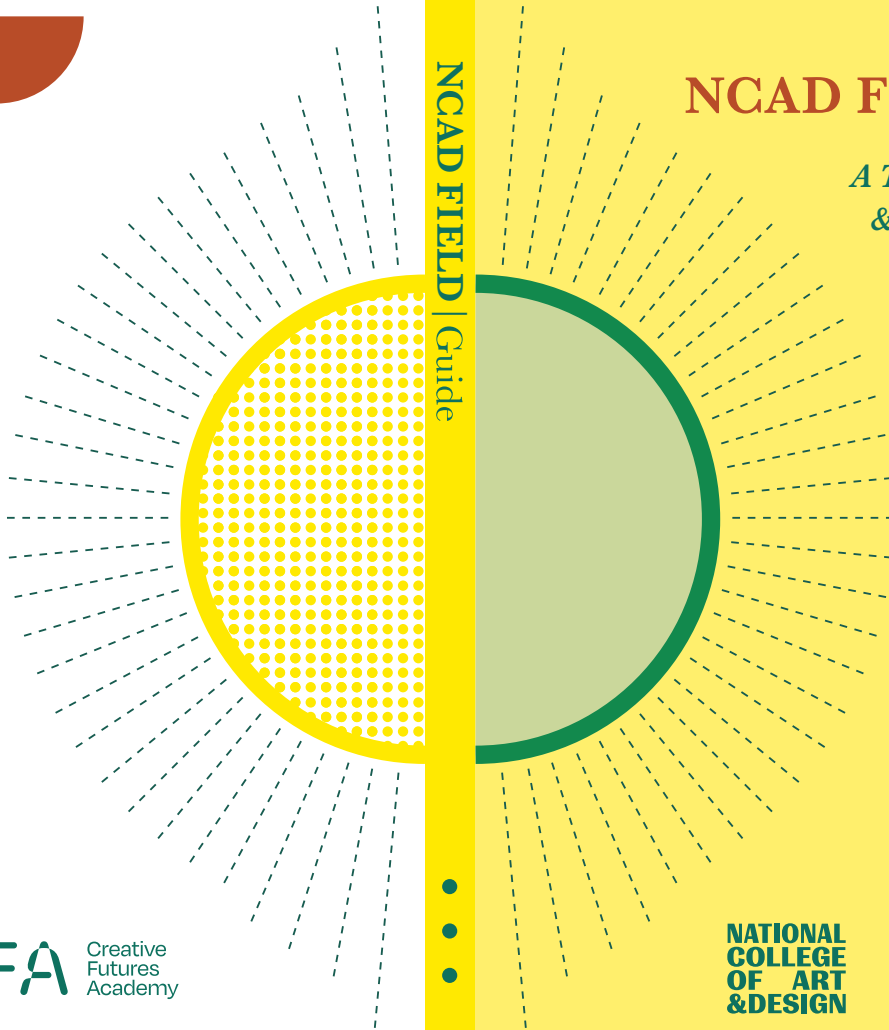




NCAD FIELD | Guide

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*A Terrestrial Lexicon
& Multispecies Index*



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FIELD Guide — A Terrestrial Lexicon & Multispecies Index, produced on completion of the inaugural Creative Futures Academy Professional Diploma in Art & Ecology at the National College of Art & Design, Dublin, Ireland, 2023–24.

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MUSEUM OF THE COMMONS

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Performance in the FIELD
— Karen Aguiar



Preface

On Becoming Terrestrial & Commoning Knowledge

*We are losing the presence of things.
Only when we acknowledge the presence
of things, can we actually begin to care.*

— *The Art of Paying Attention, Tim Ingold*

This guide was compiled after the completion of the first cycle of the Creative Future Academy's Professional Diploma in Art and Ecology course at the National College of Art and Design (NCAD) in Dublin. For this, a heterogeneous coalition of learners¹ met for a series of four seasonal intensives over the course of a year. They engaged with contemporary critical ecologies, and learnt (oft times unlearnt) how to work together and consider how we might 'reworld' our relationships with the environment and more-than-human worlds.²

The site for this (un)learning was NCAD FIELD, a very special enclave beside the College in Dublin's historic Liberties. This site has shifted in use and definition over the last decade: from derelict urban car park; to guerrilla composted horticultural project; to more recently a semi-structured biodiverse haven for human and more-than-human interaction, research and learning.

The course invited learners to engage with the site and begin to appraise and redefine it as an urban *novel ecology*.³ Novel Ecological sites are often peculiar webs of life born out of hybrid patterns of human and non-human use and inhabitation.

This definition unfolded into a study of contemporary Commons⁴, and how we might extend an ethos of responsible community usership and outdoor learning to reckon with the myriad critters and their sovereign ecological relations on the site. The work was by turns exploratory, material, practical, philosophical and always generative. In theorist Donna Haraway's terms, this course of study enabled learners to become 'entangled' together in a living and dynamic place of study, and to rehearse, if even for short moments, another set of relationships with living systems, probing what it might mean to become 'terrestrial'⁵ again. For Bruno Latour, to be terrestrial we must ask fundamental questions around what enables us to exist both in terms of the land we physically occupy, but also the many other lands we 'live off'. The FIELD served as a landing place for this earnest study of coming back down to earth.

This modest publication is only one trace of this calendar year of study. As an index of learning it was compiled as part of the PRINCIPLES module which was delivered to fifteen learners in Summer, and a further sixteen in the Autumn of 2023. Learners were tasked with contributing to a shared lexicon born out of their study and empirical experience of the FIELD. Words were explicitly framed as key agents in this act of reworlding. In *An Ecotopian Lexicon*, Matthew Schneider-Mayerson and Brent Ryan Bellamy declare words as being '*conceptual tools to help us imagine how to adapt and flourish in the face of socioecological adversity*'⁶ and that they aid us 'to change our cognitive maps of the world'. The language we use and the definitions we share help us to think otherwise. They empower us to think 'otherwise' together. The words compiled here by learners are offered in that spirit.



Additionally the Multispecies Index was compiled by learners through a one-day exercise of collective observation held in both the Summer and Autumn courses. These compilations were overseen by Dr. Marcus Collier of Trinity College Dublin in the Summer session, and Dr. Lorraine Archer in the Autumn. As a snapshot in time and an inexhaustive index, the Multispecies Index points to the surprising web of complex life in the FIELD, affirming it as a true novel ecology, and not merely a brown field or derelict terra nullius awaiting future development. Ongoing pedagogical work tasks us with creating the conditions that all the species in the index (and more besides) might flourish, as well as the learners and staff that find themselves entangled in the FIELD conducting research, making work or even just enjoying the space.

¹ Heterogeneous coalition of learners: learners came from a diverse range of backgrounds including a botanist, a dancer, a horticulturalist, a woodworker, a theatre maker, a graphic designer, early years educator, a musician, a marine biologist. See Learner biographies for more

² More-Than-Human Worlds: coined in the nineteen-nineties, ecological philosopher David Abram. found himself frustrated by the problematic terminology of environmentalism. He became tired of the conceptual gulf between humankind and the rest of nature tacitly implied by the use of conventional terms like 'environment' and even by the word 'nature' itself, which is so often contrasted with 'culture' as though there were a neat divide between the two. Abram coined the phrase 'the More-than-human world' in order to signify the broad commonwealth of earthly life, a realm that manifestly *includes* human-kind and its culture, but which necessarily *exceeds* human culture.

³ Novel Ecology: refers to a place where, by virtue of human influence, the ecological environment that arises has distinct and 'novel' relationships

between flora, fauna and fungal communities. These emergent ecologies have no historic analogues elsewhere. For a comprehensive introduction to Novel Ecology theory see Richard J. Hobbs, Eric S. Higgs, Carol M. Hal, *Novel Ecosystems: Intervening in the New Ecological World Order*, 2013.

