A More-Than-Human Response to Defra's Land Use Consultation for England

A collective submission from an Interspecies Council convened by Foodrise, Moral Imaginations and wyrd futures



FOODRISE x MORAL IMAGINATIONS x wyrd futures

24/04/2024

Introduction

What if policy processes were designed not only for humans, but by and for the living world?

This response begins from that possibility. It recognises that humans are not separate from nature, but deeply embedded within it. Our health, food systems, futures and stories are bound to the lands, waters, and beings we live alongside.

In April 2025, Foodrise, Moral Imaginations and wyrd futures convened an Interspecies Council to respond to DEFRA's draft Land Use Framework. Created by Moral Imaginations, the Council is a participatory method that brings more-than-human perspectives into policymaking. It has been used in community, local authority and national contexts. This marks the first time it has informed a national response on land strategy.

Over 35 participants travelled from across the country to Paper Garden in London, bringing experience in conservation, governance, design, activism and systems thinking. United by a belief that the more-than-human world must be heard, they spoke on behalf of beings from Oak to River, Mayfly to Pig. Species were selected in collaboration with ecologist Emma Gardner (UKCEH) to ensure ecological grounding and relevance.

What emerged was not only critique, but care. Not only grief, but imagination. Many beings expressed fear for their futures. Others asked to be known differently, not as risks or resources, but as neighbours, kin, and co-stewards. Some offered solutions, ideas and compromises.

This is a radical response, and a rooted act. It begins with listening and calls for urgent but sensitive transformation, so that something lasting might grow for the benefit of many, not just the few.

QUESTION 1: To what extent do you agree or disagree with our assessment of the scale and type of land use change needed, as set out in this consultation and the Analytical Annex?

Please explain your response, including your views on the potential scale of change

and the type of change needed, including any specific types of change.

Strongly disagree

Insights from the Interspecies Council, a participatory process with 35 species and systems represented by people, make clear: proposed land use changes are inadequate. The beings represented called for transformation, not reform. What's needed is a shift from land as resource to land as relationship.

While the framework better aligns food, climate and biodiversity goals, its proposals do not yet reflect the scale of cultural and ecological change needed. Many beings spoke of harm already done, of systems near collapse. As one shared: "The cut worm forgives the plough, but is increasingly running out of capacity to forgive." The Hawthorn reminded us "I predate Defra and will likely outlive it". Land and life operate across longer timescales than our policies currently allow. 'Multifunctional land' remains rooted in human need, without due consideration for other species' needs, which may contradict with human needs and also with each other. We are missing space for other beings to live, flourish, and be recognised as equals, whether or not they serve human ends.

True change means listening differently - moving from ownership to responsibility, from short-term use to long-term care, to governing in partnership with the living world.

QUESTION 2: Do you agree or disagree with the land use principles proposed?

Strongly disagree

Please provide any reasons for your response including any changes you believe should be made.

"'This would be very different if it was not a Land Use Framework but a Land Care Framework"

- Yellow Rattle, Interspecies Council 2025

The land use principles proposed are based on a set of flawed assumptions, which the Interspecies Council (IC) generally agreed to be caused by a human-centric worldview and consultation process.

In summarising the discussions of the IC, we identified several of these flaws as:

1. 'Use' rather than Co-existence

   The word 'use' shows that human beings at Defra are inviting other human beings to consider the rest of the living world as objects of 'use", perpetuating a hierarchy of species and exploitative attitudes.

2. 'Land' rather than Place

   The way the consultation conceives of 'Land' is also narrow, overlooks freshwater and aerial ecosystems, and views places as a human resource.

3. 'Ownership' rather than Stewardship

   This consultation relies on the concept of land ownership, where ownership refers only to legal human ownership - a purely anthropocentric view - and encompassing ownership of other species. species (including humans) may belong to places and so feel ownership of, and care towards, those places through that relationship of belonging.

4. Narrowly human timescales

   See answer to Question 23.

QUESTION 3: Beyond Government departments in England, which other decision makers do you think would benefit from applying these principles?

● Combined and local authorities (including local planning authorities)

N/A

● Landowners and land managers (including environmental and heritage groups)

N/A

● Others (please specify)

The principles suggested in the current proposed Land Use Framework would be insufficient but incorporating our suggestions to Q2 would create something of greater use to Government departments/bodies and land managers/custodians, all of whom would benefit from inclusion of more-than-human stakeholders and decision-makers in governance.

Several species expressed concern that the designation of 'England' is an unnatural and unfamiliar one outside of human interactions. The migratory Swift does not recognise these boundaries, for example.

Ash observed from its own management by human beings that the artificial structures of human boundaries shape ecological realities, as does Brown Trout on behalf of salmonids which are governed differently between Scotland and England. Where humans set arbitrary borders for their governance, all species experience the consequences.

