slavery and other forms of social bondage, generating toxicological waste aggregately and applying and entrenching an anthropocentric worldview are all corollaries. Traditional communities live according to ecological principals – processes of circularity – where by observing cyclical time and space enables life to be more easily lived within what Gertrude Stein termed ‘the continuous present’. This work will first assess how industrial culture continues to negate the capacity for ecological and social communities to regenerate, and second offer context for counter-participation away from dominant industrial-centrist modalities, and towards distributed social-ecologies – towards a free-poor, time-expanded relocalisation of community.

Today our fantastical relationship to food and to non-human nature is paralleled with our increasingly mediated and anthropocentric states. Food
disorders and related mood disorders proliferate; the rate of chronic illness and self-harm in young people rises. Capitalism’s attempted goals – wealth, health and leisure – have in real terms meant that people have less time and no longer know how to feed or power themselves within their communities, and therefore communities have lost an essential understanding of what the earth can provide within a reciprocal cyclical relationship.

The basic skills of organic food growing, low-energy living, sequestering carbon in the ground, repairing local ecologies and implementing the mechanics of steady-state economics are the skills we and our children now require if our species is going to make it into the twenty-second century and beyond. Industrial agriculture (transported supermarket food) is responsible for 30% of greenhouse gas emissions. Therefore the home garden and community food garden could alone stop runaway climate change in a matter of years. Steady-state economics, developed by Herman Daly and other ecological-economists, is a system of biomimicry similar to permaculture principals. Daly argues that our current economic system is not just anti-ecological, but uneconomical with every process a wasting of precious resources purely to serve abstract figures that are required to keep ascending regardless of the physical limitations of the landbase. Food and energy are now beginning to escalate in price courtesy of peaking oil supplies and most of us are not prepared for the social upheaval that will unfold as oil diminishes. No other fossil fuel or green-tech energy will replace the extreme clout of cheap oil, and even if it did it wouldn’t help the dilemma of a severely broken carbon cycle.

In enabling change our roles do not have to be grand and generate templates for everyone, rather based upon restoring the balance of cyclical life in all manners of ways possible from our homes out, or as David
Holmgren, a community neighbour and a co-originator of the permaculture movement, suggests – a bottom-up rebuild. Our linear mindset has broken the cycles that enable regeneration and equilibrium, where birth, growth and consumption are favoured, while death and decomposition are negated and feared. So, from here on in this work will attempt to participate in what it represents and both decompress and diversify the standard uniform lines of printed text with a continuously present cyclical device.

You can now see that each of growth and consumption is superimposed, while each of death and decomposition, to show the work, at least spatially, continuously growing in open, airy, and layered cells across the page. The point to all this is to engage with the unknown. This is the role of experimentation; a relationship with the unknown that I believe is crucial to the generation of steady-state communities. On this work leaves the context and initial phase with the more poetical description of the soon to be complete She of Intereaction – a simple uilding I with my family have built for artists-as-Woofers – the language itself and not just the spatial elements (letters pitched and given airs), will attempt to mimic the processes of circulation embedded in natural world systems. And for this
On e upon a time the world was round and you could go on it round and round.

In *The World is Round*, Stein’s only text for children, the heroine Rose is a young girl standing atop a lovely patch of real Fance on the verge of what is to become a horrible bloody bath. Rose has a cousin named Willie and together they интересе и sing with the world of mountains and lions, giraffes, dogs and owls. Here are two examples of the criteria that Stein employs, the first of which is from a 1913 poem called *Sadie* by Emily that she returns to in *The World is Round*. I’ve used Benet’s *Cephaphy* to quote it to represent what Stein intended by saying it:
And a\textsuperscript{g}ain Stein \textit{returns} to the law of \textit{id}entity and writes un\textit{der} the su\textit{face} of the lette\textit{rs} that thin\textit{gs} are simply what they are:

\textit{An\textsubscript{d} the hoot owl hoote\textsubscript{d}}

\textit{Hullo Hullo}

\textit{Willie is you\textsubscript{r} name}

\textit{An\textsubscript{d} Willie is you\textsubscript{r} natu\textsubscript{r}e}

\textit{You a\textsubscript{r}e a little b\textsubscript{oy}}

\textit{An\textsubscript{d} that is you\textsubscript{r} statu\textsubscript{r}e}

\textit{Hullo Hullo.}

He\textsubscript{r}e Stein \textit{const\textsubscript{r}u\textsubscript{ts} a complete} \textit{written as a senten\textit{c}e. Howeve\textsubscript{r},

though the word \textit{is} round it is not made up of perfect\textit{c} letters and\textit{g}eneration\textit{r}equires mutation, \textit{han\textit{c}e, random\textit{a}ts, onstant\textit{f}lux, and\textit{r}elations of

