



# Politicization Towards Environmental Justice in the Modern Permaculture Movement

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## Abstract

Permaculture design philosophy aims to create zero-waste, self-regulating ecosystems based on three core ethics: Earth Care, People Care, and Fair Share. However, most permaculture projects remain highly individualised, limiting the realisation of People Care and Fair Share. This paper investigates whether applying Julian Agyeman's Just Sustainability framework—which emphasises the explicit politicisation of environmental initiatives—could better fulfil these two ethics. Through a systematic literature review of 65 articles and 10 key informant interviews, the study found that self-expression is central to permaculture practice, with food cultivation serving as a means of representing personal values. Additionally, permaculture is covertly political: its prioritisation of environmental sustainability is inherently political, regardless of whether practitioners label it as such. The paper argues that the social impact of permaculture is hindered by apolitical perspectives and a lack of critical justice frameworks. Adopting Just Sustainability would help redirect permaculture toward community-oriented actions, support local food sovereignty, and strengthen the implementation of People Care and Fair Share. This requires fully acknowledging permaculture as a political act—not merely a reflection of personal beliefs, but as a practice that shapes and responds to political systems, directly affecting communities.

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## Biographical notes

**Julie Wright** is a Masters of Public Health student at Lehigh University. She has experience working with the Commonwealth of Pennsylvania, the Rodale Institute, and the Pennsylvania College Democrats, and is an experienced permaculture practitioner. Her academic interests are studying the politics of food justice, and the spread of information and health beliefs within the food justice and health equity communities.

## Introduction

Permaculture is an environmental design philosophy that means 'permanent agriculture', created in 1978 by Bill Mollison and David Holmgren in Australia (Ferguson and Lovell, 2014). It aims to foster holistic well-being through mimicking relationships found in nature to create self-regulating and zero-waste systems, emphasising holistic ecosystem management and environmental stewardship (Gerwin, 2014). Because of its focus on human and environmental wellbeing, it is largely regarded by the permaculture community as an ethical and moral approach to environmental resource management (Akhtar et al., 2006). The design philosophy has three core ethics: earth care, people care, and fair share. Permaculture projects will often feature various ecological tools, such as swales, integrated pest management, and co-gardening practices to minimise environmental impact and maximise efficiency (Ferguson and Lovell, 2014). Permaculture is also intended to be regenerative, meaning that permaculture improves soil health, so permaculturists will use methods such as composting and planting cover crops to promote soil nutrient density and fertility.

Even though 'People Care' and 'Fair Share' are two out of three core ethics, these ethics have no standard form of implementation and vary drastically across the permaculture community. Despite the fact that permaculture is often recognised by permaculturists as a tool of environmental change and action (Habib, 2019), permaculture is often conducted individually and privately, conflicting with the core ethics of People Care and Fair Share. This means that permaculture is often unfortunately restricted to individual dreams of what the world would look like 'if everyone did this'. However, this attitude is not conducive to broad environmental change. At a time when agriculture is a main contributor to climate change, claiming permaculture to be a political change agent when it does not operate at that scale is risky at best.

In this paper, I explore if and how the application of an environmental justice-based framework to permaculture design can close the gap between social theory in permaculture and the use of permaculture as a tool for political action. I propose that an environmental justice-based framework can accomplish this by explicitly politicising permaculture and prioritising environmental justice, through stronger social relationships and acknowledgement of the inherent politics within land ownership and environmental management. I propose that this is a more appropriate realisation of the philosophy's 'People Care' and 'Fair Share' ethics, expanding the reach and accessibility of permaculture, especially for those who are not property owners or lack access to private greenspace.

For this study, I conducted a thematic literature review of 65 articles spanning permaculture design philosophy. These articles helped me identify patterns in how people engage with and disseminate permaculture design philosophy, as well as frameworks and philosophies adjacent to permaculture. To gain deeper insight, I also conducted 10 key informant interviews with different leaders across these disciplines. I identified these leaders through my literature review, as well as by searching for different permaculture projects and content creators online. This allowed me to further discuss how individuals engage with and perceive food cultivation projects, and how they envision a more political, community-based approach and future for permaculture and similar design philosophies.

## Methods

### *Literature Review and Thematic Analysis*

I began my study with a systematic literature review to explore the existing literature on the relationship between permaculture and environmental justice, as well as permaculture as a community-based activity. I reviewed academic and non-academic articles and adjusted my searches as necessary when I reached saturation on any given topic or sub-area of permaculture.

