

# THE HARMONY DEBATES

*Exploring a practical philosophy for a sustainable future*

*Edited by Nicholas Champion*



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edited by Nicholas Campion

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## INTRODUCTION

*Nicholas Campion*

*This is a call to revolution. The Earth is under threat. It cannot cope with all that we demand of it. It is losing its balance and we humans are causing this to happen.*

*HRH The Prince of Wales.<sup>1</sup>*

*The solar system reminds us that, just as the Earth is not at the centre of the Universe, neither are we humans the centre of the Earth. We, along with the rest of the natural world, are all interconnected within the larger web of life.*

*The United Nations.<sup>2</sup>*

WE ALL LIVE ON ONE PLANET. And we share its resources, its water, land and air. Currents in the oceans and atmosphere travel the Earth, sometimes in a matter of days. As we have found out to our cost, climate change, nuclear leaks and virus pandemics do not respect national boundaries, social class, or ethnic divisions. To guard against, or recover from, any such calamity requires a global effort and new ways of thinking, as we have seen.

This current volume is inspired by the publication in 2010 of *Harmony: A New Way of Looking at our World*. The three authors were His Royal Highness The Prince of Wales; Tony Juniper, the environmental campaigner who had recently ended a term as Executive Director of Friends of the Earth and is currently Chair of Natural England; and Ian Skelly, the broadcaster and trustee of the Temenos Academy.<sup>3</sup> The Prince of Wales, of course, is well-known both for his interest in traditional philosophies and his engagement with practical solutions to the natural and social problems of our time. He is also Patron of the University of Wales Trinity Saint David (UWTSD), which accounts for the University's current involvement with the practice and philosophy of harmony.

The concept of harmony assumes that everything in the universe is interconnected, interrelated, and existing in a state of balance. It's a radical idea which draws no distinction between the physical, emotional and intellectual – bodies, feelings and thoughts. It's also a notion that is found in many cultures, ancient and modern.

The Prince of Wales' book is distinctive within the English speaking world in that it is the first detailed exploration of the implications of the concept of cosmic harmony for social, political and economic life since the 1619 publication of *The Harmony of the World* by Johannes Kepler. There is a long lineage behind such ideas, and the model which Kepler adopted had previously been set out in around 400 BCE by the Greek philosopher Plato, who described a system of education, law and politics designed to preserve stability in a Harmonious cosmos. Kepler himself hinted at the political consequences of Harmony, but largely focused on its mathematical, astronomical and geometrical features. In his own book, the Prince of Wales includes material on planetary cycles and geometry, but also devotes a great deal of attention to exploring harmony as a foundational philosophy for sustainability. Beginning with a foundation in classical notions of geometry, pattern, proportion and beauty, *Harmony* explores the natural environment and our own place within it. The book is notable for the range of material it includes, from the global to the local and from the philosophical to the practical, crossing agriculture, architecture, business and education, and always with a view as to how we as individuals can act in pursuit of a more balanced, sustainable and equal world. It raises questions such as how we manage or place ourselves in, and engage with, the natural world, develop the built environment, and nurture communities. The book is also embedded in current conversations concerning cultural politics; it engages in a serious critique of the downside of the metaphysics of modernism, with its uncritical worship of technological progress at all costs, its obsession with profit as the measure of economic well-being, and its model of life as a kind of machine. There is a distinct urgency underlying the book's message:

We are at an historic moment – because we face a future where there is a real prospect that if we fail the Earth, we fail humanity. To avoid such an outcome, which will comprehensively destroy our children's future, we must urgently confront and then make choices which carry monumental implications.<sup>4</sup>

This makes the need for practical action even more important:

If we want to hand on to our children a much more durable way of operating in the world, then we have to embark on what I can only describe as a 'Sustainability Revolution' – and with some urgency. This will involve taking all sorts of dramatic steps to change the way we consider the world and act in it, but I believe we have the capacity to take the steps. All we have to see is that the solutions are close at hand.<sup>5</sup>

This, it is argued, means putting nature at the heart of everything we do. The Prince and his fellow authors then enumerate seven key areas for action: sustainable agriculture, especially organic farming; sustainable urbanism based on social and environmental value; mixed-use development; putting pedestrians at the centre of the design process; emphasising local identity and using ecological building techniques; action to preserve natural ecosystems; a balanced approach to healthcare and medicine; more rounded educational systems; and a more holistic approach to science and technology.<sup>6</sup> Success in implementing these goals then depends both on effective partnerships between private and public sectors and non-governmental organisations, in order to extend lines of communication and take into account the widest range of issues. There is, of course, a huge, valuable and growing literature on such questions, stretching back well over half-a-century, adopting philosophical positions and seeking practical solutions to global problems. . This book aims to add a new dimension to such work, exploring an approach to environmental questions which is both modern and rooted in antiquity and a variety of cultures.

