

Pipes	Wilderness	Lichens
Fire	Parks	Viruses
Water	Shelter	Animals
Climate	Islands	Trees
Trade	Home	Pubs
Dust	Boundaries	Food
Pollution/Pollutants	Buildings	Radio

Often hidden, networks of pipes fix interactions among human settlements, climate, natural resources and physical geography. Are they public or privately owned? What do they deliver or remove? From whom/where, to whom/where? Do they represent our dependency (on the grid/on natural resources from far away)?	Wilderness - and its big sister 'Nature' - are cultural constructs, states of mind. There is no wilderness that exists pure and without us, and its not helpful to think that there is. That's not to say there isn't still wildness and that it is not important.	Part algae, part fungi, lichens are environmental indicators (can tell us what people do to the environment and what environments can do to people). Find these monitors of pollutants (e.g. in the air) in habitats of rocks, trees and soil.
Fire used to be anthropomorphised and worshipped as a god! Now we think of it as a tool - but it's more complicated than that. It is a technology that we are completely a part of (it rarely happens without us). We are the fire-keepers.	Preened and culture nature in the parks of our societies. What is a plant and what is a weed? Think landscaping and leisure time.	Viruses disrupt order and can be very destructive. But they are also part of us as humans and part of the way evolution works. (NB. The book Patterned Ground was written long-before Covid-19 but perhaps our perceptions have changed now?)
We live on a blue planet and our bodies are mostly water . After these billions of years, are we not just water coming to a scientific contemplation of ourselves, the universe that is water, just as we are water?	What are we sheltering from? Shelter is one of the most rudimentary and primal of things, though we have greatly embellished much of our shelter. Is shelter perhaps a line between ourselves and the rest of the world? How permanent and physical is it? Who decides who can shelter?	<i>animalis</i> means animate, a characteristic associated with the possession of soul. Humans are simply another animal species, though we draw a line between people and animals . Animal is a culture-laden concept that incorporates ethical sensibilities. We humans are morally responsible for our (devastating) impact on the animal world; can we cultivate a trans-species justice?
Today we might think of climate as a natural state of atmospheric affairs, but throughout time, climate has been (often problematically) linked to psychology and culture (e.g. arguing that there is a tropical degeneracy). It has been deployed to advance certain moral, social and political interests.	There's a fiction/belief that the isolation of an island can reveal one's true nature! Ironically, an island only becomes known as such (in relation to other land masses) when it is discovered (and thus not so remote any more).	A research project on people's relationship with or attitudes towards trees in Britain, found that trees remove the presence of modernity for people. They provide a setting (removed from signs of human interference and control) for intimate social relations, for therapy, for play, for fantasy, for revitalisation.
Trade permits specialisation which in turn necessitates merchants. There are also bounded spaces between which trade takes place and therefore goods must cross boundaries (and travel along routes) to be considered trade. It's about diverse ways in which societies maintain and reproduce themselves.	Home : from the bedsit to the planet Earth, home allows us to rest. Defined by security (as shelter or haven within which one can feel secure), familiarity (due to prior experience) and nurture (as place to recover body and spirit - a place that provides food). We make our homes, through language and storytelling.	Here the writers map the landscape of semi-rural England via its pub signs (e.g. The Blue Pig, The Beehive etc). These signs blend the cultural and natural, and beg us to ask how the naming of places happens and how the environment or Nature is represented in them?
Dust is at once immaterial and material. It does not stay in place nor respect boundaries. In terms of thinking about the body and environment, dust is (especially in the home) mostly 'us': fragments of dead skin that we have shed! This challenges that we can draw a clear line between human and non-human worlds?	Boundaries : Who draws them, where, and how do they mark a line and a separation (physically, culturally)? Are some natural? What power do they provide? Looking at maps, political boundaries often assign cultural meanings to physical landscapes making them seem to be natural, fixed and eternal patterns.	Food and memories are very much inter-related, and foods help us embody a sense of place. Food is enmeshed with dialectical processes of naturing culture and culturing nature.
The naming of pollutants is political. Who is to say when something becomes polluting. (A shoe on a foot is different from a shoe on a table or in a bin.) We need to focus on the role that values play in establishing parameters for pollution and in making judgements about the nature of nature and what matters about the location of matter.	Buildings , we can consider, as not too different from organisms: they too are raised and nurtured in an environment and embody the life that goes on in them and their relations with the environment.	Radio Waves in the electromagnetic spectrum thought of as a natural resource too! Their role in technology is huge.

