RECONNECTING WITH THE LIVING PLANET

# Resurgence & ECOLOGIST

Issue 324 | £5.95
January/February 2021

## RESILIENCE!

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Greetings card artwork: Harvest Moon by Leslie Seeger

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# New year cheer

With the election of Joe Biden in the US, the year that became a synonym for relentlessly bad news drew to a close on a more positive note, and environmental activists allowed themselves a moment to draw breath. The president-elect has signalled he will reverse Trump-era attacks on environmental regulations and rejoin the United Nations Paris Agreement, but it will be a Herculean task. "Signing back into the Paris Agreement is as difficult as putting your signature to a piece of paper," Christiana Figueres said in her podcast Outrage and Optimism. "That's not what we're talking about. We're talking about what are the signals that are going to be given to the economy of the US to get back on the decarbonisation path that most other industrialised countries are already on." So for all those who want to secure a liveable future for our children, it's back to work we go.

Meanwhile, communities are working harder than ever to support their neighbours as more people lose their jobs amid fallout from the Covid-19 crisis. In my town in Devon, a café is teaming up with the local food bank to deliver meals to people in need. More local businesses have been donating equipment, food and money than ever before, café owner Rebecca told me. "People want to help others because they feel powerless at the moment. Volunteering their time or money helps them cope, so it's a two-way thing." As the pandemic has shown, our connections with each other weave a safety net of resilience against the hardest times.

With this in mind, in this issue of *Resurgence & Ecologist* we visit communities across the world, from London to Zimbabwe, to explore how, despite differences in culture, climate and history, people are building resilience amid uncertainty. From having fun together in the kitchen, to bringing back traditional grain, to organising ecosystem restoration camps, connecting people with each other and Nature is key.

Also in this issue, Colin Tudge, co-founder of the Oxford Real Farming Conference, explores the connection between food banks and land ownership, and Anne Baring takes us back four millennia to a time when worship of the Great Mother was replaced by the Great Father, and the dire consequences this had for the future of humanity. Against a backdrop of social distancing, Satish Kumar reflects on the genius of generosity.

Much of the year 2020 was known for its gloomy trajectory, but 2021 is here now. We have the tools we need to build a better future, so together let's get busy using them.

Marianne Brown
Editor of *Resurgence & Ecologist*

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# Resilience

Issue 324
January/February 2021

Cover image: **Artwork by Leah Duncan**
www.leahduncan.com
@leahduncan

## NEW ONLINE

### www.resurgence.org

**Resurgence & Ecologist book club**

To help readers connect with each other we have launched an online book club with a new book set each month. See page 70.

**www.resurgence.org/bookclub**

### www.theecologist.org

Daily news from the front line of the environmental movement. Sign up for daily, weekly and monthly newsletters and never miss a story.

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## ARTS



## REVIEWS





**Magazine Editorial**
Marianne Brown
marianne@resurgence.org

Helen Banks
Rachel Marsh
Emily Martin
Emma Randall
Russell Warfield

**The Ecologist**
Brendan Montague
brendan@theecologist.org

Marianne Brooker

**The Resurgence Trust**

Editor Emeritus
Satish Kumar

PA to Satish Kumar
Elaine Green

Trust Manager
Angie Burke

Finance Manager
Mark Gough

Resurgence Centre Events Manager
Amy Lythgoe-Jones

Fundraising Manager
Sharon Garfinkel
+44 (0)7435 781842
sharon@resurgence.org

Outreach Officer
Georgie Gilmore
georgie@resurgence.org

Membership & Classified Advertising
Jeanette Gill
Mandy Kessell
+44 (0)1208 841824
members@resurgence.org

Office Assistant
Jenny Routley
+44 (0)1237 441293
info@resurgence.org

Advertising Sales
Dan Raymond-Barker
+44 (0)7776 361671
dan@emsm.org.uk

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Registered office:
The Resurgence Centre,
Fore Street, Hartland,
Bideford, Devon
EX39 6AB, UK
+44 (0)1237 441293
www.resurgence.org

# Helping Delhi's waste workers boost recycling – there's an app for that

Vandana K speaks to 14-year-old developer Freya Thakral

Last June, Freya Thakral, a British Indian teenager, received The Diana Award 2020 for creating Recycler, an app that has served 500 homes by collecting a tonne of plastic and e-waste in the Indian capital, New Delhi.

Fourteen-year-old Freya, who studies in the 9th grade, was born in England and has lived in Nepal and India. Two years ago, watching a cow eating plastic bags from a pile of rubbish on the street provoked her to learn more about plastic pollution. She participated in the Young Founders Summit, an international start-up competition for young changemakers, where she came up with the idea of creating a recycling app.

During her research, Freya went to recycling plants in the city. "There were bags and bags of plastic just lying there because people mix their waste. This contaminates plastic and makes it very difficult to recycle," she said.

Freya's research also opened her eyes to the extreme vulnerability of people who collect waste. An estimated 160,000 people pick and recycle waste in Delhi, the majority of them poor informal workers. They consist of Dalits (oppressed castes), minorities and rural immigrants and include a large number of women and children.

Through the summit, Freya secured funding that helped set up a warehouse, cover transportation costs and pay salaries to waste collectors. She struggled with working with app developers who did not take her and her app seriously, so she learned coding for a year. "I took online courses and I also worked with my father. Although he does not know coding, he teaches computer science and was able to help me a lot," she said.

The Recycler app launched in June 2019. "Recycling is a big deal in a developing country like India, but unfortunately it is underestimated," said Freya. While there is no current data, according to an estimate India produces 25,940 tonnes of plastic waste a day, of which only 60% gets recycled.

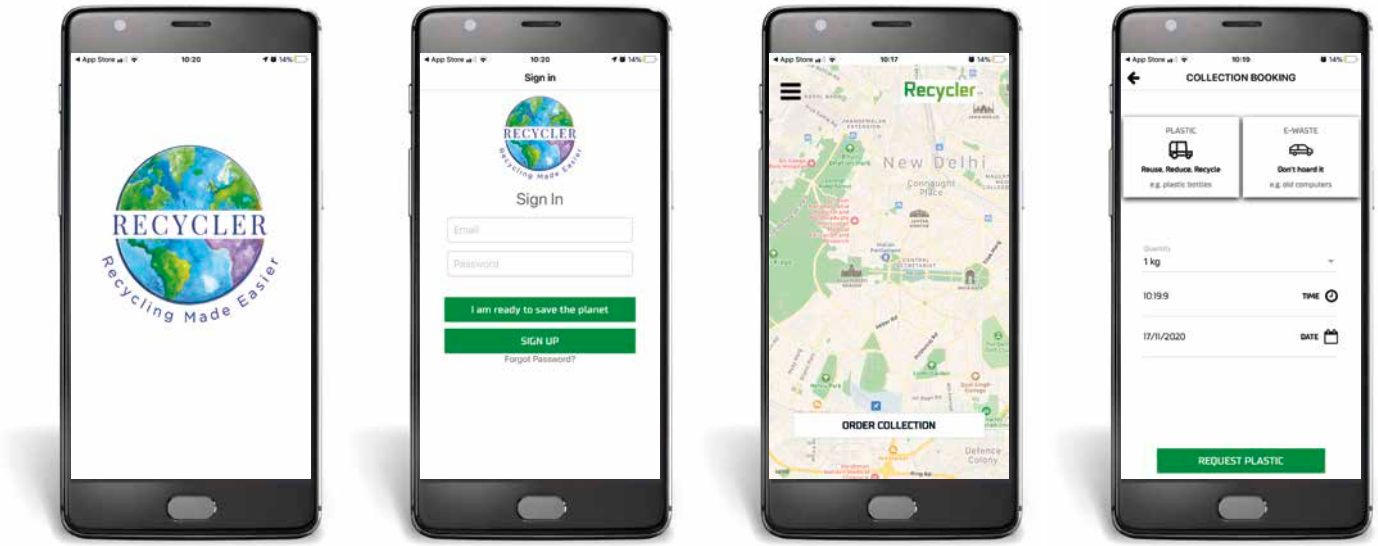
Freya calls her app "the Uber of recycling". On Recycler, users can book a free door-to-door waste collection service. The collected waste is sent to a partner recycling plant. The app covers three neighbourhoods in the city and employs four waste collectors, who are paid a minimum monthly wage.

Landfill site on the outskirts of New Delhi
© Tinnakorn Jorruang / Shutterstock

Freya won The Diana Award earlier this year along with more than 150 young people who are doing exceptional social work in their communities in the UK and the world. Though the award means a lot to her, her favourite moment was talking to a group of female students from rural India about her app. "I found it heartwarming. Some of the girls are now learning to code," she said.

Recycler's operations have been on hold since late March 2020, due to the pandemic. "The current circumstances have shown us that we need to act together," said Freya.

Vandana K is an independent journalist based in Delhi, India.




Screenshots from the Recycler App

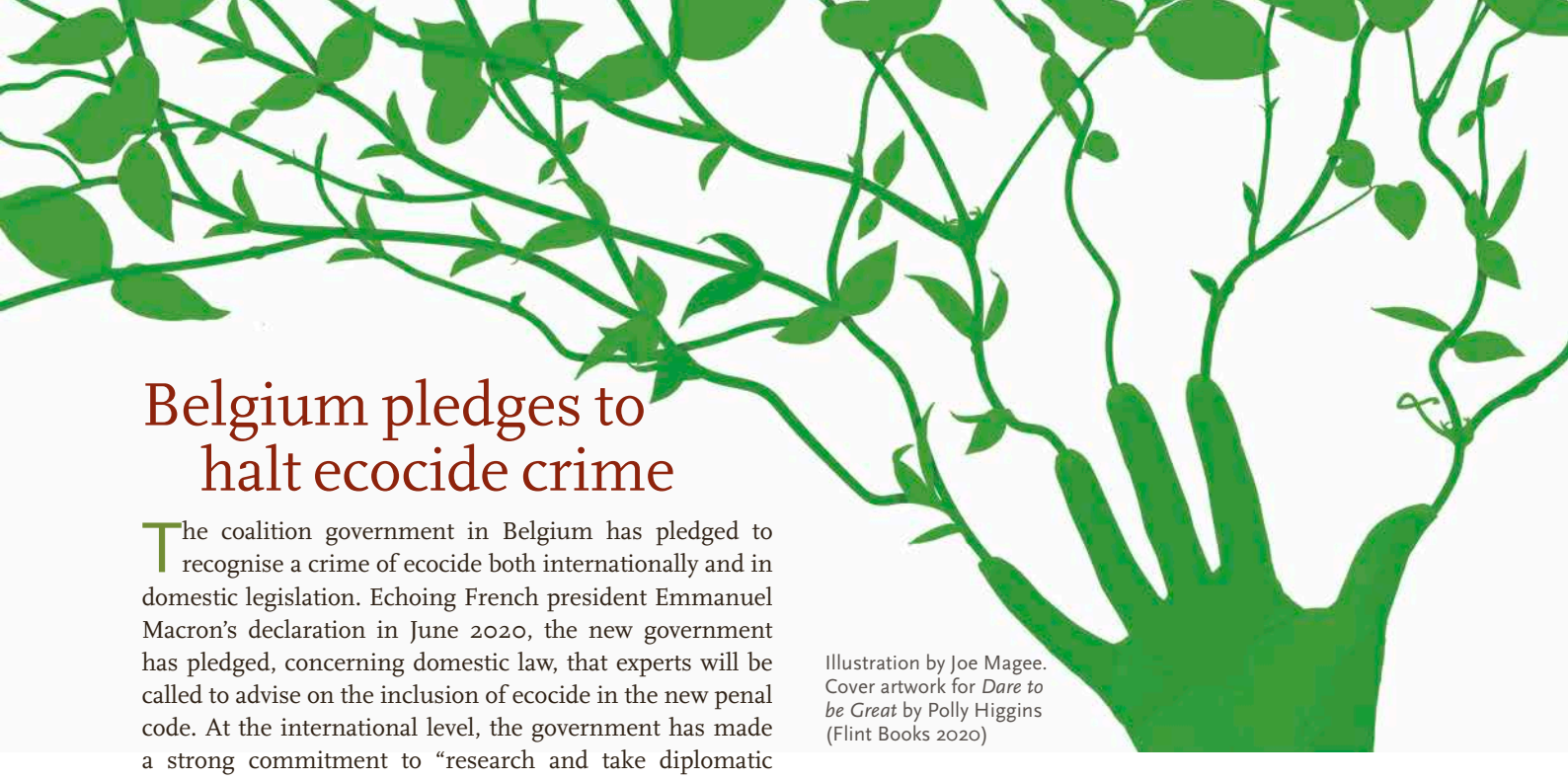


Illustration by Joe Magee. Cover artwork for *Dare to be Great* by Polly Higgins (Flint Books 2020)

# Belgium pledges to halt ecocide crime

The coalition government in Belgium has pledged to recognise a crime of ecocide both internationally and in domestic legislation. Echoing French president Emmanuel Macron's declaration in June 2020, the new government has pledged, concerning domestic law, that experts will be called to advise on the inclusion of ecocide in the new penal code. At the international level, the government has made a strong commitment to "research and take diplomatic initiatives aimed at halting the crime of ecocide, which is to say the conscious destruction of ecosystems". Jojo Mehta, co-founder of Stop Ecocide International and chair of the Stop Ecocide Foundation, said: "This is hugely encouraging and timely news. States are realising that an enforceable deterrent against mass destruction of ecosystems is required, and supporting ecocide as an international crime would also add real weight to the Leaders' Pledge for Nature signed by over 70 heads of state [in autumn 2020]." There is growing state support for the move to make ecocide an international crime: in December 2019 the small island states of Vanuatu and the Maldives called for serious consideration of ecocide crime at the International Criminal Court's assembly; subsequently, the Swedish workers' movement urged Sweden to lead on proposing it, and President Macron of France promised to champion it on the international stage. Pope Francis also stated that he believes ecocide should be added to the list of international crimes; he received Stop Ecocide's Advisory Board member Valérie Cabanes for an audience recently. **www.stopecocide.earth**

# Youth leaders fundraise to save culture

Keyla Payaguaje from the community of Seikoya Remolino. Photograph © Erin Deo

Six young Indigenous Siekopai leaders from an area of the Amazon rainforest in Ecuador have set up a crowdfunding campaign to help protect their culture and communities against expanding palm oil plantations. "The Siekopai are renowned for our shamanic acumen, with uses for over 1,000 different medicinal plants, but this ancestral knowledge is being rapidly lost," the fundraiser states. "Oral traditions that have been passed down for millennia are disappearing. Our young people despair for their futures and leave for the cities; our shamans are dying without apprentices."

There are only around 700 Siekopai people living in fragments of rainforest in Ecuador. As well as pollution from the palm oil industry, the construction of roads and illegal logging threaten the forest and people living there. Communities have also been badly affected by Covid-19, with two elders dying after showing symptoms of the virus. To protect their culture, the group have been running workshops with young people to promote intergenerational exchange with elders. They have also been recording ancestral shamanic knowledge. Their next goal is to establish an alternative school combining ancestral wisdom with lessons on subjects like permaculture, audio-visual techniques and communications technology. To do this they are raising money to create their own non-governmental organisation, with the funds going towards transport to the city to complete legal paperwork, legal fees, and internet connection. At the time of writing, the crowdfunder had raised nearly £1,000 in two weeks, out of a target of £4,700.

**tinyurl.com/gofundme-siekopai**

# Slow but sure

## Dan Raven-Ellison introduces a new people-powered walking network

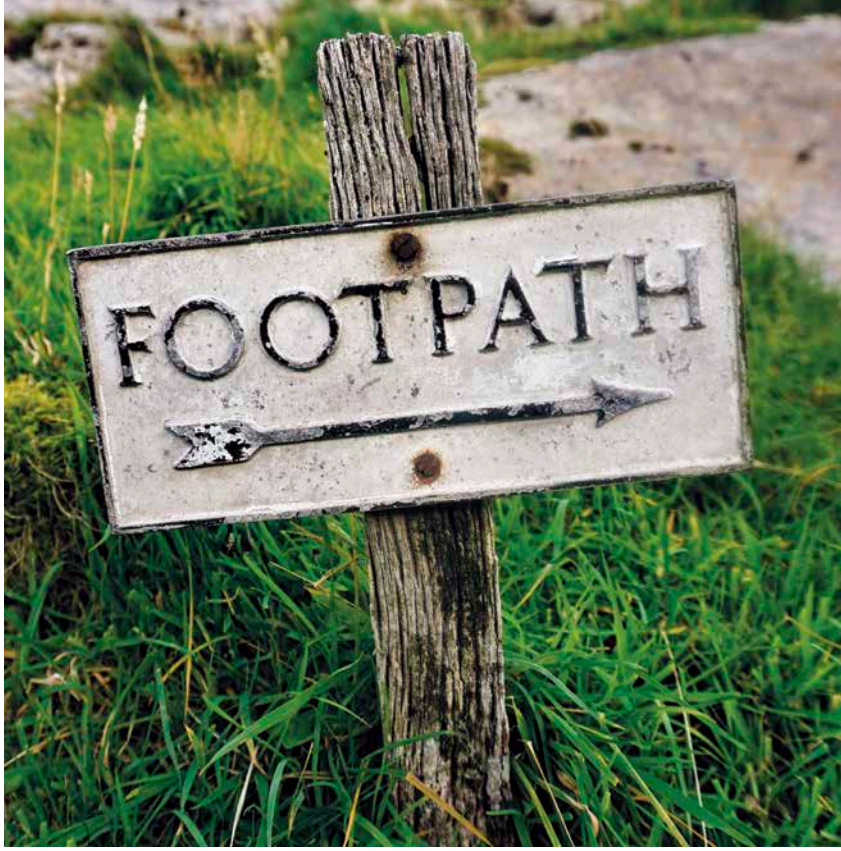
In the UK we are fortunate to have inherited a wealth of footpaths that criss-cross the country. They are a critical national asset that connect people and places, improve wellbeing, help to reduce carbon emissions, offer freedom and bring joy into people's lives. As the pandemic and its effects have reshaped our geographies, being able to go for a walk has been critical to many people's mental health and often the only way to spend time with friends and loved ones.

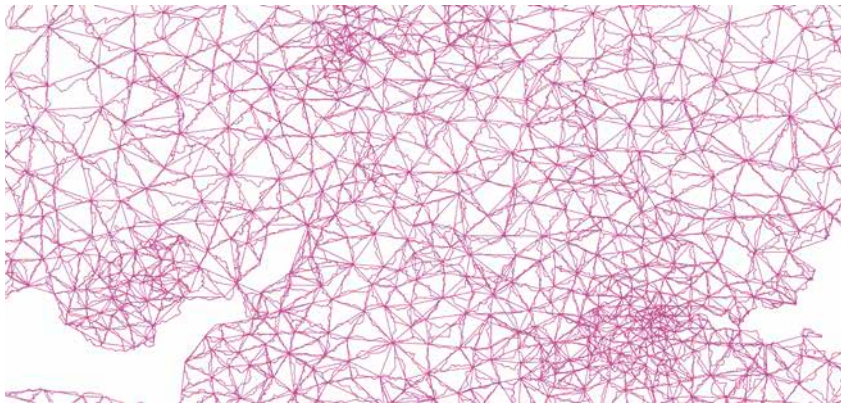
Like many people, I have done a lot of walking. For one project I walked 1,600km across all of Britain's national parks and cities. When you spend that much time having a relationship with something, you begin to notice things, especially if they could be better in some way. While I love the UK's footpaths (including their imperfections), I also think they could be organised in a way that is more inviting, inspiring and easy to understand for more people and more kinds of journey. That is why I started Slow Ways.

Slow Ways is a project to create a national network of walking routes that connect all of Great Britain's towns and cities as well as thousands of villages. Using existing footpaths, people will be able to use Slow Ways routes to walk between neighbouring settlements, or combine multiple routes for long-distance journeys. As well as being a walking network, Slow Ways embodies the principle that people should be able to walk reasonably directly, safely, easily and enjoyably between neighbouring settlements.