The notion of harmony as a desirable state of existence attracted the attention of the United Nations in 2009 and, since then, the UN's General Assembly has adopted no less than nine resolutions on 'Harmony with Nature'.<sup>7</sup> The culmination of these discussions was the drafting in 2015 of a major document, the 2030 Agenda for Sustainable Development. As the UN states,

This Agenda is a plan of action for people, planet and prosperity. It also seeks to strengthen universal peace in larger freedom. We recognize that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development.<sup>8</sup>

All UN member states then adopted the now well-known seventeen Development Goals, together with a fifteen-year implementation plan. Harmony appears first in the 2030 Agenda in the Preamble under the heading 'Prosperity', which established the document's global aspirations:

We are determined to ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature.<sup>9</sup>

Taken together, the various sections in the UN's documents offer a fairly

comprehensive definition of what it means by harmony: these are sustainability, care for the natural environment, economic equality, government based on democracy and the rule of law, and justice and rights for all.<sup>10</sup> However, there are clear tensions between the need to promote economic development on the one hand, and maintain the health of the natural environment on the other. This is hardly surprising considering the compromises which are necessary if a multitude of national representatives are to reach a consensus. Still, it is remarkable that the document was even agreed.

Harmony and sustainability, though, are not exactly the same. The term sustainability is itself a problematic one. Nobody can disagree with the objective of being sustainable. However, like other words in the environmental lexicon it has been appropriated by some industries and businesses in ways that many may find uncomfortable. For example, it is possible to talk about mining industries as sustainable in a narrow sense, as being profitable, even when they cause huge damage to the environment. However, the word is used by the United Nations, as it is by most environmentalists and ecologists, in the sense of making the whole planet sustainable, with all its natural systems. And this is the sense in which harmony provides a framework for thinking about sustainability.

The UN suggests that harmony will be the outcome of the successful implementation of sustainable policies, which may well be true, but there is an opposite view which sees sustainability as being based in harmony. In other words, harmony precedes sustainability rather than follows it. In this perspective, sustainability by itself is only part of the picture, and comes with its own limitations. This point was made by David Cadman, a Harmony Professor of Practice, in a talk at the University of Wales Trinity Saint David:

Sustainability, in the way in which it has come to be used, describes the relationships between environment, society and economy that can be sustained and nourished over long periods of time for mutual benefit. It tends towards being instrumental: 'We do this so that...' The problem is this: that for many the broad matter of sustainability has been reduced to the more narrow matter of environmental management, and within this to the even more limited matters of energy and waste. Turning off the lights and recycling. This is necessary but not sufficient.<sup>11</sup>

The pursuit of sustainability, from this perspective, is open to criticism on the grounds that it can be too managerial, and concerned primarily with quick fixes to environmental problems. This is David Cadman again:

So, is harmony a tool of sustainability or does sustainability sit within principles of harmony? My view is that sustainability, in either its wider or more narrow form, cannot be explored other than in the context of harmony. It is a circle within a circle... perhaps this is something we should explore together.<sup>12</sup>

Harmony is therefore an overarching philosophy which seeks to provide a broad guide for action. The notion of a harmonious world in which all things operate together in a system which is ultimately balanced and benign, is a particularly appealing one. The idea of harmony as balance and order can be traced back to the classical Greek world, where *harmonia* meant ‘union’ or ‘fitting together’. And it was the Greek philosophers who articulated the concept, widespread in the ancient world, that the entire universe is a single integrated whole. The movements of the stars and planets, they believed, make sounds as they travel and, if we could hear these, they would make a beautiful melody. This is the foundation of the ‘Harmony of the Spheres’, a notion which was popular amongst Renaissance thinkers and inspired a belief that the purpose of culture, politics and religion should be to avoid conflict and manage collective affairs for the benefit of all. The same ideas about universal balance and the integration of all things occur in many cultures in multiple forms.