I began my search through Google Scholar, where I searched for peer-reviewed academic articles published in



academic journals on permaculture, environmental justice, the scalability of permaculture, and the intersections of permaculture and politics. Through Google Scholar searches, I also found a few doctoral and master's theses that discussed these topics, which I also included in my review. I reached saturation on the academic literature specifically on the intersection between permaculture, environmental justice, and politics, so I then expanded my review to cover a broader scope of articles on food justice and agriculture to get a larger perspective on the politics and sociality of agricultural issues. I did not exclude any media based on nationality—many articles covered global permaculture politics and practices, which helped further distinguish the specific political nature of American permaculture and environmental justice.

However, in order to review the full scope of permaculture media that engages critically with environmental justice, I reviewed non-academic articles from the permaculture community itself. I read several blog articles that further explored the actual lived experience of practising permaculture, and how permaculture practitioners themselves interact with these concepts and keywords through their work. These articles allowed my literature review to cover topics such as religion in permaculture, Indigenous affairs in permaculture, and other fringe topics that are not widely discussed in academic literature. Blogging websites are also a popular tool for information dissemination in the permaculture community, so including these articles in my literature review grounded my research in already occurring discourse within the permaculture community.

I completed my review by reading academic articles that discussed different environmental justice frameworks, such as Just Sustainability, ecofeminism, and Critical Environmental Justice (CEJ) Theory, in order to determine which environmental justice frameworks can address and fill the gaps in fulfilling People Care and Fair Share in permaculture design.

As for analysis, I used the qualitative method of thematic analysis to analyse all media within my literature review. Thematic analysis is a qualitative method that is used to search for common themes or patterns across a set of data (Braun and Clarke, 2006), and I used this method to identify how permaculture is discussed within and outside the permaculture community. I wrote a memo for each article I reviewed, detailing how it was written, what it focused on, and how it related to other articles in the overall literature review, which helped me organise my findings. I kept a log of all the articles, where I also tracked relevant authors in permaculture literature in both academic and non-academic communities, the sub-topics each article explored, key arguments in each article, and standout quotes. I paid special attention to the ways that permaculture practitioners describe permaculture with respect to the practice itself and its social and environmental impacts.

### *Key Informant Interviews*

I supplemented my research from the literature review by conducting 10 key informant interviews, primarily with permaculture practitioners as well as academics in agricultural sociology. My goal was to observe how environmental justice and community-building are already present in the permaculture community, and to learn what the permaculture community says about advancing environmental justice through permaculture. I heavily focused on the rhetoric within permaculture discourse and how rhetoric manifested itself in permaculture practice.

I began by asking my informants to discuss their personal relationship with permaculture, setting the stage for more critical questions about accessibility, land ownership, and identity. My questions prompted my informants to discuss the ways that permaculture reflects their personal values and beliefs, and how their own identities intersected with and informed their work. I spoke with mothers, disability rights activists, content creators, and more—all of whom shared how their lifestyles both reflected and created their permaculture practices.

I also asked more theory-focused questions, which I deliberately kept very open, such as 'Is permaculture political?' and 'Who is permaculture for?' I also asked whether my informants thought there was a relationship

between permaculture and environmental justice, and if so, what this relationship was. This helped me understand how environmental justice is already woven into permaculture practice, and how environmental justice is perceived in the permaculture community. I closed my interviews by asking whether permaculture works in shared spaces such as community gardens, and then leading the informant into a discussion about why permaculture in shared spaces does and does not work. The informant would then tell me, if not already discussed earlier, what needs to happen in order to make permaculture a more community-centred practice.

There were two primary methods through which I identified interviewees: identifying leaders through my literature review and identifying leaders through online forums and social media. I directly contacted permaculturists whose publications I reviewed, as well as academic leaders who publish in the permaculture and environmental justice spaces. I interviewed permaculture social media creators by directly messaging their Instagram accounts as a form of purposive stratified sampling (Campbell et al., 2020), as I was looking for permaculturists who were open to discussing their practices essentially with a stranger.

Regarding online permaculture forums, I contacted active permaculturists on [Permies.com](https://permies.com) or R/Permaculture on Reddit. However, contacting people through online forums and garnering responses proved to be much more difficult than directly emailing people I identified through my literature review and thematic analysis. [Permies.com](https://permies.com) does not actually have a private messaging tool, so when I reached out to permaculturists through the site, my messages were made available for all Permies moderators to see, flagging me for spam. Because of this, I pivoted to posting more general inquiry messages directly on these forums as opposed to messaging forum users directly. This yielded greater responses for interview inquiries.

