

A More-Than-Human Approach to Storytelling for Landscape Planning: Interactions Between Artificial Intelligence and Problem Structuring Methods

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Abstract

This paper explores how a More-Than-Human approach can reshape storytelling for landscape planning by integrating Artificial Intelligence (AI), as a tool for co-producing multispecies narratives, and Problem Structuring Methods (PSMs), as participatory methods for addressing complex, multidimensional issues. Within this context, the concept of More-Than-Human-Rights offers a legal and ethical framework that supports entanglements between human and non-human agents. To operationalise these theoretical statements, the case study “Mytilus in Fabula” in the Campi Flegrei area is examined, where humans and non-humans co-construct relational landscape narratives. The findings from this theoretical and practical inquiry open a path to the development of more inclusive, equitable, and multispecies planning practices capable of addressing contemporary ecological challenges.

Keywords: More-Than-Human Rights, Interspecies Justice, Ecological Ethics, Situated Knowledge, AI Ethics

Introduction

In recent years, our perception of landscapes has undergone a profound transformation, reflecting shifts in cultural, environmental and scientific paradigms (Antrop, 2014). These paradigms influence the way we interpret and understand our surroundings. Historically, landscapes are valued for the benefits they provide to society, whether these are material or immaterial (e.g. cultural identity, the aesthetics of a place, or recreational opportunities) (Tempesta, 2006). Conventional methods of storytelling and planning in complex landscapes include, among others, Ecosystem Services (ES) (Díaz et al, 2015), Landscape Services (LS) (Termorshuizen & Opdam 2009; Bastian et al. 2014) and Landscape Characteristics Assessment (LCA) (LU et al, 2022), are based on an anthropocentric vision. Although these approaches adopt different logics, they aim to interpret and attribute value to the environmental, cultural, social, perceptual and identity dimensions of a territory. They are characterised by their ability to synthesise and classify the elements that make up a landscape, thus facilitating decision-making processes (Van Eetvelde & Antrop 2009; Haines-Young & Potschin 2011; Vallés-Planells, Galiana & Van Eetvelde, 2014). However, despite their analytical and managerial strengths, they tend to overlook the intrinsic and ecological value of landscapes by focusing primarily on nature's contributions to human well-being. This limited viewpoint neglects the coexistence and interaction of human and non-human entities within territories (Liew & Sundaram, 2009; Cerreta 2010; Montuori, 2013), revealing a need for more integrated, interdisciplinary strategies that embrace multispecies perspectives and promote holistic visions of the human-nature relationship.

In response to the limitations of conventional models, a paradigm shift has been proposed to recognise and integrate the diverse perspectives, memories, and experiences that shape a place's identity. Rather than being considered merely an aesthetic framework, landscapes are now recognised as living, complex entities resulting from the constant interaction between natural and human elements (Council of Europe, 2000). This evolutionary perspective recognises landscapes as continuously evolving systems in which the ecological, social, and cultural dimensions are interconnected and influence each other (Palola, Bailey & Wedding, 2022). Understanding the landscape as a complex, multi-level system enables us to address contemporary environmental and social challenges by promoting an integrated, sustainable approach.

Within this context, the More-Than-Human approach (Haraway, 1985) offers an innovative and critical perspective that challenges the anthropocentric vision. Adopting this approach to landscape planning means recognising

the agency of non-human subjects (e.g. ecosystems, animal and plant species, physical and technological infrastructures) in shaping planning processes (O'Connor & Kenter, 2019). It entails conceiving non-human elements of the landscape as active co-agents in producing environmental, ecological, and social effects (Dürbeck, 2015).

In this context, storytelling (Bulkens, Minca & Muzaini, 2015) emerges as an act of world-making. It uncovers and communicates diverse narratives, values, and relations within the landscape, helping to interpret and actively shape our understanding of landscapes. Recognising storytelling as foundational to planning strategies, this research focuses on its potential to gather and celebrate both individual and collective narratives, not only from institutional actors and experts, but also from those who inhabit and interact with places in their everyday lives, including, in mediated ways, non-human beings. In a More-Than-Human approach, storytelling opens up the planning process to sensitive and relational forms of knowledge (Boros et al, 2024). Storytelling provides a lens through which we can interpret the interdependence between human beings, non-human life forms, and the material elements of a given territory.