The worldviews which maintain this notion are well established. They include Stoicism from the classical Greek and Roman world, Buddhism from India, and Taoism and Confucianism from China. The belief that all things are related also pervades traditional and indigenous cultures. All these ways of thinking and living are alive and influential in the modern world and have much to say about our relationship with the environment and politics. For example, Stoicism, which sees humanity as wholly part of nature rather than separate from it, is fundamental to Deep Ecology. Debates on the nature of Confucianism are central to arguments about the modern Chinese State on both sides of the debate, both pro- and anti-Chinese government. In parts of Africa, notions of the relationship between spirits of the ancestors and the natural world have been used to encourage communities to maintain rather than degrade their environments and resources.

This does not mean that there are necessarily simple parallels between different cultures and languages, which may not have a precise equivalent of the Greek term *harmonia*. In this volume M. A. Rashed identifies the modern Arabic synonym for ‘harmony’ or ‘to be in harmony’ as *tanāghum*, and David Rubin talks of three individual Hebrew terms – *sholom* (or *shalom*; ‘peace’), *yachad* (‘together’), and *tif’ereth* (‘beauty’ or ‘splendour’) – as representing different

aspects of harmony.<sup>13</sup> And in China, the Mandarin word *he* (和), which is now often taken as a synonym for harmony, may not have had the same meaning historically. We should therefore be aware of our tendency to project the Greek word *harmonia* onto other cultures and, instead, we should acknowledge a range of meanings – and recognise that we are also currently redefining the word. As has become clear in the editing of this book, we are now using the word in two distinct yet often overlapping senses: Harmony (with a capital ‘H’) implies that there is an essential cosmic order written into the fabric of the universe, while harmony (with a small ‘h’) is a loose synonym for balance, peace and reconciliation. Both spellings are used throughout this book – and this chapter – depending on context.

With this in mind, David Cadman has provided a definition of harmony which has caught a mood and is widely quoted through this volume. In his words,

Harmony is an expression of wholeness, a way of looking at ourselves and the world of which we are part. It’s about connections and relationships. The emotional, intellectual and physical are all connected. We are connected to our environments, both built and natural; and all the parts of our communities and their environments are connected, too. Harmony asks questions about relationship, justice, fairness and respect in economic, social and political relationships. As an integrative discipline it can be expressed in ideas and practice.<sup>14</sup>

The crucial concept here is that Harmony asks questions. It is not a fixed entity, but a way of looking at the world, of exploring the manner in which land, sea, sky, plants, animals, agriculture, industry, society, education and politics are interconnected; it is also a framework for developing policies and practices which recognise such interconnections. The notion of interconnectedness leads to the idea of correct, or right, action, which requires respect for all people, life, and the Earth itself. And this, in turn, means that some forms of political and economic activity are inherently inharmonious, including political structures which depend on repression and conflict, as well as economic systems which are based on exploitation and pollution. In this sense, harmony takes a position which is radical and revolutionary. A softer word, which many prefer, is transformational. For example, in politics, the priority must be dialogue, debate and respect for individual freedoms and our fellow humans rather than conflict, confrontation and authoritarianism: we see, then, that the harmony perspective prioritises non-violent action, social justice and diversity.

Interconnectedness has another consequence: if all things are linked then there are no linear causes. Object A does not cause object B to move. Instead the world is complex. It is chaotic, although not in the sense of random confusion but, as modern chaos theory argues, in terms of complex, related and interlocking patterns. And it is cyclical. Life follows the patterns of day and night (as do the circadian rhythms which regulate both our body-clocks) and the seasons.

There are many – probably thousands – of examples of harmonious activity within political organisations, private and public institutions, communities and businesses, but few relate what they do specifically to the theory of Harmony. One who does is Richard Dunne, the former head teacher of a primary school in south-east England. Dunne has explored the relationship between harmony and sustainability through the curriculum which he designed. He is careful to talk about ‘principles’ of Harmony rather than ‘*the* principles’, in order to stress that there is no fixed list – and that there *can be no* fixed list. In order to explore the application of Harmony in education, he has delineated seven key principles of Harmony in the natural world which could be used as a framework for developing more enlightened practice in education and in many other sectors. The principles which Dunne has identified are: Geometry (the patterns which underpin many natural phenomena); the Cycle (as in natural cycles); Interdependence; Diversity; Health and Wellbeing; Adaptation (as in the need to respond to change); and Oneness (the dynamic and interrelated quality of all things). He then gives a series of practical examples, taken from his experience with Year 4 children (aged 8 to 9). In each of Dunne’s examples a Harmony principle provides the underlying idea, while the resulting practical project is a means of promoting sustainability. Harmony and sustainability therefore exist in a symbiotic relationship, in a kind of ecology of mind and action.

