

## ECOLOGY AS METHOD – IN THEORY: PLANETARITY AND RELATION

*What?*

*A free night school grounding readers in all levels in basics of anti-racist thought and action*

*Where?*

*At Radical Ecology Studios, 1b Webbers Yard, Dartington, TQ9 6JY*

*When?*

*Every other Tuesday, 6.30-8pm from Nov 4th 2025 to March 10th 2026 with an additional end review session on 24th March*

*\*Note we'll be breaking for Christmas after the session on 2nd Dec and restarting again on 14th Jan*

*Who?*

*Facilitated by Ashish Ghadiali, Director of Radical Ecology*

*Ecology as Method – in theory: Planetary and Relation* is a free 9-part reading and discussion series exploring how ecological thought emerges through relation - between people, histories, and the living world. Across these sessions, we will listen to writers who have reimagined what it means to live and think on a shared planet: poets, philosophers, teachers, and revolutionaries who understood that the question of the human is always also a question of the earth.

Each 90-minute gathering invites both conversation and creation. For the first 50 minutes, we'll discuss the week's reading together, followed by a short break, then 35 minutes of creative writing and sharing. The sessions take place every other Tuesday evening, 6.30–8pm, at the Radical Ecology Studio in Dartington and are aimed at artist, activists and all kinds of humans who wish to explore how earth, race, gender and class may be intertwined within their practice and everyday lives. No specific experience/academic background required! Come as you are, this is a space for imperfection, community and learning.

The readings assembled here trace an evolving conversation - from Black feminist classrooms to Caribbean poetics, from planetary philosophy to cosmic jazz - all asking what becomes possible when we understand ecology not as a thing, but as a way of being and creating meaning in the world.

If you have any questions please feel free to contact [studio@radicalecology.earth](mailto:studio@radicalecology.earth)

---

NOVEMBER 4th 2025

[1. bell hooks — “Talking Race and Racism” \(from Teaching Community\)](#)

bell hooks (1952–2021) was a writer, teacher, and visionary whose work bridged feminism, race, pedagogy, and love. In *Teaching Community*, she explores the classroom as a space for transformation and justice. “Talking Race and Racism” calls for the courage to speak truthfully and listen deeply. For hooks, learning becomes an act of love — a practice of freedom rooted in care and collective honesty.

NOVEMBER 18th 2025

[2. James Baldwin — “The Artist’s Struggle for Integrity”](#)

James Baldwin (1924–1987) wrote with unmatched moral and emotional clarity about race, art, and the human spirit. In this 1963 address, he insists that the artist’s task is to tell the truth about the world, even when the world resists it. The “struggle for integrity” is both personal and collective — a refusal of false comfort, a call to keep faith with reality as it is, and as it might yet be.

DECEMBER 1st 2025 \*NB this session will take place on a Monday not Tuesday evening

[3. Sylvia Wynter — “Ethno- or Sociopoetics?”](#)

Sylvia Wynter (b. 1928) is a Jamaican philosopher whose work transforms how we understand the category of “the human.” In “Ethno- or Sociopoetics?”, she examines how language and story shape our sense of being, and how colonialism has fixed those meanings in place. Wynter’s call for a sociopoetics — a poetics of shared life — opens the way to imagine new worlds and new forms of relation.

JANUARY 13th 2026

[4. Alexis Pauline Gumbs — “relation” and “prophet” \(from Dub\)](#)

Alexis Pauline Gumbs (b. 1982) is a queer Black feminist poet and scholar whose work listens to the voices of water, ancestors, and the more-than-human world. In *Dub: Finding Ceremony*, she writes through the sea — through memory, sound, and care — in dialogue with Sylvia Wynter and Audre Lorde. “relation” and “prophet” offer oceanic poetics: language as ceremony, intimacy, and planetary kinship.

[5. Audre Lorde — “Coal” & “Poetry is Not a Luxury”](#)

Audre Lorde (1934–1992), self-described as “Black, lesbian, mother, warrior, poet,” wrote to transform silence into language and action. “Coal” and “Poetry is Not a Luxury” both speak of emergence — how, under pressure, voice and possibility are

formed. For Lorde, poetry is not an ornament of life but a necessity: a way to imagine and articulate the futures that freedom requires.