While many people go on recreational walks that go out of their way to avoid towns and cities, Slow Ways intentionally connect populated places. Why? Because they are the places where most people are and where most people want to go. They also have the greatest diversity of places to eat, sleep and rest. Embracing this approach not only remembers why many of the footpaths were created in the first place, but also makes long-distance walking more inclusive, as more people will be able to afford it.

Creating such a network was always going to be a big challenge, but being in lockdown last spring had a silver lining. Suddenly large numbers of people who love walking and maps were stuck indoors. Responding to this, I pulled a small team of volunteers together and we put out a call on social media asking if anyone would like to get involved. Seven hundred people responded and, collaborating online from their living room and kitchen tables, used Ordnance Survey maps to create a draft network of 7,000 routes before lockdown was lifted. Roughly a year's worth of volunteering time was invested in just one month,



Above: Image © Geoffrey Swaine / Shutterstock
Below: Map of UK walking network from slowways.uk

resulting in a network that is 100,000km long. For some perspective, that distance is equivalent to two and a half laps of the equator.

While the draft Slow Ways network looks beautiful on paper, the next challenge is to get outside and test them all. This means walking all the routes to make sure they work on the ground. This is a massive challenge and we hope to recruit the support of 10,000 people to help us. While some people will walk just 5km, others may choose to walk the slow way from Falmouth in the south to Inverness in the north, or from Swansea in the west to Great Yarmouth in the east.

More than just a walking network, Slow Ways is a way of thinking, seeing, moving, navigating, exploring, learning, caring, creating, collaborating, connecting, sharing and hoping... I cannot wait to hear some of the stories that are created as a result of people travelling the country through these new ways.

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If you or a group would like to test a Slow Way, please visit www.slowways.uk or follow @SlowWaysUK on Twitter.

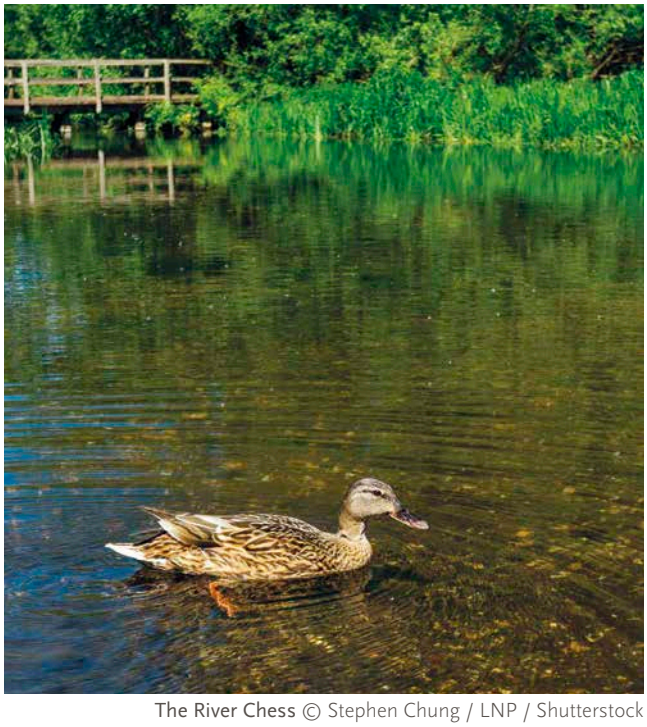
Dan Raven-Ellison is a geographer and explorer and the founder of Slow Ways.

## Moor success for community fundraiser

A community bid to buy part of Langholm Moor from the Buccleuch estate has succeeded in raising enough to buy over 5,000 acres (2,000ha). (See Frontline, Issue 322.) The Langholm Initiative raised £3.8 million to create the Tarras Valley Nature Reserve to tackle the climate crisis, restore Nature and support community regeneration. Margaret Pool, Chair of the Langholm Initiative, said: "This is an amazing result for Langholm, which will live long in the memory." Discussions are continuing over the remaining 5,300 acres of land the community has expressed an interest in buying.

Tarras Valley, Langholm Moor © Border Image / Alamy Stock Photo

# New bill aims to stop river pollution



The River Chess © Stephen Chung / LNP / Shutterstock

In January 2021, a bill aimed at tackling sewage pollution in British rivers goes before members of parliament in London for its second reading. The Sewage (Inland Waters) Bill places a duty on water companies to ensure that untreated sewage is not discharged into rivers and other inland waters. According to an investigation published by WWF in October 2020, 40% of rivers in England and Wales are polluted with sewage. This is released during periods of heavy rainfall when the sewer network is unable to cope. Releases of sewage are meant to be for brief periods of time, but last year there were over 200,000 combined sewer overflow events into English rivers. "The discharge of untreated sewage is a major part of the problem [of pollution in rivers], entering our rivers from the very treatment works whose purpose is to clean it up," Philip Dunne, the Conservative MP behind the bill, said. "Our regulations and investment have not kept pace with changes in behaviour and pressure from development, so now pollutants enter our rivers untreated, with the perpetrators licensed to spill." The bill was scheduled for a second reading in November but this was delayed because of the lockdown in England.

**tinyurl.com/sewage-pollution-bill**
**tinyurl.com/sewage-pollution-petition**

# Nepal library *updated*

We are pleased to say that previous articles run by *Resurgence & Ecologist* regarding Books4Nepal (a project to build the first children's public library in the remote mountainous region of Rasuwa in Nepal) helped the project both to secure the necessary funding and to find volunteer librarians to support the project. The library opened in February 2020 and a local woman was hired as trainee librarian and is doing an amazing job despite the obvious problems caused by the Covid-19 pandemic. For more information or to support the project please contact Andrea at books4nepal@outlook.com

Photographs courtesy of Books4Nepal

# Responding to *Rise: From One Island to Another*

In 2019, Bath Writers and Artists held a series of meetings to explore the place of poetry and writing in the face of the environmental catastrophe. We held a screening of *Rise*, curated by environmentalist Bill McKibben and 350.org. The film is a poetic expedition between two islanders: Kathy Jetñil-Kijiner from the Marshall Islands, who is threatened by rising seas, and Aka Niviâna from Kalaallit Nunaat (Greenland), threatened by melting ice.

We were so engaged by it that we agreed to hold a second screening. This time, after watching the film, we would bring our own poetic responses to Kathy and Aka's words, taking as a loose template the repeated lines in the original poem. We intended to use our 'western' voices to acknowledge, honour, celebrate, and echo their Indigenous voices. For this second screening we wanted to create something rather different from a normal poetry reading: a conversation with the video and between ourselves. We sat in a semi-circle facing the screen to watch the video. When it came to a close, we sat in silence, absorbing the words and images. A meditation bell rang. One poet rose, walked to the front, read their lines, and returned in

Stills from film *RISE*

silence to their seat. When the bell rang again, a second poet followed. Another, then another, in a ceremonial response that deepened as our words echoed those we had heard. Once all the prepared poems had been read, we said together:

> Sisters and brothers
> we read our poems
> as a reminder
> that life in all forms demands our respect
> that these issues affect each and every one of us.
> None of us is immune,
> And that each and everyone of us has to decide
> if we
> will
> rise.

We agreed to see if we could take *Rise* and our ceremony of poems to a wider audience at Fringe Arts Bath, inviting a wider group of poets from the West Country to join us. Sadly the lockdown in response to Covid-19 stopped all public events. But all was not lost: if we could not offer a public ceremony, we could create a virtual one. By assembling clips taken by the poets on their smartphones with images, we created images to echo the original.

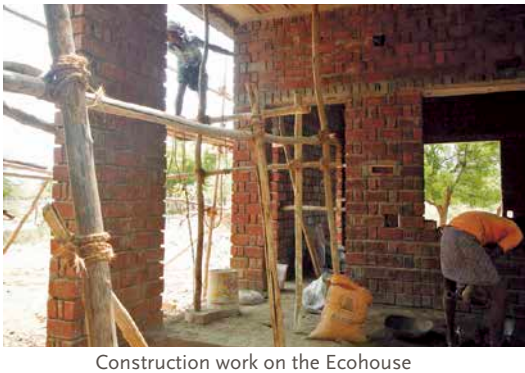
*Rise: From One Island to Another* is at **tinyurl.com/rise-film** together with biographies of the poets and an account of the filming process.
*Response to Rise* is at **peterreason.net/Response_to_Rise.html**

# 'Gardens of delight' for social change in India

SCAD Nirman, which stands for Social Change and Development, is a large group of colleges and social enterprises in the state of Tamil Nadu in the southern tip of India, close to Kerala. Working with some 600 villages and 3,400 women's groups with 49,000 members, the group focuses on helping disempowered people to fulfil their potential. From schools for young people with disabilities to degrees in engineering and business, and recently a new hospital, SCAD has been making a real difference to the lives of India's poorest people for some 40 years, including villages for people with leprosy, and gypsies who face discrimination.

SCAD has long been interested in sustainable development, having pioneered projects such as generating biogas from food waste, preparing beneficial microbes for composting, making biochar, and using wind turbines and solar energy. With support from economist and urbanist Nicholas Falk and his URBED Trust colleagues, SCAD built a demonstration 'eco house', reviving traditional building techniques as well as using solar panels and water recycling. It has allocated a site for 25 further homes to house staff through a cooperative, and has identified potential funding sources if a feasibility study shows the project can be scaled up.

To move towards the next stage, SCAD is taking on a small number of staff to set up a centre for sustainable development. This was influenced by a visit to the Centre for Alternative Technology in Wales, and it will provide students and local builders with expertise they currently lack. The new centre is aptly named Gardens of Delight to highlight its role in growing much-needed food and shade. Funding and expertise are now being sought to match a further grant from URBED.
**www.smarterurbanisation.org**



Construction work on the Ecohouse
Images courtesy of SCAD

**For more information about events and other news from The Resurgence Trust see page 70.**
**Do you have a project you want to share with the Resurgence community? Get in touch via editorial@resurgence.org**

Magid Magid © Karina Lax, 2019

# Disrupting the status quo one squat at a time

**Renuka Odedra** speaks to Magid Magid, former lord mayor of Sheffield and Green Party MEP

Events over the last year have put a firm spotlight on social inequalities in the UK. Most of our politicians in the government couldn't be more different from the ordinary citizens of this country. Can they understand the plight of communities?

Relatability – that's Magid Magid's superpower in many ways. He is ordinary and that's what makes his achievements in politics and how he's successfully amplified his voice to millions extraordinary.

Most people will have first become aware of Magid when his mayoral portrait by Sheffield photographer Chris Saunders was released in May 2018. It portrays him squatting on a pillar in the town hall, wearing a funky floral tie and Doc Martens boots.

"It started with that picture that went viral. Honestly, it was just to gain my balance. I was on a high plinth and I didn't want to fall off and crack my skull," he laughs. It ended up being a symbol of power, and in some ways a symbol of defiance, he adds. "What gives it more significance is that someone who holds a place in public office as lord mayor of the city, [squatting] is just something you wouldn't associate with that position, so that's what made it more powerful too."

Magid's new book, *The Art of Disruption: A Manifesto for Real Change*, is a blend of his personal life lessons and stories, which lead nicely on to his 'Ten Commandments'. It's a refreshingly honest and optimistic piece of work, especially in these times where many people feel hopelessness. Magid comes across as someone who represents hope and faith that politicians can be and should be there to serve the people.

In his time as lord mayor of Sheffield, he has ruffled his fair share of feathers. But he's also implemented changes for the betterment of people, as he urges everyone to do in his book. One example is how he set up the UK's first suicide prevention charter in 2018, his own mental health being a subject he openly talks about in the book.

The controversial Festival of Great Britain and Northern Ireland, launched by Theresa May in 2018 and dubbed the 'Festival of Brexit', has been criticised for being funded by £120 million of public money. Magid was appointed Creative Advisor for the festival, which is taking place in 2022. "The last time we had a Festival of Britain it was the end of the second world war," he tells me. "The 2022 festival was never called the Brexit Festival, but the tabloids called it that because it sounds snappier. It's also the reality that it wouldn't be happening had it not been for Brexit."

> Magid draws on many of the experiences life has brought his way to speak on topics of race and the environment

Magid acknowledges the frustrations of the arts and entertainment industry, which is struggling because of the pandemic, and he sympathises with its position in a difficult economic climate. His thinking, though, is that he would rather be in a position to influence change than not. "When the Festival of UK reached out to me, the reality is that I can't stop the festival from happening, so I can either moan about it on social media or I can get involved and have a seat at the table and influence it – make sure the money is spent on those arts and cultures that are struggling, and working-class people and people from diverse backgrounds are represented."

As a Somali immigrant, Sheffield's adopted son and a British political maverick, Magid draws on many of the experiences life has brought his way to speak on topics of race and the environment.

Above: **Magid addresses young people at Sheffield Town Hall, February 2019** © Septemberlegs/Alamy Live News
Below: **Magid in his custom DM boots** Photograph @afrokickz

Last spring and summer saw an unprecedented demand for vegetable and flower seeds throughout the UK. A nice little story in Magid's book is about his mother's love for gardening and her attempt to grow an avocado tree. Still, being able to have an outdoor space like a garden is a privilege in modern-day Britain, and environmental poverty is very much a reality.

A recent example of this is the lack of access to a garden or outdoor space that has been exposed by the coronavirus. Local park closures as a result of the lockdown revealed that a third of all land in the wealthiest 10% of London wards was taken up by private gardens, whilst just over a fifth of the poorest 10% was occupied by garden spaces.

Magid is passionate about this issue. "If you live in a council estate or tower block, you're not going to have a garden space or anything like that. But also, if we look at where the fossil fuel industries pollute the most, it's in areas with a high concentration of immigrants, people from black and minority ethnic backgrounds, and this is where the worst air pollution is.

"Along with climate change, we need to tackle the entire system. That's one of the good things about the Green New Deal, because it looks at the entire system to tackle the air climate crisis. It's not just a case of having to focus on climate only, because it's linked to every part of society."

At the end of our hour-long conversation, Magid says that everyone can play their part to make a change: hope coupled with action, whether that be on climate justice or austerity.

Magid is an example of how you can overcome the most difficult of hurdles and use those tough experiences to become a voice for others. His personality shines throughout the book, with stories that showcase his humour and empathy. He is a multi-faceted politician, and the UK could desperately do with more like him. R

www.magicmagid.com

Renuka Odedra is a freelance journalist from Leicester, UK.

You cannot protect the environment unless you empower people, you inform them, and you help them understand that these resources are their own, that they must protect them.

– *Wangari Maathai*

# The green munias of Abu

Above: **A male green munia** © Kit Day / Alamy Stock Photo

Below: **Eastward view of the Protected Biodiversity Area** © Sahil Zutshi

## Sahil Zutshi reports on efforts to save India's 'green ones'

It's the end of July, the sun scorches everything in its path, and the forest gasps for water. Even the usually energetic Hanuman langurs take cover. Underneath the shade of a giant mango tree, a flock of exquisitely coloured birds chirp their high-pitched song. It's a sign that the monsoon is on its way. Almost overnight the dry forests of Mount Abu Wildlife Sanctuary will burst into life in every possible shade of green.

Eight kilometres from Mount Abu, a hill station in north-west India, a pockmarked road perilously winds its way across hillsides covered with *kachnar* and *mandar* trees to the villages of Oriya and Achalgarh. Not far from these villages stands Guru Shikhar, the highest peak in the Aravalli range, which rises some 1,722 metres and is home to an ancient temple and cave. This area, renowned for its pilgrimage and tourist sites, is also home to five of the eight species of munia found in India, including the endemic and prized green munia, a member of the finch family *Estrildidae* that holds a special place for local ornithologists.

Recently I returned to Abu, where I had spent a portion of my childhood. It was painful to witness the lack of concern among locals over increasing environmental degradation of the forest, so in 2017 I teamed up with my father, a seasoned gardener who has planted trees in Abu for the last 40 years, to set up a protected biodiversity area within the wildlife sanctuary and eco-sensitive zone. Together we have been restoring

the natural habitat in this area by planting native trees and managing the spread of invasive species. Our goal is to build a better home for our beloved green munias.

Known by their local name *harias* (meaning 'the green ones' in a local dialect of Hindi), the green munias, or green avadavats as they are also known, have an olive-green upper plumage, a lime-green upper back, a yellow belly, a red bill, a black tail, and distinctive bold and brightly coloured zebra-striped flanks. They have a loud, high-pitched call that ends in a prolonged trill and a twittering '*swee, swee*'. Their bright plumage and melodious song, coupled with their friendliness and ease of care, make them much sought-after cage birds and victims of the pet trade. They group together in large flocks, so they are easy to catch, although declining numbers have meant that trappers are finding fewer of them.

The word 'avadavat' is thought to be a corruption of 'Ahmedabad', a city in Gujarat state, reflecting the popularity of the birds as caged pets. The old city of Ahmedabad became the site of a thriving bird bazaar and a hub for the caged-bird trade in the 19th century. The trade continues to flourish and large numbers of these birds are still trapped – either by the use of a decoy bird or nets – and are traded in both the domestic and the export markets. There have been reports of the more common variety, the red munia, being painted green to command a higher price. Green munias have been spotted in the wild as far away as Lahore, in Pakistan, presumably having escaped from cages.

## Their bright plumage and melodious song, coupled with their friendliness and ease of care, make them victims of the pet trade

While the risk from trappers remains ever present, the major threat is habitat despoliation. Oriya and Achalgarh have become hotspots for unmanaged tourism. Loud music echoes around the hillsides, while relatively untouched habitats are being altered by traffic, deforestation and encroachment. Pesticide and chemical fertiliser use on local farms poses another

significant threat to these seed-nibbling birds.

So far we have planted over 100 species of tree in the protected area. Access has been restricted and the land is no longer suffering from overgrazing, and the results are already visible in the appearance of grasslands with native wild flowers, a rarity in Mount Abu. While invasive *lantana* and Mauritius thorn present challenges as problematic species that must be tackled systematically, any removal of thick bush cover has to be carefully managed at the protected site to safeguard the natural nesting habitat of munias. Our conservation efforts also include rainwater harvesting, rubbish collection and, most importantly, vigilance to curb environmental violations around the villages. Flock sizes are starting to grow. On a lucky day, it is possible to see 50 or more birds.

## The terms 'forest land', 'wildlife sanctuary' and 'eco-sensitive zone' are not taken seriously

Unfortunately, the textbook approach of involving the wider local community has been largely unsuccessful. Knowledge of the traditional way of living with the forest has been lost over the generations, and the terms 'forest land', 'wildlife sanctuary' and 'eco-sensitive zone' are not taken seriously. The neighbouring farms oppose our conservation efforts because they include land the farmers have been using illegally. They have retaliated against our conservation efforts by cutting the precious water supply to the new plantation. Poor law enforcement and lack of deterrence exacerbate people's lack of care for the environment. We are hoping to change this attitude and raise environmental awareness. Fortunately there has been encouragement from the former forest minister of the state, Gajendra Singh Khimsar, and a handful of well-wishers.

Further research will be conducted at the protected site to better assist with management and conservation. We are pressing for a much-needed shift towards eco-tourism in order to safeguard and ensure the existence of this globally endangered species.

The sight of green munias feeding alongside white-throated munias (silverbills) and scaly-breasted munias has become a common sight all through the summer and monsoon months. To see a flock of these beautiful creatures congregating in the grasslands or rising to the forest canopy in their undulating flight – there can be no greater reward for our efforts.