⁴ Contemporary Commons: ‘...can be understood as living experiments and propositions for organising social production differently, in ways that forefront mutual care, equality and social justice, demonstrating — not merely theorising — that ‘another world is possible’ Emma Mahony, ‘Commoning the Art Institution’, (Space-rise Research Project, forthcoming 2025).

⁵ Bruno Latour, *Down to Earth: Politics in the New Climatic Regime*, (Polity Press, 2017)

⁶ Matthew Schneider-Mayerson and Brent Ryan Bellamy An (Ed.), *An Ecotopian Lexicon*, (University of Minnesota Press, 2017) p 2.



Nettle Anthotype
— Melissa O'Brien



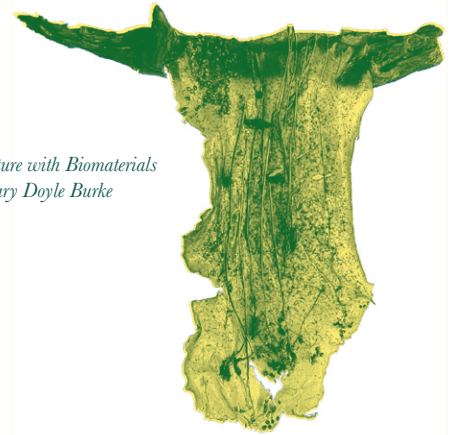
“Sounds from the Ground”
— Jackie Maguire



“Flax” developed with Mallow
— Karen Browett



Sculpture with Biomaterials
— Mary Doyle Burke



Art & Ecology: Learner Names and Initial Keys

KA	Karen Aguiar
FB	Frances Bermingham Berrow
CBK	Ciara Boud Keegan
KB	Karen Browett
AB	Ann Burns
LC	Luke Casserly
DC	Dearbhla Clarke
CC	Conor Cleary
RC	Róisín Clothier
CD	Caitriona Devery
SD	Steven Doody
MDB	Mary Doyle Burke
EE	Estibaliz Errazquin
UF	Ursula Foley
SJ	Sheila Jordan
PK	Pamela Kelly
RK	Roisin Kelly
KK	Kalika Kulakundis
ÉL	Éireann Lorsung
JM	Jackie Maguire
CMcL	Claire McLaughlin
UM	Ursula Meehan
CN	Cristina Nicotra
MOB	Melissa O'Brien
AOC	Adrian O'Carroll
KOD	Katie O'Dea
JOD	Jakki O'Donovan
SR	Siobhán Rea
ES	Elizabeth Shaw
AT	Amy Taggart
AW	Audrey Walshe

The Terrestrial Lexicon*

**Editors' Note: Minor edits were made to the Learners definitions for the sake of clarification and broader understanding.*



*Nasturtium Monprint
— Ursula Meehan*

Active Listening

Active Listening is a communication skill that seeks to understand the deeper meaning and intent behind verbal and non-verbal communication when listening to others. It involves attention, acknowledgment, empathy, responsiveness, refraining from judgement and being an active participant in the communication process. Active Listening techniques support collaborative processes and decision-making. *DC*

Adventive

Adventive is a term for plants coined in the 1920's by the predecessors of urban ecologists, to describe plants that grow at a site that was not their place of origin, brought there through human help. They can become self-sustaining and naturalised within their new environment. *UM*

Air

What is what contains us. Air becomes contained in us and what was contained in us becomes what contains us. By breathing air we are penetrated by a medium that we also penetrate. Plants created and continue to create this reality. *AOC*

Alterity

Synonyms of alterity are otherness and diversity. Alterity is considered the first step in constructing the individual identity, and the basis of socially constructed identities that lead to social inclusion or exclusion. In the FIELD context, alterity is expanded to include the conceptual, ethical and physical distance between natural systems and humans. *CN*



Alternative Knowledge

Alternative[d] knowledge is not a fixed system of understanding. It draws on transformed, revitalised and (re)constructed epistemologies and techniques. *KA*

Anthropocene:

The proposed, current geological age, viewed as the period during which human activity has been the dominant influence on climate and the environment. *ES*

Anthropogenic

(Human generated) Resulting from human intervention. In nature, anthropogenic refers to the influence of humans and human activity. This can refer commonly to negative effects of human activity on nature but can also refer to positive ones. An example of such would be the significant bryophyte biodiversity thriving on concrete, buildings, parks and built environments. These 'semi-natural' habitats are anthropogenic. The flora has colonised without intervention but the substrate it exists upon has been altered by human activity. *KB*

Anthropo-not-seen

1. Those whose lives and lands continue to be exploited in the accumulation of wealth by colonial and neocolonial powers. *JM*
2. These are the people who remain targets of dispossession and attempted annihilation. This definition comes from Marisol de la Cadena. *RC*

Arachnean

Of the Spider.



But can we say that the spider's project is to weave its web? I don't think so. We might as well say that the web's project is to be woven. — F. Deligny. *AB*

Archaeophytes

(From Archaeo - ancient, phyte - plant. Greek) Archaeophytes are plants which were introduced by humans, intentionally or by accident, and subsequently became naturalised between 4000 BC (the Neolithic period) up to AD 1500. The year AD 1500 is significant as huge changes in trade, human demography, industry and socio-political changes began to impact plant distribution more heavily. See also 'neophytes'. *KB*

Art

Is a cultural investigation into the adjacent possible. *JM*

Assisted Migration

Human-assisted migration of species to non-native environments. These can be predictive future migrations as the climate changes faster than species can migrate or adapt naturally. Assisted migration aims to implement damage control measures and adaptive strategies in the face of climate change to protect endangered species from degraded habitats. Assisted migration is controversial as the medium and long-term outcomes for the receiving ecosystems are unknown. *CN*

Autopoiesis

The property of a living system (such as a bacterial cell or a multicellular organism) that allows it to maintain and renew itself by regulating its composition and conserving

its boundaries. The notion of autopoiesis is at the core of a shift in perspective about biological phenomena: it expresses that the mechanisms of self-production are the key to understanding both the diversity and the uniqueness of the living. *SJ*

Bean Feasa

Gaeilge/Irish; a woman of knowledge, wisdom; a wise-woman. In Irish culture, there were three categories within what in western terms would have been called 'witch'. These were commonly referred to in stories as a witch, a fairy doctor and a wise woman. These names could be combined or were interchangeable depending on the teller and context. Where caill (singular cailleach) alluded to a witch in the folkloric sense whereby for example a woman may be able to shapeshift to a hare in order to steal milk, bean feasa referred more specifically to women who could concoct herbal cures, perform divinations, or help in situations whereby fairy interventions had become problems. The most well known bean feasa in Ireland was Biddy Early, who was said to have cured a great many people from illnesses, whether medical or fairy related. It is interesting to note that many ailments at that time were thought to be fairy related and in Irish, a stroke was known as poc sí or 'fairy stroke', post natal depression was an fiabhras aerach or 'airy/fairy fever' and symptoms of tuberculosis corresponded to what was known about fairy abduction. The bean feasa may combine a herbal remedy with a piseog (akin to a spell). *KB*

Biodiversity

1. The variety of all forms of life, from genes to species, through to the broad scale of ecosystems. Including humans

and non-human and also the social, cultural, political, and economic dimensions of biodiversity. *EE*

2. Diversity among and within plant and animal species in a given environment. It is the variability of life on earth. The measure of the variation at genetic, species and ecosystem level. *MDB*

Biomass

The mass of living biological organisms in a given area or ecosystem at a given time (in terms of ecology). In terms of Bioenergy it means matter from recently living but now dead organisms. *MDB*

Biophilia

1. Originates from the Greek, 'philia' meaning 'love of'.

It literally means a love of life or living things. *EE*

2. A hypothetical human tendency to interact or be closely associated with other forms of nature. A desire or tendency to commune with nature. *KOD*