Moreover, humans often exceed these limits, as River has experienced with Chicken faeces flowing across the 'boundaries' of Wales, England, and their 'Local Authorities'.

River suggested Defra consider an alternative system of governing based on watersheds, centering the co-existence of species around shared bioregions (National Character Areas could also inform this).

QUESTION 5: How could Government support more land managers to implement multifunctional land uses that deliver a wider range of benefits, such as agroforestry systems with trees within pasture or arable fields?

Land Managers (LM) are best supported by expanding what it means to be an LM, widening:

1. To non-human species (more in Q21)
2. To a wider subset of humans

Members of the Council expressed concern about the entire framing of 'land management'. As the Small Pearl-bordered Fritillary Butterfly asked, 'Benefits for whom? Houses for whom? Food for whom?' Similarly, the question is 'management for whom?'. Members expressed concern that, 'multifunctional' therefore does not mean 'multispecies', it means 'multifunctional for human beings only'. The question assumes agroforestry is a multifunctional land use with many benefits but that is not so for those species that do not use or benefit from it.

Wherever a human decision is made over a place, the definition of 'land manager' should include all humans who have a connection to the place, as simply walking through it can cause changes to it which may be positive or negative for different species, and bring more humans into the place to foster connections. This allows a greater kinship and belonging and responsibility to a place to develop to aid a wider range of 'benefits' to a wider range of beings. Additionally, humans cannot share that connection if they are not part of decision-making as LMs.

QUESTION 7: What approach(es) could most effectively support land managers and the agricultural sector to steer land use changes to where they can deliver greater potential benefits and lower trade-offs?

The Council raises the question of *which* humans are speaking for *all* humans as land managers (LMs)?

Adding to our answer in Q5, LMs don't always have access to, or sufficient incentive/inclination to work alongside, humans whose input could protect other species. Red Grouse noted how the desires of some LMs are currently strongly swayed to only providing benefits for a small number, often 'landowners' or the wealthy.

Yellow Rattle summarised this as 'land and nature for a few', and "sterile cities" for others. We emphasise belonging to place as essential to co-existence; this internal human failing has interspecies consequences. Bramley Apple Tree has seen 'common ownership' creating common stewardship, rather than 'winners' and losers' in one-off decisions. Soil noted the limitation of LM time frames. Having existed in shifting form over vast time, Soil suggested that younger humans should be included in human decisions at all times, to ensure continuity and long-term stewardship.

These observations taken together suggest ensuring LMs widen to include other species, and other humans' views for greater benefits.

QUESTION 10: What changes are needed to accelerate 30by30 delivery, including by enabling Protected Landscapes to contribute more? Please provide any specific suggestions.

- **Strengthened Protected Landscapes legislation (around governance and regulations or duties on key actors) with a greater focus on nature**

Are human beings willing to set a duty which deprioritises human needs entirely in some places?

The Adder would like to protect places with no human activity and use at all (beyond habitat maintenance), as the risk of violence happens when they are not given adequate space from humans. As the Common Toad said, a road built for human vehicles can crush them and other species. Even human movement *through* a place can be lethal to other beings.

Allowances made for other species are not sufficient, when human decisions centre the human experience alone. Here, there is a need for humans to hold a 'negative duty' not to interfere, even passively.

Some species depend on human intervention to exist or survive. The Bramley Apple Tree and Lowland Chicken exist in their current form due to human decisions. Their ongoing existence and health depends on human stewardship, yet still that stewardship fails, when Chickens are kept indoors in inhumane conditions for long periods. Here greater 'positive duties' are needed for responsible stewardship and co-existence in places.

In both types of relationship, there is a need to recognise the limits of human beings' stewardship.

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- **Tools: such as greater alignment of existing Defra schemes with the 30by30 criteria23**

A 30% target normalises the loss of 70% of places for other species, and the deaths that entails. Lungwort Lichen has declined since the Industrial Revolution, when exclusive human use of land expanded. Defra decisions reflect a human acceptance of using 70% of England for human purposes, treating extinctions as acceptable. Small Pearl-bordered Fritillary Butterfly suggests that humans have not connected with what this 'decline' and death means in reality. An annual butterfly count is an annual death toll, normalising the end of butterflies' existence, and eventually the loss of the species as a whole.

With only 30% shared among species that once lived across England, human priorities create lethal competition. Some species felt only the "charismatic" or "useful" are protected: the Ashy Mining Bee is less so than fellow-pollinator the Honey Bee, as the latter makes an obvious product. The fate of these creatures is unsteady as human preferences: Roe Deer, once valued

as food, now faces uncertainty. This artificial space limitation fuels competition based on changing human whims of use and aesthetic preference meaning that tools are needed to avoid negative consequences for some species.

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- **Resources: such as funding or guidance for those managing Protected Landscapes for nature**

In recognising the limits of human-only stewardship, Defra can recognise guidance that other species offer to humans.