Sahil Zutshi is a conservationist living in India. Previously he worked in the environmental and development planning sectors in the UK and Spain. For more information about the conservation work at Mount Abu, email info@irupidamcentre.com

Top: A pair of green munias © Ainsley Priestman
Middle & below: Photographs © Sahil Zutshi

# As lovely as a toad

## Patrick Donnelly from the Center for Biological Diversity explains how a good photo can help protect an entire ecosystem

The Dixie Valley toad is an endemic species that lives only in the spring-fed Dixie Meadows area in central Nevada and nowhere else in the world. It is a central component of the ecosystem there, which is also of importance to local Native American tribes. A geothermal energy company has proposed building a facility at Dixie Meadows, tapping the aquifer that feeds the springs that create Dixie Meadows. Geothermal energy production is known to alter or completely dry up nearby springs, and if the springs at Dixie Meadows dried up, the toad would disappear completely, so we have petitioned to protect it under the Endangered Species Act in order to save it from potential extinction. We have also taken the United States Fish and Wildlife Service to court for dragging its feet on making a ruling on the status of the toad, because the toad's situation is so dire that a decision on endangered species status can't wait any longer.

Photograph by Patrick Donnelly, Center for Biological Diversity

A rare toad in an obscure marsh in an unknown part of central Nevada can be a hard sell for the public to wrap their heads around. It's so far outside most people's experience that they can't necessarily conceptualise the issue. But a good photograph, a compelling reflection of the essence of a species and its habitat, can capture the imagination of the public, and can help catalyse public engagement on an issue. Public engagement is critical to our campaigns – we use the courts and the law to protect biodiversity, but ultimately we are trying to change the mentality and the perspective of our society. The Endangered Species Act is tremendously popular with the North American public, and if we can present compelling information including good photographs of what's at stake, the public will respond. This toad photo ran in the print edition of *USA Today*, seen by millions of Americans. This helps us tell a story and ultimately helps us compel action.

## We aren't just fighting for the Dixie Valley toad

Species don't exist in isolation. Every species we work to protect is part of a mosaic of biodiversity within its habitat – the ecosystem in which it resides. The Endangered Species Act is very clear in its text – its purpose is to "provide a means whereby the ecosystems upon which endangered species and threatened species depend may be conserved". By protecting a species under the Endangered Species Act, we by extension protect the habitat it resides in, which means protecting all of the species and processes that sustain the endangered species. We aren't just fighting for the Dixie Valley toad. We're fighting for the dozens of species of migratory birds that stop and feed at the wetland. We're fighting for the mule deer and bighorn sheep that come down out of the mountains for a drink. We're fighting for the bulrush and tules and alkali wetland plants that grow there. Really, the whole point is to protect biodiversity so that we can prevent the collapse of the world's ecosystems.

tinyurl.com/dixie-valley-toad

Patrick Donnelly is the Nevada State Director at the Center for Biological Diversity www.biologicaldiversity.org

# Closing the net on salmon farming

What is the definition of salmon? Most would answer that it's the orange-pink colour of the flesh of the salmon fish. But London-based artist duo Cooking Sections (Daniel Fernández Pascual and Alon Schwabe) want to expose the distance between our perception of 'salmon' and the realities of industrialised salmon farming.

Their installation at Tate Britain *Salmon: A Red Herring* reveals how the colour of free-swimming wild salmon is absent from the flesh of their much more populous farmed cousins – and is replicated through the use of petrochemical-derived dyes in the feed.

In the publication that accompanies the exhibition, Cooking Sections explain that in the wild, salmon "feed on red-pink crustaceans, mostly shrimp and krill, as well as small fish with even smaller crustaceans in their digestive systems. From these, they absorb yellow-red-orange fat-soluble pigments, called carotenoids, that tint salmon salmon."

The farmed salmon that generally end up on our supermarket shelves, however, are fed pellets consisting of ground-up feathers, yeast, chicken fat, pork jellies and other fish. Their flesh is consequently grey – far from the orange-pink we associate with the fish. Salmon, the colour, has been divorced from salmon, the fish.

However, grey fish doesn't align with customer demand, and there is a whole sub-industry dedicated to making farmed salmon salmon-coloured. Cooking Sections draw attention to the SalmoFan™, a universal system used to grade the different levels of salmon-colour that can be achieved in farmed salmon through ingested dyes.

The artists also highlight the plight of the fish reared in Scottish salmon farms. Because wild salmon stop growing in the autumn to save their energy for their effortful journey upstream, farms use artificial lighting to create an eternal summer – but accelerated growth means that over 90% of farmed fish are deformed. In their publication, Cooking Sections further note: "Summer is the season for cataracts. Warm water temperatures fog the lenses of fish eyes. Usually, salmon swim deeper to escape the heat, but in farms, there is nowhere to go. In this [salmon] world, most fish are blind."

Since farmed salmon are packed together and subject to high levels of stress, disease often runs rampant. Sea lice are also rife, and remedies are both cruel and problematic. Some farmers add poisonous toxins to the feed (which are ultimately passed on to human consumers), or even splash the salmon with boiling water. As the artists note, "This is an imprecise method. In 2016, over 175,000 Scottish [salmon] were boiled alive during a not uncommon accident."

Problems are not limited to the farms themselves. The sea floor below cages becomes a dead zone, where sunlight is blocked by a blanket of excrement and the rotting bodies of the many fish that die before their allotted time. Contaminants leak out into the surrounding waters, and diseases and lice are spread to the wild salmon that pass the farms on their ancestral journeys upstream from the estuaries.


Mini book: SALMON: A RED HERRING by Cooking Sections www.isolarii.com
Below: *The Salmon of Salmon*. Image courtesy of Cooking Sections

## Anna Souter speaks to artist duo Cooking Sections about their new exhibition

Above left: CLIMAVORE: On Tidal Zones, 2017–ongoing by Cooking Sections. Installation view, Isle of Skye, Scotland. Every day at low tide the oyster table at Bayfield, Portree, emerges from the sea, becoming a dining table for humans. Here seaweed forager Rory MacPhee explains how to follow seaweed reproduction and harvesting cycles while ensuring their continued growth. Over breakfast, lunch, or dinner (according to the tides), workshops are accompanied by performative meals featuring a series of CLIMAVORE ingredients. Photograph by Colin Hattersley

It's a grim picture – one rarely painted with such precision in a cultural institution like Tate Britain. The installation uses the infinite scenes of a cyclorama (a cylinder showing a panoramic view) to tell the colourful stories of farmed salmon – and the many other nonhuman lives connected with their plight through the globalised nature of industrialised food production. A voiceover scripted by the artists is combined with lighting and audio-visual elements to convey a message about the environmental damage wreaked by salmon farming and how our notion of colour has become separated from our understanding of the natural world.


The installation and publication are part of Cooking Sections' ongoing CLIMAVORE project, initiated on the Isle of Skye, which explores how our diet can address and respond to the climate emergency. A CLIMAVORE diet is not only about the origin of food, but also about the agency that food has in our response to human-induced climatic events.

Cooking Sections are using *Salmon: A Red Herring* to work with Tate's cafés to remove salmon from its menus in perpetuity and replace it with a CLIMAVORE alternative. "This intervention into Tate's hospitality economics and how people interact with their menus is the most important aspect of the project", the duo explained.

"When you start pulling the threads," they tell me, "you see the interconnections between the small places like the Isle of Skye devastated by salmon farms and the urban centres where the salmon is consumed. This intervention at Tate is an active exploration into how to divest away from salmon farming and look for more regenerative aquacultures."

*Salmon: A Red Herring* is at Tate Britain, London until 28 February 2021. tinyurl.com/salmon-a-red-herring

Anna Souter is a writer, editor and curator with an interest in contemporary art and ecology.

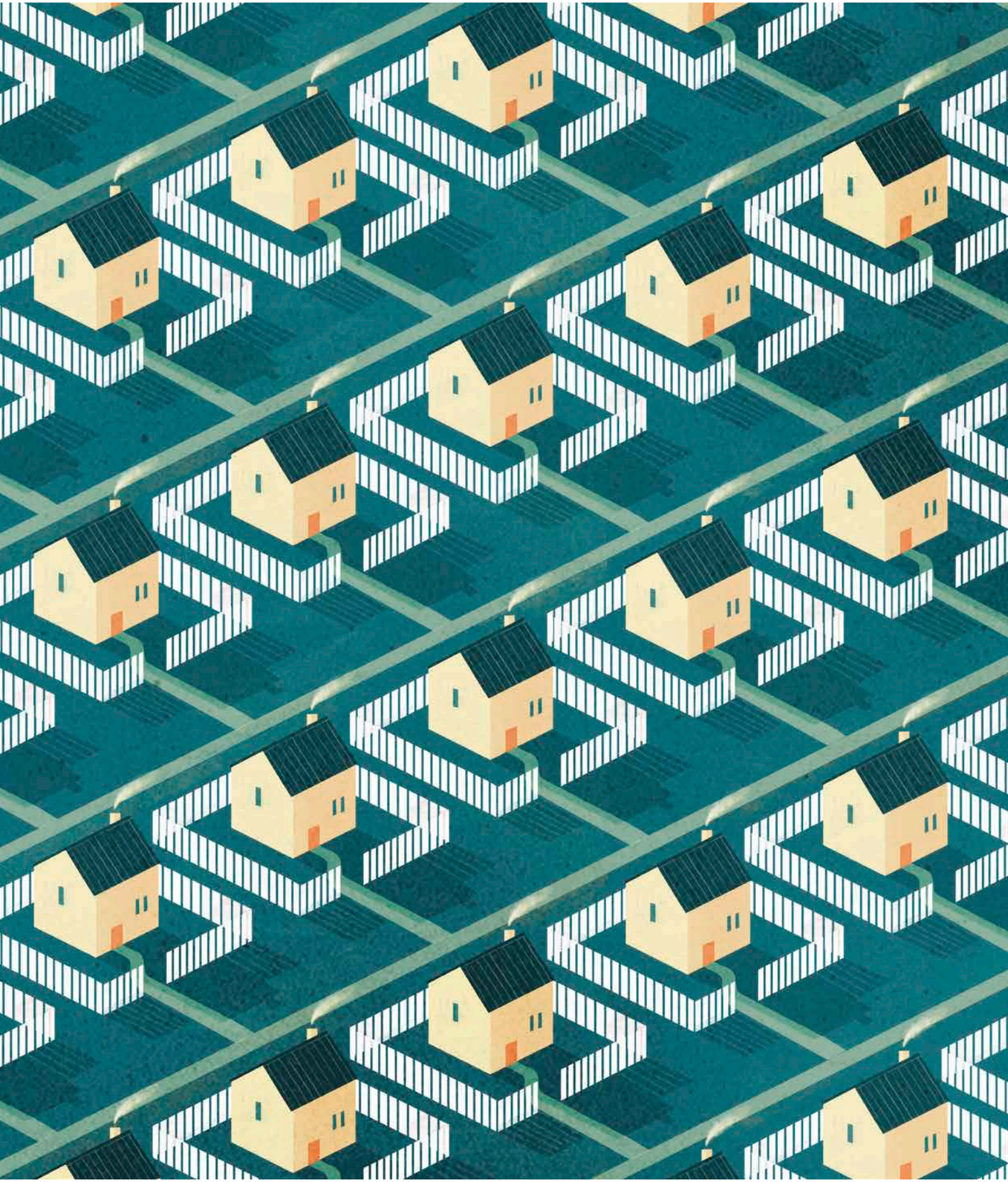


Illustration © Mark Conlan / Ikon Images

# Fenced in

## To reform farming, we have to look at the bigger picture, writes **Colin Tudge**

To our ancestors, and indeed to a great many people today, land and wild Nature were commonly seen as a gift – or a loan – from God or the gods, to be treated with extreme reverence. In feudal times England's countryside, as in most of mainland Europe, was 'open', not divided into fields by fences and hedges. But increasingly after the 15th century more and more individuals – rich and influential individuals, that is – were given the right to enclose discrete areas, meaning to put fences around them, and to claim the land within *literally* as their own. The whole process was consolidated by a series of acts of parliament.

The injustice of the enclosures was exacerbated through the 19th century as capitalism got into its stride and land increasingly became a commodity, like everything else. Often it could be bought for very little, especially in foreign lands from people who had no inkling that land could be owned at all, and sold a few years later for a great deal. Sometimes the land increased in value because the legalised owner improved it in the practical, commercial sense (by adding farm buildings, say), but often the price went up without the owner making any effort at all, for example if some third party ran a railway line or built a town nearby. Thus the titular owner grew rich entirely through luck and other people's efforts. How can that be sensible and just? Worse, if the cost of the land itself increases, then so does the cost of everything subsequently built on it. Farmland in Britain now averages £10,000 an acre, or £25,000 per hectare. Britain needs a new generation of farmers. It is always hard to start a new business – and farms may be particularly difficult – and huge mortgages, meaning huge debts, make it even harder.

The cost of land for building is off the scale, and this hugely inflates the cost of housing. The house that one of my daughters and her husband own in south London is now valued at around £700,000 – which is *more than 100 times* more than I and my then wife paid for an almost identical house in the late 1960s. House prices were further inflated by Margaret Thatcher's decision around 1980 to sell off publicly built and owned ('council') houses without replacing them like for like, so now there is a chronic shortage of housing. The chronic shortage, some commentators suggest, is a deliberate ploy to keep prices up in the same way and for the same reason that De Beers limits the supply of diamonds. Cost is related to scarcity. This strategy benefits house agents and bankers enormously, but socially it is immensely destructive. People in Britain right now are commonly obliged to spend 30–50% of their income on a place to live, which is intrinsically ridiculous and in many cases leaves them too little to live on. Yet there is nothing inevitable about this. It is not so in all countries and it was not always so here. Sixty years ago, when I was in my teens, families commonly spent only about 11% of their

### Everything is linked to everything else

income on housing, and 30% on food. Now it is the other way round. Many people in Britain, though it's apparently the fifth-largest economy in the world, cannot afford to buy enough food – certainly fresh food. More than a million must now make use of food banks, or so it is estimated. The standard response from government is to urge farmers to produce food even more cheaply by whatever means, and as a result farmers are treated unjustly and thrown out of work, animals are treated harshly, the biosphere is trashed, and – an indirect effect but an important one – science is corrupted, pressed into the service of big business. What's really needed is a far more egalitarian economy so that no one is too poor to live with dignity and no one is damagingly rich. That, and radical land reform.

Again we see that everything is linked to everything else – and we cannot put right the wrongs of food and farming just by focusing on farming. R

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This is an edited extract from *The Great Re-think: A 21st-Century Renaissance* (Pari Publishing, 2021). Colin Tudge is a co-founder of the Oxford Real Farming Conference and The College for Real Farming and Food Culture. He discusses the book with *Resurgence & Ecologist* editor Marianne Brown on 17 February at 7pm. www.resurgence.org/bookclub

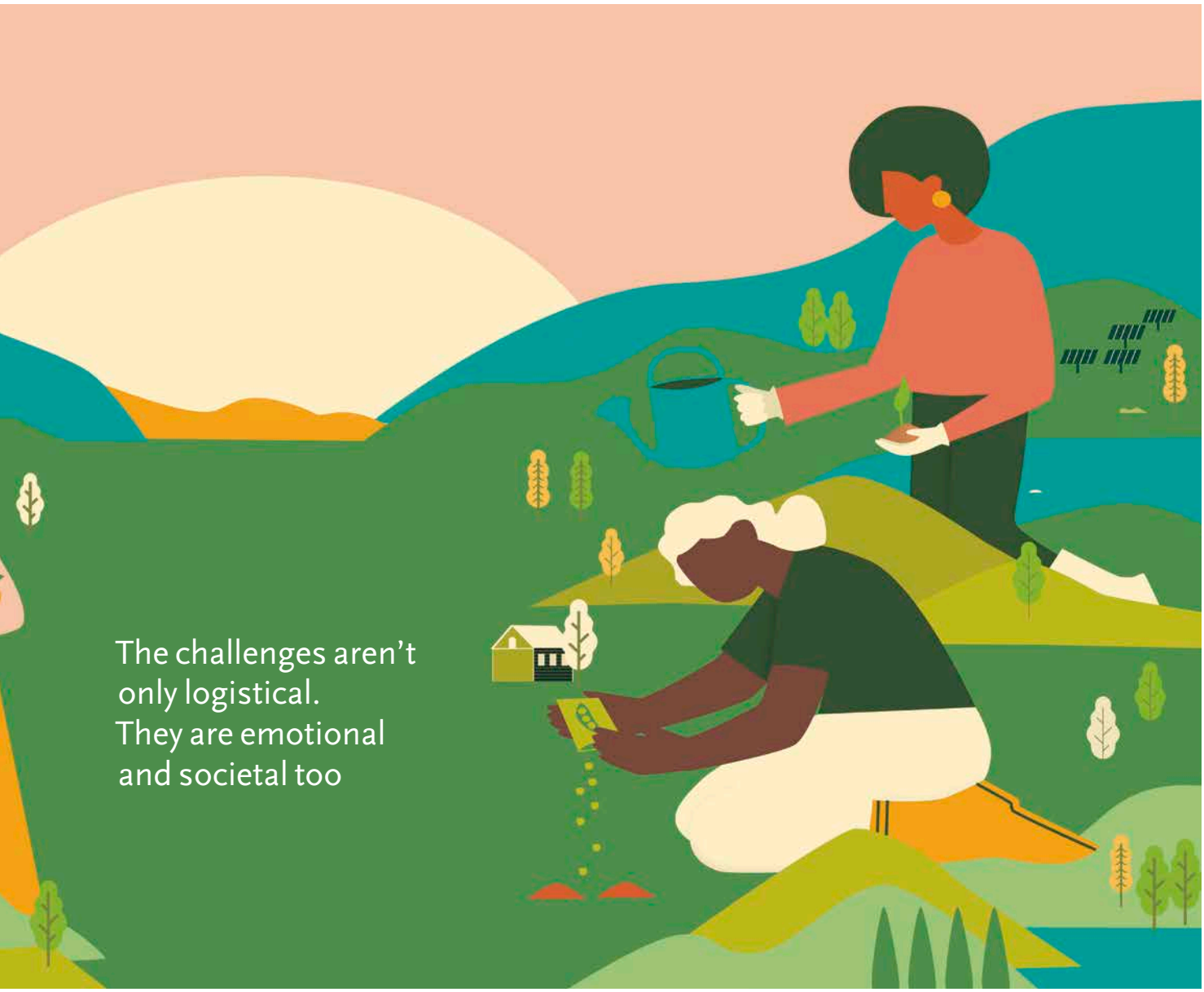
# Farming for justice

**Claire Ratinon** writes about a grassroots collective that is challenging racism in the UK

In the heightening warmth of June 2019, two friends, Josina Calliste and Ọlá Ayòrindé, sat under an apple tree in south London and together began to imagine a radically transformed future – a future that is just and equitable and grounded in stewardship for the Earth. They spoke of their hopes and determinations, sharing a vision for a collective movement that would see black folk and people of colour able to nurture their connection to the natural world and relationship to the land. On that day, Land In Our Names (LION) was born.

Those who farm and own land in Britain are overwhelmingly white. In fact less than 2% of farmers are BPOC (black and people of colour). And LION wants to change that. This grassroots collective is made up of engaged and engaging people of colour, all of whom seek to work on or nurture the land despite often being landless. Their objective is to address the inequalities embedded in the way in which land is – or more often, isn't – acquired, accessed and utilised by people and communities of colour in Britain. Their food and land justice work is all the more urgent given that communities of colour are disproportionately affected by environmental racism, food poverty, and poor mental and physical health outcomes. Their movement is about more than owning, growing or farming: it is about fully embodying their role as stewards of the Earth, repairing the land and its people.

The magic of LION isn't just in how they are pushing for change within problematic systems, but in how they, as a collective, are radically reimagining what the future could look like. Learning and practising ancestral wisdom traditions shared by different members allows for their community building to be grounded in spirituality, and this spirituality is grounded in land. Looking to the knowledge of their ancestors, working fearlessly in the present, and cultivating a vision of a hopeful future is how these landless land stewards advocate on behalf of people of colour in Britain who want to farm, grow and nurture the land but encounter barriers to doing so, both structural and literal. Often the barriers are financial, as the sector is notoriously low-paid. Land is prohibitively expensive and often kept within families and passed down as inheritance. The challenges aren't only logistical. They are emotional and societal, too. Knowing that there is a scarcity of people of colour in the British countryside is another consideration for anyone thinking about moving to rural areas, as the likelihood of experiencing covert and overt racism is far higher than in cities.