Bioregionalism

Bioregions are ecologically and geographically defined regions, smaller than bio-geographies but larger than ecosystems or ecoregions. Bioregionalism is the belief that human activity should be largely guided and constrained by ecological boundaries rather than political ones, with a focus on finding solutions through local knowledge and communities. In *How to do Nothing: Resisting the Attention Economy*, artist and educator Jenny Odell speaks of the desire to romanticise nature and its link to the idea that full removal from the modern world is the only solution to digital burnout. Odell argues that the real revolution against

the attention economy is happening in place, by grounding oneself in the natural world in one's direct vicinity, no matter how urban those surroundings. She cites bioregionalism as a core concept in the cultivation of this resistance in placemaking strategy. *PK*

Bioremediation

The process of using organisms such as plants (phyto-remediation) or microorganisms (microbial remediation using bacteria and mycoremediation using fungi) to detoxify or remove pollutants, chemicals or hazardous substances from contaminated soil or water. *MOB*

Biotope

A biotope is a specific geographic territory of limited size where plant and animal organisms of the same or different species live, which together form a biocenosis (biological community). The biotope and biocenosis together form an ecosystem. The term biotope is sometimes used interchangeably with habitat but their meanings differ. *DC*

Boundless

Having no boundaries or limits, unrestricted. Nature is boundless, having no regard for human imposed structures, borders or walls. The concept and study of nature is boundless, necessitating inter- and transdisciplinary explorations and understandings. *AT*

Brachen

From the German and meaning areas left fallow. In the urban context, these are unused spaces, forgotten about, often left in a state of ruin with no perceived usefulness.

These places are ultimately left alone, allowing nature to undergo ecological succession (restoration). It is important to note that ‘wasteland’ is not a suitable English translation for this term. *CC*

Brownfield site

Land that has been developed and built upon in the past and has fallen into disuse. *JOD*

Capitalocene

Taking capitalism and its environmental impacts on earth systems over time seriously. With the Capitalocene, we identify capitalism as not just an economic system but as a way of organizing the relations between humans and the rest of nature with significant temporal and spatial impacts. *SJ*

Carbon Sequestration

The process of capturing and storing atmospheric carbon dioxide. For example, Biological Carbon Sequestration is the storage of carbon dioxide in vegetation like grasslands and forests, as well as in soils and oceans. There are also geological, technical and Industrial sequestration processes. *SD*

Charismatic Species

Charismatic species are for the most part animals that are beautiful, impressive, or endangered and hold popular appeal for humans such as the Tiger, Lion, Rhino, Panda, Gorilla and the Great White Shark. They can be endearing (people connect with them) or alternatively terrifying (people find them fascinating). Charismatic species can serve as ‘flagship’ species that draw public attention to a specific



environmental issues within their ecosystems. *MOB*

Cherish

(v.), cherished (adj.) to care for with especial attention; to treat with affection, tenderly. As adjective: cared for, doted on, attended to in its particulars. From the Latin *carus* (dear). *ÉL*

Co-Creation

A collaborative way of working with stakeholders or community groups in the design and planning process. It enables collaborative planning practices and the development of shared meaning by working towards consensus building. It also has the potential to remove the boundaries between experts and citizens and to reconfigure participatory place-making. *CD*

Cohabitation

Cohabitation is to live together in the same ecological habitat while supporting each other's existence. In the context of urban ecology, it describes the coexistence of human and other biological species in urban regions and their impact on other's life. *UF*

Commoning

A network of relationships with a shared expectation and understanding of the fact that we can share and take care of knowledge and spaces together. Commoning can utilise memory and resurrect forgotten traditions and practices whilst simultaneously creating a space for new ideas and methods of doing. *UM*

Commons

1. Related to the above word (commoning). The idea of the commons dates back to medieval Europe where it meant land and resources that were managed or belonged to the whole community. In environmental discourse it is often used to refer to shared natural resources upon which we rely to survive, eg. air, oceans and wildlife. *CD*

2. Common (adj.), held collectively or by a group without priority given to any particular individual, as for example common property, or the common law. Also and from this, the sense of being ordinary or of the 'common' or working people; in the majority, found often. As (n.), an area of land held in shared access or use, specifically a green space in a town or village. *ÉL*

3. Commons (n) archaic food or provisions shared commonly by all members of an institution; rations: short commons 'Spaces of cooperative labour and shared resources that really operate outside of the binary of public and private property' as quoted by Margaretha Haughwout who elaborates 'Commoning exists in opposition to the totalising project of capitalist modernity'. *CMcL*

Conviviality

Conviviality is the lived practice of the theory of Convivialism; the art of living together purposefully with humans taking care of each other and of Nature through a shared philosophy of cooperation. Conviviality still acknowledges the legitimacy of conflict, it endeavours to work collectively to create a fair and balanced society for the future. *DC*



Critical Urbanism

Critical urbanism means experimenting with urban publics to build new political spaces of expression and transformation. It means communicating with the senses in space, marshalling the aesthetics to build collective transformation. *AT*

Cultural Investigations *(into the adjacent possible)*

As described by Oliver Kellhammer on the Future Ecologies Podcast: cultural investigations into the adjacent possible occupy the in-between place of the artist ecologist. They are neither commodities nor functional interventions. This term can help us to understand how and why artists have a role in the explorative spaces within and around ecological restoration and the imagining of future ecologies. *PK*

Data Sonification

Data sonification is the presentation of data as sound or an audible output. It is the auditory equivalent of the more established practice of data visualisation. *KK*

Decolonisation

1. Means giving stolen lands back to Indigenous peoples. And decolonisation demands we reckon with and dismantle the overt and covert ways that settler states are structured on white supremacy, slavery, and the erasures of existing land/body relations through fantasies of Terra Nullius. *JM*

2. The process by which colonies become independent of the colonising country, culture or institution. *AB*

Ecofeminism

A branch of the feminist movement which analyses the



relationship between humans and the natural world through a feminist lens. The movement draws a parallel between the objectification and domination of nature and of women by patriarchal and capitalist systems. Highlighting the passive roles forced upon both women in traditional gender roles, and nature as an afterthought to human development and “progress”. *PK*

Ecological Succession

A process of how species and habitats replace each other in stages over time in a specific area, until a stable point is reached. A disturbance of some kind happens and the process begins again. An example might be an urban site going from rubble to meadow, to bushland, to forest and then cleared once more for development. *MOB*

Ecosystem

Relationships. *CC*

Ecosystem Collapse

The radical disruption of one or more fundamental parts of an ecosystem, beyond its resilience and recovering capacity. It leads to a transformation of its characteristic identity and potentially a creation of a novel ecosystem. *CN*

Ecosystem Services

1. An ecosystem service is any way in which wildlife or an ecosystem benefits humans. They are a way to quantify that value and can act as a tool for advocates who wish to protect, nurture or re-establish these ecosystems. There are four types of ecosystem service:

Provisioning Services (*e.g. food, water, timber*)

Regulating Services (*e.g. pollination, composting, air purification*)

Cultural Services (*e.g. recreation, mental health, creativity*)

Supporting Services (*e.g. the foundational services such as photosynthesis and the creation of soils*) *PK*

2. The quantification in monetary terms of ecological systems and species, sub classified into four main categories: PROVISIONAL (food and water) REGULATING (as a buffer or temperature control, for example) SUPPORTING (cycling nutrients, sequestering carbon, pollination) CULTURAL. (recreational, spiritual, identity building) *SR*

3. The direct and indirect contributions ecosystems (known as natural capital) provide for human wellbeing and quality of life. This can be in a practical sense, providing food and water and regulating the climate, as well as cultural aspects such as reducing stress and anxiety. *KK*

Emotional Geography

Emotional geography is a sub-topic of human geography influenced by feminist theory. It brings a psychological understanding of people’s emotional lives, in how they interact and are impacted within the places they move through every day. It also facilitates the understanding of how geographical spaces, and environments which are built and shaped, have an impact on people’s emotional lives. *UM*