\textit{ommon su\textit{b}stan\textit{c}e. The story\textit{c} annot move for\textit{ward} without\textit{g}en\textit{e\textit{r}ation and in this way the\textit{c} y\textit{r}ical is\textit{c} onstantly spi\textit{allin} out into

another\textit{r} environment, another\textit{r} social\textit{g}ement, but not point\textit{g}essin\textit{g} in a

straight\textit{ht line typi\textit{c}al of a linear\textit{da}r\textit{ive. The}\textit{g}eat\textit{r}ony of industri\textit{al
ultu_r e’s g_rowth e onomi’s is that it is a system b_ase_d on an immuta__le i_dea
– an e__ onomi’s foun_d ed on the li__eral and hopeful i_deal of eve_r-expand_ing
c__apital – a st_raight line – when the physi__al wo_rld, in _real te_rms, c__annot
a__ually supp_or_t it. To_da_y all ou_r indust_ries a_re foun_d ed on the same syntheti__c
r__asoning. B__y the en_d of Stein’s b_ook the two youn_g human c__les hook up,
trans__ess an_d re__en__ate like this:

Willie an_d Rose tu_rne_d out not to b_e c__ousins, just how no_b_d y knows,

an_d so they ma_r__e d an_d ha_d c_hild_r_en an_d san__ with them an_d
sometimes sin__ ma_d_e Rose c__y an_d sometimes it ma_d_e Willie__ et
mo_r_e an_d mo_r_e ex__ite_d an_d they live_d happily eve_r afte_r an_d the wo_rld
just went on b_ein__ round__.

An Au_s__alian poet an_d Stein’s hola_r, Ast_ran_g, e__ently aske_d that b_y
“i_e-imagi__nin__ [an] Au_st_alian experi_mentalism in te_rns of a Steinian poet__,
coul_d we somehow mo__lise i_deas a__ out ou_r own lo__al i_r umstan__ es that
we__ not tie_d up with dis__ou_rses of histo__al an_d ultu__al ha__a te_r?” This
seems to b__e a question a__ out time an_d p_resen__ e as mu__h as poet_y an_d
Stein’s gift to the world is in showing us that a viable narrative in a written, spoken, or interpreted form is still possible. And if a viable narrative is possible in modern societies then it may be a viable form for anthropocentric communities and our philosophy, science, economics, and art to adopt, or biomimicry, more
processes in the way we communicate, and thus emerge our selves in the cy les of the world – the cy les of the wild.

As previously posited, simply put, is the point at which a thinning of the environment, or the re-creation of a gain. In order to arrive at this point a number of events have already taken place. All of these events or phases are equally significant within an ecological system. Not one thing privileges in another, not one thin-thing being more outstanding or important than anything else. For example, an animal’s excrement and the animal itself share common relations integral to each other’s survival and wellbeing. In an ecological system excrement is a valuable future source of food for plant growth and benefits many participants within an open system, whereas in modern human settlements excrement is shameful, something to flush and get a out. We make our shit pollution; we dump it in fresh drinking water. No other land mammals do this.

We could ally our climate and re-establish our selves for energy descent if we light now to work collectively in our communities to grow our own food. A farm moving from old to animal based to energy biological dynamism
instances must be able to weather other years of transition without much in one. These years are experimental intelligence and years. In my own household we are two and a half years into a seven-year transition from oil-dependent to permanent and I'd like to move this work now to a focus on the home; the heart of a social ecology. At this point in the work I will also introduce a second language transition and will attempt to write and speak in visual motions.

**Permapoiesis and the Shed of Interrelation**

- a few years ago
- my friend and I were able to bank loan
- a small plot of land
- near where we had lived
- a few years ago
- at the time
- we had one full-time job
- and this enabled us to make the loan
so we could move a small house onto a bare and dull, dozed plot and start work on a garden of food with plants that would feed us and repair the land at the same time.

the day that we sign away for the land the company my leftover we, took for sale, all of its work and went away neither of us since have had permanent work but because we live outside of the city our money is a out two thirds light and we could be together.

work here and there in order to pay the monthlies all after the day

of course this land is not our land and this land is not yours land.

nor the broke’s nor Queen’s nor the land of the banks and the figures are very very funny
and of your see the local mo
and shou should they be there is theirs
of your see

more or less

we live fully

buy your clothes second-hand

and grow your food and keep hooks

exchange some things with friends and neighbors

and generate a sum of your energy

with the daily heat sky

more than less

and now

we are reasonably set up

and think it time to share your food for tune

and build a small shed in the garden –

the Shed of Inter-relation –

for artists who can work

and help row food

to share now

and the shed

and the sum of its parts –

e, a composting toilet, a desk and a bath –
will be a temporary home for artists whose work will help define a new era of culture based upon—

... han e

non-hierarchical sharing of resources and *peˌmaːpoʊsɪs*:

if a poet’s food which in part provides material or fuel for her meaning is part of a process of ecological flux and the reciprocal of * invited in what it represents and mimics the cultural and molecular state of...
as a rocky steady-state physical
the ideas behind
a permanent cultural

the poet
now participates within her environment
where genetic toxic waste
and the support for capitalised food
and the economic of the land base
are no longer
to her poem

d this alternative
the way she uses
her time and her body
the load fully oxygenating her mind
through the loss of her own food production
her life steady-state with the round world around her
her conceptual life materially aligning with her physical being
which is part of the order of her local ecology –
the way she writes the poem
the way she is the poem
the way the poem
is altered.