Nowadays, storytelling has recently received a powerful boost through the rise of tools like Artificial Intelligence (AI). Among its many capabilities, AI offers innovative ways to represent narratives in more creative, immersive, and dynamic forms. By harnessing its diverse functionalities, AI opens new possibilities for reimagining how stories are told, understood, and shared. In this evolving scenario, the integration of AI with participatory approaches marks a significant shift (Birhane et al., 2022; Delgado et al., 2023; Sacco et al, 2023). New frontiers in AI research emphasise inclusivity, encouraging the integration of diverse perspectives into the design and development of AI systems (Arora, 2024) (Mauri et al, 2024). This fosters an environment that welcomes different voices, counter-narratives, and plural interpretations of complex issues.

Central to this approach is the recognition that identifying the topic, clarifying underlying conflicts, defining relevant data, and determining how to collect and interpret it are all crucial steps in the process. Problem Structuring Methods (PSMs) play a crucial role in this context. These methods are particularly valuable for engaging with the wicked nature of complex, multidimensional issues by supporting the definition of the initial decision problem (Christie 2023; Moallemi et al, 2023). Rather than seeking a single, definitive solution, PSMs aim to deepen our understanding of the problem by incorporating a range of viewpoints (Mingers & Rosenhead, 2004). They help uncover hidden dynamics and encourage the exploration of multiple interpretative lenses. The goal is not simplification, but rather the deliberate complexification of the context, observing it from various angles until the most appropriate framing or action can be chosen based on the specific circumstances (Rosenhead, 2006). At the heart of this study is the intention to explore how PSMs and AI can expand and operationalise a More-Than-Human approach to landscape knowledge and evaluation (Figure 1). Despite their potential, the integration of AI and PSMs remains an underexplored area. Only a limited number of scholars have ventured into this intersection (Sacco & Poli, 2024a), and this research project seeks to contribute to that emerging field.

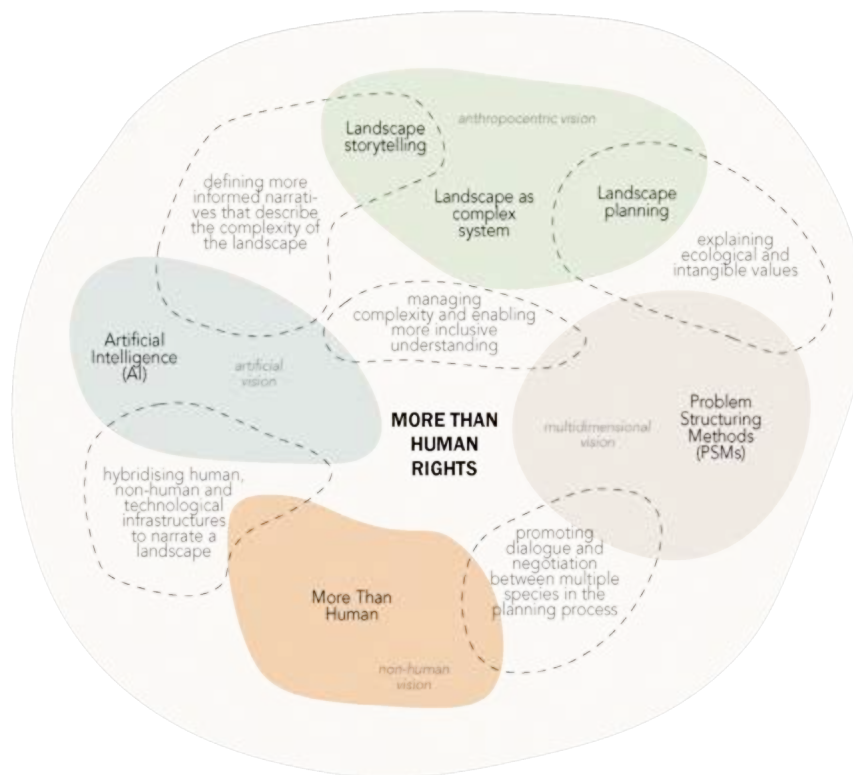


Figure 1: A More-Than-Human-Rights Framework

By doing so, it aspires to lay the foundation for a transformative shift in how landscapes are narrated, interpreted, and assessed, moving beyond anthropocentric paradigms and promoting a more relational and interconnected understanding of landscape complexity.