English Landscape Garden

A form of landscape gardening that came to prominence in Britain and Ireland on landed gentry estates. This tradition or style dates back to the later sixteenth and early seventeenth centuries. Aesthetically it is characterised by ‘structured informality’ and garden designs often combined

‘New World’ plants with ‘older’ European traditions, with an emphasis on pastoralism and looking ‘natural’. *CD*

Entanglement (n)

In this ecological context it is understood as complex human/non-human interdependence. General dictionary definitions: A complicated or compromising relationship or situation that’s difficult to change or get out of. A prolonged or accidental or a co-dependent relationship that just won’t end defined by dishonesty, insecurity, and a lack of relationship growth. *CMcL*

Environmental Entanglement

An entangled system in quantum physics is one in which the states of the local particles cannot be described in isolation, but only in relation to each other. Environmental entanglement refers to a similar system in which the states of different organic beings are interwoven together into complex relationships. This does not mean fusion between human and non-human organics, but a complex state of coexistence in a shared ecosystem. *PK*

Ephemeral

Lasting for a very short time. *EE*

Ephemeral Resource Patches

Short lived resources including dung, carrion, temporary pools, rotting vegetation, decaying wood, and fungi – are found throughout every ecosystem. Their short-lived dynamics greatly enhance ecosystem heterogeneity and have shaped the evolutionary trajectories of a wide range of organisms – from bacteria to insects and amphibians. *EE*



Ethnographic Fiction

Ethnographic fictions are based on factual research and events that actually happened, but they are explicitly crafted and told from a particular point of view, often with the narrator as a character in the story. *CBK*

Evolution

Change over time. *CC*

Extract (v.)

From Latin, ex-, ‘out [of]’ and tractere, ‘pull, draw’. To remove or take something out of something else, especially by force or effort. To obtain something from someone unwilling to give it. To make a selection from a larger range, as in a textual or musical extract. To derive an idea from a body of information. As n., a substance made or caused to be made by effort or force. *ÉL*

Exuberance (adj)

Referring to vegetation, habitats, or foliage which grow plentifully, and in abundance. Commonly used synonymously with the condition of being active, high in energy, and/or enthusiastic. *LC*

Fallow

Usually cultivated land which is allowed to lie idle during a growing season. The essential characteristic of fallow land is that it is left to recover, normally for the whole of a crop year. In this context, we might consider what a fallowscape means, as an alternative or adjacent idea to landscape. *LC*

Food Forests

Food Forests are the practice of cultivating forest ecosystems for human food production. Food Forests are designed to re-create the multi-layered conditions in a natural forest, these biodiverse plant layers work together to create a balanced, sustainable ecosystem yielding an abundance of food and resources for humans and other species. *DC*

Forward Restoration

Rather than restoring to a past point in time, restore to what the vision for space will be in the future. *SD*

Fossitt Habitat Classification

Refers to the Guide of Habitat Classification in Ireland by Julia Fossitt by the Heritage Council in 2000. It provides best practice guidance for habitat surveys in Ireland by using the Fossitt standard approach when recording habitat information. Some of the habitats classified are Cultivated and Built Land, and Exposed Rock and Disturbed Ground. *FB*

Freako Systems

(See Hyper ecologies) An accidental environment created by humans as a result of our propensity to take risks in order to achieve a service of some kind. A kind of forced but functional ecology. *AB*

Functional Ecosystem

An ecosystem that provides habitat and food, regulates climate, cycles nutrients, and prevents erosion etc. Ruderal Ecologies can develop into Functional Ecosystems over time if left to their own devices. *SJ*



Future Ecologies (3 types)

Cherished ecologies: those that we preserve e.g. conservation areas etc.

Tenacious ecologies: those that persist e.g. remote areas mountain tops, the deep sea.

Audacious ecologies: those that we create e.g. Oliver Kellhammer's 'Healing the Cut'. *JM*

Garbage-o-Sphere

Relating to the layer of detritus or waste material on the earth's surface which each human being contributes to in one way or another. Detritus might be considered a "hyper object" within the framework of philosopher Timothy Morton's research on the topic. *LC*

Gather

Come together; assemble or accumulate. To bring together and take in from scattered places and sources. *RK*

Green Field

Any land that has not been developed. It can be fields, forests etc.

Green Gentrification

Refers to processes of environmental greening started by the improvement of new or renewed urban green spaces which attracts increased development and investment and therefore leads to the perceived more desirable place to live resulting in higher rent and higher value of property. The process of this environmental planning by policy makers and planners can and does lead to the social displacement of local communities. *FB*



Heterotopia

Heterotopia is a concept elaborated by philosopher Michel Foucault to describe certain cultural, institutional and discursive spaces that are somehow ‘other’: disturbing, intense, incompatible, contradictory or transforming. Heterotopias are worlds within worlds, mirroring and yet upsetting what is outside themselves. *CBK*

Human Conspirators

People with whom nature develops and creates agreements and ways of being together with. *CBK*

Hybrid

The offspring of two plants or animals of different species or varieties. *CD*

Hyper Ecologies

Oliver Kelhammer’s name for ruderal ecologies which despite continual disturbance and/ or toxicity, for example, can develop into functional ecologies. *SR*

Hyper-organisms

Hyper-organisms are assemblages of two or more species forming a new hybrid living system retaining the characteristics of component parts. Artist Oliver Kelhammer created the term through his “botanical re-mixing” experiments investigating the potential for one species to offer support and protection to a related species offering higher food yield. *DC*



Incantation

A series of words that when spoken, sung, or chanted aloud are intended to enact a spell or charm. They are often performed as part of a ceremony or a prayer. *RC*

Indicator Species

(Also Bio-indicator). The existence, absence or quantity of distinct organisms indicate the conditions of a specific environment. These species are one of the tools to monitor the changes in the ecosystem and diagnose its health from soil composition to the level of air pollutants. *CN*

Interdependence

In an ecological context this refers to different organisms, within a given ecosystem, relying on each other. Diverse ecosystems foster a myriad of complex interactions and relationships between different organisms. Changes in species composition can damage these relationships, impacting other species and weakening ecosystem function. *KOD*

Intuition

The ability to understand something instinctively, without the need for conscious reasoning. *AT*

Liminal Space

A space of transition, a threshold between two distinctly different points. Liminality can also be an emotional experience, occurring during times of uncertainty and major change. *SD*



Memory

Refers to the cognitive process and physical system where information, experiences and knowledge are stored, encoded, and retrieved for use by our brain. It is a fundamental aspect of the human intellect, made up of short-term memory, long term memory and sensory memory. Memory connects our past, present and future actions. *SJH*

Mordant

(n) A substance used to bind dye on fabrics, it allows them to accept and retain their colour. Soymilk can be used as a mordant for cotton. *RC*

Mycelium (n)

A mycelium is a network of fungal threads or hyphae. Mycelia often grow underground but can also thrive in other places, such as rotting tree trunks. A single spore can develop into a mycelium. The fruiting bodies of fungi, such as mushrooms, can sprout from a mycelium. *CMcL*

Nation-building

In principle, all nation-building processes are cultural interventions as the centre establishes a particular identity on the periphery, or, in other words, the elite creates a national identity for the rest of the population. An acknowledgement of our surviving colonial relationship with people, animals and plants is necessary to explore the dimensions of Irish Nation Building. *AW*

Natureculture

Natureculture is the idea that nature and culture cannot be separated but are part of mutually interdependent social

and ecological relationships. The term Naturecultures was coined by Donna Haraway to recognise that natural and human environments, including non-human and more-than-human beings, are so tightly interwoven that they cannot be separated. *DC*

Necromancy

Conjuration of the spirits of the dead for purposes of magically revealing the future or influencing the course of events. *CBK*