After conducting all interviews and obtaining their transcripts, I created a codebook to analyse the transcripts. I organised the codebook by themes, such as identity in permaculture, environmental justice, social permaculture, and ethics and morality in permaculture. This was also an iterative process, and I updated my codebook as new themes emerged. I memoed throughout this process as well to keep track of my findings. Ten interviews provided enough information to reach saturation regarding the research question, and also demonstrated the diversity of ideas and approaches within the permaculture community.

### *Positionality Statement*

In 2023, I participated in a social impact-focused urban permaculture fellowship at Lehigh University, where my team managed a permaculture park and built connections with local community members and environmental organisations. Our ultimate goal was to use our permaculture plot to provide an accessible, public greenspace for the university community and the Southside Bethlehem community alike. While we built and sustained many relationships and learned about the ways that community members have fought for healthy natural and built environments, university legal restrictions prohibited us from opening our space to community members.

After I completed this fellowship, I felt unsatisfied with my permaculture experience, and wanted to explore the ways that permaculture itself intersects with environmental justice, politics, and community organising. After experiencing the ways that historic disinvestment complicates accessibility in permaculture, I developed this study to further explore whether, and if so how, permaculture can support community development and capacity-building.

## **Results**

My research demonstrated that the reason why 'People Care' and 'Fair Share' are not easily or regularly fulfilled in permaculture practice is because permaculture is only covertly political, rather than being an explicitly political, community-centred act of care. Even though personal beliefs and values are reflected through permaculture, environmental justice and critical lenses of agriculture are not widely present throughout the permaculture community.



Permaculture is inherently a political act—it expresses personal values, beliefs, and overall ideas about what makes an ideal food system, and is shaped by land access and environmental conditions. However, permaculture is not widely discussed, understood, or treated as a political act, creating a gap between how permaculture is perceived and how permaculture functions. This is not to say that the permaculture community does not understand that permaculture is political work—however, there is room for growth regarding the difference between viewing food cultivation and environmental management as political, versus operationalising permaculture as an act that can support environmental justice and local food sovereignty through widespread permaculture and community organising. Therefore, an environmental justice framework that discusses agricultural practices as political, and assesses how practices like permaculture design philosophy both shape and respond to political systems and factors, can help bridge this gap between discussion and action—this is where I propose Just Sustainability comes in.

### *Personal Expression and Values*

Because permaculture does not solely focus on food cultivation, but rather a broader picture of environmental management (Morel et al., 2019), many permaculturists view their projects and work as a permaculturist as personal expression and a reflection of their values. Several of my interviews illuminated the true intimacy of permaculture, and how deeply it is intertwined with personal values. For some, permaculture was a way to ensure they were living sustainably and caring for the environment. For others, it allowed them to avoid pesticides and maintain a healthy lifestyle. In some cases, permaculture was a means towards living a spiritually harmonious life in alignment with nature and higher powers. Regardless of the 'whys' and 'hows' of practising permaculture, the participants' permaculture practices were intertwined with their overall lifestyles, values, and beliefs. One participant shared with me:

*[Permaculture has] absolutely transformed my life. I wouldn't be living the lifestyle that I am now and doing what I do if I hadn't learned about permaculture.*

Regarding personal beliefs, discontent with practices and the paradigm of conventional agriculture was a common theme in my interviews. One participant, Jim, an environmental engineer, said:

*If you can afford to grow your own food using permaculture practices or buy from people who do, then you are opting out of a food system that is causing harm to people and to the environment. So when I think of environmental justice and permaculture, I think of the fact that rich people are comfortable with a food system [that is] harmful to human health and the environment, as long as they can afford to opt out [of it] by buying from permaculture-type practitioners.*

It is interesting to note that this participant told me about their frustrations with conventional agriculture when I asked about environmental justice. For my informants and within the literature, the connection between permaculture and environmental justice often exists outside of their local community, and in the broader agri-political sphere.

There were a few times that discontent with the food system also presented as distrust or fear regarding the vulnerability of food systems. One informant, when I asked why people practise permaculture, discussed this fear of vulnerability as a form of self-interest, saying:

*We kind of scared everybody [into thinking] that the supply chain is vulnerable, and people don't like to depend on things that are vulnerable, especially things that they don't control.*

Other examples of the relationship between permaculture practice and beliefs and values include some participants using permaculture to embody traditional conservative and religious family values, while others leaned into the radicality of the practice and found empowerment in taking an agricultural stand against neoliberal political and economic institutions.