#### Autumn (Fall) term

*Harmony Principle: Adaptation.* Children pursue a project combining an appreciation of local history and an understanding of food at that time, looking at how they might prepare a sixteenth century banquet and gaining an idea of how the world has changed.

*Sustainability:* Children look for ways to source food locally for their banquet.

*Harmony Principle: Interdependence.* Children learn about their local community and organise a community partnership project.

*Sustainability:* Children work together with local partners to organise a

community project.

Spring term

*Harmony Principle: The Cycle.* Children learn about the order of the solar system and its cycles.

*Sustainability:* Children develop a project to understand and promote solar energy.

*Harmony Principle: Diversity.* Children observe the night sky and the constellations of the stars, learning about their stories.

*Sustainability:* Children learn to appreciate the awe and wonder of the universe.

Summer term

*Harmony Principle: Oneness.* Children learn about notions of balance and limit in relation to life in Ancient Egypt.

*Sustainability:* Children consider how they can learn to live within the carrying capacity of the planet.

*Harmony Principle: Health.* Children learn where their food comes from and how it is produced.

*Sustainability:* Children explore options for local, seasonal, free range and organic food.<sup>15</sup>

Dunne's analytical model could easily be applied to other areas, business being a notable example. We can imagine a class full of executives being asked to think about why they wrap their products in packaging which serves no purpose, is difficult to remove, and impossible to recycle, and to consider the total cost of manufacturing, including sourcing and transporting the original materials, not to mention disposing of (hopefully recycling) the final article at the end of its useful life. It is from Richard Dunne and David Cadman that we derive this book's subtitle, 'Exploring a practical philosophy for a sustainable future': Harmony is both theoretical and practical.

In terms of practical politics one way forward is to look at every policy decision in terms of the widest range of consequences that can be anticipated, and we must act on the basis of the widest available evidence. In an absolute sense this

may be impossible and could be a recipe for complete inaction. Ultimately, action is necessary and so too are fine judgments on which path to take and which policies to implement. Pragmatism therefore requires that choices are made and policies implemented, even if compromises are necessary. In difficult situations there may well be no obvious solution to any single problem. Indeed, even to think of single problems may be a mistake, for if all things are interconnected and interrelated, nothing can be understood separately from its social, economic, political, environmental, psychological and spiritual consequences. The world is complex and the essence of the Harmony perspective is therefore pragmatic rather than dogmatic. It means that we must consider the consequences of our actions; it requires transparency in policy making and open consideration of all options. If we follow this path then we may better avoid the problems that can result when we implement simple solutions to complex problems. Some single solutions have actually made a bad situation worse. In business, examples include the introduction of the plastic bag to replace paper in order to save trees, a worthy policy which resulted in a plague of plastic. Another was the promotion of diesel cars in the 1990s as an alternative to petrol, in spite of the fact that, as was well-known at the time, they produce their own form of poison. And in politics, military action which might have solved one problem has generated many others: we may think of Iraq. In ideal circumstances, the harmony approach requires working with people rather than against them, enabling, encouraging, and facilitating improvements in the ways in which we behave. As an example, the belief that wild-life conservation could be pursued by expelling farmers or herders from their land has been replaced by the understanding that engaging communities is far more effective.

For individuals, the questions include asking what difference harmony makes, and are there personal benefits? One of the most important implications relates to how we manage our health. While many of us experience medical emergencies in which surgery or drug treatment are the only solutions, the maintenance of a healthy lifestyle is of much wider concern and underpins the notion of well-being, or wellness, including mental well-being. Well-being in turn depends on our understanding of the wider environment, and a wealth of current research has shown that enjoyment of the natural world – even a daily walk – is vital for a balanced state of mind. Such advice is obvious, but often ignored. The question of personal gain can then be answered in terms of health, well-being and participation in a peaceful world.