Artwork © Purpose.com

One of LION's most powerful offers is creating opportunities for BPOC growers, farmers and environmentalists to gather together at their events, panels and workshops. In January 2020, Black Kreyol farmer and food justice activist Leah Penniman led a group of more than 50 BPOC farmers and activists in a day of connection and sharing at Willowbrook Farm in Oxfordshire, after she delivered her powerful keynote speech at the Oxford Real Farming Conference. This was the first time that many of the attendees – including me – got to be in a room with other people who understood the unique challenges and emotions that can arise when we do this work. It was an emotional and beautiful day, filled with drumbeats and laughter and howling at the Wolf Moon as it rose over the hill. Like the movement LION is building, it was uplifting and moving and hopeful.

Yet this isn't a typically inspiring story. Most of the BPOC land workers in this sector have no land and few promising avenues to access it. LION is having conversations with people who are considering donating the land they will soon inherit and no longer want it to be used as it historically has been. This is one of the many ways landowners might consider working towards creating a more equitable farming landscape. Alongside progressive ideas like land reparations, ensuring LION's work can continue to progress requires ongoing fundraising, which is another way those who share in their vision can offer support. R

www.landinournames.community

Claire Ratinon is an organic food grower and writer based in East Sussex. Her first book, *How To Grow Your Dinner Without Leaving the House*, is published by Laurence King Publishing (2020).

Sara and the Fox by Jaine Rose

# Our crucial time of choice

The replacement of the Great Mother by the Great Father four millennia ago initiated the process of our separation from Nature, writes **Anne Baring**

Artwork by Jaine Rose

We live in a world that has been governed by the masculine archetype for some 4,000 years, with no feminine archetype to balance it. Consequently world culture and the human psyche are now dangerously unbalanced.

The feminine stands for a totally different perspective on life, a perspective that recognises that we live on a sacred planet, that our human lives participate in a sacred cosmic order, and that our role as humans is to care for the life of this planet. The feminine stands for the soul, for the heart, and for compassion and justice – the two primary values that protect and serve life. It is summed up in this statement by a council of Indigenous people of North America, convened a few years ago:

"All Life is sacred. We come into Life as sacred beings. When we abuse the sacredness of Life we affect all Creation."

Today we are faced with a choice: a choice that will determine whether or not we survive as a species. Through ignorance, hubris and the belief that we could dominate Nature to the advantage of our species alone, we have interfered so disastrously with the organism of the planet that, over the last 50 years, our growing numbers and our mindless exploitation of its resources have brought about not only the destruction of 60% of all species but also the crisis of climate breakdown.

Two thousand years ago, this prophecy was

recorded in a spiritual community in Palestine:

"But there will come a day when the Son of Man will turn his face from his Earthly Mother and betray her, even denying his Mother and his birth right. Then shall he sell her into slavery, and her flesh shall be ravaged, her blood polluted, and her breath smothered; he will bring the fire of death into all the parts of her kingdom, and his hunger will devour all her gifts and leave in their place only a desert.

## In this forgotten cosmology there was no creator beyond creation

"All these things he will do out of ignorance of the Law, and as a man dying slowly cannot smell his own stench, so will the Son of Man be blind to the truth: that as he plunders and ravages and destroys his Earthly Mother, so does he plunder and ravage and destroy himself. For he was born of his Earthly Mother, and he is one with her, and all that he does to his Mother even so does he do to himself."

Every word of this prophecy has come true. Believing ourselves to be separate from Nature and above Nature, and having no idea of why we are on this planet, we have grossly interfered with the harmony of the natural world and are bringing disease and possible extinction upon ourselves. In order to transform our present view of reality we need to understand the ideas and beliefs that have created it. When did we lose the awareness that all life is sacred? Why did we lose the feminine archetype that connected us to Nature?

Owing to the researches that I and a number of other women have made over the last 40 years, we now know that in the Palaeolithic and Neolithic eras the principal deity worshipped was the Great Mother. During the Bronze Age she was named as the Great Goddess. The most famous of these deities was Isis. In this forgotten cosmology there was no creator beyond creation. Creation emerged from the womb of the Great Mother. All species, including our own, were her children. Everything on Earth and in the cosmos was connected through relationship with her.

Then, around 2,000 BCE, there was a change so great that its repercussions are still felt today because it has been the major influence on Western civilisation. This change was the replacement of the Great Mother by the Great Father, preceded by a period when there were both goddesses and gods. As the monotheistic father god brought creation into being as something separate from himself, so Nature became split off from spirit and was no longer sacred. At the same time, the rise of powerful city-states in the Middle East led to the creation of a succession of great empires. Warrior leaders like Alexander the Great became the heroes of that era. The theme of territorial conquest and the pursuit of power laid down so long ago continues to this day with the leaders of the current great empires – China, Russia and America.

Although the architectural, artistic and literary creations of these empires were mind-blowing, the suffering created by them was also mind-blowing. Millions of young men lost their lives and died in atrocious pain. Millions of women and children were raped and sold into slavery in the same way as the Yazidi women were raped and sold by Islamic State. Deep traumas were created in the collective psyche of humanity that are unhealed to this day. During these thousands of years of war, we forgot about Nature and our relationship with her. We developed the idea that we were above Nature, entitled to control and dominate her for the benefit of our species alone.

There was another factor that contributed to the loss of the sacredness of Nature. This was an immensely powerful myth – the Myth of the Fall – that was treated as divine revelation. I have only recently learnt how this myth came into being. I will tell you the story of it, since it has had a devastating influence on patriarchal culture, the oppression of women, and our relationship with the planet.

## When did we lose the awareness that all life is sacred? Why did we lose the feminine archetype that connected us to Nature?

Originally, Israel and the First Temple in Jerusalem had an ancient shamanic, visionary tradition where the high priest communed with the Holy Spirit in the Holy of Holies. But in 621 BCE, under a king called Josiah, a powerful group of priests called Deuteronomists took control of the temple. They banished the ancient shamanic rituals of the high priest and instituted their own rule. They removed every trace of the goddess Asherah, the Queen of Heaven, whose other titles were the Holy Spirit and Divine Wisdom. Asherah was the consort of Yahweh and, with him, co-creator of the world. The statue of the goddess and the brazen serpent, symbol of her power to regenerate life, were removed from the temple and destroyed. Her sacred groves of trees were cut down. All clay images of her were shattered.

The ancient shamanic rituals of the high priest, which had honoured and communed with the Queen of Heaven as Divine Wisdom and the Holy Spirit, were replaced by new rituals based on obedience to Yahweh's law. The making of images was forbidden.

But the Deuteronomists didn't stop there. They also ingeniously created the Myth of the Fall with its message of disobedience, sin, guilt, punishment, suffering and the banishment of Adam and Eve from the Garden of Eden to Earth. They demoted the goddess – whose title was Mother of All Living – into the human figure of Eve – giving her the same title as the former goddess. They blamed Eve for the sin of disobedience that brought about the Fall and for bringing sin, suffering and death into the world. Henceforth, all women would be contaminated by Eve's sin and would have to be under men's control lest they create further disasters. As a result of this myth, the created world came to be viewed as mired in sin, contaminated by the Fall. Woman's long oppression, even persecution, stems directly from this myth. Her voice was silenced.

Yahweh was left as the sole creator god: the divine feminine was excised from the image of deity. The divine feminine was not only banished from Judaism, but also from Christianity, which took its image of god from Judaism. The result of this cosmology was that men became identified with spirit, and women with Nature. Body was split off from mind, and mind from soul. Sexuality was deemed to be sinful, and woman's only role was to obey and serve man and carry his seed. All this was an inversion of the cosmology of the Great Mother.

## A new vision is struggling to be born: a new vision of our profound relationship with an intelligent, living and interconnected universe

There is one further factor that needs to be included in this story. This was the deliberate decision by the Catholic Church to wipe out all trace of Jesus's marriage to Mary Magdalene and create the calumny of Mary as a whore. Think what it would have meant for the development of western civilisation if the union of Jesus and Mary Magdalene had been celebrated by the Church founded in his name. Had their marriage been recognised and Jesus not turned into the celibate Son of God, Christianity would have had a totally different history without a celibate priesthood and without the terrifying persecution of women in the witch trials that polluted Europe for five centuries. We might have been spared the neurotic association of sin with sexuality, and the misogyny and mistrust of women that pervade our culture to this day.

The monotheism of the three patriarchal religions has led to the situation today where the Earth is no longer viewed as sacred and we are confronted with the catastrophic effects of the loss of the divine feminine. These religions did not teach reverence and respect for a sacred Earth. They supported endless wars, conquests and brutal conversions in the name of their god. They put their emphasis on faith, belief and belonging to an institution, not on deepening our relationship with life. Because of this history, we have been on the wrong path for more than 2,000 years. It has led us to this time of crisis and awakening and to the creation of a new story.

Once, long ago, the world was experienced as alive with spirit. Nature was part of a sacred cosmic whole. In spite of horrendous persecution, the Indigenous peoples of the world kept alive the awareness of the sacredness of Nature and the idea of kinship with all creation.

Materialist or reductionist science built on the faulty foundation bequeathed to it by religion and has dispensed with both a deity and the soul. It has told us that the universe is without life, intelligence, purpose or meaning. That when the physical brain dies, that is the end of us. That the highest authority is the rational mind. That we are separate from the world around us. The master story is technological progress.

I think this explains why, in a worldwide culture influenced by this secular philosophy, we have come to believe that it doesn't matter what we do to matter – that Nature and matter are not sacred, that we are not part of that sacredness. This is why there is no foundation for morality in our relationship with the Earth. What we think we need, we take.

As a species, we have become hugely arrogant and inflated – what the Greeks called *hubris*. In the words of the American philosopher William Ophuls, "What the impending ecological crisis forces us to confront is that we have sacrificed meaning, morality, and almost all higher values for the 'sordid boon' of material wealth and worldly power. To keep drinking from this poisoned chalice will bring only sickness and death."

Yet, if we go back to the original teachers of the ancient spiritual traditions – Hinduism, Buddhism, and Daoism – as well as the actual teaching of Christ, all of them taught that divine spirit is the core of our being. All of them taught that matter cannot be separated from spirit: manifest and unmanifest life are a sacred unity. We need to recover that vision.

Previous page: The Eclipse Spoke to Her in Tongues by Jaine Rose
Above: Salmon's Journey Home by Jaine Rose
jainerose.com

The new story emerging in quantum physics tells us that the whole universe is a unified field. Our lives are part of a cosmic web of life, which connects all life forms in the universe and on our planet. Every atom of life interacts with every other atom, no matter how distant. We are not only connected through the internet, but also through the infinitesimal particles of sub-atomic matter. We are part of an immense field of consciousness, which sustains not only our world, but also the entire universe. This restores the original cosmology of the Great Mother at a new level of understanding.

A new vision is struggling to be born: a new vision of our profound relationship with an intelligent, living and interconnected universe. The realisation is dawning that we are participants in a cosmic consciousness or intelligence that is present in every particle of our being and every particle of matter.

We are called to a profound process of transformation that is manifesting as a new planetary consciousness: a consciousness that recognises that we are part of a sacred web of life. Thousands, even millions of us are joining in groups like Humanity Rising, working together to create a new civilisation based on different values and a different relationship with the planet. We need a science and a technology that do not seek to dominate Nature but to work *with* Nature, humbly respecting Nature's harmonious order. We need enlightened women and men to guide us, helping us to restore the values and practices that could transform our relationship with the planet from one of dominance and exploitation into one of love and care.

There are immense opportunities in this time of transformation. We tread a path on the knife-edge between the conscious integration of a new vision on the one hand and the virtual extinction of our species on the other. Which path will we choose? R

Anne Baring is a Jungian analyst, historian and author. www.annebaring.com

Linocuts by Rosanna Morris for the Landworkers' Alliance 2021 calendar
rosannamorris.com

### Another Farm Is Possible

The Landworkers' Alliance calendar showcases farms and projects up and down the UK that are embodying the transformation that we so desperately need to heal the deep cracks and inequalities that exist across our health and wellbeing and in our food systems. In each story, farmers, coppicers and crofters speak about their project and their passion, opening a window into a more just future.

The Landworkers' Alliance is a union of grassroots growers, foresters, land based workers and supporters working for a fairer food system for everyone.

landworkersalliance.org.uk

# Pathways into the future

## To survive the crises of our times, we cannot be superior to our source of life, writes **Liz Hosken**

Poets, scientists and shamans have long warned that our mistreatment of our living planet and of one another are two sides of the same disastrous coin.

From these isolated voices at the start of industrialisation, vast social movements have emerged to contest ecological destruction and social injustice, joining Indigenous peoples who have been resisting exploitation for over 500 years.

Building and sustaining this resistance relies on the power of resilience, the ability to spring back, to rebound after the shocks and damages inflicted by colonialism, capitalism and their progeny climate breakdown, ecological collapse and social inequality. This ability to cope with shocks while continuing to work for transformation is needed now more than ever.

Covid-19 has laid bare the precarity built into industrial growth society, and the vulnerability ecological and social systems suffer when stripped of their diversity. Take food, for example. Empty shelves have shown the extent to which many of us are now utterly reliant on the murky, unjust supply chains controlled by the giants of the corporate food sector. Today our ability to bake a loaf of bread is likely to rely on the success of Kazakhstan's vast grain harvest, and certainly reliant on the fossil-fuel-intense travel that puts food on the shelves.

However, these jarring realisations exposed by the pandemic have also revealed alternative pathways into the future: opportunities to sustain life and build resilience for our children and our planet. Both new and ancient, these alternatives do not come from the top down. They emerge from the grassroots. They come from farmers, fisherfolk and Indigenous people who have never left their eco-literate life-ways behind, or who are dedicating themselves to reviving what has been lost, destroyed or stolen from them.

What binds these communities together despite differences in geography, climate, culture and history? What makes them resilient?

These are questions that The Gaia Foundation and our global network of community partners and allies have been discussing during the pandemic. In our shared experience, the most important feature of resilient communities is that they are engaged in an ongoing process of restoring and deepening their relationship to place.

This requires decolonising hearts, minds, knowledge and practices, after centuries of subjugation to ideas and regimes that violate life. Building resilience means remembering, restoring and protecting cultural and ecological knowledge and traditions that enhance Nature's diversity. When we do this, we enable worlds to weave back together again.

Nature is the great teacher in this struggle. She helps us unlearn ideas that are antithetical to her health and thus ours. For example, the dominant economic notion of endless growth on a finite planet is debunked by understanding Earth's seasonal cycles, her waxing and waning.

The pandemic has dented many dominant beliefs and refocused our attention on what really matters – Nature, food, community, care and health. As we reconnect with Nature's cycles, we soon realise that we cannot be superior to our source of life. Resilience flows from working with Mother Earth, not against her.

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Liz Hosken is Director of The Gaia Foundation, which is running a series on resilience in partnership with The Ecologist. tinyurl.com/gaia-stories-of-resilience

# Nourishing the community

Granville Community Kitchen is a community hub that organises food-centred activities for residents in South Kilburn, an area in north-west London once known for its high levels of crime and poor housing. Since 2014, the kitchen has grown from serving around 50 families to over 200, and has built a safe space for the most disaffected to raise their voices to advocate for structural change at local, national and international level. *Resurgence & Ecologist* spoke to co-founder and 'actionist' **Dee Woods** about what resilience means to her and the Granville community.

**Can you tell us about Granville Community Kitchen, how it started and how it has grown over the years?**

There were a variety of reasons it came about. One, we had a community garden, which we started in 2012, and we wanted to teach children and young people how to cook. And two, we were observing people in the community who couldn't access food. At the same time I was affected by a disability benefits decision and found myself with very little money to live on. I thought: I'm not going to a food bank. We have so many skills, so much knowledge in this community that I'm sure we could do something to support each other. The kitchen started from that.

**How have your activities been affected by the Covid-19 pandemic?**

We're doing food aid serving 200 families, with a reach of 800 people a week. Within that we've also started the Good Food Box veg box scheme. It seems important to be shifting from food aid as a model to be able to feed people. People should be able to have an option to afford to feed themselves. So we started a solidarity organic veg box scheme and that's picking up. The aim of that is to support people with low incomes. Our smallest bag is £3.10, the equivalent of a Healthy Start voucher, with a solidarity price so that people pay more if they can afford to. In that way they are supporting both the farmer and people in the community. This is true mutual aid.

Our garden is still open, and we make ourselves available to people for a little chat when we deliver food parcels. We went over and sang 'Happy Birthday' to one of the elders the other day. We give flowers to people, little things to boost their spirits during this time, because people are really suffering – young people and elders – we just try to bring some cheer where we can.

**How do you source the veg boxes?**

We work with the Landworkers' Alliance and Better Food Traders for most of our vegetables. We also work with the African and Caribbean Food Heritage Network to source food from West Africa that will meet the cultural needs of African, Caribbean and South American people in the area. There aren't any local shops that cater to these needs now. There is a Marks & Spencer in Queen's Park, and more recently one of these independent supermarket chains that carry, in my opinion, non-food. That's because of gentrification.

**American food justice activist Karen Washington uses the phrase 'food apartheid' instead of 'food desert' or 'food swamp' to talk about limited access to affordable and nutritious food in a particular area. What do you think about this term?**

If you think about it, deserts and swamps are more or less natural occurrences. That's not true in an urban or rural setting. In a lot of underserved areas in the UK you don't get any real markets or real shops offering good

Dee Woods in Granville Community Garden
© Orlando Gili www.orlandogili.com

food. It might be one corner shop and a proliferation of chicken shops. These same neighbourhoods have poor housing, high instances of food insecurity and obesity. It's down to planning. Somewhere someone or several people made deliberate decisions about this. This is an example of how systemic inequalities are perpetuated.

**The website of Granville Community Kitchen says: "We see the kitchen as a place of repair, resilience, resistance and safety." What does resilience mean to you, and can you achieve it without repair and resistance?**

South Kilburn has a strong community spirit. I think with everything that has been thrown at us, we remain open, we remain hopeful and we're always building, always co-creating. People really believe that this is somewhere they belong, and to me that is resilience.

The repair part is really key. We use food as one way of doing that but it is about creating those bonds, about having people who believe in each other. I've seen people who are homeless come in and be accepted – it's one place you are accepted. You have healing, and you have one place that accepts you no matter what. That you can come and make a new friend and have a hot meal, that changes so much for so many people. You can get support if you need support to find somewhere to live or deal with your benefits or just find someone to talk to. Having that caring ecology is resilience.

People talk about sustainability. They look at the environment, but they don't focus so much on the people aspect of it. In terms of resistance, it's just having that agency to know that you can change things. In 2016 when they said they were tearing down our building, as a community we fought back. We didn't have a clue how to do that, but we did it.

**That was when you found out Brent council planned to redevelop the Granville building for housing. Can you tell us more about that?**

We had to do a really visible and high-pressure campaign. We got the writer Zadie Smith, whose mum used to work at the building, to speak at an event. That was the same year I won BBC Cook of the Year. We just had this incredible support, so they backed down, but since then they have gone ahead [with the plans to develop the site]. They haven't asked "Do you want housing on the site?" The community has come out over and over again and given evidence about why housing is not suitable on that site. We have an issue nationally and especially in London with lack of access to truly affordable housing. We are not against that. Build it elsewhere. What we're saying is we need a large community space for an increase in the housing density and people. It already exists and is deeply embedded in the memories and culture of South Kilburn. It is a home away from home. Because of the pandemic the plan is being pushed back by at least a year.