Neophytes

(From neo - new, phyte - plant. Greek) Neophytes are plants which were introduced to an area by human means after the year AD 1500 and subsequently became naturalised. The year AD 1500 is approximate, but refers to the 'age of mass discovery' / colonial conquest and dispossession. It is significant due to the substantial influx of plant species across continents from this period onwards. Many ornamental garden plants we are familiar with are neophytes, as are many plants that are considered to be invasive. (See also Archaeophytes) *KB*

Non-human

Used as an adjective it is understood to mean not human. As a noun it simply means a creature that is not a human being. In this ecological context however it refers to the natural world and its textures, structures and processes. The relationship between human and nonhuman however are historically entangled politically, socially and culturally. *AB*

Noosphere

The Noosphere is the sphere of thought enveloping the Earth. It is a philosophical concept developed and popularized by the biogeochemist Vladimir Vernadsky and philosopher and Jesuit priest Pierre Teilhard de Chardin. The word comes from the Greek noos (mind) and sphaira (sphere). The Noosphere is the third stage of Earth's development, after the geosphere (think rocks, water, and air) and the biosphere (all living things). The three spheres build on each other: For example, life in the biosphere needs the geosphere to survive (matter, water, and air), and thinking needs to be embodied in the biosphere, via the living brains of human beings and our technology. So the Noosphere can be seen as the rise of a planetary superorganism integrating all geological, biological, human, and technological activities into a new level of planetary functioning. *KOD*

Novel Empathy

If one can achieve deep empathy with a novel ecology that on face value appears impenetrable physically and visually, and perhaps with an instinctive sense of possible menace lurking within, then empathy with most other natural ecologies will be more readily sought out and embraced. This is rather than the opposite direction of travel where one might delve no deeper than a picnic in the lawned area of a National Park. *AOC*

Open Source

The term Open Source originated with open source software — publicly available source code that anyone can use and modify, allowing for collective innovation.



Open Source promotes principles of open exchange, collaborative participation, transparency and accessibility. Open Source supports a culture of shared development that is non-hierarchical, rapidly evolving and community-oriented. *DC*

Perennial

(n) Lasting a very long time or happening repeatedly all the time / A plant that lives for several years. *UF*

Plastiglomerate

Rock made of a mixture of sedimentary grains, and other natural debris (e.g. shells, wood) that is held together by plastic. *SD*

Photosynthetic

Organisms form a bio-geochemical force of a magnitude we have not yet properly grasped. More than two billion years ago, photosynthetic microbes spurred the event known today as the oxygen catastrophe, or the great oxidation. These creatures dramatically altered the composition of the atmosphere, choking out the ancient anaerobic ones with poisonous oxygen vapours. *JM*

Pioneer Trees / Forests

Trees and plants are those which are typically the first to colonise an area of land that has been damaged or degraded. Pioneer trees can be very useful in ecosystem restoration because of the various services and yields they can provide in relatively short amounts of time. *SD*

Planthroposcene

A time marked by the intertwined relationship between plants and humans. *EE*

Pristine (Nature)

Synonyms: untouched and unspoiled. State of pre-human wild nature, before it's corruption through industrialisation, exploitation and extractive processes. Political agendas often mythicized/romanticized/exoticized the concept to create a sense of otherness or unreachability. Also, a biased binary concept as it does not include the indigenous experience of cooperation with nature. *CN*

Queer Ecologies

1. Queer Ecology is an endeavor to understand nature, biology, and sexuality in the light of queer theory, rejecting the presumptions that heterosexuality and cisgenderedness constitute any objective standard. It draws from science studies, ecofeminism, environmental justice, and queer geography. These perspectives break apart various “dualisms” that exist within human understandings of nature and culture. *SO'S*
2. Queer Ecology (or ecologies, to recognize the many people and cultures involved in this work) aims to break binaries and change how humans interact with the outdoors. “Queering” one’s relationship with nature can also mean exploring different forms of relationships that may have a lower environmental impact. *AT*

Recalcitrant

Adjective: having an obstinately uncooperative attitude towards authority or discipline e.g. a class of recalcitrant fifteen-year-olds. Noun: a person with an obstinately unco-

operative attitude: a stiff-necked recalcitrant and trouble-maker. *KA*

Recovery

Recovery to what? *JM*

Relational Aesthetics

Term created by curator Nicolas Bourriaud in the 1990s to describe the tendency to make art based on, or inspired by, human relations and their social context. *AT*

Rewilding and Restoring

Both influence biodiversity and common management actions such as species reintroductions (e.g. beavers or wolves) that can be integral to a rewilding project. However, in contrast with restoration, rewilding has lower fidelity to taxonomic precedent and promotes taxonomic substitutions for extinct native species that once underpinned the delivery of key ecological functions. *EE*

Resource[f]

A substance or object in the environment required by an organism for normal growth, maintenance, and reproduction. *MBD*

Restoration

Process of assisting the recovery of an ecosystem which has been degraded, damaged or destroyed, often to a historical reference ecosystem.

Rhizomatic

French philosopher Deleuze, and psychoanalyst Guattari, use the term Rhizomatic (from Ancient Greek

meaning mass of roots) to describe a theory and research approach with no hierarchy in how data is represented or interpreted. Knowledge within the rhizomatic model resists organisation, instead favouring a decentralised system of dispersal, propagation and growth. *UM*

Rhizome

1. The bit of the plant that spreads from the source plant extending stems, roots and shoots horizontally and often under the ground. Rhizomatic plants make good carpets. *CC*
2. A continuously growing horizontal underground stem which puts out lateral shoots and adventitious roots at intervals. e.g. Grass, ginger, nettles. *AB*

Ruderal

1. From the Latin 'rudus' (rubble) to describe disturbance-adapted species, the plant species that first colonise disturbed ground. It is described as a spontaneous species or an 'adventure plant'. The mapping of these ruderal plants growing in the rubble zones of post WW2 in Berlin by naturalists was the start of a 'Botanical Census/Alternative Liste' for the foundation of Urban Ecology. *FB*
2. The ruderal refers to ecologies that spontaneously inhabit disturbed environments. Eg. spaces alongside train tracks or roads, wastelands, or rubble. *KA*

Sanctuary

A place that provides safety and refuge to any species from a pursuing threat or hunt. Its etymology is from the Latin word *sanctuarium*, a sacred place or a container to protect something that is precious. *AOC*



Simulacrum

1. A simulation with no original, a copy of a copy. An old word, its current meaning stems from usage by postmodern theorist Jean Baudrillard. A simulacrum replaces reality with its representation, substituting the signs of the real for the real. This word sometimes appears in discussions of representations of nature. *CD*
2. Simulacrum: (n) An image or representation of someone or something. An unsatisfactory imitation or substitute. - "Failure to do this sacrifices accuracy for simplicity; realities get replaced with poor simulacra of themselves." *UF*
3. Simulacrum: (n) reproduction with no true original. A simulacrum is like a recreation of something that never even existed in the first place. It is a representation or imitation of something. Historically used to describe a statue or painting of a god. *RC*

Symbiotic

1. (adj.) An adjective used to describe a close ongoing relationship between different organisms. The word originates from Greek and translates to living together. Symbiotic relationships can be mutualistic (both species benefit from their association), commensalistic (one being benefits from their relationship without harming or benefiting the other), or parasitic (one organism benefits from their connection causing some harm to the other). *RC*
2. Symbiotic (adj) Involving interaction between two different organisms, living in close physical association. Eg. Mealworms and their gut flora's action of symbiotically depolymerising polystyrene to create organic matter through digestion. *AB*



Sympoiesis

The word “sympoiesis” derives from the ancient Greek *sún* (“with, together”) and *poíēsis* (“creation, production”), meaning “making-with” or “becoming-with.” As Donna Haraway explains: Sympoiesis is a simple word; it means ‘making-with.’ Nothing makes itself; nothing is really auto-poietic or self-organising. *KK*