The wider environment includes our relationships, domestic contexts and communities, all of which are necessary for mental well-being. Maintaining

physical health requires a healthy and balanced diet; as nutritionists know, what we eat can have a dramatic effect on some diseases. And from there we move to the global level, to which all individuals are inextricably linked. Where does our food come from? How was it produced? And how does it travel? What about cars, planes and mass tourism? How do we manage our own movement across the planet with a light touch?

In education, children need a rounded curriculum consisting of a balance of academic subjects, creative arts, crafts and physical activities, which takes into account their personal needs. Some children are better with words, others with numbers or painting. For children who are bad at sport, exercise systems such as dance, yoga or tai chi could be ideal. Children should also understand where their food comes from and, where possible, engage with community farms or help grow their own food.

In architecture and design, urban planning must take into account the needs of the natural environment, the individual and the community, and property developers must act with regard to natural, historic and social sensibilities. In business, the circular economy, in which there is no waste, is a priority, as is care by employers for their employees. Manufacturers should take into account the need to recycle their products (the built-in obsolescence in so many modern high-tech goods runs counter to harmony principles). In business, total cost accounting, in which the costs of producing and transporting goods across an entire supply chain, including pollution and costs to communities, should be taken into account.<sup>16</sup>

One more point needs to be made. While we ourselves may strive for harmony, models of cosmic Harmony assume that the universe moves between harmonious and inharmonious states. As John Eliot Gardiner says in this volume, ‘Harmony by its very essence predicates and generates a balance between opposing forces, or in musical terms, “the combination of simultaneously sounded musical notes to produce a pleasing or agreeable effect”’. In some of the earliest writings on the topic, the Greek philosopher Empedocles saw the world alternating between periods of Love and Strife, not unlike the alternation between Yin and Yang in Chinese thought. Paradoxically, being out of balance may be as much a form of balance as being in balance. For, as the various philosophical schools that deal with the topic insist, it is this that makes our own pursuit of peace and balance so crucial.

For we in the University of Wales Trinity Saint David, the study of Harmony and its practice is an essential part of the implementation of the Well-Being of Future Generations Act. This visionary piece of legislation embodies the Welsh

Government's legal commitment to making sure that all policy decisions take into account the welfare and well-being of those who come after us. While the Act has legal force only in Wales, the University is keen to develop international links, recognizing that we all live on one planet. Within the academic world we can take a variety of approaches. In vocational subjects (such as education and business), we may explore the application of harmony principles, but all academic perspectives require that we also ask what we mean by harmony. In this book, then, we are not saying what harmony – or Harmony – is or is not, or how it can or cannot, or should or should not, be applied. Individual authors may well suggest such things, but the totality of all the contributions is a conversation.

Thus this book explores harmony, and Harmony, through a variety of voices. Many of contributions are based on presentations at two conferences at the University of Wales Trinity Saint David in Lampeter in 2017 and 2018, and the Harmony in Food and Farming conference organised by the Sustainable Food Trust and the Harmony Project at Llandovery College in 2018. Other chapters have been solicited from thinkers, practitioners and activists who are engaged in areas ranging from religion and philosophy to the arts and agriculture.

The chapters include critiques of the concept of Harmony in classical thought and ecology, research into its application in education, exploration of its role as a form of perennial philosophy, its study in anthropology, its expression in the arts, and the ways it can underpin sustainable development and business. We also include personal statements on what harmony is or ought to be and how we can work with it. We ask whether Harmony is a state to be attained, or a process, and whether it involves protest as much as it does reconciliation and resolution: being out of balance may be as much a form of balance as being in balance as long as the process continues. To extend John Eliot Gardiner's musical analogy, we might think of the contrast between dissonance and consonance.

The contributors come from a wide range of backgrounds. Between them they all address the seven key areas set out in *Harmony*, along with the philosophical discussions which run through that book. We are very proud that the foreword has been contributed by the Prince of Wales, from his opening talk at the 2018 Food and Farming in Harmony conference. We also include contributions from two people who have been instrumental in developing the enquiry into, and application of, harmony principles in the University of Wales Trinity Saint David: David Cadman, one of the University's Harmony Professors of Practice, and Patrick Holden, Director of the Sustainable Food Trust and the Harmony Project. Also from the world of food and farming we include Helen Browning, organic farmer and director of the Soil Association; Gunhild Stordalen, founder and