**You've said you teach people to cook in a way that "sparks joy and curiosity to experience flavour and texture and smell and colour". How do you do that, and why is it important?**

I think it's important to learn from each other, to share our food cultures, to create new memories, especially if you're impoverished and you're distanced from your family or country of origin and you're eating rubbish food. I think that just saps the joy from you. Learning to cook in a way that's playful and experimental and isn't about having a pretty plate or trying to emulate what's on Instagram, but learning to cook food that your grandmother or your mother cooked for you. That's what I do. I'm in a kitchen with young people and children, and we make mistakes and we have fun. If we're doing something with chocolate, we're all covered in chocolate. It isn't about everyone having their own little station: it's about learning how to share. If you know something that others don't, you share those skills. I had a young person teach me the chef way to cut tomatoes. I'm always open to learning, and because we're in such a diverse area I try to reflect that in the food we're cooking. We always have someone in the kitchen from somewhere else. I'm always learning and I'm always passing that on.

**What's your favourite meal?**

My favourite meal is a First Peoples' meal called Pepperpot, not to be confused with any other Pepperpot from the Caribbean. It connects me to my own First Peoples heritage. It's a stew made from wild-caught meat. I use venison, pheasant, rabbit, duck and wild-reared beef. It is cooked in an earthenware pot with Cassareep, a special sauce made from manioc/cassava boiled down until it's black, to preserve the food, and I add chili and spices. No garlic, no onions. It's a very simple dish. It tastes better the longer you keep it. You reheat it everyday and add fresh meat. There are stories of a pot lasting for years. It's an amazing meal. I've done it for a workshop with an organisation in the city and served it with traditional cassava bread. People were licking the container. It was one of those food experiences you wouldn't normally get here. R

Illustration by Grace Helmer www.gracehelmer.co.uk

Dee Woods is co-founder of Granville Community Kitchen. To support the campaign to protect the Granville building, visit forusbyus.org
www.granvillecommunitykitchen.org.uk

# Eating with dignity

## Abby Rose introduces a new series from Farmerama Radio

The Covid-19 crisis has exposed a food system that is failing to serve its most basic purpose: to nourish all citizens of our society. As supermarket shelves were left empty and the hospitality industry shut down overnight, many people turned to farms and local community-supported agriculture schemes to buy food. Many small-scale food producers stepped up to feed their communities in new ways.

One of many community stories featured in Farmerama's latest series *Who Feeds Us?* is that of the inspirational Ursula Myrie, co-founder and managing director of Adira, a black mental health and wellbeing charity in Sheffield. When lockdown hit, she set up a Food Pharmacy, which grew to feed over 4,000 people in her community.

Myrie chose to call it Food Pharmacy, because she knew the people Adira serves would not go to a food bank. "One, because the people there are all white, and two, because the food is just not culturally appropriate for black people." Providing people with food that they eat is important because it is intimately linked to mental health and dignity. As Myrie points out, "It's not just a case of if you're that hungry, you'll eat it."

What kept coming up from our conversations with many people all over the UK about their experience of growing and accessing food during the pandemic was the lack of dignity and justice in our current food system. It turns out that feeding us is not just about getting any old food onto the table and calories into our bodies. It's actually about nourishment, community, healing and a sense of self-worth, as well as respect for animals, plants, and the people putting food on our plates.

What people really want from their food system is a sense of dignity. Dignity in how we access and grow food, and in the food on the table. The food system today sacrifices our collective dignity in the name of productivity – a seemingly honourable aim, but ruthlessly delivered at all costs.

Another brilliant story was from Rosie Gray, baker and owner of Reviving Food, a mobile micro-bakery selling sourdough bread and pastries to feed the small rural community of Kincraig in the Scottish Highlands. Reviving Food isn't just a bakery, though. After the initial lockdown it also became a place for the community to come together to have important conversations about the big and the small, and importantly Gray has cleverly made it a site of reconnection, a place where those who eat her bread can get to know the regenerative farmers and the millers who have worked hard to make her loaves possible, who've nurtured the soil and the land with their own hands. She has pictures of them framed for all to see beside the bread. This too is an example of how dignity is being reinstated in our food system through a sense of community; a sense of respect for the people growing and producing our food.

It has been quite incredible to see small-scale producers and community growers respected as a vital source of healthy food and true sustenance. We saw many local food networks emerge from the crisis, and *Who Feeds Us?* celebrates the dedication of these key workers who are helping to ensure that we are fed, lest we forget just how key they are. We want to continue this momentum and put our food back in the hands of the people, prioritising dignity and health on all levels – the soils, the plants, the animals, the people.

It turns out that feeding us is not just about getting any old food onto the table and calories into our bodies

For me one of the most inspiring themes to come through from listening to many voices across the British Isles was the idea that somehow growing their own food in allotments, in gardens, on community plots naturally led people to want to share with others. Something about the natural plentiness of one seed sown making many seeds, the sudden glut of tomatoes, the ease of propagating many small plants – even for those with little it cultivates a sense of abundance.

The fate of Ursula Myrie's Food Pharmacy raises some questions. What does the future hold, when so many people must rely on charity for nourishment? What happens when the funding dries up, when the volunteers run out of time, when public attention moves on? How is it possible, in this context, to build a world where nobody goes hungry and neither food banks nor Food Pharmacies are needed? R

Abby Rose is co-founder and co-producer of Farmerama Radio, available on all major podcast platforms. www.farmerama.co

# Grains of hope

## In the memories of our elders lies a vision for the future, writes **Method Gundidza**

You have probably never heard of Bikita, a district in south-eastern Zimbabwe, but for me this is home – where my ancestors lived, where my roots are – and we have an important story to tell.

Like many others across Africa and the world, Bikitans have been feeling the impacts of the Covid-19 pandemic, on top of the violence of climate change. These crises have given us pause for thought, encouraging us to reflect on our recent history – what we have lost and gained, why we are experiencing drought and flood like we are. By coming together to think, we have been able to take collective action.

It is this story I wish to tell. The story of how the communities of Bikita are realising what resilience and food sovereignty mean to us, remembering how our ancestors lived and reaching back into the past to bring what was good into our future.

### Crisis to crisis

Just before the Covid-19 lockdown, large numbers of people decided to flock to rural areas like Bikita where their relatives live, because there's more space and freedom. This has created pressure, especially on food.

Unfortunately, this movement to rural areas has also brought increased criminality. These are places where generally one can walk around safely at night. People leave harvested food in the open, and many food storage areas are in public places. But during lockdown local shops have been broken into, and food has been stolen from people's houses. This is particularly worrying because it is just one problem amongst many that Bikitans are currently experiencing.

In March 2019, Bikita and many other parts of Zimbabwe were very badly affected by Cyclone Idai. Houses collapsed, people lost their lives, animals were killed. Rivers overflowed their banks, resulting in the loss of crops in nearby fields.

Left: **Millet threshing;** Above: **Pearl Millet.** Photographs by Rob Symonds

The cyclone is part of a growing pattern of extreme weather events we are experiencing, and this is greatly impacting farmers. We now have far more frequent periods of drought and flood, posing major challenges to food production. This year, because the rains were very erratic, virtually no one has harvested maize. It just hasn't matured.

## Individual to collective

Fortunately for Bikitans, the impact of increased pressure on our food system has been reduced by the collective actions we have been taking to build our resilience.

For the last five years or so, with support from South African-based NGO Earthlore, we have been bringing the community together to hold dialogues about both the problems we face and how we can solve them. Our elders are at the heart of this process, and through them we are learning how they built resilience into their lives over generations and navigated other crises.

After Idai, more than 200 Bikitan farmers met to share their experiences of the cyclone. Some crops had been lost, but others had thrived. For example, the farmers said that their sorghum crop, which had nearly dried up from the drought prior to the cyclone, literally rose from the dead because of Idai.

Together we came to a conclusion: the more diversity we have in our fields, the more resilient we will be. This season, farmers who found that their maize harvest was poor were saying to me: "But I still got something from my millet crop," or, "Nonetheless, I got something from my groundnuts."

In this part of the world, farmers are encouraged by the government to grow cash crops and to use pesticides and herbicides, which these crops depend on. Our trajectory in recent years has been the opposite – to revive the diversity of local, traditional crop varieties suited to our lands and climate from the seed we save ourselves.

We have seen amazing and unexpected results from this work. No crop exemplifies our success better than millet.

## Maize to millet

Millet is at the very core of life in Bikita. But in recent decades this sacred seed has been disappearing from our communities.

Back in 2015, at our first community dialogues, we had long conversations about why this was happening. A number of reasons came up. First, millet is labour-intensive. With the arrival of imported maize, which is much less labour-intensive, many abandoned millet. Second, dietary preferences have shifted, as people got used to what we call 'white pap' made from maize.

But after some years of pressure and incentives from government and commercial seed companies to grow maize, giving more and more land over to it for cash, farmers in Bikita are realising that this is not really benefiting them. Growing our native millet, however, brings many gifts.

Millet is very drought-tolerant, so even in very bad seasons you'll find that farmers will always have a crop. Millet will thrive in poor soils, and without many inputs it will still give you something. This is a major concern now in Bikita, where soils are tired after being tilled for years and years and having chemicals applied to make growing non-native crops possible.

Millet has played such a central role in our communities over such a long time that we have found that reviving it has helped us restore other important things.

## Reconnecting with the whole

We have been making concerted efforts to bring back as much of our millet diversity as possible, finding the varieties of finger millet, pearl millet and others that local people, usually the older women, were still keeping, and getting them back into the fields.

The revival of millet has led us to ask other questions: how did we harvest the millet? How did we save these seeds? What is the best way to plant them? What ceremonies were they used for? What is their nutritional value?

For example, when the millet is harvested we traditionally hold a threshing and winnowing ceremony, for which men go to the mountains to harvest the threshing sticks, which must come from particular types of tree. The winnowing is done using winnowing baskets that are also made from a particular type of wood. There is a deep relationship between the crops, the seeds, the food and the wild.

Similarly, there are some fruits that are found in the wild in what we call "the hunger season", when we are waiting for the harvest. This is the hardest time for the farmer and it is the time that the wild fruits and wild vegetables that grow in the mountains, wetlands and forests come to our aid.

We began to question ourselves – where will we get threshing sticks, winnowing baskets and wild fruits and vegetables if we don't protect the places where they grow?

By bringing back millet we have been reminded of our responsibility to protect the wider landscape our fields are part of.

## Conflict to cohesion

The revival of millet in our fields and the returning resilience in our food system are mirrored in the people of Bikita and our community spirit.

Because millet is labour-intensive, you need a collective effort to harvest it. In the last few years we have seen the re-emergence of collective harvesting, where many members of the community will move from farmstead to farmstead, helping each other to harvest and process the millet in turn. This tradition had all but disappeared, taking with it an important moment of reciprocity, as well as the chance to socialise over some local millet beer!

Through remembering our roots and bringing back our knowledge, seeds and practices, we have strengthened relationships and created the spaces we can use when disagreements and conflicts arise. People in Bikita are now looking at the ways we can solve the issue of petty crime internally, using our own peaceful conflict-resolution traditions.

The revival of rituals that revolve around millet has also created harmony between people of different faiths. For example, when we are doing rituals to bless the harvest, every household in the community will contribute grain towards the food and millet beer needed for the ritual. Christians, Muslims, traditionalists, we all come together and contribute as a point of unity.

Where will we get threshing sticks, winnowing baskets and wild fruits and vegetables if we don't protect the places where they grow?

## "No dura, no food sovereignty"

In one recent dialogue we discussed the loss of two of our traditional ways of storing millet. One of these facilities is for storing the millet head pre threshing, and the other is for keeping the processed grain in the homestead.

The loss of these granaries, which we call *dura*, signifies to us that people have lost their capacity to feed themselves – they have lost their food sovereignty.

Talking about the disappearance of our granaries, the elders use the local term *masundachando*, which means 'just enough to take us through winter'. This describes the fact that there is no more need for storage, because there is nothing to store anyway.

Having the millet, the collective work traditions, the care of the wild spaces *and* these storage facilities is what constitutes resilience for us. This is why Bikitans have begun to say: "No *dura*, no food sovereignty."

When we asked our elders, they said that in their youth the communities would harvest and store enough food for at least two years in the *dura*. When you have that, you are able to let some of your land rest in another season, so the soils and Nature as a whole can regenerate.

There is still much to do. But in the memories of our elders lies our vision for the future – a future in which Bikitans are food sovereign, secure in our traditions and resilient enough to thrive in unstable times. R

Method Gundidza is Director of Earthlore Foundation and is based in South Africa. earthlorefoundation.org

# Camping for the planet

At Ecosystem Restoration Camp Uthai in Thailand, "Nature-deprived city dwellers" from neighbouring regions are helping local residents and farmers restore 23 hectares of degraded rice paddies by planting trees. Through a community effort, the aim is to establish a food-producing forest and a Nature-based community. Many surrounding smallholders are in debt, as the cost of buying seeds, chemical fertilisers and pesticides outweighs the money they earn from selling rice. The camp engages with the local farming community by sharing eco-friendly practices and creating alternative jobs to conventional rice cultivation.

The project is one of 37 camps that are part of the Ecosystem Restoration Camps movement, a global non-profit that works across six continents garnering collective action to build resilient ecosystems and communities amid the climate crisis. Over 9,200 campers have taken part in the project since 2017, with around 2,700 hectares of land under restoration.

Each camp invites people from across the globe to join locals in restoring the land. The camps bring together residents, farmers and landowners and connect them with experts from around the world, from other camps or with the advisory board. Campers bring their own knowledge and take valuable knowledge home. The projects involve planting native and food-producing plants, creating water-catching and water-retaining earth structures, rebuilding soil health, collecting seeds and generally learning about the land.

**www.ecosystemrestorationcamps.org**

Photographs courtesy of Ecosytem Restoration Camps

# Kindness and coronavirus

We can't allow the pandemic to break the circle of hospitality, writes **Adam Weymouth**

In 2010, in no small part inspired by having read Satish Kumar's *No Destination*, I walked from England to Istanbul. (See The Kindness of Strangers, Issue 262.) I learned a lot about myself and about the world that year; but now that 10 years have passed, what has really stayed with me are the many kindnesses that I was shown along the way. A free loaf handed to me by a baker; an invitation to lunch by people I had only just met; the offer of a bed in a stranger's house. When I was far from home, often weary, often hungry, such kindnesses weren't just memorable moments on the journey. They were essential.

I returned home fired by a conviction that people were ultimately good. I had never expected to find such generosity, whether in an English pub or a Turkish mosque, and I realised that values I had thought to be anachronistic in our modern culture were in fact alive and well across the continent. There was something reciprocal in the sharing of a meal, the telling of our stories: something that felt age-old and deeply human. And rather than these being one-off exchanges, I saw myself participating in a circle of hospitality that required constant refreshment if it was to endure. I returned home inspired to treat others in the same way.

To think back on those days is much like the disconcerting experience of watching an old film, and by old I mean anything shot before 2020. The shock of the tightly packed crowd scenes. Why is no one wearing a mask? Did those strangers just kiss? The spontaneous acts of kindness from my walk, now filtered through the lens of a pandemic, appear cavalier and reckless. Would I take my chances in an unknown home today? I have spent many years mentally battling a dominant narrative that tells me that people are not to be trusted, and that the risks of placing faith in strangers are simply not worth the potential disasters. I have written articles extolling the virtue of the pilgrim mindset for inculcating mutuality and connection, and of the beauty of hitchhiking as a way to open ourselves up to the world. Now that I own a car myself I see it as my duty to stop for hitchers, a thank you for the hundreds of rides that I have been given in the past. Last month, for the first time, I drove past a hitcher at the roadside, unwilling to expose myself and my family to a stranger who might be carrying a virus.

Everyone was pleasantly surprised when the arrival of the pandemic did not present us with the Hollywood version of the apocalypse. In the leafy corner of southern England where I ended up for lockdown, people actually became quite nice to each other. As Rebecca Solnit has explored in *Hope in the Dark*, communities frequently pull together, not apart, in times of crisis. Neighbours spoke over fences for the first time. People did shopping for others, collected their prescriptions. We all went out and clapped. When I spoke to Satish for this piece, he told me that within his own village of Hartland he had seen an amazing amount of generosity and that he, self-described as being of a vulnerable age, had been inundated with offers of help.

Last month, for the first time, I drove past a hitcher at the roadside, unwilling to expose myself and my family to a stranger who might be carrying a virus

But beneath this there is another, more insidious, mood. The first time I felt it was when the vicar of our village told me that the restrictions on worship weren't relevant to her church, where everyone was well spaced out, but that the Muslims were causing the problems for everyone by praying too close together. Feelings dormant and unspoken became suddenly legitimate to voice, justified by appealing to epidemiology. Communities might have come together, but a fear of the other seemed to be rising as quickly

as the virus. What has happened when we start questioning visitors from London or the north, worried that they cannot be trusted to be clean? In his village, Satish told me, there was a sign that went up for lockdown: "During coronavirus, Hartland is closed."

Communities are understandably inclined to protect themselves at the moment. The virus has devastated many lives, and there are more hard months to come. But we do not need to be conspiracy theorists to ask legitimate questions about how aspects of our lives are being eroded by the restrictions. It is not only the hospitality industry that is being hammered. "Anxiety blocks hospitality," says Satish. I worry what may be changing in us as we are constantly told to keep our space, to stop inviting people into our homes. I worry about the future outlook of children being taught that strangers might be unclean. I worry about the judgements people are making about those with lives less secure and messier than their own, people who do not have big gardens in which to while away a pleasant summer, or big houses where social distancing is possible. "I think this will have a long-term negative impact, this kind of conditioning of the mind," Satish said to me.

We have seen it already in a new tack of the far right, telling us that we should be resisting migrants because they bring the disease within our borders. And we have seen it also in a rebranding of the tech companies, now marketing the digitisation of every aspect of our lives not through efficiency or cost but because lives lived through a succession of screens keep us sanitised and separated from other, germ-ridden humans. If we are not careful to resist it, this fear of approaching a stranger with open arms could become embedded in every aspect of our lives long after the pandemic has passed. As we begin to rebuild we will do well to keep in mind this line from Hebrews: "Forget not to show love unto strangers: for thereby some have entertained angels unawares."

Adam Weymouth is a freelance writer.