Bluebells can tell you where Ash and Oak have stood in the past, and where they might stand again. The River and Pig recalled ancient grains which humans rarely nurture, but which they dispersed together in the past. Here, it is 'nature' that can guide and manage 'nature', rather than humans.

There is a complexity to what 'nature' is. All the species of this land are not a singular 'nature', they are small constituents of an interconnected web with ecological features such as a River, Soil, and Humans. They are impossible to extract and separate. In this case, the very definition of 'nature' as separate is reductive, unhelpful, and misleading.

Even more specific categories like 'butterfly' are too narrow. The Fritillary Butterfly only lays eggs on the violet flower, so their interaction with other species is fundamentally different from other 'butterfly species'. Resources are needed to help managers conceptualise, understand and discuss the ecological complexity inherent in 'nature'. There was agreement from participants that the Interspecies Council provided a natural and powerful way to do this.

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- **Other (please specify)**

30by30 establishes a division of human and non-human places, which was not shared by many members of the Interspecies Council (IC). The IC reflected that places exist on a continuum, not a binary basis, which humans are part of. The Hawthorn is often used to denote this separation between 'land uses' as 'hedge', but is itself alive and a home for other species, such as Earthworm in the soil, the Mining Bees for nectar, and the Barn Owl for hunting along.

As in our answer to Q5, connections between humans and other species is key to kinship-based (relational and empathetic) decisions. Binary division between space for humans (70%) and space for other species (30%) could limit the likelihood of connections fostering kinship.

Moreover, this binary normalises the loss of 70% of places for all other species. Swift, as a migratory visitor, has noticed that human-dominated places once allowed space for

co-habitation (buildings with spaces to nest). Changes in human priorities has made those places increasingly uninhabitable. Deepening separation between human places and other species' places, the Pig noted, has happened as fewer humans inhabit places where their food is gathered.

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QUESTION 11: What approaches could cost-effectively support nature and food production in urban landscapes and on land managed for recreation?

'Nature' can be an unhelpful category (see Q10). Defra and land managers should consider their needs more deeply and individually.

The Glow Worm shared that 'urban' habitats for humans may leave physical space for nature but undermine 'place' with light pollution which renders them unable to find a mate. The Dor Beetle also considers control of light key to co-existence in place, encouraging humans not just to think about what they land they use or leave, but the impacts of that use for individual beings and their species groups.

Human-dominated places once allowed space for co-habitation. As Swift shared: "Cities could become ecosystems, not just grey zones", normalising multispecies co-existence, not exclusion. The framing of this question assumes nature and (implicitly human) food production are mutually exclusive things, yet supporting 'nature' largely means producing food (and homes) for non-human species.

The Holstein Friesian Cow reminded us that food in one place has a chain of impacts elsewhere. Humans make decisions in smaller urban landscapes, but have a larger indirect impact over agricultural places. Empathy and connection in urban spaces (see Q5) can obscure human violence elsewhere.

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QUESTION 12: How can Government ensure that development and infrastructure spatial plans take advantage of potential co-benefits and manage trade-offs?

"*Use for whom*?" - Brown Hare

The council suggested that Defra should recognise that 'trade-offs' being managed are often a failure to distinguish human 'needs' and 'wants', at the expense of other beings. Multiple homes for individual humans, violence against animals like the Cow, Chicken, and Sheep for food, and roads for humans which kill Toads are wants, dressed as needs. This creates false trade-offs. As Earthworm said, humans use 'food security' to justify more intense conditions on the Wheat Field, and for Cow, Chicken, and Sheep, with consequences for all other species. If 'cheap meat' for humans is the reason for this trade-off, then this is a false trade-off from human 'want'.

As Moss said, what happens when there is no way to 'take advantage of co-benefits'? Are human beings really ready to deprioritise their needs? (See Q10).

The Council continually agreed that there is no hierarchy of species, but humans with the most power to change places are centering their interest. Over time, several species have felt this interest to be more intense and extractive, such as Herdwick Hill Sheep. Separating real human needs from wants, and accepting other species may need to come first, would reduce trade-offs.

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QUESTION 18: What improvements could be made to how spatial data is captured, managed, or used to support land use decisions in the following sectors? Please give any reasons for your answer or specific suggestions.

- **Development and planning: such as environmental survey data**

When planning for further human development, several species expressed concern that an arbitrary baseline based on a human timeframe will normalise their extinction. Many species did not input, owing to their human-driven extinction before the Council was held.

Lungwort Lichen has been struggling to survive in places it once thrived in due to human behaviour changes causing air pollution. Ash said it saw its baseline of existence reduce with every season, due to Ash Dieback. Even with a long-term approach from a human perspective, the data is gathered too late to re-normalise a sustained co-existence between species. This fact was obvious to Hawthorn, who predates Defra and will outlive choices made in Defra. From the perspective of a Hawthorn, humans are baselining data that reflects the places as humans have altered them. Oak shared this perspective, standing in place as humans change the world around them.