While individuality within permaculture provides opportunities for creativity and exploration, it also represents

why permaculture is often inaccessible. Permaculture requires time, land, healthy soil, and so much more, and these tools are simply not available to everyone—especially when the individuality of permaculture projects is dependent on intense investments in land. Therefore, community-based permaculture is simply difficult to achieve, as permaculture itself is difficult to reproduce (Ferguson and Lovell, 2015).

### *Politicisation, Accessibility, and Community*

However, the idea that permaculture is personalised and individualistic does not mean it cannot also function primarily to serve communities. In fact, this malleability of permaculture is one of the reasons why permaculture can and should work to serve communities—by stemming from and adapting to community needs. The politicisation of permaculture has implications for how permaculture can either support or hinder community-building efforts. It is not uncommon for permaculture projects to be described as a sort of utopia, where everything is fair, and cares for people and the planet. Many articles, especially those with a focus on religion or an Indigenous worldview, depicted permaculture as a practice that reflects strong morals and ethics.

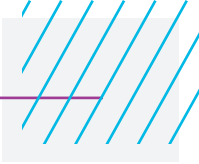
For example, a blog from 2019 suggests that 'Permaculture can remain immune to the parasitic disease of colonialism if its origins are grounded in Indigenous science. It can be a powerful movement of authentic and radical change that it has the potential to be' (Walker, 2019). However, the idea that permaculture resists colonialism simply by leveraging Indigenous practices, without taking concrete steps to restore agency to the communities whose practices are incorporated into permaculture, is dangerous. Permaculture cannot be a radical change agent only in thought—environmental justice-oriented action needs to take place in order to fully realise this idea.

Similarly, environmental justice often presented as a belief or a philosophy rather than a local practice in the permaculture space. When I asked about how my participants understood the relationship between permaculture and environmental justice, they often talked broadly about environmental equity and environmental disparities, or localised the conversation of environmental justice to specific permaculture principles. This is not necessarily because permaculturists do not align with environmental justice principles or care about community development, but because the permaculture philosophy has not been positioned or developed to fully support critical environmental justice.

A common criticism of permaculture design philosophy is that it is out of touch with the 'real world' and the many barriers that people face to practising agriculture, creating an elitist movement and community that preaches about environmental sustainability and stewardship without making permaculture accessible (Habib, 2024). My informant Jess, who manages the Acton Food Forest, described those who embody this stereotype as the 'Permaculture Bro', and expressed how these permaculture practitioners are often the first people to challenge things she says about permaculture on social media. While there are many permaculturists who do not welcome people into the permaculture community and shame those who may struggle to practise permaculture, those like Jess serve as proof that the permaculture movement does hold incredible potential for community care and environmental justice.

When I asked whether permaculture is 'for' everyone—a question that I intentionally left very open—many informants admitted that the ability to practise permaculture is contingent on land access and economic ability. Yet, the conversation often then turned to discussing how we can make permaculture accessible to those without land, rather than how we make land accessible to those who want to practise permaculture. I commonly heard the phrase 'you could practise permaculture in a planter', referring to the fact that permaculture principles, and therefore permaculture design thinking, can be applied anywhere.

Many participants also discussed permaculture as a mindset—something that can be practised solely in your thoughts, in how you carry yourself, and how you view the world. This approach is fully detached from land



access, and further explains why permaculture design philosophy is so intimately connected with those who practise it. It is true that you can frame permaculture design philosophy solely through your mindset, without ever touching soil or plants. However, when this idea of permaculture as a mindset is used to divert away from conversations about equity and environmental justice in permaculture, permaculture design philosophy will not reach those without land access.

This is not to say that those conversations are not happening at all—the person who introduced me to the concept of permaculture as a mindset, Katie Stephard, is a prominent activist in accessible permaculture from the United Kingdom. In our interview, we extensively discussed Katie's experiences with disability and chronic illness, and using permaculture as a way to navigate illness and recovery. She shared with me:

*My life changed a few years ago and I got really sick with Lyme disease from a tick bite and my nursing and my farming and everything came to a complete standstill and I had to move to an urban area. I was in bed for a couple of years and in a wheelchair for a couple of years, and I kind of used permaculture to really navigate my way through illness and in my recovery.*

This raises an interesting point—permaculture does not have to be the best agricultural design philosophy, and it is not obliged to work in community-based settings. It is absolutely a form of practising permaculture to practise it on a small scale or in your mind. However, when many permaculturists claim that it is a tool of radical change and sustainability, permaculture needs to address the environmental issues of today—and this is where the gap between theory and actually fulfilling 'People Care' and 'Fair Share' most directly presents itself.