Tardigrade

A microscopic eight-legged creature (known as an “extremophile” or creature which can survive in a variety of conditions that most others can’t). There are around 1300 species found worldwide, and they can go up to 30 years without food. *LC*

Taskscape

Defined as ‘the pattern of dwelling activities’ by anthropologist Tim Ingold. The taskscape is the array of doings that human and non-human beings carry out in their environment within their own temporality. *UM*

Temporalities

A temporality is a state of time describing how individuals might physically experience particular events or a particular history. Temporalities may be non-linear and how they are represented is subject to the respective social group and its conditions. Human beings regulate time according to their own specific beliefs and preferences. *DC*

Tentacular:

(adj) Of or pertaining to tentacles. Resembling a tentacle or tentacles coming from the Latin *tentaculum* meaning feeler

and tentacle meaning to feel or try. The tentacular are nets and networks. Tentacularity is about life lived along lines - and such a wealth of lines - not at points, not in spheres. - Donna Haraway. *CMcL*

Terraforming

Terraforming (literally, “Earth-shaping”) of a planet, moon, or other body is the hypothetical process of deliberately modifying its atmosphere, volatile components, temperature, surface topography or ecology to be similar to the environment of Earth and to make it habitable for Earth life. *KK*

Timeline Grasses

Didn’t exist on earth for the first 3,499,930,000,000 years of planet Earth, arriving at the end of the Cretaceous period just before the end of the dinosaurs. Once they arrived they soon became the most successful plant, changing the ecologies of the world. Are they invasive or native? *AOC*

Transdisciplinary

Transdisciplinary approaches recognise that no single entity or institution has a monopoly on knowledge production. Participatory and collaborative projects and research involve a broader section of society with diverse skill sets and backgrounds. Transdisciplinarity dissolves boundaries, encourages knowledge production to be used in real world decision making and supports strategic action. *DC*

Transect

A straight line or narrow section through an object or natural feature or across the earth’s surface, along which observations are made or measurements taken. *SD*



Urban Sustainability

A way of planning cities that aims to improve the social, economic, and environmental conditions of a city to ensure the quality of life for current and future residents. *EE*

Understory

A layer of vegetation beneath the main canopy of a forest. *SD*

Value

The regard that something is held to deserve; the importance, worth, or usefulness of something. *AT*

Weed

A plant, a grass, a herb or a tree, anything that grows abundantly. Weeds are plants, often wildflowers, until “they come a little too close and take advantage”, then they are weeds. They have been following humans since the Neolithic agricultural revolution, roughly 12,000 years ago, but it is only recently that weed has become a problem. *EE*

Wilding

Allowing the plants in a specific plot or area to grow uncultivated, either as natives or escapes or introduced species. This is done to encourage insects and other wildlife and to provide a pleasant place for people. *EE*

Willow

1. Willow is alive, it has its own intelligence, it doesn't want to die and so it will adjust itself. *JM*
2. Willow: a pioneer plant. *SD*



Quadrat

(n). A frame (usually shaped like a square and made of metal) which is used by ecologists to isolate a standard unit of area for study of the distribution of an item over a large surface area. *LC*

Zombie Pollutants

Zombie Pollutants are compounds which were created but are no longer in use, yet continue to harm the planet. *UM*



Performance in the FIELD
— Estibaliz Errazquin, with Karen Maguire



*“Coven Brew” developed
with Coven Brew Plant Mix
— Karen Browett*



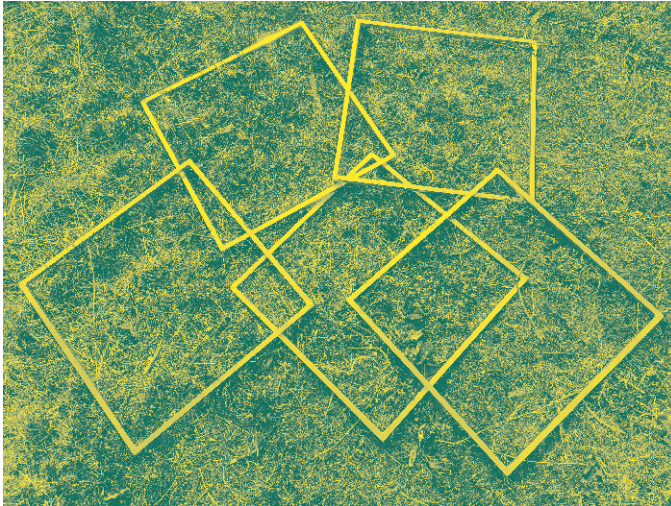
*Clay Oyster Shells
— Claire McLaughlin*



Creative Research Pop-up
— *Derola Clarke*



Seaweed Shoes
— *Frances Bermingham*



The Multispecies Index

Notes on the compilation of the index:

This species list of the FIELD was compiled by learners in both the Summer and Autumn of 2023. Dr. Marcus Collier and Dr. Lorraine Archer led thirty-one learners in a 'bio-blitz' of the FIELD as part of the Professional Diploma in Art & Ecology module, PRINCIPLES.

The Multispecies Index is a non-exhaustive list compiled over 2 days of study offering a snapshot in time of the FIELD's biological diversity in Summer and early Autumn 2023.

The Index is divided into three Kingdoms of life: Plantae, Animalia and Fungi. No further taxonomic system has been used. The intent is to serve as a baseline reference for further research and enquiry, and to indicate the hidden multispecies complexity of the FIELD as novel ecology.

The list primarily focuses on plants. Bird, insect and fungi communities require further and dedicated examination in the FIELD.

Naming privileges the most common English name, scientific Latin and the most common Irish name. It is acknowledged that each species has many names in different cultures, cosmologies and folk traditions.



Ash wood charcoal drawing
— Sheila Jordan



KINGDOM PLANTAE {91}

<i>Alexanders</i>	<i>Smyrniun olusatrum</i>	<i>Lusrán Grándubh</i>
<i>Annual Mercury</i>	<i>Mercurialis annua</i>	<i>Lus glinne beag</i>
<i>Ash</i>	<i>Fraxinus excelsior</i>	<i>Fuinseog</i>
<i>Barren Brome Grass</i>	<i>Anisantha Sterilis</i>	<i>Brómas Aimrid</i>
<i>Beetroot</i>	<i>Beta vulgaris</i>	<i>Meacan Biaitais</i>
<i>Birch</i>	<i>Betula pubescens</i>	<i>Beith</i>
<i>Biting Stonecrop</i>	<i>Sedum acre</i>	<i>Grafán na gloch</i>
<i>Black medick</i>	<i>Medicago lupulina</i>	<i>Dámheidic</i>
<i>Black Nightshade</i>	<i>Solanum nigrum</i>	<i>Fuath dubh</i>
<i>Borage</i>	<i>Borago officinalis</i>	<i>Borráiste gorm</i>
<i>Bramble</i>	<i>Rubus fruticosus</i>	<i>Dris</i>
<i>Butterflybush</i>	<i>Buddleja davidii</i>	<i>Tór an fhéileacáin</i>
<i>Cat's Ear</i>	<i>Hypochaeris radicata</i>	<i>Cluas chait</i>
<i>Cleavers</i>	<i>Galium aparine</i>	<i>Garbhluas</i>
<i>Old Man's Beard</i>	<i>Clematis vitalba</i>	<i>Gabhrán</i>
<i>Comfrey</i>	<i>Symphytum Officinale</i>	<i>Compar</i>
<i>Common poppy</i>	<i>Papaver rhoeas</i>	<i>Cailleach dhearg</i>
<i>Common Mallow</i>	<i>Malva sylvestris</i>	<i>Lus na Meall Muire</i>
<i>Common Ramfing</i>	<i>Fumitory Fumaria muralis</i>	<i>Camán searraigh balla</i>