Small Pearl-bordered Fritillary Butterfly laments the purpose of capturing data for environmental surveys. Tracking of data according to a human timescale becomes useless if human wants are not deprioritised over co-existence and needs of other species. A butterfly count is a continual death toll (see Q10).

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- **Farming: such as supply chain data and carbon or nature baseline measurements**

N/A

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- **Environment and forestry: such as local and volunteer-collected environmental records**

"What's good for the land is good for everything" - Bramley Apple Tree

Much of the 'data' considered under the consultation is human centric in its classifications. For instance, King Alfred's Cakes reminded us that narrow conceptions of 'trees' excludes the importance of the cycle of 'dead trees' and 'living trees'. Both are essential for King Alfred's Cakes and other fungi to co-exist in their places, and this perspective is missed from narrow human-lens data collection.

Moreover, grouping trees as a category, or species category, hides their individuality. Species is a convenient construction, with consequences. An Ash tree in one place is not equivalent to an

Ash tree in another, nor to another species of tree in any location. This oversight may prevent a solution to the Dieback being found in genetic diversity.

More granular data may have limits with Glow Worm's "inconceivable data". Human data conceptions may foster certain types of connection at the neglect of others, e.g. emotional.

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- Recreation and access: such as accessible land and route data

N/A

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- Government-published land and agricultural statistics

Some species observed that human 'land' data is limited to a largely human perspective, which might be called 'two dimensional'. Many species exist entirely or partially below the surface where humans walk. Soil provides a home for countless species and countless individuals at different levels, many of whom never go above the ground.

Ash and Oak span across the 'underground' and into the sky from a human perspective.

For a Hawthorn fashioned into a hedge, as a living boundary between human conceptions of 'land use', the experience below ground blurs those boundaries massively. Roots spread and extend, connecting with countless other species on both sides of an imagined divide.

The Curlew, the Barn Owl, the Bat, the Beetle, the Mayfly, the Swift, and the Swallow spend parts of their lives detached from the ground entirely, but still dependent on it.

Simple statistics which capture land on one plane, by areas rounded to the nearest unit, miss the massive complexity of Place for other beings. This suggests we need to think more imaginatively about what is data, beyond the numeric, to better capture the experiences, needs and consequences of land use change for non-human species.

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QUESTION 21: What gaps in land management capacity or skills do you anticipate as part of the land use transition? Please include any suggestions to address these gaps.

- **Development and planning**

The Glowworm complained about increasing light levels in rural environments, disturbing their reproductive cycles as male glowworms are attracted away by light. This highlighted a current lack of capacity and skills in the development and planning system to adequately recognise and account for effects 'beyond the red line' of development.

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- **Farming**

N/A

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- **Environment and forestry**

Other human language, such as the term 'ecosystem engineer', applied to Yellow Meadow Ant and to Beaver, acknowledges the capacity of other species to 'manage land'. Yet there is still a general lack of capacity or skills in current land management processes to include other species besides human beings, in the decision-making process of land-use change. So, underscoring a bias towards a 'hierarchy of species', with human beings on the top and other species as tools of 'use'.

To close this gap, human beings need to de-centre themselves. In a first step, organisations can introduce human representatives of other species to contribute to decision-making. Speaking from the perspective of a River, Wheat Field, or Soil, as the cornerstone of a place can be a useful way to think from other species' perspectives.

Languages of decision-making will also need to change, as the Lizard cannot explain its existence solely through clinical language like 'ecosystems services'. Further, material shifts in 'ownership' of land and the human make-up of decision-making bodies will also be needed to ensure that this inclusion is not tokenistic, but the start of de-centering human want and fostering (multispecies) inclusivity.

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- **Recreation and access**

We have expressed elsewhere the need to encourage a greater diversity of human beings to engage with places where other species co-exist, in order to know them, connect with them, and give voice to their protection. (Q10)

We have acknowledged elsewhere that a narrow view of land managers limits human capacity of 'land management' (Q10), whilst also expressing concern that some places need to be kept separate entirely, as a negative duty on 'human beings'. (Q10)

- **Other (please specify)**

Building on our answer to Q18, a gap in capacity is the limits of human understanding itself. The boundaries set by human thinking should not be a limit to participation, and several species expressed the need for greater human 'humility' in their capacity to understand and manage places.

Introducing Interspecies Councils can help all land managers, and Defra as framework setters, to consider more-than-human perspectives in decision-making, and to decentre their own 'wants' over the essential 'needs' of other species.

QUESTION 23: Should a Land Use Framework for England be updated periodically, and if so, how frequently should this occur?

- **Yes, another frequency or approach. Please provide details.**

A tension was revealed in the Council which is that all species experience time differently. For an Oak tree, "five years doesn't feel fast, or slow, enough. These issues operate on multiple timescales".