Teatime by Xuan Loc Xuan
www.behance.net/xuanlocxuan

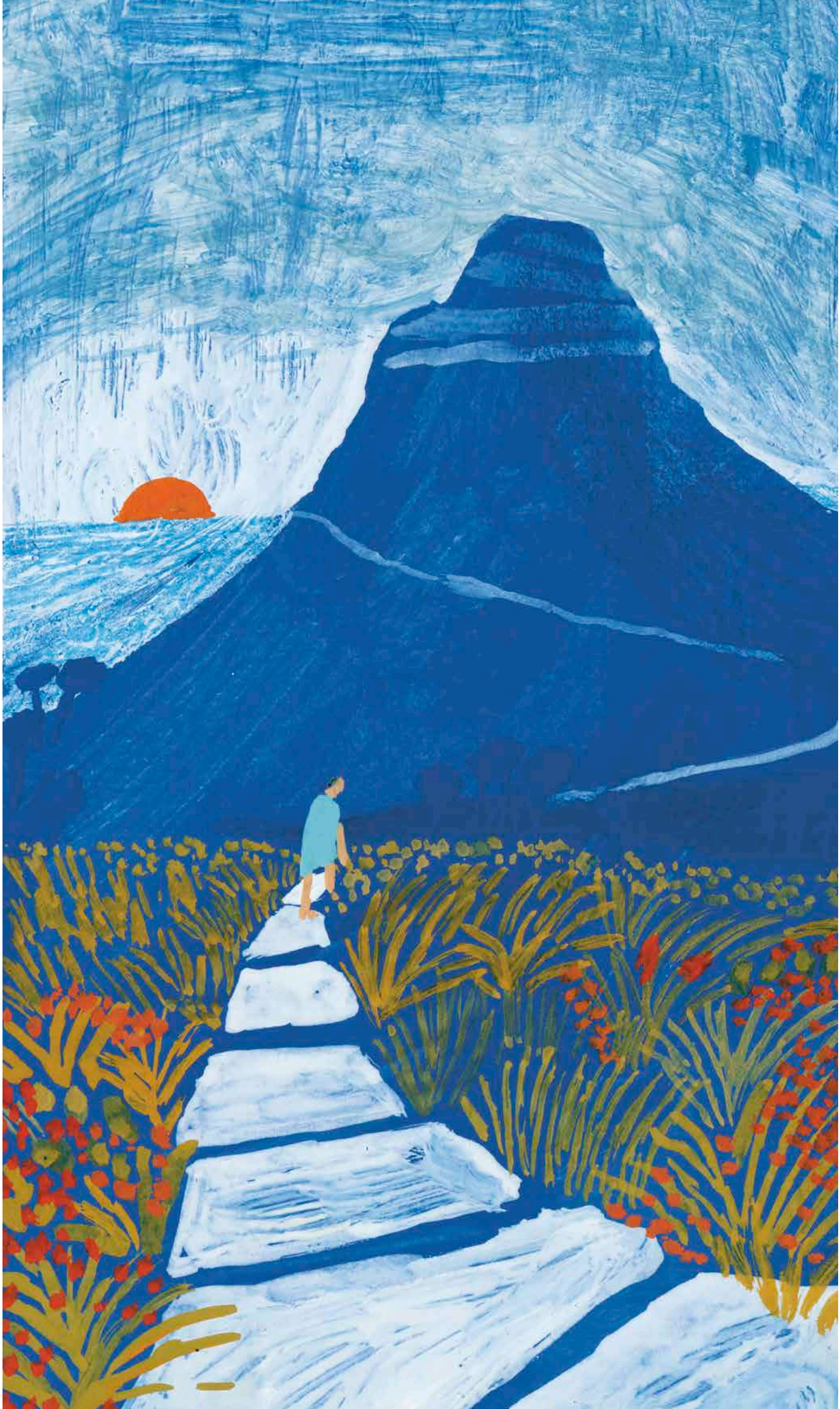


Illustration by Charlotte Ager www.charlotteager.co.uk

# Give and take

## Satish Kumar reflects on the genius of generosity

Generosity is abandonment of fear; fear on the part of the giver as well as on the part of the recipient. I am hugely blessed to be a constant beneficiary of the generosity of strangers.

My most memorable experiences of receiving generosity across cultures and continents happened during my 8,000-mile walk for peace. My friend E.P. Menon and I walked from the grave of Mahatma Gandhi in New Delhi to the grave of John Kennedy in Washington DC to promote peace, and from Tokyo to Hiroshima to pay homage to the victims of the first atomic bombs. It was not just a journey on foot, but also a journey without money. I had to let go of my fears and I had to have trust in my heart that people I had never met would give me food and shelter, love and blessings, day after day during our long walk.

On the day we said goodbye to family and friends, we stood at the border of India and Pakistan. One of my most dear friends, Kranti, came to me, offered me some packets of food and said: "At least you should take some food with you. You are entering Pakistan. India and Pakistan have fought three wars over Kashmir. We are still in a state of war. In the minds of many Indians Pakistan is an enemy country. So, take some food, take some money, in case you need it."

But I was in a different state of consciousness. I said: "My dear friend, one of the purposes of my pilgrimage is to make peace among enemies and experience the generosity of ordinary people. If I carry food to Pakistan, then effectively I am carrying fear in my heart. Fear leads to wars. To make peace, I have to trust. The packets of food you are giving me are not just packets of food. They are also packets of fear and mistrust."

Kranti burst into tears. Sobbing, she said: "You are going to Muslim countries, Christian countries, communist countries, capitalist countries, unknown places, unknown languages, high mountains, vast deserts, fierce forests and shivering snow! How are you going to survive without money and without food? I don't know if I will ever see you again!"

Reassuring my friend, I said: "People are people everywhere. And people are generous. But if occasionally I don't get food, then I will treat that day as an opportunity to fast. I will enjoy hunger! If sometimes I don't get shelter for the night, I will sleep under the million-star hotel, surely better than a five-star hotel! But I have faith in people."

After bidding farewell to our friends in India, we entered Pakistan. As soon as we came out of border control, to our utter surprise we were stopped by a young man, who said: "My name is Gulam Yasin. Are you the two Indians who are walking for peace and coming to Pakistan with a mission of goodwill?"

"Yes, we are," we said, "but how did you come to know about us? We don't know anyone in Pakistan. We have written to no one. And here you are – you know about us and about our walk for peace!"

"Your fame has travelled ahead of you," replied Gulam Yasin. "I heard about you, so I thought, 'I am for peace too. I want to offer you my hospitality.' I have come to greet you and receive you. Welcome to Pakistan."

This was a genuine gesture of generosity. We were being welcomed by a complete stranger. Earlier my friend Kranti had been frightened of Pakistanis. And here we were, being greeted by someone of different nationality and different religion whom we had never met before.

We were standing under a lush mango tree, laden with fragrant fruit. Green mangoes with touches of red. They were about to ripen into sweet and delicious gifts of Nature.

Gulam Yasin said: "I live in Lahore, sixteen miles away. I would like to host you tonight, and as many nights as you wish. Please come in my car and be my guests."

"Thank you very much for your generous invitation," we replied. "We would be glad to be your guests tonight. Please give us your address. But we must walk. We cannot travel in your car."

As promised, he met us at the gate of the beautiful Shalimar Gardens. The evening sun was a ball of fire setting behind the majestic Friday mosque. The air was filled with the fragrance of jasmine flowers. The generosity of Nature was in competition with the generous heart of Gulam Yasin.

During the day Gulam Yasin had been busy inviting his friends: "Two idealistic Indians who have set off to walk around the world for peace are staying with me." So some of his friends and family members gathered at his house for a wonderful feast of vegetarian food, even though the Yasin family was not vegetarian. Saffron rice with sultanas, almonds and cardamoms, naan freshly baked in a tandoor oven, peas and potatoes cooked in onion, garlic and tomato sauce, and other delicious dishes were served. This superbly generous hospitality we received on our very first day in a so-called enemy land.

It was the innate generosity of the human heart that sustained us in all these places

During the following 28 months, while we were on the road, we were looked after with the utmost kindness by strangers in their yurts at 11,000 feet in the Hindu Kush mountains of Afghanistan, in the mud huts of small villages set around oases in the deserts of Iran, in the snow-covered country cottages of Armenia and Georgia, in the farmhouses of Russia, in the high-rise apartments of Moscow and the bustling cities and suburbs of western Europe. Whether we were in Berlin or Bonn, in Paris or London, in New York or Tokyo, it was the innate generosity of the human heart that sustained us in all these places, in spite of the fact that we were walking during the height of the cold war! We were hosted in private homes, in youth hostels, in hospitals, in police stations, in churches and in student dormitories. Everywhere we were offered generous hospitality by people we would never see again. Those who gave us hospitality never expected anything in return. This selfless giving was not an exception, but the rule. Trust begets trust. Love begets love. Generosity begets generosity.

Gifts and generosity come in many forms. Are we all not blessed by the generous gifts of painting, poetry, music, culture and wisdom coming to us from all corners of the universe? We are grateful recipients of the generosity of our ancestors, who have left us treasures of crafts, arts, architecture, literature and philosophy.

When I was born, I was totally naked and vulnerable. But the benevolent universe in its generosity put milk in the breast of my mother. My mother was a hero. Every mother is a hero. For me motherhood and generosity are synonymous. All mothers are a living example of selfless generosity and they are an embodiment of unconditional love. Instead of criticising, complaining or judging them, we need to express our gratitude to our mothers and pay homage to them by acknowledging their generosity of spirit.

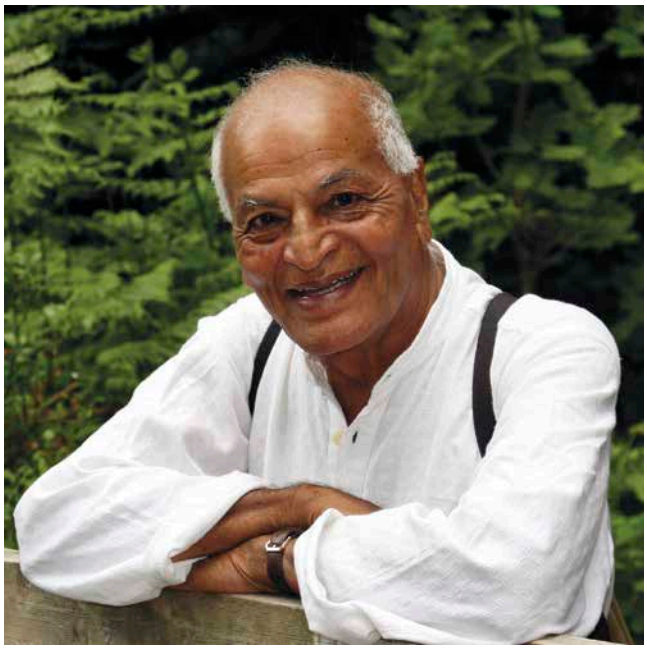
Generosity is not only a human quality. Every day I am amazed to witness the generosity of Nature. I planted an apple seedling 30 years ago. That tiny plant has become a beautiful tree and has been giving me hundreds and hundreds of apples year after year for the past 25 years. The tree never asks me anything in return. I learn lessons of unconditional love and generosity from trees.

Fruit, flowers, grains, herbs and vegetables of thousands of varieties, colours, aromas and shapes feed us and nourish us day after day. They all grow out of the generosity of the humble soil. We humans, either in our ignorance or in our arrogance, take Nature for granted. But more and more people are realising the truth of Nature's generosity and expressing their gratitude. I am one of them. Thank you, trees, thank you, soil, thank you, rain, thank you, sunshine, thank you, Mother Nature, thank you, goddess Gaia.

Mutuality and reciprocity are the foundation stones of the house of generosity. As I have received so much from strangers, from my ancestors and from Nature, I wish to be generous to any strangers who come my way. I wish to be generous to coming generations and leave some good things for them. And I wish to return something to Nature by planting trees, building soil in my garden and practising regenerative forms of food production such as permaculture and agro-ecology.

May all living beings upon this Earth, humans and other than humans, live well, live peacefully, find fulfilment and be self-realised. May I cultivate such generosity of spirit in my heart for the whole of humanity and for the entire planet Earth. R

Satish Kumar's new book, *Pilgrimage for Peace: The Long Walk from India to Washington*, is published by Green Books and is available from www.resurgence.org/shop



You often say, “I would give,
but only to the deserving.”

The trees in your orchard
say not so, nor the flocks
in your pasture.

They give that they may live,
for to withhold is to perish.

– *Kahlil Gibran*

# Welcome to London

## Jini Reddy meets a group of walkers helping refugees

Very occasionally there are good news stories where the plight of those who find themselves displaced, traumatised and on our shores is concerned. One of those is Fences & Frontiers, a grassroots community initiative started by a small group of Londoners. "Our aim is to make our city and the UK a more welcoming place for refugees and asylum seekers," says Lewis Garland, one of the founders. "Settling in a new country, with a new language and customs, can be incredibly daunting, even frightening. This is particularly the case for people who have been forced to flee their country of origin and seek asylum in a country far from home."

The group runs two projects, both of which launched in 2018. The first, Never Walk Alone, is a monthly walking group that happens in and around London. To date, trips have taken participants to beauty spots including the Chilterns, Bushy Park in south-west London, Limpsfield Common (a National Trust property in Surrey), and the Kent and Essex coasts. Jaunts further afield are on the horizon, but are dependent on resources and funding. The second, equally inspiring project is London, Museums, and Me, which gives children from refugee backgrounds and their families the chance to explore the capital's museums and cultural attractions.

Crucially, travel fares are paid for, an easy-to-reach central meeting point is agreed, picnic lunches and drinks are provided, and the walks, which vary from around four to eight miles (depending on the weather and the needs of the group), are guided by one of the team.

Kobi, a teacher and asylum seeker from Iran – a country where human rights violations have been well documented – has been in the UK for 15 months. She describes Never Walk Alone as a lifeline, a beacon of hope, and a way of countering the depression that descends upon her as she exists in limbo waiting for her claim to be evaluated. "I found out about Fences & Frontiers from a leaflet at the hostel I was staying at. I sent an email to Lewis and we had a chat," she says over the phone. "I've been on four walks with the group. I will always remember the first as a walk full of hope and care and kindness. It was the first time I was welcomed by English people. I had nothing, no money, and they took care of everything."

She tells me she used to walk in Iran, with her family, in the mountains, and that she misses her two children terribly. Although a teacher for over 20 years, she is not permitted to work in the UK. "I want to be able to contribute, to use my skills," she says, her frustration pouring out. "We face so many challenges: there is no one to facilitate the integration of asylum seekers. There is so much confusion and the Home Office is not organised."

The outings, she says, offer her a rare burst of happiness. "I have introduced many, many people to them. All I want is to express my thanks to Lewis and the team and other groups like them, who have helped."

Kobi's comments are echoed by the feedback others have shared, deeply moving expressions of heartfelt gratitude

from refugees and asylum seekers from Sudan, Eritrea, Albania and DRC. They speak of new friendships formed, health benefits (including a drop in blood pressure, an easing of pain in the knees), a vital boost to mental health, the touching kindness, and the joy of being introduced to beautiful places. On reading the comments, it's hard not to feel that the work Fences & Frontiers does deserves far, far greater recognition and financial support.

Covid-19, of course, has proved to be a major obstacle, with many walks and events cancelled in 2020. "We have tried to find ways to keep in touch and continue to support our walkers and museum families, ranging from sending books out to all of the children, to creating a list of support and resources in various languages," says Garland. "However, none of these things can replace the sense of community and connection that comes out of meeting new people and sharing experiences."

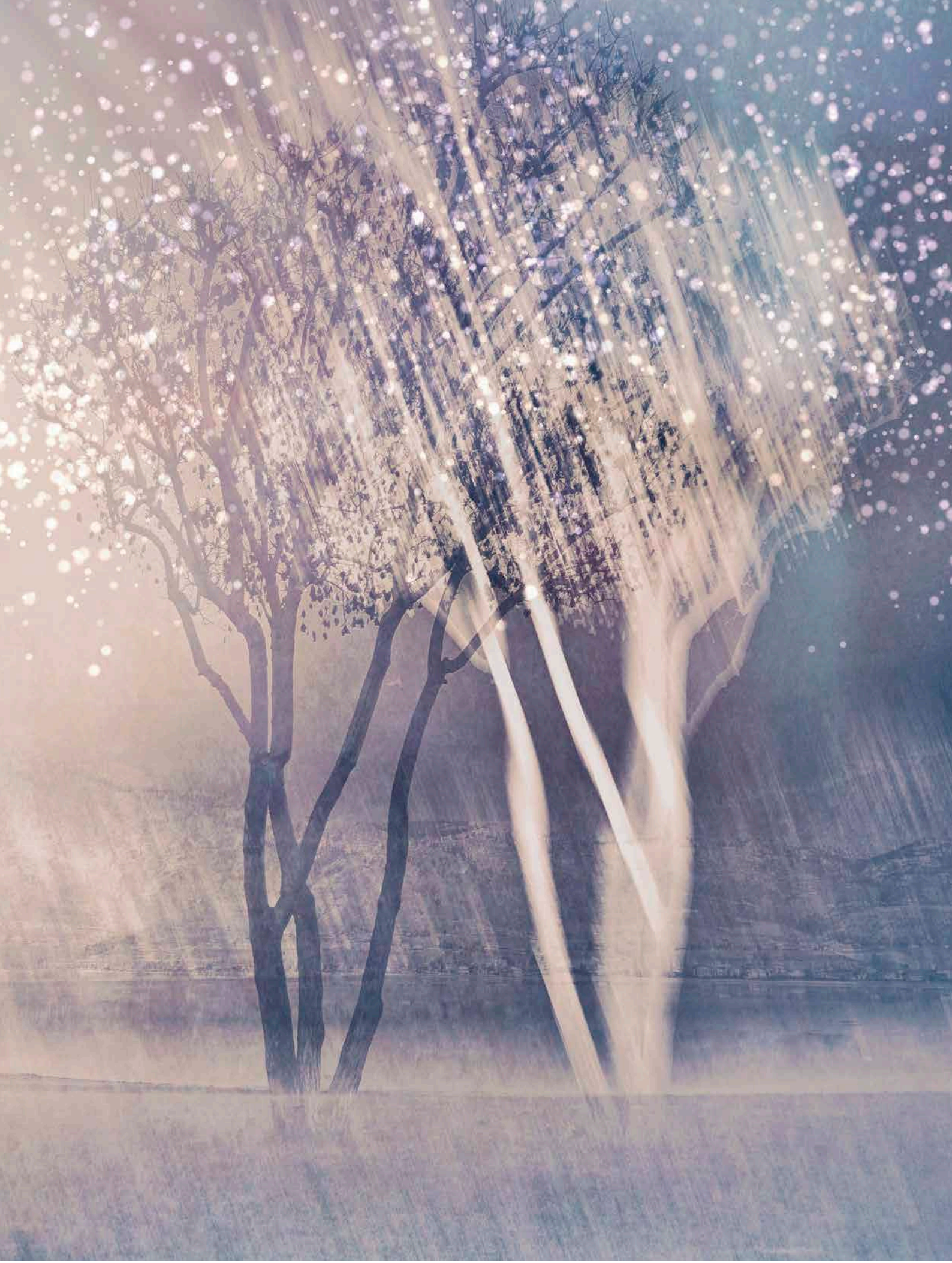
The chance to build friendships, practise language skills and gain a sense of community is a core aim of the projects. But, adds Garland, "Earlier this year there was a YouGov statistic doing the rounds that claimed 49% of Britons feel little or no sympathy for people crossing the Channel. I believe prejudice and distrust usually come from fear. And the best way to fight fear is by bringing people together. It's far harder to demonise people you have walked, danced, shared food and joked with. If people are naturally 'tribal', the answer is to widen the parameters of the tribe."

In this spirit, self-funding non-refugees are invited to take part in the outings. "This said, we prioritise refugees and asylum seekers," says Garland. Thank goodness someone does. R

www.fencesandfrontiers.org

Jini Reddy is the author of *Wanderland: A Search for Magic in the Landscape* (Bloomsbury), shortlisted for the Wainwright Prize.

Photographs courtesy of Fences and Frontiers



The Shadow Embrace by Tara Turner www.tara-turner.pixels.com

# Seasonal light

## Kathryn Aalto enjoys the sensations of winter

My youngest son, Stellan, has always been a Romantic.

To feel summer, he is the one who unties his shoes and walks barefoot on spring grass and sandy beaches. To feel autumn, he is the one who removes his shirt to let rain fill the contours of his face and run down his back. To feel winter, he is the one whose face is the first to light up at the crackle of the first autumn fire.

"I looooove winter," he says, taking a seat next to me in front of the fire, transfixed by the spectacle as if we ourselves had invented it. He is 17 now, but his excitement at every seasonal turn reminds me of Christmas mornings when he and his older brother and sister were little.

"Some people find the season hard," I say, sipping tea. "But isn't it a matter of perspective? Winter can be a hushed time of firelight and candlelight..." My voice trails off as I look ahead to icicles, frost, and long shadows. "It can be a time for clarity – to see structure and bones in trees and gardens. To feel more comfort in shadows."

"To find light in the dark," Stellan adds.

I explain to him the traditional Japanese calendar of 72 poetic microseasons, or *kō* – one every five days – rather than our four rather chunky seasons. These offer brief poetic journeys through the year – first frost, bears start to hibernate, camellias bloom, rainbows hide, deer lose antlers, pheasants start to call, first lotus blooms, hawks start to fly.