<i>Common Sorrel</i>	<i>Rumex acetosa</i>	<i>Samhadh bó</i>
<i>Common Vetch</i>	<i>Vicia sativa ssp. Segetalis</i>	<i>Peasair chapail</i>
<i>Creeping Buttercup</i>	<i>Ranunculus repens</i>	<i>Fearbán (reatha)</i>
<i>Creeping Thistle</i>	<i>Cirsium arvense</i>	<i>Feachadán reatha</i>
<i>Dandelion</i>	<i>Taraxacum vulgaria</i>	<i>Caisearbhán</i>
<i>Dock</i>	<i>Rumex hydrolapathum</i>	<i>Copóg</i>
<i>Dog Violet</i>	<i>Viola riviniana</i>	<i>Fanaigse</i>
<i>Elder</i>	<i>Sambucus nigra</i>	<i>Trom</i>
<i>Fennel</i>	<i>Foeniculum vulgare</i>	<i>Finéal</i>
<i>Field Bindweed</i>	<i>Convolvulus Arvensis</i>	<i>Ainleog</i>
<i>Fleabane</i>	<i>Pulicaria dysenterica</i>	<i>Lus buí na ndreancaidí</i>
<i>Forget-e-Nots</i>	<i>Myosotis arvensis</i>	<i>Lus míonla goirt</i>
<i>German Chamomile</i>	<i>Matricaria chamomilla</i>	<i>Camán meal</i>
<i>Germander Speedwell</i>	<i>Veronica chamaedrys</i>	<i>Lus cré talún</i>
<i>Giant Viper's Bugloss</i>	<i>Echium pininana</i>	<i>Lus nathrach fathach</i>
<i>Globe Archchoke</i>	<i>Cynara cardunculus var. scolymus</i>	<i>Bliosán cruinn</i>
<i>Greater Plantain</i>	<i>Plantago major</i>	<i>Cuach Phádraig</i>
<i>Groundsel</i>	<i>Senecio vulgaris</i>	<i>Grúnlas</i>
<i>Hairy Bitter-cress</i>	<i>Cardamine hirsute</i>	<i>Searbh-bhiolar giobach</i>
<i>Hart's-tongue</i>	<i>Asplenium scolopendrium</i>	<i>Creamh na muice fia</i>
<i>Hawthorn</i>	<i>Craetagus monogyna</i>	<i>Sceach gheal</i>

<i>Heath Speedwell</i>	<i>Veronica officinalis</i>	<i>Lus cré</i>
<i>Hedge Bindweed</i>	<i>Calystegia sepium</i>	<i>Ialus fáil</i>
<i>Hedge Mustard</i>	<i>Sisymbrium officinale</i>	<i>Lus an óir</i>
<i>Hedge Woundwort</i>	<i>Stachys sylvatica</i>	<i>Créachtlus</i>
<i>Herb Robert</i>	<i>Geranium robertianum</i>	<i>Ruithéal rí</i>
<i>Hoary Willowherb</i>	<i>Epilobium parviflorum</i>	<i>Saileachán liath</i>
<i>Hops</i>	<i>Humulus lupulus</i>	<i>Hopa</i>
<i>Kale</i>	<i>Brassica oleracea</i>	<i>Praiseach/Cál</i>
<i>Knotgrass</i>	<i>Polygonum aviculare</i>	<i>Glúineach bheag</i>
<i>Lacy Phacelia</i>	<i>Phacelia tanacetifolia</i>	—
<i>Large bindweed</i>	<i>Calystegia silvatica</i>	<i>Lalus mór</i>
<i>Lovage</i>	<i>Levisticum officinale</i>	<i>Luáiste</i>
<i>Madder</i>	<i>Rubia tinctorum</i>	<i>Madar</i>
<i>Maidenhair Spleenwort</i>	<i>Asplenium trichomanes</i>	<i>Lus na seilge</i>
<i>Marjoram</i>	<i>Genus Origanum</i>	—
<i>Meadow brown Butterfly</i>	<i>Maniola jurtina</i>	<i>Donnóg Fhéir</i>
<i>Milk Thistle</i>	<i>Silybum marianum</i>	<i>Feachadán</i>
<i>Milk weed / Petty spurge</i>	<i>Euphorbia peplus</i>	<i>Gearr nimh</i>
<i>Mint</i>	<i>Mentha sp.</i>	<i>Carlainn</i>
<i>Mugwort</i>	<i>Artemisia vulgaris</i>	<i>Mongach meisce</i>
<i>Mullein</i>	<i>Verbascum thapsus</i>	<i>Coinnle Mhuire/ Cailleach</i>

<i>Nettle</i>	<i>Urtica dioica</i>	<i>Neantóg</i>
<i>Nipplewort</i>	<i>Lapsana Communis</i>	<i>Duilleog Bhríde</i>
<i>Oak</i>	<i>Quercus robur</i>	<i>Dair</i>
<i>Pear Tree</i>	<i>Pyrus communis</i>	<i>Piorróg</i>
<i>Pellitory-of-the-wall</i>	<i>Parietaria judaica</i>	<i>Feabhraid</i>
<i>Perennial Rye-grass</i>	<i>Lolium perenne</i>	<i>Seagalach Buan</i>
<i>Pineappleweed</i>	<i>Matricaria discoidea</i>	<i>Lus na hiothlann</i>
<i>Pink-sorrel</i>	<i>Oxalis articulata</i>	<i>Seamsóg ghluíneach</i>
<i>Opium poppy</i>	<i>Papaver somniferum</i>	<i>Codlaidín</i>
<i>Potato</i>	<i>Solanum tuberosum</i>	<i>Práta</i>
<i>Purple toadflax</i>	<i>Linaria purpurea</i>	<i>Buaflíon corcra</i>
<i>Red Bartsia</i>	<i>Odontites vernus</i>	<i>Hocas tae</i>
<i>Red Clover</i>	<i>Trifolium incarnatum</i>	<i>Seamair dhearg</i>
<i>Ribwort Plantain</i>	<i>Plantago lanceolata</i>	<i>Slánlus</i>
<i>Rosebay Willowherb</i>	<i>Chamaenerion angustifolium</i>	<i>Lus na tine</i>
<i>Russian Comfrey</i>	<i>Symphytum x uplandicum</i>	<i>Compar Rúiseach</i>
<i>St. Wínifrid's Moss</i>	<i>Chiloscyphus polyanthos</i>	—
<i>Scarlet pimpernel</i>	<i>Anagallis arvensis</i>	<i>Falcaire fiáin</i>
<i>Sheep's Sorrel</i>	<i>Rumex acetosella</i>	<i>Samhadh caorach</i>
<i>Spear / Bull Thistle</i>	<i>Cirsium vulgare</i>	<i>Feochadán colgach</i>
<i>Spinach</i>	<i>Beta vulgaris</i>	<i>spionáiste</i>



<i>Spurge</i>	<i>Euphorbia hyberna</i>	<i>Bainne caoin</i>
<i>Sycamore</i>	<i>Acer pseudoplatanus</i>	<i>Seiceamar</i>
<i>Tall Fescue Grass</i>	<i>Lolium arundinaceum</i>	—
<i>Teasel</i>	<i>Dipsacus fullonum</i>	<i>Leadán úcaire</i>
<i>Three-Cornered Leek</i>	<i>Allium triquetrum</i>	<i>Glascshreamh</i>
<i>Tutsan</i>	<i>Hypericum androsaemum</i>	<i>Meas torc allta</i>
<i>Wall Rocket</i>	<i>Diplotaxis tenuifolia</i>	<i>Ruachán buí</i>
<i>Weld</i>	<i>Reseda luteola</i>	<i>Buí Mor</i>
<i>White clover</i>	<i>Trifolium repens</i>	<i>Seamair bhán</i>