Where the Oak has stood long before Defra, the Mayfly experiences only a day to interact in its adult form. From the perspective of an Oak, 5 years passes on the wind and becomes as many rings in the trunk. For Mayfly, 5 years is inconceivably long as it would constitute multiple generations of insects, and precludes the urgency of life for them amid human-driven pressures on their lives.

Soil and Moss expressed that 'land use' as a term is utilitarian and short-term by its nature, against the deep time that many other species experience.

These reflections show that this cannot be a one-time decision, but that human beings must cultivate an ongoing sense of Place, interspecies Kinship, and hold an ongoing commitment to co-existence with all beings currently living and their antecedents. The framework should therefore be updated but with multiple frequencies permitted to give sensitivity and responsiveness to the varied timescales of species and their particular responses to land use change.

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End of Answers.

Appendix 1 - What is an Interspecies Council

The Interspecies Council is an exercise in immersive, participatory and embodied collective imagination for use within organisational and policy making settings to enhance decision making by sensitising to more-than-human interests.

It is part of the Moral Imaginations body of work to introduce more-than-human ontologies and perspectives into design, strategy, decision-making and policy-making. The Council process has five distinct stages: (1) designation of non-human species and beings to participants, (2) preparation and learning about the issue being tackled within the Council, about their species or being, and more-than-human empathy and roleplay, (3) the Council itself, facilitated in person on the day, (4) deliberation and discussion (5) creation of outputs, recommendations or actions. Non-human species and beings are chosen in consultation with an ecologist who can bring expertise to the choice of species, and provide input on the species briefings for participants and deliberations of the Council.

The aim of the Interspecies Council is to bring the voices of nature and non-human beings into organisational decision-making, governance mechanisms and policy development, bringing awareness and respect to the Life and sentience of our natural world. Rather than a discussion about nature, it becomes a discussion from the point of view of nature. The practice balances rational and analytical approaches with imagination and more-than-human empathy applied to real world issues. It supports and encourages a profound shift in worldview and perspective, and asks us to decenter our human selves and interests for the purpose of empathy, connection and care with the living world around us.

The Interspecies Council is a pioneering method considered part of the Rights of Nature approach, as well as 'more-than-human governance,' or 'nature-centric governance', which has emerged in response to human-centric decision-making approaches that contribute to ecosystem degradation and environmental pollution. This approach seeks to address these issues by broadening the scope of governance to include the perspectives of non-human entities and the natural world. It takes roots both in the deep ecology movement and in ways of knowing and being in relationships that have been stewarded by Indigenous wisdom traditions for generations.

It was created by Phoebe Tickell through her mentorship with Joanna Macy, and adapts elements of the approach 'The Council of All Beings' (a grief practice) to design, strategy, governance and deliberation.

Appendix 2 - Project Collaborators

Foodrise

Foodrise is a charity working to transform the food system for climate, nature and justice.

We want a world where:

- All people have secure access to delicious, culturally appropriate food that is nutritious and does not cause environmental harm
- Global supply chains, farming and fishing contribute to food sovereignty, good livelihoods, mitigate climate change and enable nature to thrive
- Communities have agency to create food economies that are inclusive, equitable, resilient and celebratory

To meet these objectives, we carry out the following activities:

- We delegitimize corporations
- We ideate and advocate for policy change and regulation
- We nurture community agency
- We widen our circle of allies
- We change culture and public discourse

We frequently respond to government consultations on food, farming and land use issues, especially with regards to food waste, livestock, dietary change, biomethane, sugar beet, right food, fair food economies. We initiated this collaboration, to experiment with a different type of response to government consultation: one that is experiential and imaginal, rather than based on expert evidence. In addition to this collaboration, we have provided an expert response to the consultation.

Moral Imaginations

Moral Imaginations is a pioneering not-for-profit organisation dedicated to tackling the climate crisis by reimagining the world through collective imagination and life-centric practice. Established in 2021, its aim is to grow the movement for collective imagining and bringing the voices of future generations, the more-than-human world and deep time into culture, organisations and decision making. Their work is in pioneering cutting edge practice that bridges inner transformation with policy and practice to centre Life and all living beings.

One of their tools, created by Phoebe Tickell, is the Interspecies Council, creating a form of more-than-human citizens assembly. The Interspecies Council has been trialled in policy-making, community and organisational settings and is used as an approach to embody and sensitise to more-than-human perspectives in projects. Moral Imaginations partners with key stakeholders such as local authorities, central government and environmentally minded organisations and corporates to create a cultural mindset shift, enabling people to recognise their interdependence and responsibilities to the living world. They have worked with over 50 organisations and over 1000 individuals to spread life-centric practice and collective imagination since their inception, offering tools, frameworks and practices to a growing field of practitioners.