> It is vital for our spirits to visit winter landscapes

We talk about winter in the garden, a time when trees let go of their leaf canopies, and flowers turn to bare brown stalks. Our culture conveys the sense that winter is like a collective breath-holding, but it needn't be that way. An old Jimmy Buffett song goes, "Changes in latitudes, changes in attitudes." In 1993, when I moved from Mediterranean San Francisco (latitude 37.7749) to grey Seattle (latitude 47.6080), it was my first big lesson in the benefits of looking closer at the natural world for hope and the return of light. "It changed daily but was discernible weekly," I say. Now living in Devon (latitude 50.7184), our winter days of light may be shorter, but they are luminescent in our minds.

"Because we bring the light in," Stellan says.

"That's right, but we can bring light outside, too."

I tell my children this, yes. It is also a part of my mantra as a writer and designer. Begin with vision. Work with what you have, using light to define living architecture. String lights around trunks and branches of trees. String twinkly lights into a rose arbour you walk under. Set hurricane lanterns in strategic places in the garden so their dancing shadows stir your soul when you look up. Set time aside to intentionally watch how shadows from the low winter sun differ from high summer sun shadows.

Think about scent. My mantra as a writer and garden designer also says that entrances should entrance. Plant the hardy compact evergreen shrub *Daphne odora* 'Aureomarginata' near your front or back door. As you come and go, inhale its heady perfume. When mine bloom, I take careful cuttings for indoor flower arrangements. Branch out, as it were, and plant new bulbs in pots that you can move around the garden each year. Half the fun is the research and dreaming of the new colours, petals, fragrances and heights coming to your garden. Their quiet underground growth through the cold months will make you hum with hope. Watching them grow is a great way to mark the passing of time.

"What are those trees I love to touch?" Stellan reminds me as the fire warms us.

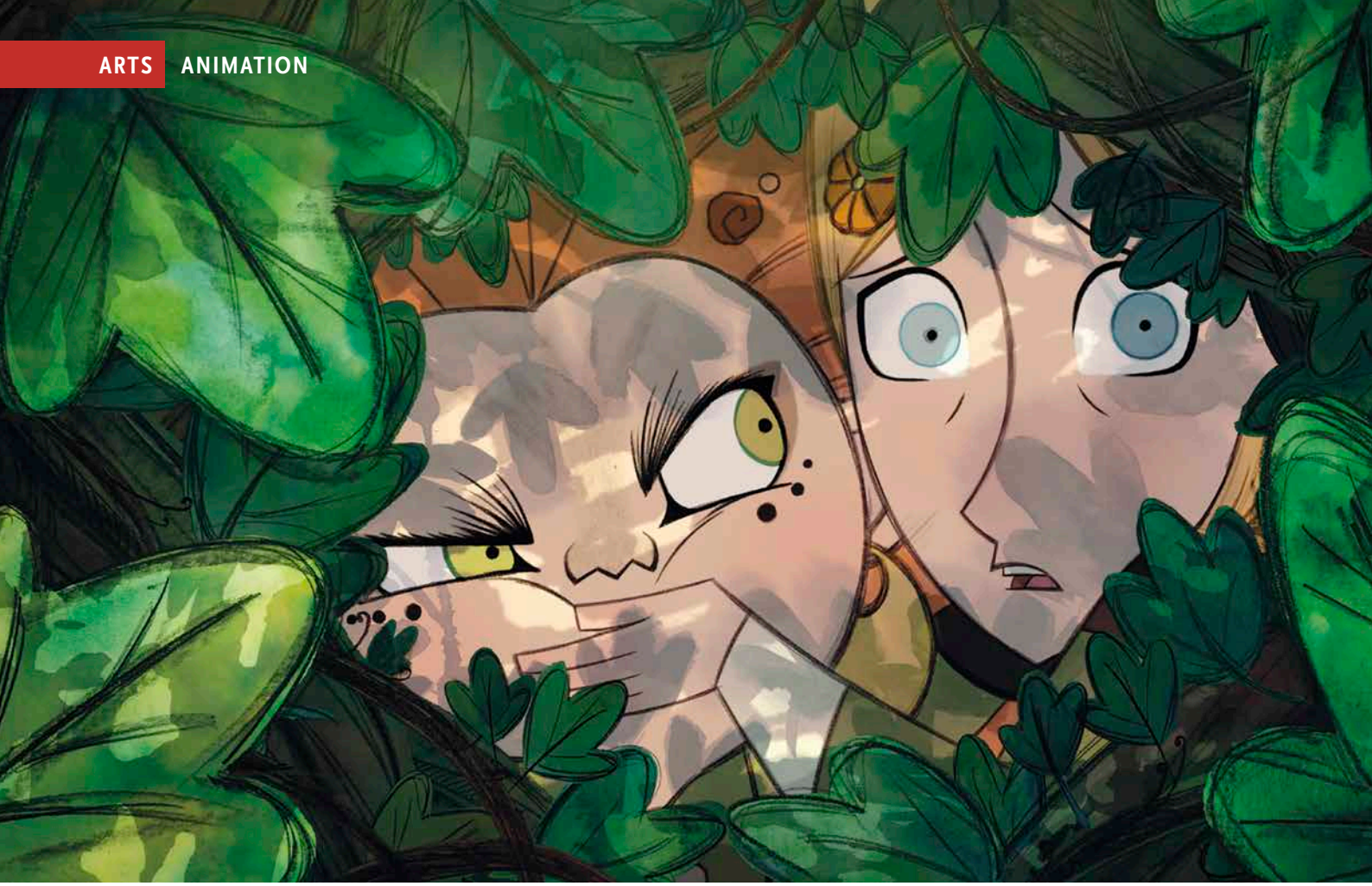
He is thinking of winter texture. Winter bark creates beautiful focal points. White birches bring a ghostly presence to gardens. *Betula utilis* 'Jaquemontii' is an elegant tree for lighting up as well. Tibetan cherry trees have silky burgundy bark. I call Chinese paperbark maple, *Acer griseum*, the pet woolly mammoths of the garden. And the colour of *Cornus sanguinea* 'Winter Flame' is as bright as a red fire engine.

My three children were raised going to public gardens in all seasons. Between the leaves falling in November and the emergence of snowdrops in late January – just three short months – it is vital for our spirits to visit winter landscapes. Walking with others in gardens benefits our minds and bodies.

During this short period while the garden trowel rests, pick up a pen. Winter is a serene time to begin a journal inspired by the search for illumination. You may find you are traversing inner and outer landscapes like the double helix of good travel and Nature writing. Writing is thinking. And it may lead us to discover new perspectives.

"To find light in the dark," in the words of Stellan.

Kathryn Aalto is a garden historian and landscape designer. Her latest book is *Writing Wild: Women Poets, Ramblers, and Mavericks Who Shape How We See the Natural World* (Timber Press). www.kathrynaalto.com





# Moving images

## Animated films are a powerful means of expressing our connection with Nature, writes **James Clarke**

It was an uncredited Czech animator who explained that to animate is to "give life and soul to a design, not through copying but through the transformation of reality". The word 'transformation' is essential to our subject here. The breadth of approaches that animation can offer as a way of illustrating an idea is immense.

As of this writing (in September 2020) a number of animated films are in production, or await release, that are unified by a shared element: Nature and wilderness. The Irish animated film *Wolf Walkers* focuses on children and their ability to transform from human into animal. The film is steeped in Irish mythology. The Latvian film *Away*, premiered in 2019, follows the journey of a boy on a motorcycle across an island, during which he has a range of blissful encounters with the elements. There is also a new Disney animation studio project due for release this spring (2021) entitled *Raya and the Last Dragon* and, later this year, a new film from Pixar entitled *Luca*. An adaptation of Michael Morpurgo's novel *Kensuke's Kingdom* is also currently in production. Each of these stories turns on the collision and confluence to be found in human encounters with Nature and wilderness.

With all of this in mind, what films might deserve viewing in terms of their depictions of human connection with or disconnection from Nature?

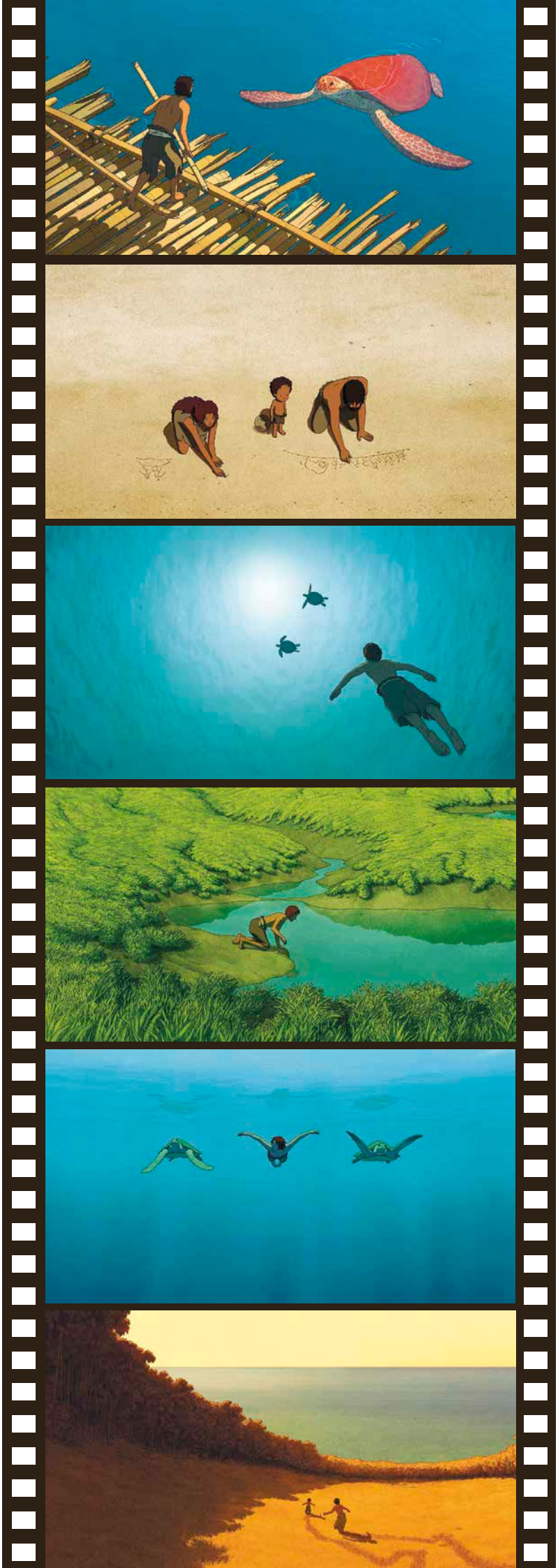
Let's start with *The Red Turtle* (2016). Its director, Michaël Dudok de Wit, has created a film that does not need dialogue as part of its storytelling. What a relief! An opportunity for a film to be fully cinematic. In this story of a castaway on an island who finds himself encountering a mysterious red turtle, dialogue and the spoken word are

unnecessary as ways of generating meaning and interest. The sense of ineffable oceanic space and of the warmth and reciprocal care between human and turtle speak to a sense of harmony and balance with Nature that's waiting for us to recognise or rediscover. The simple backgrounds are rendered as charcoal drawn on paper and they lend an engaging abstraction and picture-book quality to the film's sense of mysterious place. De Wit captures a sense of the enormity and abundance of Nature against which human activity can seem quite fragile. Vividly expressing the idea of transformation, *The Red Turtle* is a fairy tale driven by an intensely lyrical and affirmative sensibility.

Lyricism and animation serve each other well, and the late French-Canadian film-maker Frédéric Back made a range of short films, many of which focus on human endeavour and Nature. Of these, the most famous is his 1988 adaptation of the story 'The Man Who Planted Trees'. Back's beautiful films – do check out *The Mighty River* – have the quality of picture-book illustrations shimmering across the screen. Hand-drawn and delicate, they are amongst the most visually distinct animated films. I'm reminded of Marc Chagall's paintings when I watch Back's work. The landscapes and images of *The Man Who Planted Trees* are fluidly presented, in doing so reinforcing the sense of connection between all living things. The film tells the story of a shepherd who quietly commits himself to planting seeds that will eventually become trees in a previously barren landscape. It celebrates the endurance of Nature and the need for hope. Its ever-shifting and metamorphosing land and skyscapes underpin the personal drama of a man seeking to cultivate a garden in this harsh terrain. It's a film about caring, and the animated images get to the essence of this concern.

## Animation is an especially effective format with which to communicate the urgency of the environmental crisis

Perhaps the animated films that audiences most associate with a sense of lyricism are those produced by Japanese anime company Studio Ghibli. Fascinatingly, anime relates in part to the tradition of manga (comic book), and one



of the proponents of manga (meaning 'curious or whimsical drawings') was the artist Hokusai. Long before he undertook his famous series of prints Thirty-six Views of Mount Fuji, Hokusai was drawing manga.

Anime has often told stories concerned with the connection and disconnection between human life and Nature and wilderness, a particularly powerful element of Japanese popular culture in response to the tragedy and trauma of the atomic bomb. With this very real-world reference point in mind, *Nausicaä of the Valley of the Wind* (1984) is essential viewing: a sprawling, post-apocalyptic film that is replete with images of Nature flourishing and Nature imperilled and ideas about humans' connection with and disconnection from Nature. A conceptual sequel of sorts, from the same director, Hayao Miyazaki, was *Princess Mononoke* (1997). This film was something of a breakthrough for anime with western audiences, and, like *Nausicaä*, it explores issues of ecology and human sensitivity or otherwise towards Nature and community.

In his book *The Idea of Nature in Disney Animation*, David Whitley makes the following point regarding the Disney studio's adaptation of Felix Salten's novel *Bambi*: "The care and artistic sensitivity that Disney animators brought to this project, including choices in the way the environment that the deer live in is represented, heighten the audience's attentiveness to detail in a way that allows the significance of the animals' lives to acquire multiple meanings... Particularly important in this regard is the way the imagery of *Bambi* connects with the idea of 'wilderness', as this has been developed by writers such as John Muir and Henry Thoreau and through traditions of landscape photography epitomized most fully in the work of Ansel Adams."

Animated films, then, can grapple successfully and vividly with complicated ideas, and they do this with particular power because of how readily animation can work with metaphor. The films detailed here certainly make the case for the ways in which animation is an especially effective format with which to communicate the urgency of the environmental crisis. Climate breakdown is a process of change, and animation is very capable of showing transformations, and each of these films takes opportunities to do so. To borrow from the French philosopher Gaston Bachelard, writing about our encounters with Nature, "We do not have to be long in the woods to experience the always rather anxious impression of 'going deeper and deeper' into a limitless world." R

James Clarke is a freelance writer and educator.
@jasclarkewriter

Portrait of three men onboard 'Stella Maris II', CN158, Campbeltown, c.1955–6

# Fishing pattern

For generations up until the early 20th century, fishermen along Scottish coastlines would have owned at least one gansey – a tightly knitted sweater, created by someone in his family. From the Hebrides to Shetland, these distinctive items were worn with pride. To preserve this cultural heritage, the Scottish Fisheries Museum has launched a new project called Knitting the Herring. The project is setting up a national database of historical patterns and photographs and running a series of workshops, events and exhibitions, including storytelling and 'knit-alongs', which unravel the connection between fishing and knitting communities. As well as digital tutorials on how to knit a gansey, there are instructions on how to knit a herring, with the intention of forming a 'shoal' for an online exhibition later in the year. The project runs until 28 February 2021.

**scottishgansey.org.uk**

Knitwear designer, Di Gilpin, pattern making for the project; Right: Polar Gansey by Di Gilpin digilpin.com Photographs: @elenaheatherwick

# Seeing into the life of things

## Amid a reflective period of lockdown, **Peter Abbs** explores some new poetry

Many people found the dramatic conditions imposed by lockdown as all but unbearable, but at the same time, even while shocked by the grim statistics of mortality, others came to experience the sudden slowing down of life as both healing and restorative. It gave individuals an opportunity to live more reflectively, observe more acutely, and, as the world became so much less noisy and polluted, to live more closely to Nature. The day's political news turned into the day's Nature news. As the blackthorn blossom gave way to hawthorn and the hawthorn gave way to the frail pink and white petals of the dog rose, I watched, as if for the very first time, the slow rotation of the season. And, as I watched, I found myself struggling to find words for what I saw, only to discover I had entered another dimension of being. For, immediately, the language of flowers blossomed into the archetypal metaphors of grace and connection. The poems gathered here bear witness to this extraordinary power of observing and connecting, of perception transmuting into vision until, as Wordsworth put it so memorably, "with an eye made quiet by the power of harmony, and the deep power of joy, we see into the life of things." R

### The Deflector

Near Beeston, in my father's Ford: we plunge
into the woods. It's late, I'm five years old,
entranced by how a hedgerow lit by headlamps
explodes into a flurry of pale wings,
the cold glare of a wide archaic mask –
eclipsed a moment later. And the trees
that stretch their talons out from fairy tales.
Our bonnet has a celluloid deflector
shaped like a little open book: supposed
to shield our windscreen from the clouds of moths
that plaster themselves helpless on the glass,
the fragments of a world Dad will scrape off
without a second thought.

Six decades later
I drive the same road. The oaks are there
but not the owls or insects. An occasional
frail ghost flits in the glare. We were so sure
of our few destinations. Now it seems
we've come so far there may be no way back.

*Grevel Lindop*

### Water Spider

Dive, diving at ditch edge
through featherfoil and dropwort

eight-legged swimmer,
quicksilver glimmer

of air-pocket hairs,
mercury wet.

Silk-spun underwater
hollow stem to hollow stem

air-bubble breath
of oxygen web.

Carbon, nitrogen,
gaseous exchange.

Bell-jar for prey:
night-hunted shrimp,

phantom midge,
water-mites, stickleback.

Dive, diving spider
courtship swims,

tunnels the gill-web
of silver mate,

makes water-pocket eggs,
spiderlings.

Nitrogen-less,
collapsing web.

Breathless
quick, quick, surfacing

glimmer-swimming
eight-legging quick

up to ditch edge, featherfoil,
dropwort, oxygen.

*Kim Lasky*

Artwork by Stef Mitchell
www.etsy.com/uk/shop/fieldandhedgerow
Instagram @stefmitchellprint

## Shaking the Bay

Our ancient bay tree quivers
with a hint of storm.

Why then, if trucks upturn
on every highway, do I exult

at this forecast soon to test
the fettle of our window panes?

It must be some longing
for catastrophe, a judgement

on broken promises, and all
the flummery of being human.

Far out there on the Atlantic
the hurricane is roiling in.

This will is more than weather.
We count its isobars, or think

to tame it with a familiar name.
Not so the bay tree. It half recalls

how women shook these boughs,
and prophesied the end of days.

*Paul Matthews*

## Old Age

Old age
is like a railway terminus.

All known tracks converge
and come to an end.
There's no going back,
only forward
into the darkness of uncertainty,
where lies
the uncharted landscape
of the heart,
the journey inward,
ringed round by grief,
you undertake alone.