KINGDOM ANIMALIA {40}

<i>Blackbird</i>	<i>Turdus merula</i>	<i>Éan Dubh</i>
<i>Brown Rat</i>	<i>Rattus norvegicus</i>	<i>Francah</i>
<i>Buff tailed Bumblebee</i>	<i>Bombus Terrestris</i>	<i>Bumbóg</i>
<i>Clover mite</i>	<i>Bryobia praetiosa</i>	<i>Fineog Seamair</i>
<i>Common Carder Bee</i>	<i>Bombus pascuorum</i>	—
<i>Common Sparrow</i>	<i>Passer domesticus</i>	<i>Gealbhan</i>
<i>Common Wasp</i>	<i>espa vulgaris</i>	<i>Fóiche</i>
<i>Cross Orbweaver Spider</i>	<i>Araneus diadematus</i>	—
<i>Cuckoo Wasp</i>	<i>Chrysis ignita</i>	—

<i>Earthworm</i>	<i>Lumbricus terrestris</i>	<i>Cúiteog</i>	<i>Red Tailed Bumblebee</i>	<i>Bombus lapidarius</i>	—
<i>Earwig</i>	<i>Forficula forficula</i>	<i>Gailseach</i>	<i>Sea gull</i>	<i>Larus canus</i>	<i>Faoileán</i>
<i>Garden Snail</i>	<i>Cornu Aspersum</i>	<i>Seilide Garraí</i>	<i>Small White Butterfly</i>	<i>Pieris rapae</i>	<i>Bánóg bheag</i>
<i>Greenbottle fly</i>	<i>Lucilia sericata</i>	<i>Cuíl Ghlas</i>	<i>Springtail</i>	<i>Collembola</i>	<i>Preabaire</i>
<i>Green Capsid</i>	<i>Lygocorus pabulinus</i>	—	<i>Spittlebug/Frog hopper</i>	<i>Philaenus spumarius</i>	—
<i>Hoverfly</i>	<i>Eupeodes latifasciatus</i>	—	<i>Tortoiseshell Butterfly</i>	<i>Aglais Urticae</i>	<i>Ruán beag</i>
<i>House Fly</i>	<i>Musca domestica</i>	<i>Cúileog</i>	<i>Two-spotted Ladybird</i>	<i>Adalia bipunctata</i>	<i>Bóin Dé</i>
<i>Human</i>	<i>Homo sapiens</i>	<i>Daonna</i>	<i>Woodlouse</i>	<i>Porcellio scaber</i>	<i>Críonmhiól</i>
<i>Landhopper</i>	<i>Arcitalitrus dorrien</i>	—	<i>Yellow Spotted Ladybird</i>	<i>Psyllobora vigintiduopunctata</i>	<i>Bóin Dé</i>
<i>Large White Butterfly</i>	<i>Pieris rapae</i>	<i>Bánóg mhór</i>	<i>Rock Pigeon</i>	<i>Columba livia</i>	<i>Colúr Aille</i>
<i>Magpie</i>	<i>Pica pica</i>	<i>Meaig</i>	KINGDOM FUNGI {05}		
<i>Mouse</i>	<i>Mus musculus</i>	<i>Luchóg</i>	<i>Candlesnuff fungus</i>	<i>Xylaria hypoxylon</i>	—
<i>Native Irish Honey Bee</i>	<i>Apis mellifera mellifera</i>	<i>Beach mheala</i>	<i>Coral Fungus</i>	<i>Clavulina cristata</i>	—
<i>Peregrine Falcon</i>	<i>Falco peregrinus</i>	<i>Fabhacán Gorm</i>	<i>Jelly Ear</i>	<i>Auricularia auricula-judae</i>	—
<i>Pine Ladybird</i>	<i>Exochomus quadripustulatus</i>	<i>Bóin Dé</i>	<i>Turkey Tail</i>	<i>Trametes versicolor</i>	—
<i>Rabbit</i>	<i>Lepus cuniculus</i>	<i>Coinín</i>	<i>Wood Blewit</i>	<i>Lepista nuda</i>	—
<i>Red Fox</i>	<i>Vulpes vulpes</i>	<i>Siønnach</i>	* Irish names sourced www.wildflowersofireland.net & www.teanglann.ie		
<i>Red soldier Beetle</i>	<i>Rhagonycha fulva</i>	—			
<i>Robin</i>	<i>Erithacus rubecula</i>	<i>Spideog</i>			
<i>Red Admiral butterfly</i>	<i>Vanessa Atalanta</i>	<i>Aimiréal dearg</i>			
<i>Red Ladybird</i>	<i>Coccinella</i>	<i>Bóin Dé</i>			



Capstone in the FIELD.
— Siobhán Rea



Biographies



Collective dyeing with Buddleja in the FIELD.



LEARNERS:

Karen Aguiar

Karen is a socially engaged artist & producer, founder of Go Dance For Change intercultural platform.

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Frances Bermingham Berrow

Her work maps material agency, nature culture, temporalities, tidal commons and watery bodies.

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Socially engaged artist and youth worker, interested in community cultures and how we occupy space.

Karen Browett

Karen Browett is a multidisciplinary artist, often drawing from previous years working in gardens.

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Ann Burns

Ann Burns' practice explores rhythms of the everyday by reading the landscape using rhythm analysis.

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I use material narratives to engage with ideas of heritage and interspecies relationships.

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Éireann Lorsung works in a field of images, objects, movements, and texts.

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Claire McLaughlin

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Ursula Meehan

Intuitive artist exploring
what catches my eye
with thoughts
that generate possible
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Cristina Nicotra

Cristina Nicotra is an interdisciplinary artist, educator,
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Educator, interested in the how and why of things.
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Siobhán Rea

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TUTORS:

Gareth Kennedy is an artist and lecturer at NCAD. His art practice generates ‘communities of interest’ around the production and performance of experimental material cultures which enable participants to reckon with complex socio-ecological issues. He undertakes public art commissions, exhibitions, workshops and printed projects. At NCAD he is lead coordinator on NCAD FIELD, a brownfield site beside the college which is being reappraised as a ‘Novel Ecology’.

Seoidín O’Sullivan is an artist, educator, and interdisciplinary researcher. Her collaborative art projects focus on bringing people together in collective action to protect and enhance their ecological commons. At NCAD Seoidín is co-lead on the postgraduate Diploma in Art and Ecology and teaches Sustainable Exhibition making with the Creative Futures Academy. She also teaches in First Year Studies and lectures in Critical Cultures.

In 2024/2025 both Gareth and Seoidin received the L’Internationale Urban Fields Residency. This publication is an output from that. Both educators are also researchers on the SpaceX-Rise project, and are members of The All-Island Climate and Biodiversity Research Network (AICBRN) and part of National College of Art and Design’s Green Team.

Mark Clare is an artist and educator. He has employed a variety of media including sculpture, video, animation, sound, performance, and photography to produce projects that examine to what extent human activities have had a significant impact on the Earth’s ecosystems. He has exhibited widely, and participated in numerous Artist Residency Programs, both Nationally and Internationally. He has over 30 years of experience as a Fine Art Lecturer. Mark is currently a Part-time Lecturer at NCAD.

Marcus Collier is an Associate Professor of Sustainability Science in the School of Natural Sciences at Trinity College Dublin. His research is centred on anthropogenic ecosystems with a focus on social-ecological systems, urban novel ecosystems and nature-based solutions. In 2020, Marcus was awarded a European Research Council Consolidator grant for NovelEco, which is investigating perceptions of informal wild spaces in cities with citizen scientists.

Lorraine Archer is a Research Associate at Plant Metabolism, in the Department of Plant Sciences, University of Cambridge. An associate lecturer in Biodesign and Central Saint Martins and an associate member of the Living Systems Lab Group at UAL. With a background in Environmental Science, specialising in microalgal metabolism, diversity, applied phycology, symbiotic relationships and ecology. Lorraine is deeply interested in science, design and art, working towards trans-contextual co-creative ecocentric living systems.





Fernhouse Panorama
— Melissa O'Brien





Capstone in the FIELD
— Ursula Foley



Performance in the FIELD
— Estibaliz Errazquin