The concept of More-Than-Human-Rights (César Rodríguez-Garavito, 2024) offers a unifying lens through which to integrate AI, More-Than-Human perspectives, Problem Structuring Methods (PSMs), and landscape storytelling. It proposes a normative stance grounded in spatial justice and recognises the rights of non-human agents, such as ecosystems, species, and material entities, to shape and participate in the configuration of the landscape. This perspective calls for the construction of alternative, inclusive storylines. AI can play a critical role in co-producing these narratives by analysing, visualising, and amplifying overlooked voices and patterns. At the same time, PSMs offer methodological support to define the context: framing the issues, mapping conflicts, identifying actors (human and non-human), and exploring values. Together, AI and PSMs provide a powerful toolkit to foster more equitable and multispecies planning practices that reflect the true complexity of our shared environments.

The contribution is organised as follows: Section 2 delves into the exploration of the More-Than-Human approach and its interactions with AI and PSMs; in Section 3, the concept of More-Than-Human-Rights is introduced, with the aim of enhancing the relational and multispecies dimensions in decision-making processes. Section 4 presents the case study of Mussels Tales, in the Campi Flegrei area, to exemplify the concrete application of the discussed theories. Finally, the last Section envisions some conclusions and future perspectives of the research.

Toward a More-Than-Human Planning Practice

The More-Than-Human paradigm emerges as a critical response to the anthropocentric and dualistic epistemol-

ogies that have long dominated Western thought, particularly those that establish rigid separations between nature and culture, subject and object, human and non-human (Houston et al, 2018). Rooted in the work of Donna Haraway (1985) and developed across a range of interdisciplinary domains, including eco-critical theory, posthumanist philosophy, indigenous cosmologies, and science and technology studies (Daigle, 2022), the More-Than-Human paradigm offers a conceptual and ethical reorientation of how to understand life, agency, and planning. This paradigm should be understood as a pluralistic and generative field of inquiry that brings together a heterogeneous constellation of approaches. These approaches foreground the agency, vitality, and subjectivity of More-Than-Human actors (e.g. animals, plants, fungi, soils, waters, infrastructures, and technologies) as co-constitutive agents in the production of social and ecological realities (Dowling, 2016). Central to More-Than-Human thinking is the rejection of hierarchical ontologies. Posthumanist theorists, such as Manuel DeLanda, advocate for a “flat ontology” (Ash, 2020), in which all entities, regardless of their human or non-human status, possess the capacity to affect and be affected. This ontological flattening challenges landscape planning and design disciplines to reconsider how decisions are made and whose voices are included in the decision-making process. In parallel, Scott Gilbert’s work on symbiotic biology (Gilbert, 2024) underscores the interdependent nature of life, highlighting that no organism exists in isolation; all beings are entangled in webs of mutual reliance and co-evolution. Within this expanded panorama, storytelling acquires critical epistemological and political significance (van Hulst, 2012). It is no longer merely a tool of representation, but a situated ecological practice, one that enables the articulation of lifeworlds, affective ties, and embodied knowledges often excluded from formal planning processes. Storytelling becomes an act of care, memory, and resistance (McDowell, 2022). It offers a means of reimagining landscapes through the eyes, experiences, and rhythms of both human and non-human actors. Haraway’s (2016) notion of multispecies narratives invites scholars and practitioners to construct narratives that do not centre exclusively on the human subject but instead weave together the perspectives and agencies of other beings. These narrative forms challenge the reductive, technocratic, and often colonial gaze of mainstream spatial planning by foregrounding place-based, experiential, and affective knowledge systems. They contribute to what can be termed ecologies of attention (Ganteau, 2024), practices that cultivate attunement to the complex entanglements that constitute lived environments. These perspectives are deeply resonant with indigenous cosmologies, which have long upheld relational and reciprocal understandings of the world. Unlike the extractive logics of settler-colonial modernity, many indigenous traditions recognise the agency of rivers, mountains, animals, and ancestral territories (Acharibasam et al, 2024). Adopting this viewpoint on landscape means engaging in counter-narrative practices that resist the commodification of nature and promote alternative modes of knowing and dwelling. In this context, situated narrative techniques (Livholts, 2020) offer a means to express values that are often non-monetary and non-quantifiable, such as belonging, spirituality, affective attachment, and intergenerational memory, which are vital to sustaining the vitality of landscapes (Grieco et al, 2024). As such, situated narrative techniques become powerful tools in advancing a More-Than-Human approach to planning. They challenge anthropocentric logics and invite planners to engage with landscapes as relational fields shaped by diverse forms of life. Thus, narrative becomes a situated form of building planning process, capable of informing decision-making processes that are attentive to multispecies justice, grounded in place-based knowledges, and responsive to the complex web of ecological interdependencies. A More-Than-Human-informed planning practice shifts away from a model of designing for communities, implicitly human and often elite, toward a participatory, multispecies co-design process grounded in attentiveness, care, and relational responsibility. This entails not only listening to human voices but also developing methods and sensibilities for interpreting and incorporating the “voices” of rivers, animals, fungi, or even infrastructures. It calls for an expanded notion of participation that moves beyond stakeholder consultation to include More-Than-Human worlds as legitimate agents in shaping futures.