In 2023, Moral Imaginations led a project that trialled, for the first time in the UK government, a more-than-human perspective in policy development, using the Interspecies Council to deliberate the future flourishing of the River Roding with local communities and stakeholders. Previously, in 2022, Moral Imaginations worked with Camden Council in an award winning partnership to embed collective imagination practice, more-than-human perspectives and long-term thinking into the leadership, policy, and strategy of the council.

Moral Imaginations co-led the Interspecies Council process, and brought expertise on life-centred and more-than-human design, strategy and collective imagination to the project.

wyrd futures

wyrd futures works with life-centred design, nature connection, and collective imagination to help weave transitions toward a regenerative world. wyrd futures' co-founders Julian Ellerby and George Simons co-led the work in this project, bringing expertise in facilitation, futures, and design. Their continued collaboration with Emma Gardner, a quantitative ecologist and modeller at the UK Centre for Ecology & Hydrology (UKCEH), ensured specialist expertise in integrating non-human species' needs informed the approach, species briefing content and decision-making process.

wyrd futures emerged following Julian and George's partnership co-leading Roots & Rhythms, an Innovate UK funded project based at Lopemede Farm. This six-month collaboration brought together farmers, ecologists, and creatives to reimagine land stewardship, develop agroecological prototypes, and cultivate regenerative governance practices. A key outcome was the publication 'From Surviving to Thriving - A pocket guide to Life-centred practices for farms, landscapes and their stewards'.

Following Roots & Rhythms, wyrd futures delivered workshops at the 2025 Oxford Real Farming Conference (ORFC) and as part of ORFC's Listening to Land programme. These immersive facilitation experiences invited farmers, activists, and designers to embody non-human perspectives as a way to reimagine food system transformation. The first meeting between wyrd futures and Foodrise, from which this consultation response project grew, occurred at one of these workshops.

wyrd futures continues to collaborate with farmers and land stewards, supporting them in deepening their relationships with the land, other species, and the communities they serve—imagining and co-creating more connected, life-centred futures together.

About the collaboration

This collaboration brought together the distinct but complementary strengths of each organisation. Foodrise initiated the project, seeking to explore a more imaginative and relational approach to consultation. They also led the analysis and development of this written response, drawing on contributions from all collaborators. Moral Imaginations brought the Interspecies Council methodology and co-led the design and facilitation of the process, applying their expertise in more-than-human governance and collective imagination. wyrd futures contributed life-centred design, systems thinking and facilitation experience, supported throughout by Emma Gardner from the UK Centre for Ecology & Hydrology, whose ecological expertise informed the selection and framing of species. Creation of the written response was led by Foodrise with input from all other organisations, curation of outputs was led by wyrd futures, and gathering of post-council-day participant feedback was led by Moral Imaginations.

What united all four organisations was a shared commitment to more inclusive, imaginative and ecologically grounded policymaking — and a belief that the living world must be meaningfully involved in shaping the decisions that affect it.

Appendix 3 - **List of beings represented**

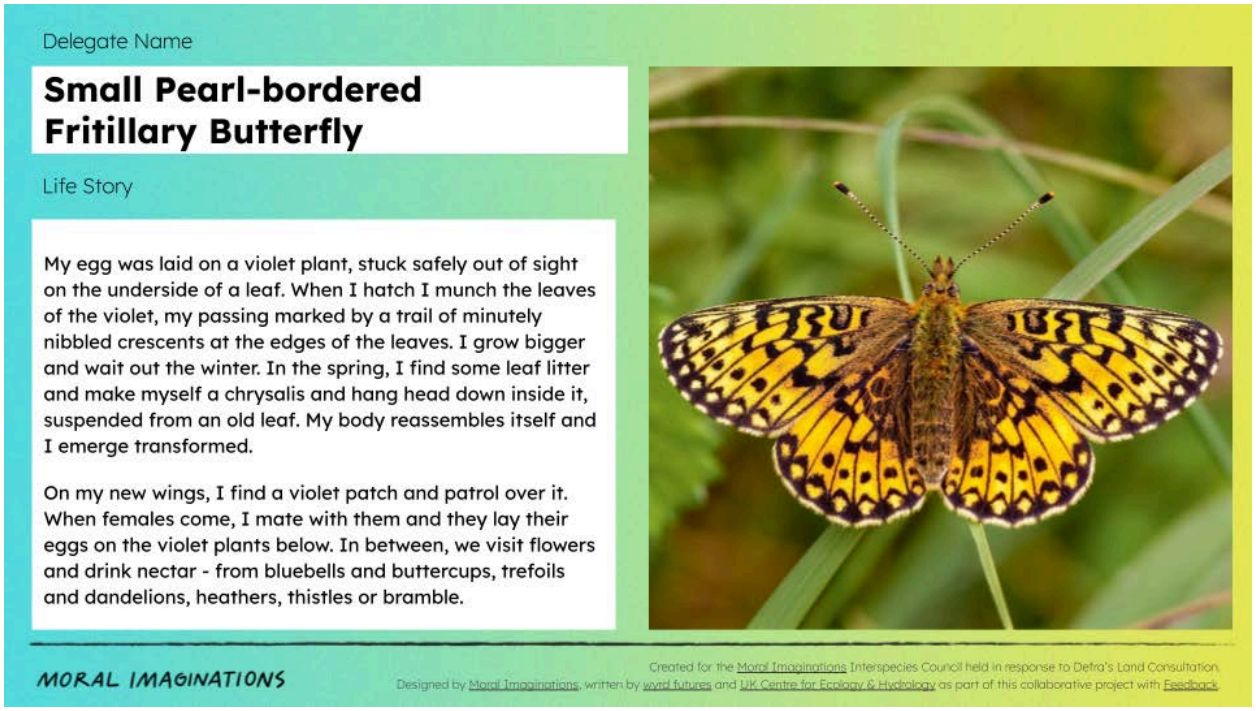
Species were chosen to represent a broad range of taxa with varied life histories, habitat requirements, movement abilities and conservation status, including resident and migratory species, common and rare, wild and domesticated, with a focus on those very likely to be affected by changes proposed in the Land Use Framework.