JANUARY 27th 2026

#### [6. Gayatri Chakravorty Spivak — “Planetarity” \(from Death of a Discipline\)](#)

Gayatri Spivak (b. 1942) is an Indian theorist and translator whose work reshaped postcolonial thought. In “Planetarity,” she contrasts the violence of globalization with a more intimate imagination of the planet — not as a system or resource, but as a being with which we are in relation. To think planetarily, Spivak suggests, is to approach the world with humility, care, and ethical attention to the other.

FEBRUARY 10th 2026

#### [7. Édouard Glissant — “Errantry, Exile” \(from Poetics of Relation\)](#)

Édouard Glissant (1928–2011) was a poet and philosopher from Martinique who gave us the concept of Relation — a poetics of connection and difference. In “Errantry, Exile,” he celebrates movement, displacement, and wandering as creative conditions of thought. To be errant, for Glissant, is to belong everywhere and nowhere — to embrace multiplicity rather than seek mastery or roots.

#### [8. Édouard Glissant — “Free and Forced Poetics”](#)

In this companion essay, Glissant reflects on the difference between the “free” poetics of dominant cultures and the “forced” poetics born from histories of enslavement and colonialism. From this forced condition, he finds new freedom: a poetics that transforms constraint into creation, opacity into relation. Glissant’s vision is one of survival and invention — of freedom redefined through connection.

FEBRUARY 24th 2026

#### [9. Paul Gilroy in conversation with Femi Oriogun-Williams — “The Possibility of a Creolised Planet”](#)

Paul Gilroy (b. 1956) is a British theorist of race, diaspora, and modernity, known for *The Black Atlantic*. In conversation with Femi Oriogun-Williams, he explores creolisation as a planetary idea — the ongoing mixing of cultures, languages, and ways of being. A creolised planet, for Gilroy, is one that refuses purity, embraces entanglement, and finds in mixture a source of creativity and hope.

#### [10. Jamaica Kincaid — “What Joseph Banks Wrought” \(from My Garden\)](#)

Jamaica Kincaid (b. 1949) is an Antiguan-American writer whose essays trace the colonial histories hidden within the garden. “What Joseph Banks Wrought” examines how botany served empire — how plants and people were both uprooted

and classified. Kincaid's writing reclaims the act of gardening as a way of thinking through history, identity, and the possibility of tending differently.

MARCH 10th 2026

### [11. Sun Ra — "\[i am not of this planet\]"](#)

Sun Ra (1914–1993), visionary composer and cosmic philosopher, imagined music as a vehicle for liberation beyond the limits of race and gravity. "I Am Not of This Planet" is both declaration and myth, a refusal of confinement to earthly categories. Through his cosmic poetics, Sun Ra opens the imagination toward other worlds — where freedom, rhythm, and relation move at the speed of light.

### [12. Rabindranath Tagore - "The Art of Movement in Education"](#)

Rabindranath Tagore (1861–1941), poet, philosopher, and educator, imagined learning as a living rhythm that joined art, body, and world. "The Art of Movement in Education," recorded by Leonard Elmhirst while Tagore was convalescing during a journey to Argentina in 1924, gathers his reflections on gesture, breath, and the dance of perception. Read alongside Glissant's meditations on the relation between oral and written language, Tagore's essay reminds us that thought itself moves — that knowledge is carried not only in words but in the body's capacity for rhythm, grace, and renewal. From these movements would grow experimental models of education at Santiniketan and, through Elmhirst, at Dartington — experiments in learning as relation.

### [13. W.E.B. Du Bois — "A Message to the American Negro from Rabindranath Tagore"](#)

W.E.B. Du Bois (1868–1963), scholar, activist, and architect of Pan-African thought, published this message from Tagore in *The Crisis* in 1931, marking an early moment of planetary correspondence between two thinkers of liberation. Through Du Bois's introduction, Tagore's words of solidarity crossed oceans and languages, linking anti-colonial struggles in India and the Americas. This exchange stands as a final gesture of the series: an offering of relation across distance - intellectual, spiritual, and ecological - where freedom is imagined as a shared movement of the world itself.

MARCH 24th 2026

End of school celebration and reflection session

---

Structure

Tuesdays (fortnightly) · 6.30–8.00pm · Radical Ecology Studios, Dartington

50 minutes of discussion · 5 minute break · 35 minutes of creative writing and sharing

*The series invites conversation, curiosity, and creative response. All are welcome.*