Entangling AI, PSMS, and More-Than-Human Worlds in Landscape Planning

If storytelling can be conceived as a critical method for activating More-Than-Human approaches to landscape planning, then the integration of Artificial Intelligence (AI) and Problem Structuring Methods (PSMs) offers a compelling horizon for expanding these practices. Both AI and PSMs operate at the interface of complexity, uncertainty, and pluralism, and as such, they present valuable tools for designing planning processes capable of acknowledging and engaging More-Than-Human entanglements. AI, broadly understood as the development of

computational systems capable of perceiving and acting upon their environments, has rapidly extended its role in both urban and landscape planning (Son et al, 2023). Applications include land-use optimisation, predictive modelling of urban growth, climate adaptation strategies, and the management of mobility systems (Fernberg & Chamberlain 2023). Advanced forms of AI, such as generative models, Natural Language Processing (NLP), geo-spatial AI (GeoAI), and computer vision, are increasingly capable of supporting new forms of landscape planning intelligence (Frazier & Song, 2024). These tools enable the extraction of patterns, the integration of heterogeneous data sources, and the simulation of possible futures. NLP allows for the interpretation of narratives embedded in texts, oral histories, and social media, surfacing perceptions, values, and emotions tied to place (Chowdhary, 2020). Generative AI can construct alternative scenario narratives, such as responses to climate-induced disruptions or species extinction. GeoAI and computer vision contribute to interpreting spatial data, landscape imagery, and acoustic biodiversity signals, offering powerful means to analyse cultural ecosystem services and non-human presence (Janowicz et al, 2023).

In parallel, PSMs offer a dialogical and participatory framework for navigating wicked problems, characterised by uncertain knowledge, conflicting values, and the impossibility of linear or optimal solutions. Rooted in systems thinking and operational research, PSMs, developed by Rosenhead (1996), Mingers and White (2010), Ackermann (2012), and Midgley et al. (2013), create space for multiple stakeholders to collectively construct models of shared understanding. PSMs are particularly effective in contexts where data is lacking, variables are multiple and interconnected, and solutions cannot be univocal or linear (Cerreta & De Toro, 2012). In the field of landscape planning, these conditions are commonplace. Particularly in landscape planning, where interests and ontologies often diverge, PSMs help mediate between competing definitions of the problem and facilitate inclusive, negotiated forms of action. When brought together, AI and PSMs can be seen as mutually reinforcing instruments for navigating complexity and enabling inclusive sense-making (Sacco & Poli, 2024b). AI provides analytical depth and the ability to model large-scale dynamics; PSMs ground those insights in situated deliberation, supporting ethical reflexivity and plural value negotiation.