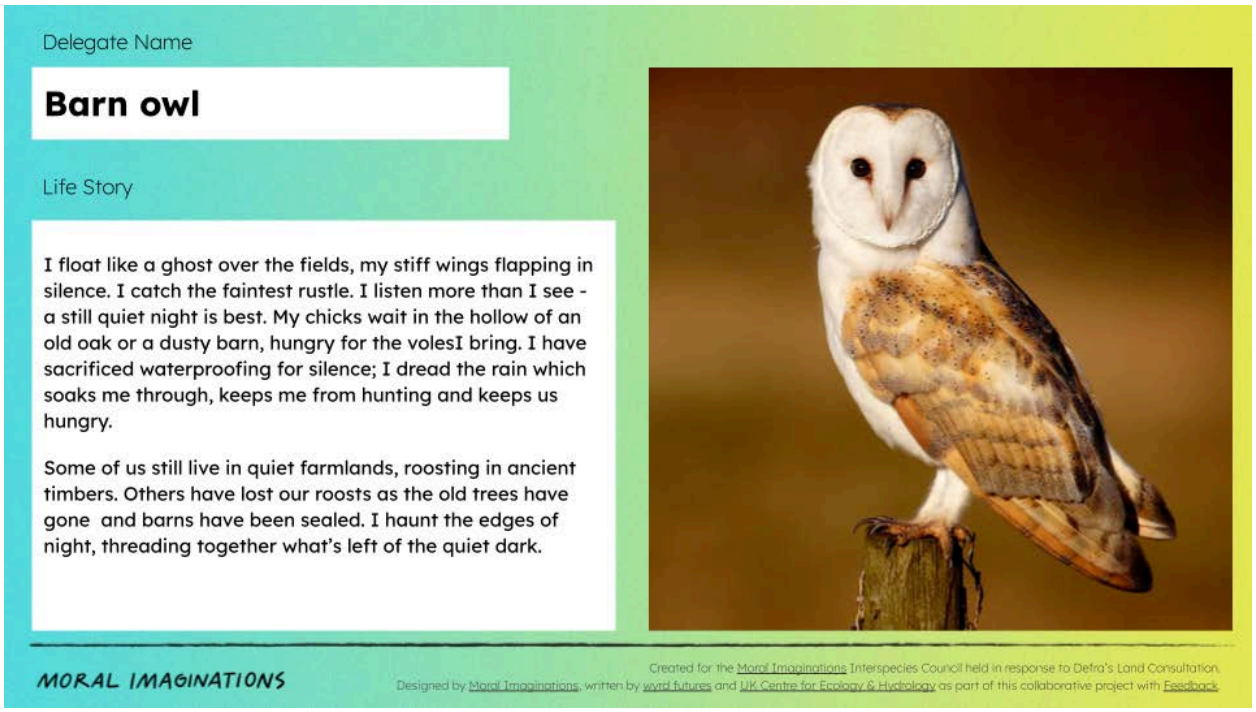
Adder
Ash Tree
Ashy Mining Bee
Barn Owl
Daubenton's Bat
Bluebell
Bramley Apple Tree
Brown Hare
Small Pearl-bordered Fritillary Butterfly
Common Toad
Holstein Friesian Cow
Curlew
Dor Beetle
Earthworm
Glow Worm
Hawthorn
King Alfred's Cake
Common Lizard
Lohmann Chicken
Lungwort Lichen
Mayfly
Oak Tree
Gloucester Old Spot Pig
Red Grouse
River
Roe Deer
Herdwick Sheep
Skylark
Soil
Sphagnum Moss
Swift
Wheat Field
Yellow Meadow Ant
Yellow Rattle