Viewing permaculture as a tool of environmental justice and understanding that not everyone experiences environmental problems in the same way can help expand permaculture into working with and for the communities that need environmental and agricultural systems the most. Permaculture is an incubator for new ideas and agricultural innovation, but its power cannot be fully utilised without acknowledging the ways that permaculture interfaces with political systems and political beliefs. Just Sustainability provides an opportunity to harness this innovation and expression for environmental justice and equity, allowing permaculture design philosophy to fulfil the core ethics of People Care and Fair Share.

### **Applying an Environmental Justice-Based Framework: Just Sustainability**

Julian Agyeman's Just Sustainability framework appropriately and comprehensively addresses many of the issues that make it difficult to shift permaculture design philosophy towards community-centred action. Permaculture is covertly political—it is filled to the brim with inherently political actions, yet there is a gap between the values within the permaculture community and how these values are applied in practice. This gap exists for so many reasons, many of which are physical, such as land ownership and environmental quality, although this gap also exists due to the discursive factors of how we discuss permaculture and acknowledge it, as evidenced by my research.

As Julian Agyeman phrases it in his article 'Toward a Just Sustainability': 'There is a common belief among those in the environmental sustainability movement that as they are "saving the world," they are saving it for everyone equally, which somehow absolves them from larger conversations about equity and justice' (Agyeman, 2008). This precisely assesses why and where permaculture design fails to fully embody 'People Care' and 'Fair Share': although permaculture is highly individual and everyone benefits from it in different ways, we must acknowledge that permaculture cannot help everyone in the same ways. This is essentially what makes permaculture political—the fact that it pushes against agricultural infrastructure and food systems that vary so vastly from person to person to begin with.

By explicitly politicising permaculture, we can further understand how we can use permaculture to better address environmental inequities. In fact, the theory behind addressing environmental inequities is already

positioned in the permaculture design philosophy itself, in its 12 key principles. However, viewing permaculture through the lens of Just Sustainability further operationalises the act of politicising permaculture by accepting that these inequities are inherent to agricultural practices, and need to be addressed in order to create equitable food systems. The following table illustrates some of the common barriers to permaculture versus how the 'People Care' and 'Fair Share' ethics are politicised through Just Sustainability. I then describe permaculture principles that already support the intersection between permaculture and environmental justice, and how these principles can be leveraged in operationalising Just Sustainability.

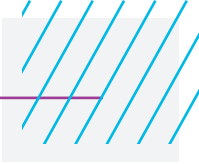
Table 1. Politicisation of Ethics through Just Sustainability

Core Ethic	Barriers to Implementation	Fruition After Politicisation
People Care	<ul style="list-style-type: none"> <li>Lack of knowledge of culturally appropriate food and agricultural practices</li> <li>Negative beliefs about those who subscribe to and participate in conventional agriculture systems</li> <li>Rigid ideologies about land use and environmental management that do not welcome people into the permaculture community and practice</li> </ul>	<ul style="list-style-type: none"> <li>Accessible permaculture projects that facilitate learning, growth, and development</li> <li>Development of local food systems with culturally appropriate crops</li> <li>Flexible permaculture practices that can respond to changing political landscapes and community needs</li> </ul>
Fair Share	<ul style="list-style-type: none"> <li>Land use restrictions and lack of access to accessible, public green space</li> <li>Isolated systems that prevent permaculture practitioners from exchanging ideas and yields with each other</li> <li>Lack of knowledge of culturally appropriate food and agriculture practices</li> </ul>	<ul style="list-style-type: none"> <li>Public and collaborative permaculture spaces that facilitate exchange of ideas</li> <li>Open communication about health disparities, food access, and environmental injustices in permaculture communities</li> </ul>

Source: Author's elaboration

At the heart of the intersection between permaculture design philosophy and environmental justice is Principle #10, 'Use and Value Diversity' (Holmgren, 2003). While this often refers to leveraging biodiversity for more resilient ecosystems, it also refers to diversity of people and ideas. One example of prioritising diversity in permaculture design for environmental justice is highlighting the stories, experiences, and ideas of diverse permaculture practitioners, especially those who do not have private land access or do not live in an area with ample greenspace. Permaculture practitioners who operate outside of the traditional paradigm of private greenspace and land ownership use innovative solutions and approaches to food production and environmental management; highlighting these approaches is not only a celebration of innovation in permaculture, but a celebration of people.