Both have the potential to serve not only human stakeholders but, if reimagined, also More-Than-Human agencies, making visible the values, relations, and entanglements of non-human life forms that have historically been excluded from planning discourses. Nonetheless, both AI and PSMs are developed within anthropocentric knowledge systems and risk reproducing forms of reductionism or instrumentalisation. AI, in particular, can replicate human biases embedded in training data or overlook forms of knowledge that resist quantification (Aquino, 2023). Although PSMs are open to a plurality of perspectives, they are still methods designed by and for humans, which carries the implicit risk of reducing non-human agency to a mere instrument for anthropocentric purposes (Kim, 2020). Addressing these limitations requires a shift in how these tools are conceptualised and used within planning practice. An ethical approach is needed that considers privacy, landscape impacts and shared responsibility between human and non-human actors (Papagiannidis, Mikalef & Conboy, 2025). Reimagining AI through a More-Than-Human lens means going beyond simulation and optimisation toward forms of technological mediation that recognise non-human entities (Hupont et al, 2024), rivers, pollinators, mycelial networks, and atmospheric systems, as agents with communicative potential. AI models could be trained not only to detect ecological changes but to translate them into relational signals that carry meaning within planning processes. Generative AI, for instance, might be employed to construct multispecies narratives, grounded in ecological data and enriched with speculative imagination, to render visible the co-presence and co-dependence of multiple life forms (Arif, et al, 2020). In parallel, PSMs could be extended to facilitate multispecies dialogue, using techniques that map not just human concerns but also the values, needs, and vulnerabilities of non-human actors. Through various and innovative approaches (proxies, sensors, bioindicators, and artistic methods), More-Than-Human entities can be positioned as participants in planning conversations. These adaptations challenge the boundary between knowledge and ethics, opening planning to interspecies negotiation (Lopez et al., 2025).

Advancing toward a More-Than-Human planning paradigm necessitates the development of participatory, hybrid processes that weave together the analytical power of AI with the ethical reflexivity, interpretive depth, and speculative imagination offered by PSMs and narrative methodologies. The objective is to cultivate relational

intelligence and ecological ethics, including values of kinship, responsibility, reciprocity, and care (Tran et al, 2024). This convergence of AI, PSMs, and More-Than-Human thought confronts a profound question: How can planning tools encode and respond to the ethical demands of more-than-human life? What forms of representation, narration, and decision-making can support coexistence and mutual flourishing across species boundaries?

Addressing these questions calls for a radical reorientation of planning imagination, one that acknowledges that landscapes are not passive spaces to be managed, but living, contested, and co-produced territories shaped by many kinds of intelligence.

More-Than-Human-Rights: A Legal-Ecological Framework for AI and PSMs Integration

The concept of More-Than-Human-Rights (Rodríguez-Garavito, 2024) provides a powerful framework for integrating the technical capacities of AI and the deliberative structures of PSMs within a shared ethical and political horizon. While these tools originate from different epistemological traditions, AI from computational logic and automation, PSMs from participatory systems thinking, they can be productively aligned through the lens of More-Than-Human-Rights, which demands new forms of representation, recognition, and responsibility for non-human entities in decision-making processes.

In this light, More-Than-Human-Rights becomes the normative glue that binds AI and PSMs into a shared project of interspecies justice (Celermajer et al, 2021). AI contributes the capacity to sense, model, and simulate More-Than-Human presence, detecting patterns and generating data-rich ecological narratives. PSMs, in turn, provide the scaffolding for structuring dialogue, negotiating values, and legitimising decisions in a pluralistic context. Together, under the umbrella of More-Than-Human-Rights, these approaches constitute a hybrid planning toolkit for the Anthropocene, one in which non-human life is not only ethically acknowledged but legally and methodologically integrated into landscape governance. This shift in perspective responds to a growing recognition in recent decades that dominant legal frameworks, centred on individual rights and anthropocentric assumptions, are insufficient for addressing ecological crises (Fukurai & Krooth, 2021).

As emphasised by environmental scholars and legal theorists (Fensterseifer et al, 2024), there is a pressing need to advance a conception of rights grounded in relational responsibility and ecological interdependence. More-Than-Human-Rights proposes an expansion of legal standing to include non-human entities as subjects of rights. As César Rodríguez-Garavito, founder of the More Than Human Life - MOTH project (Rodríguez-Garavito, 2024), notes, the emphasis must move beyond the static "Rights of Nature" to a more dynamic and reciprocal framework that foregrounds human-nonhuman entanglement (Gilbert et al, 2023).