Not represented on the day:
Bracken
Brown Trout
Hedgehog
Mole

Appendix 4
Documentation

Species Briefing
Each participant was sent a pack before the council introducing them to the species they would represent, its life story, habitat, needs, challenges and further reading. Examples:

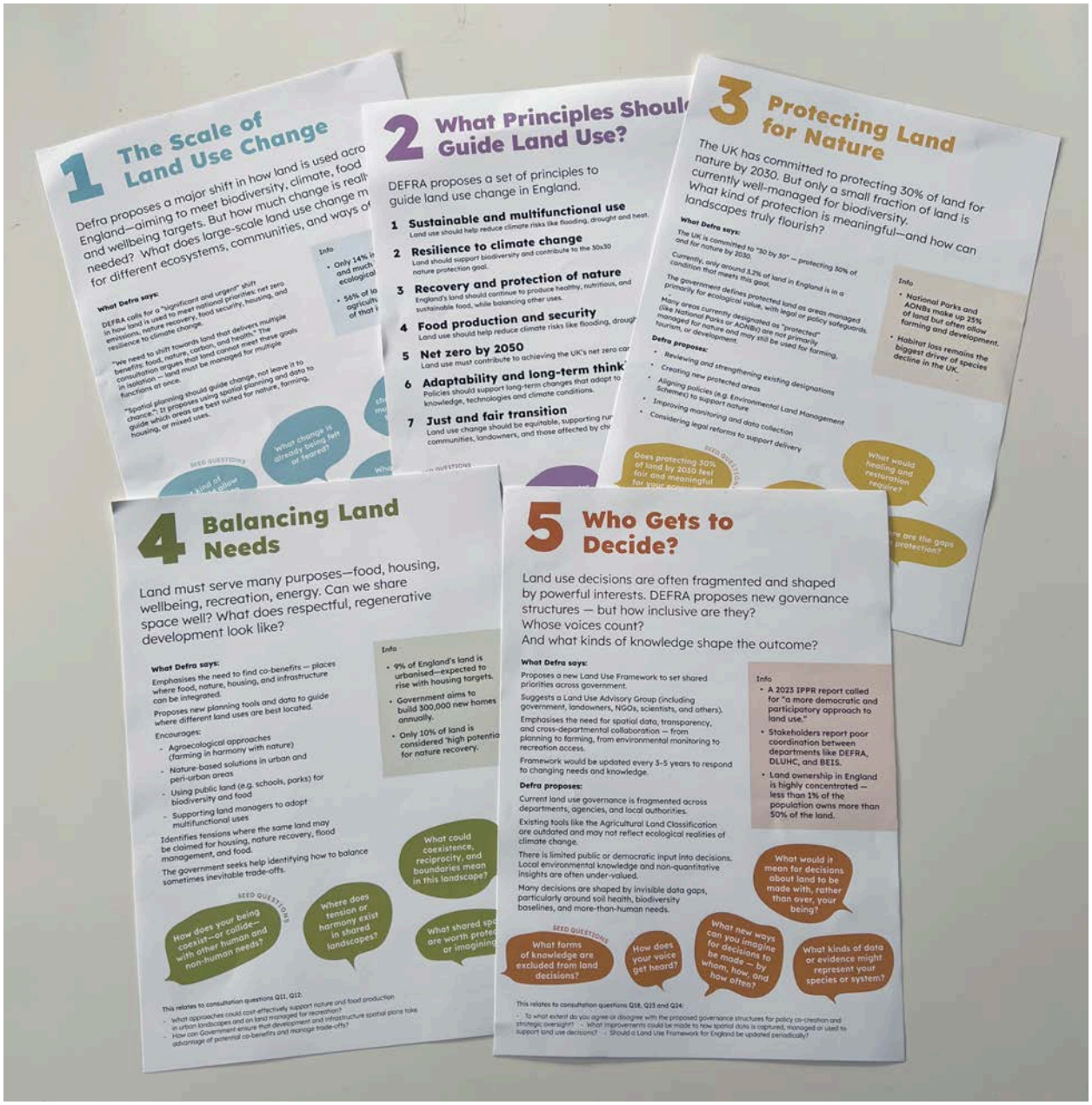




All Species: DefraLandConsultation_Interspecies Council - Species Briefing.pdf

Consultation Context Questions

Five themed posters were created to prompt conversation and responses from the species at each of the deliberation stations.



As readable PDF's: ConsultationContextQuestions.pdf

Photos from the Interspecies Council day
Species discussion in circle:





Articles & blogs from participants

- Why I hate 'nature' slightly less - On being another through an interspecies council
- What is an Interspecies Council?

Discussion in deliberation groups:













Collective gathering and synthesising from deliberation groups:





Closing reflections, marks and responses from the species:



Articles & blogs from participants

- [Why I hate 'nature' slightly less - On being another through an interspecies council]
- [What is an Interspecies Council?]