Principle #9, 'Use Small and Slow Solutions' (Holmgren, 2003), is also applicable to environmental justice. This principle discusses the fact that permaculture is a time-intensive process, and is not flashy by nature. Permaculture solutions innately are things that take a while to form, and last for a long time. These solutions are often 'small' in nature, and work with other natural systems to create an overall permaculture project. This principle does admittedly get in the way of some community-based permaculture efforts; permaculture does not always look visually appealing, and results can take years to show. When communities are in need of safe and public greenspace to practise permaculture, designing orchards that take years to produce edible crops does not sound like an efficient use of time and resources. However, this idea of small and slow solutions can also refer to gradual social change. It is unrealistic to expect that permaculture can suddenly yield stronger community-based solutions; this process requires time and intention, in the same way that permaculture itself does. The road to true environmental justice and just sustainability is long and complicated, but tackling tough issues through complex, innovative, and sustainable solutions is in the nature of permaculture design itself. Acknowledging that both permaculture and social justice can take slow, intentional steps allows permaculture to flourish in ways that are integrated into social justice, rather than simply growing alongside it.



Ultimately, Just Sustainability advocates for the integration of environmental sustainability and social justice, and presents the opportunity for permaculture design to become more effective, just, and ultimately more relevant as an environmental framework. Especially at a time when environmental justice, and diversity, equity, and inclusion are directly under attack in the United States by the federal government, local networks and communities are not just progressive—they are necessary (Pearce and Lohman, 2025). Viewing permaculture through Just Sustainability can be a major first step that would eventually allow permaculture design to thrive in political networks such as mutual aid groups and community gardens. Leveraging politicisation for community and social justice allows permaculture to expand beyond hyper-individual projects that risk idealism, and towards community care, thus fully embodying its own core ethics.

## Conclusion

Permaculture design philosophy holds the potential to help develop local, sovereign food systems that promote environmental equity and justice. It is reflective of personal values and beliefs in ways that can be leveraged for justice, and many of those who practise permaculture are incredibly passionate about sustainability and social justice. However, as it currently stands, much of the permaculture movement fails to fully embody 'People Care and Fair Share', but the framework of Just Sustainability can help remediate this issue by more explicitly politicising permaculture design philosophy.

Through a comprehensive literature review and semi-structured key informant interviews, I found that permaculture design is a reflection of personal and political values. For permaculturists, their approach to designing food systems is an extension of the broader political worldviews that permaculture design philosophy supports. In this sense, permaculture is so much more than an agricultural philosophy, but a political lifestyle and agricultural paradigm. Though this means that the permaculture community is full of people with passion for social justice, this passion often can only operate at the individual scale. Acknowledging permaculture as a political tool will provide the necessary push to help scale permaculture to the community level.

Julian Agyeman's Just Sustainability framework provides the opportunity to politicise permaculture, by emphasising the idea that permaculture is dependent on land ownership and therefore cannot provide the same benefits to everyone who chooses to practise it. Using the principles 'Use and Value Diversity' and 'Use Small and Slow Solutions' to further uplift marginalised voices in permaculture and advocate for incremental changes towards greenspace accessibility will help make permaculture more accessible for those without land, and include their voices in environmental management, decision-making, and political activism. This is the first step towards closing the gap between theory and practice in implementing 'People Care and Fair Share'.

The political advocacy that is already infused in the modern permaculture movement is weakened when those who suffer the most from harmful and dangerous food systems are excluded. By using principles already within permaculture design philosophy to push for a form of permaculture that truly serves as a radical change agent for food and environmental justice, we accomplish two things. We build a stronger, more effective permaculture community that discusses more ideas and learns from more people, and we better implement the philosophy as it was designed by fully embodying 'People Care' and 'Fair Share'.

As permaculture continues to develop, future research should focus on how permaculture can act as a tool of community resilience in the wake of climate change and increasingly unstable food systems. Further exploring what 'People Care' and 'Fair Share' look like in practice when used to support community agency and resilience is a valuable inquiry in regard to continuing to develop and protect local food sovereignty in the current political and environmental climate.

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