president of EAT Foundation; and Angie Polkey of the Lampeter Permaculture Group. Luci Attala extends the discussion into the project in which she is engaged in Kenya concerning water. Louise Emanuel, a Commissioner for the Royal Commission on the Ancient and Historical Monuments, explores harmony and a sense of place, while Ilaria Cristofaro looks at the interplay of land, sea and sky. From the arts we have composer John Eliot Gardiner, musician Kayleen Asbo, sculptor Sophie Howard and dancer and writer Wendy Buonaventura. From the world of environmental activism and campaigning, we have another two of the University's Harmony Professors: John Sauven, head of Greenpeace UK, and Tony Juniper, Chair of Natural England and co-author of the Prince of Wales' book on harmony, also both Harmony Professors. On business we include Mark Goyder and Dame Ellen MacArthur. A number of contributors engage with community issues, including Rachel Parker, Mike Durke and, on the basis of her work in South Africa, Eve Annecke. Richard Dunne and Emilie Martin, Caroline Lohmann-Hancock and Nichola Welton, and Glenda Tinney all examine harmony in education, while Tania Davies discusses her research within the University. Rupert Sheldrake, Marc Andrus, Bishop of the Episcopal Diocese of California, and Stephan Harding, Head of Holistic Science at Schumacher College, explore issues arising from science. Rhodri Thomas, M. A. Rashed and David Rubin deal with harmony in Christianity, Islam and Judaism respectively. Joseph Milne and Crystal Addey examine harmony in Plato and Platonic philosophy, a narrative which Angela Voss extends into the Renaissance. Angus Slater, Jack Hunter and Jeremy Naydler each take a wide philosophical brief, and Toto Gill explores recent scholarly literature on harmony in various philosophical traditions. Alan Ereira, the celebrated-documentary maker and honorary Professor, explores harmony amongst the Kogi of Colombia, while Trevor Leaman examines land and sky in the Australian Aboriginal dreaming. Scherto Gill and Sneha Roy examine peace and reconciliation, which is both a prerequisite for, and consequence of, harmony. And last, my own contribution looks at cosmology, politics and ecology.

And finally a word about the book's title, *The Harmony Debates*. This was the title of the 2017 Harmony conference at the University of Wales Trinity Saint David (subtitle: 'What is the Relationship between Harmony and Sustainability?'), and was inspired by the Putney Debates, one of the great events of the English radical tradition and so in an entire strand of thought and action in Western politics. The Debates were held in 1647 when a group of activists assembled at Putney, then just outside London, in order to debate the country's political future. Their demands included votes for all men (even to revolutionaries it was inconceivable that women should vote), together with a series of natural

rights including freedom of conscience and equality before the law. Even though they were suppressed at the time, these demands underpin Harmony's political project, as evident in the United Nations statements on the subject; and, as David Cadman writes, 'Harmony asks questions about relationship, justice, fairness and respect in economic, social and political relationships'. It is to these areas, along with business, education, faith and philosophy, sustainability, conflict resolution and the promotion of peace, social justice and the environment, that we turn in the following contributions.

## NOTES

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10. United Nations, 'Transforming our world: the 2030 Agenda for Sustainable Development', 'Declaration', para. 8.
11. David Cadman, 'The Relationship between Harmony and Sustainability', The University of Wales Trinity Saint David Harmony Conference, Lampeter on 2<sup>nd</sup> and 3<sup>rd</sup> March 2017.
12. Cadman, 'The Relationship between Harmony and Sustainability'.
13. M. A. Rashed, 'Harmony in Islamic Cosmology: Subjugation, Sujūd and Oneness in Islamic Philosophical Thought', in *The Harmony Debates*, ed. Nicholas Campion (Lampeter: Sophia Centre Press, 2020); David Rubin, 'Harmony and Judaism', in *The Harmony Debates*, ed. Nicholas Campion (Lampeter: Sophia Centre Press, 2020).
14. David Cadman, 23 May 2017.
15. Richard Dunne, *Harmony: A new way of looking at and learning about our world. A teacher's guide to purposeful learning* (London and Bristol: The Harmony Project/Sustainable Food Trust, 2019), p. 89.
16. For an excellent series of papers see Sustainable Food Trust, *The True Cost of American Food*, proceedings of the conference held in San Francisco, April 14<sup>th</sup>–17<sup>th</sup> 2016.