Several legal developments across the globe reflect this emerging paradigm. Ecuador's 2008 Constitution enshrines the rights of Pachamama to exist, persist, and regenerate its vital cycles (Berros, 2015). Bolivia's Law on the Rights of Mother Earth defines nature as a "collective subject of public interest", establishing legal recognition for ecosystems (International Rights of Nature Tribunal, 2020). In New Zealand, the Te Urewera forest and Whanganui River have been granted legal personhood through bicultural legal arrangements that draw from Māori worldviews, which see these landscapes as living ancestors (Bieluk, 2020). In Europe, Spain's Mar Menor lagoon became the first European ecosystem to receive legal personality, following a citizen-led initiative that involved over 500,000 people (Krämer, 2023). The new law recognises the lagoon's rights to exist, evolve, and be restored, and establishes a participatory governance model involving institutions, civil society, and scientists.

These examples signal a shift in legal consciousness: from viewing the landscape as a passive stage for human activity to acknowledging it as a legal-ecological commons, a co-produced and shared domain of rights, responsibilities, and care (Pelizzon, 2023). This reframing raises critical questions about representation: who is entitled to speak for trees, rivers and mushrooms?

In New Zealand, representation is entrusted to bicultural governance bodies reflecting Indigenous knowledge

(Stewart, 2018). Elsewhere, theorists such as Klaus Bosselmann (Bosselmann, 2021) have advocated for “ecological guardians” or “trustees” to act on behalf of planetary commons, potentially under the auspices of the United Nations. The UN’s Harmony with Nature programme (Assembly, 2010), launched in 2009, embodies this ambition by promoting Earth Jurisprudence (Cullinan, 2023) and supporting legal recognition for Nature and the establishment of a new governance system to protect common goods.

In this context, More-Than-Human-Rights opens a conceptual space in which AI and PSMs can converge, encouraging a new interpretative approach to the landscape, leading to alternative and plural descriptions and promoting more inclusive and responsible landscape planning. AI tools can act as mediators of non-human signals, interpreting forest acoustics, soil conditions, or hydrological patterns and translating them into meaningful inputs for governance (Alotaibi & Nassif, 2024). These computational insights, while powerful, gain full relevance when embedded within PSM-based participatory processes that facilitate dialogue, deliberation, and value negotiation across diverse human and non-human actors.

By adopting More-Than-Human-Right as a guiding logic, it is possible to move from purely advocacy-driven approaches to speculative and systemic forms of governance, ones capable of representing not only human interests but also multispecies concerns.

To explore how this framework might unfold in practice, the following section presents an experimental workshop designed to examine whether, and how, such a process can support deliberation on multispecies justice and ecological responsibility. It illustrates how the concept of More-Than-Human Rights can inform the co-design of more inclusive landscape storytelling practices.

Mytilus in Fabula: a More-Than-Human Rights Workshop in Bacoli

The Mussels Tales design research laboratory, part of the PNRR CHANGES project (Cultural Heritage Active Innovation for a Next Generation Sustainable Society), is promoted by the Department of Architecture (DIARC) at the University of Naples Federico II. It aims to develop innovative methodologies for enhancing cultural heritage in the Campi Flegrei area, an ecologically, geologically, and culturally significant landscape. Mussels Tales explores generative, relational, and sustainable approaches to historic productive landscapes. Rather than treating the landscape as a passive backdrop or monument, it is framed as a living, open system shaped by ecological, historical, and design processes.

The project focuses on the Fusaro area, specifically the Borbonico Park, the Casina Vanvitelliana, and the Cassone, an ancient mussel storage facility now in ruins. These sites will be temporarily reactivated through a site-specific artistic installation, conceived as a relational device to host public activities, workshops, and collaborative explorations.

One of the initiatives, part of this laboratory, is an experiential, participatory activity titled *Mytilus in Fabula*, grounded in a More-Than-Human Rights perspective. This approach recognises landscapes as dynamic ecosystems composed of interdependent human and non-human agents. The activity uses PSMs, such as collective mapping, identity-based role-play, and co-creation, to frame complex territorial issues and stimulate inclusive dialogue. Participants engage in an exploratory walk along Lake Fusaro, designed as a game of impersonation. Each participant receives a character card, generated with the aid of AI, that assigns them the identity of an agent within the ecosystem (e.g., mussels, fish, birds, plants, or even pollutants like plastic). These cards help reveal the relational logic of the environment, encouraging participants to explore the lake’s diverse habitats: urban, lakefront, coastal, and woodland, through the eyes of their assigned agent. As they walk from the Casina Vanvitelliana to the Cassone, participants collect signs, traces, and observations tied to their agent’s habitat. Without revealing their identity, they contribute clues that support a shared reconstruction of the local ecosystem. This final co-creation moment, held at the Cassone, becomes a decision-support platform, allowing the group to visually and narratively model the network of relationships and tensions at play.

By combining AI-generated identities with participatory PSMs, the activity helps translate the abstract notion of More-Than-Human-Rights into a tangible process of collective sense-making. It foregrounds the perspectives of non-human entities and reframes landscape storytelling as a pluralistic, equitable process. Moreover, the workshop format fosters awareness, empathy, and responsibility toward all forms of life, human and non-human, while broadening civic engagement in environmental governance. In this way, Mytilus in Fabula transforms the More-Than-Human Rights framework into operational practice, opening up space for more inclusive, relational, and responsive ways of caring for contemporary landscapes.

Conclusions

This research highlights the urgent need for a radical transformation in how landscapes are narrated, interpreted, and valued, calling for a shift away from anthropocentric paradigms and towards a more relational, multispecies, and interdependent worldview.

By embedding AI and PSMs into the design of participatory activities, the More-Than-Human-Right framework encourages new modes of representation and imaginative identification with non-human entities, thereby deepening ecological awareness. This complex framework invites planners and researchers to reconsider their practices, not just by integrating more complex data, but by actively listening to the “voices” of multiple beings and by rethinking what counts as knowledge, agency, and justice in territorial governance. Such a framework not only redefines methodological tools; it also demands a new human sensibility, an openness to perceiving and cohabiting change with care.

The Campi Flegrei case study embodies this methodological synthesis: here, human perspectives are intentionally reframed in favour of non-human points of view, paying attention to the relational dynamics that foster collective intelligence across species and material forms. In the Campi Flegrei context, the Mytilus in Fabula initiative provides a concrete case of how participatory and AI-enhanced storytelling can converge to reveal neglected ecological relationships. It proposes an expanded conception of landscape as a site of ecological entanglements, rather than as a neutral or passive backdrop for human activity. The operationalisation of a More-Than-Human Rights framework calls for a rethinking of the planner's role, from that of a neutral technician to an ecological mediator capable of navigating affective, historical, and multispecies relationships. In this view, the landscape is interpreted as a web of memories, conflicts, and co-evolving dynamics.

However, translating this framework into practice faces several significant challenges. One central issue is the representation of non-human entities: how can planners and designers include these agents without reducing them to simplistic symbols or anthropomorphic caricatures? There is also the deeper difficulty of translating this conceptual richness into institutional practice, given that current regulatory and planning frameworks are deeply rooted in human exceptionalism and often lack the cultural and legal tools needed for recognising non-human agency. Moreover, the inclusion of More-Than-Human perspectives raises questions about voice, translation, and legitimacy: how can their needs and rhythms be made legible within decision-making systems structured around human priorities?

Addressing these questions requires a profound recalibration of what participation means in planning. It demands that we go beyond human-centred consultation and representation, instead developing systems that can sense, interpret, and respond to the expressions of non-human life. Here, PSMs offer participatory and iterative frameworks capable of dealing with the messy, uncertain, and pluralistic nature of planning in ecologically entangled worlds. When expanded to incorporate non-human considerations, PSMs can help reframe planning problems to include ecological limits, multispecies dependencies, and non-verbal forms of expression. By synthesising large-scale datasets and simulating potential futures, AI can help planners and communities explore alternative scenarios that centre ecological integrity and multispecies justice. These tools allow for more dynamic storytelling practices, where landscapes are not merely planned or managed but narrated through the interactions, rhythms, and histories of human and non-human actors alike.

Crucially, this shift could reorient global planning frameworks, such as the 2030 Agenda and the Sustainable Development Goals, away from instrumental logics and toward a recognition of non-human entities as co-inhabitants and co-authors of spatial futures. It reframes planning not as a tool for managing nature, but as an ethical and creative process of co-existence, one that acknowledges the agency of all life forms and the entanglement of human wellbeing with planetary vitality.

In conclusion, adopting a More-Than-Human lens invites us to reimagine planning as a cultural and ethical practice of listening, interpreting, and co-creating with the More-Than-Human world. It proposes new politics and poetics of landscape, ones grounded in relationality, care, and multispecies coexistence, and committed to recognising the rights, needs, and contributions of all beings, defining some innovative perspectives on landscape planning.

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