*Pat Calhoun*

Peter Abbs is Emeritus Professor of Creative Writing at the University of Sussex www.peterabbs.net

## Envy

Just when the kestrel became the oak tree is uncertain.
It could even be the moment the oak tree became the bird

so united in their camouflage but for the February sun
hinting at something softer than wood, a texture blurred

in the thin first light. You had to look twice to see it move.
I envy Darwin two centuries ago, in an unknown world

with a hawk so unused to people, he could give it a shove
and it flew above their heads, wings and tail unfurled

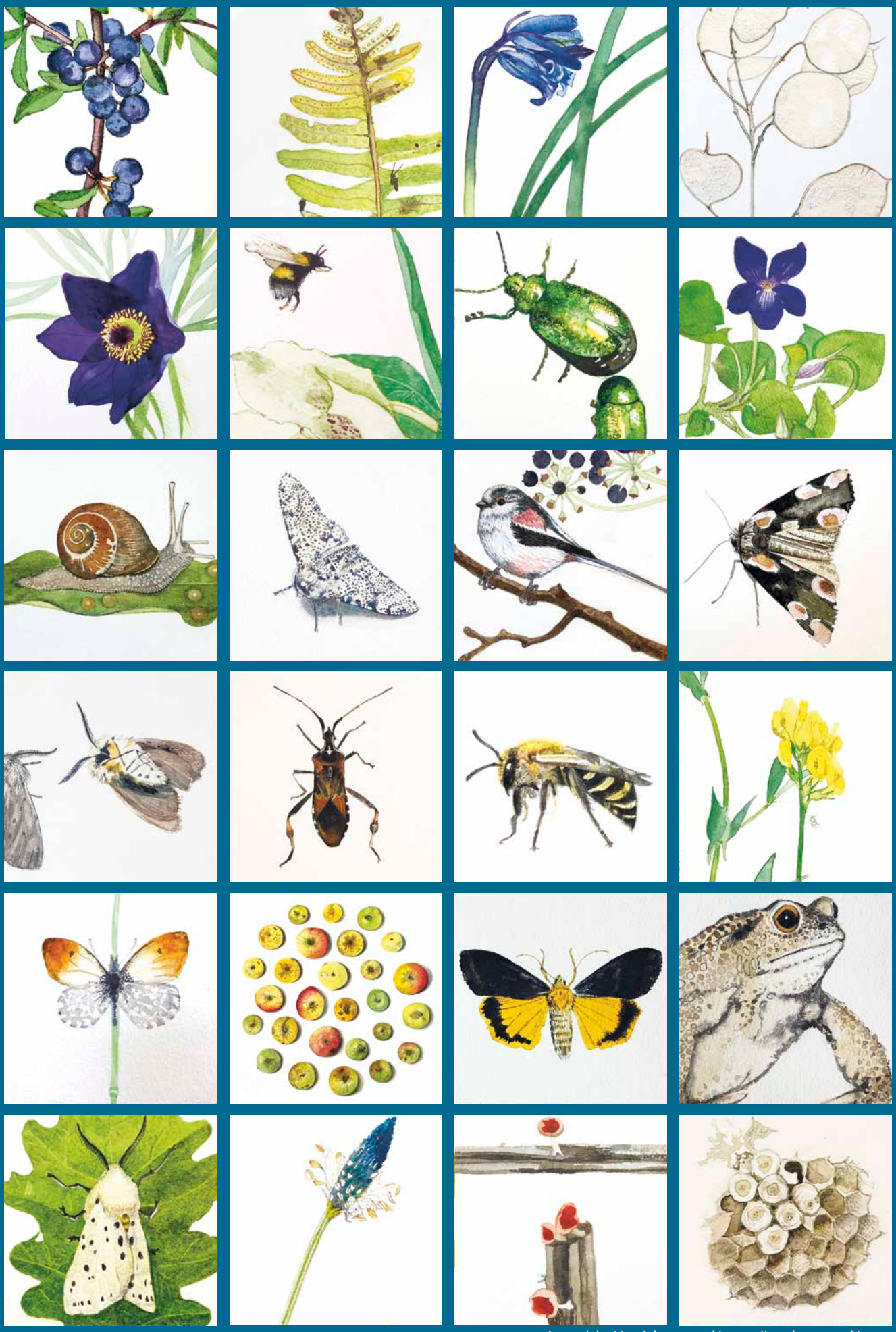
against the expanse of blue, before returning to the tree.
Or Hopkins who honoured the beauty of the bird in verse

glittering with dappled praise, everything that I could see
as the kestrel dropped to the ground, barred feathers first

opening and closing, the fanned tail spread for balance.
Or the knave who loved his first bird, earned the token

of flying a hawk, a lady's bird, learned the power of dance
and dizzying flight, and how a human heart is broken.

*Ann Williams*



Artwork by Liza Adamczewski www.lizaadamczewski.com

# The bigger picture

## PL Henderson speaks to 'accidental ecologist' Liza Adamczewski

UK artist Liza Adamczewski says the purpose of her #1000Postcards project is "to send little messages from Nature". Her beguiling miniature artworks featuring diverse subjects of flora and fauna are certainly well worth individual attention. The creative idea, however, was also intended to culminate in a collective viewing of the work. In doing so the artist aspires to highlight the hugely important interconnections within Nature, while conveying the very meaning of biodiversity. Through her beautifully worked watercolours, she is therefore both charmingly and literally connecting her audience to the imperatives of the bigger picture.

After training at Camberwell and the Royal College of Art, exhibiting widely and gaining an international following for her work, Adamczewski has in recent years settled on a farm in Wales. This was purchased partly to avoid the development of the site, and as the land had not been worked for a quarter of a century, it offered an outstanding opportunity to live in an area of natural rewilding. An invitation to visit was soon extended to local schools. "I connected with Nature when I was very young," Adamczewski explains. "If we want to save this fascinating world we need to educate our children to care for it." Sadly, however, the initiative was postponed because of the Covid-19 pandemic. Nevertheless, Adamczewski has proceeded with many projects in earnest during a year of lockdowns, utilising social media to communicate her ongoing work.

Adamczewski is known as 'the accidental ecologist'. Her creativity exists in perfect harmony with her conservation work. With the guidance of Pembrokeshire Coast National Park Authority, she and her partner have been maintaining a mosaic of habitats for rare species such as the brown hairstreak butterfly. "I found that ecology had become my muse or driving interest," she states. Work in her studio is interrupted by tasks such as counting butterfly eggs, in addition to maintaining a lifestyle that nestles into the natural surroundings of her home. Her concerns, however, are for the environmental conditions beyond the boundaries of her farmstead. Having undertaken various residencies involving art and Nature, she is now working in parallel to the postcards on a project on the theme of arks. This she describes as focused on such issues as the awareness that "what we do here and now can have a massive effect on what happens far far away."

Adamczewski has recently been contemplating how our relationship with the natural world has become even more vital. In doing so she has created a series of icons of Nature, incorporating gold leaf. The symbolism relates to spirituality and a heightened sense of what is precious to us, aided by the strange events of living through a pandemic. Meanwhile, this thought-provoking and highly productive artist is exhibiting a selection of her #1000Postcards in wooden cabinets at Oriel y Parc in St Davids, Pembrokeshire over the winter months. She explains: "I want to show that the everyday normal flora and fauna one day might be extinct and be something that we only see in a museum." In this way Liza Adamczewski's beautifully crafted "little messages" are actually of epic importance. R

A selection of the postcards is on display at Oriel y Parc in St Davids from November 2020 to February 2021.
PL Henderson is an art historian and curator of the Twitter feed @womensart1

# Kindness amid crisis

## Russell Warfield reviews a collection of case studies recorded during lockdown


One Half of Diptych 'Max and Myla' by Ivan Maxwell Jones www.ivanmjones.com

Pandemic Solidarity: Mutual Aid During the Covid-19 Crisis
Marina Sitrin & Colectiva Sembrar (eds.)
*Pluto Press, 2020*
*ISBN: 9780745343167*

Of the many clichés of Covid-19, the one I probably hate most is that the mutual aid networks during lockdown gave us a glimpse of the sort of society we could be. This always niggled at me, as if the pandemic took place in an alternative reality in which our actions somehow did not count. As obvious as it feels to say so, the months of lockdown actually happened. It was not a glimpse of the society we could be. This was the society we actually live in. As neoliberalism seeks to reassert its dominance, we would do well to remember this.

While many of us will now have had some experience of dropping a bag of shopping on a stranger's doorstep, *Pandemic Solidarity* captures this unfolding in real time across the entire world, among every marginalised demographic from the disabled to those living in poverty, and in every social context from schools to prisons. Here the mutual aid network organised through WhatsApp on your street is shown to connect to a network that cradles the entire globe.

Assembled through hundreds of interviews by more than a dozen collaborators, the book reads like a hurried, fragmented diary, eager to record this incredible social phenomenon as it happened. With its ambition, scope and kitchen-sink detail, it's easy to imagine this becoming an essential historical document of the Covid-19 crisis for decades to come. To read it in the here and now is to be genuinely moved, page after page, by people's acts of kindness from the seemingly insignificant to the truly extraordinary.

One person who would not be surprised by any of this is Rebecca Solnit, and she fittingly provides the foreword for this collection. Using case studies like the aftermath of Hurricane Katrina, her body of work posits that while many of us assume people turn into feral Hobbesians when civilisation flickers, in fact we pull together. More recently, Rutger Bregman's popular book *Humankind* reaches into evolutionary history to argue that mutual cooperation is a more natural state for humans than competition.

Covid-19 offers some vindication for such an optimistic view of people. During the first global emergency to really test this thesis, the instinctive reaction of solidarity appears to be something like a universal maxim across all modern human civilisations, everywhere in the world. No matter the political context or cultural norms, there were always groups of ordinary people organising, distributing, and showing up for their neighbours where their state was unable or unwilling to step in.

Conceived, compiled and completed in the white heat of the first wave of the virus, the one thing *Pandemic Solidarity* lacks is a sense of how these networks might endure or develop once the initial crisis subsided. Would they wither away once supermarket delivery slots were plentiful once more, or would they become the springboard of a resurgent, globalist emancipatory politics? Covid-19 has shown us that we are only as

strong as our most vulnerable populations. As such, we must demand universalist policies, with basic income and free health care foremost among them.

More pessimistically, it is tempting to say that the limits of our solidarity have not been meaningfully tested. Would we have sentimental clapping on doorsteps during the circulation of a virus that, if caught, led to certain death? And the artificial scarcity of just-in-time supermarket supply chains was one thing, but what happens during an absolute shortage of food? We will be lucky to get to the end of this century without finding out.

At the time of writing, a second wave looks likely to engulf the UK. By the time you read these words, spring will be on the horizon. I sincerely hope that, in that long winter between, you will have felt cared for. *Pandemic Solidarity* gives me some confidence that you will. R

Russell Warfield is a freelance writer.

# A useful guide to hope

## A new book on climate solutions leaves **Sophie Yeo** wanting more

Hope in Hell: A Decade to Confront the Climate Emergency
Jonathon Porritt
*Simon & Schuster UK, 2020*
*ISBN: 9781471193279*

I hope I never have to sit an exam on climate change, but if I did, *Hope in Hell* would be the perfect revision text. Jonathon Porritt has spent decades at the centre of the climate movement, working alongside businesses, activists and politicians, and he's fluent in the debates around how to reduce greenhouse-gas emissions and salvage what's left of the future. He trots effortlessly through his subject matter; the book has 21 short, sharp chapters, covering everything from science to energy to politics.

Whether this rundown is interesting will depend to what extent the reader believes Porritt's assertion that this information is "absolutely not 'common knowledge'". The organising principle of the book is this notion of hope – that there is time to prevent the worst impacts of climate change. Among the most engaging discussions is the interrogation of what it means to be a climate optimist and how to avoid fostering a dangerous sense of complacency.

After that point, however, *Hope in Hell* fails to offer much that is new or surprising. Porritt's bleak account of climate science left me desperate for a compelling reason to find hope, but the ensuing chapters failed to buoy my spirits. While it's wonderful to be reminded that renewable energy is becoming cheaper and that scientists are developing lab-grown meat, these explorations felt like an extension of the innumerable perky reports released over the past decade while the world has remained invariably on track for fatal climate disruption. The treatment of each subject, while authoritative, is too brief to offer any satisfying insights.

After showing that solutions are available, Porritt gets to the heart of the matter: the explosion of civil disobedience, including Extinction Rebellion and the school strikes sparked by Greta Thunberg. "I see this commitment to the radical transformation of today's economy as the only source of authentic hope for addressing today's Climate Emergency," he writes.

There is a fascinating chapter comparing today's climate movement to historical activism, including the Suffragettes and Abolitionism – it is this kind of passion, Porritt argues, that might finally have a real impact. Even so, this reason for hope is couched within caveats, including the rise of political populism and the corrupting influence of dark money. Again there is little depth to the discussion, and beyond historical parallels the analysis is too light to convincingly persuade that today's climate movement will succeed where in the past it has failed.

Perhaps that is the difficulty in writing about climate breakdown: every fact is well trodden. The science is well established, the technology well developed. What we need goes beyond that: a new story, a dramatic shift in political will. For a reminder of the state of this knowledge, *Hope in Hell* provides a useful digest: it is wide-ranging, precisely written, and up to date. However, it is unlikely to radically change your perspective.

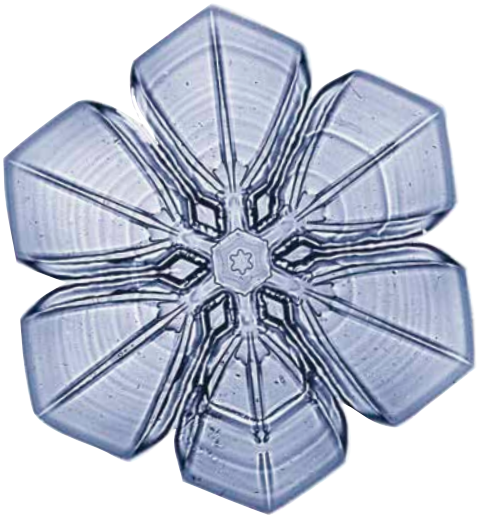
When so many people are thinking creatively about how to mourn, celebrate and preserve the planet, this cautious tone can be frustrating. Porritt approaches the topic in the manner of an academic rather than a storyteller; some of the most inspiring passages emerge when he quotes other writers. (I particularly enjoyed Rebecca Solnit's analogy comparing revolutions to fruiting fungi.)

This is a problem only because he clearly recognises the limitations of this approach. "It's crucial that we give ourselves time to imagine what that 'better world' might look like, and to picture ourselves living in that world, so that we can become better storytellers as we confront the Climate Emergency," he writes. A convincing path forward for civil disobedience is the story that's lacking here. It may be the best reason we have for hope, yet it feels like a footnote rather than the theme of the book. R

Sophie Yeo is a freelance environmental journalist and runs Inkcap, a newsletter on Nature and conservation in the UK. inkcap.co.uk

# The last word

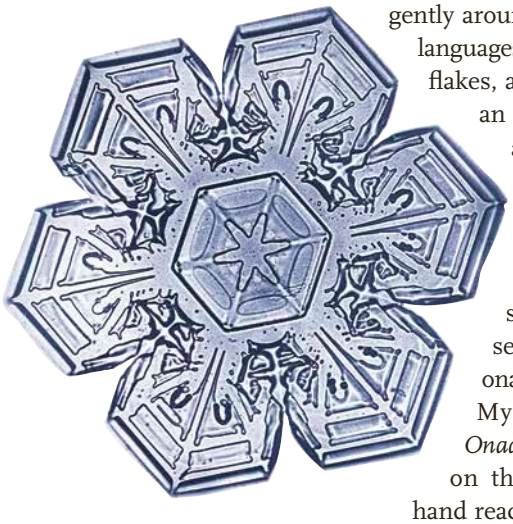
## Kate Blincoe reviews a celebration of our connection to the world through language



The first known photographs of snow, by Wilson Bentley (died in 1931), taken from *Fifty Words for Snow* by Nancy Campbell

Fifty Words for Snow
Nancy Campbell
*Elliott & Thompson, 2020*
*ISBN: 9781783964987*

The snowflake lands on my cheek; a moment's cold kiss. I smile and stick out my tongue to catch an icy fragment that vanishes instantly. I can taste it, strange yet familiar. I turn another page, for I am not outside, but curled up in the snuggle chair, reading Nancy Campbell's words.



*Fifty Words for Snow* transports me gently around the globe, tasting new languages on my tongue like snowflakes, as each section brings me an international word for or about snow. It could be Māori, Swedish, Russian; *Huka-rere, Snöängel, Sastrugi*. I am immersed in the places and landscapes described; it's a sensory experience that resonates in my mind and body. My foot crunches through *Onaabani Giiziz*, the hard crust on the Snow Moon, and my hand reaches out to feel the falling *Hundslappadrífa*, snowflakes as big as a dog's paw.

Words are the focus for discovering snow, and, as Campbell explains, "the climate is a prism through which to view the human world – just as language can be." Beneath each word are rich layers of story, science, myth, etymology and history. From frozen forest to mountain peak, school yard to park, snow brings different emotions: it may be welcomed, feared, played with or prized. Beyond the pretty chocolate-box scenes, we discover the life of humans and wildlife and how they interact, survive and thrive with snow.

Campbell is an award-winning writer inspired by the polar regions. She has been writer-in-residence on the north-west coast of Greenland, in the northernmost museum in the world, and has travelled widely in the Arctic. Her style is understated, so that bursts of emotion catch us by surprise. Take this sentence, transporting us from the scientific to the sublime in simple elegance: "Urban snow is dependent on a particular set of timings and conditions, almost as miraculous a coincidence as falling in love."

The book inevitably has a thread of climate change running through it, but at no point are we preached to. Instead, the focus on individual places and stories brings climate sharply into focus in a meaningful, specific and moving way. In Siberia, "The tundra landscape is changing fast. The climate is warming as a result of the human fossil fuel consumption [...] The region is suffering hot summers without rain, making the ground dry and difficult for the reindeer to draw the heavy sleighs across."

This is a book of now. Written in lockdown, the world in Covid-19 crisis, masked protests for Black Lives Matter, and with a backdrop of Brexit, it is both an escape from these things and a clever metacommentary. It shows us how we are connected and united across languages and across borders, through our environment, climate, stories and Nature. It reminds us that for us to be healthy as a society and as individuals, we need healthy, resilient environments. Incredibly lightly, Campbell has shown that we are in jeopardy if we fail to respond to the shared threats. It is no wonder she has been described as "deft, dangerous and dazzling" by former poet laureate Carol Ann Duffy.

The pages are printed in a rich, dark blue throughout, with a magnified snow crystal adorning each chapter, mirroring the way Campbell holds her magnifying glass to each word. The images are mesmerising. I find myself puzzling over the unique complexity and the near but not quite perfection, as well as marvelling at the dramatic difference between flakes. This book is an object of beauty, and eminently giftable.

Who knows if the snow will fall where you are this year? *Fifty Words for Snow* is both gorgeous and important to hunker down with, whatever the weather outside. R

Kate Blincoe is a Nature lover, author, writer and mother.

# Mary Anning rocks

## Philip Strange enjoys the new biography of a 19th-century palaeontologist

The Fossil Woman: A Life of Mary Anning
Tom Sharpe
*The Dovecote Press, 2020*
*ISBN: 9780995546295*

Cover artwork by Romy Blümel

In the early 19th century, Mary Anning and her brother Joseph discovered a huge fossilised skeleton in the unstable cliffs near their home town of Lyme Regis. The skeleton turned out to be from an ichthyosaur, a previously undescribed extinct marine reptile. Anning was only 12 years old at the time, but despite having little formal education and coming from a poor working-class family, she went on to become an expert in the emerging field of palaeontology and discovered fossilised skeletons from several other unique but extinct creatures. She was well respected by the leading geologists of the time, but she was never able to assume her rightful place in the scientific hierarchy. Her discoveries opened a door to a lost world where reptiles ruled, and they challenged accounts of the origins of life based on the Bible and influenced theories of evolution by natural selection. Nevertheless, after her death she slipped into relative obscurity, known only by those in her field. The past 20 or so years, though, have seen a resurgence of popular interest in her life. Plays, novels and two forthcoming films have told her story, some lacing it with generous dollops of fiction, but I have long felt that an accessible, well-researched biography of this remarkable woman was needed to set the record straight.

Now geologist Tom Sharpe has written that book. In *The Fossil Woman* he tells Anning's story in relaxed, eminently readable prose and his account is enhanced by fine illustrations and includes copious references for any reader wishing to delve further. We learn about the scientific detective stories, the rivalries between scientists and the thrill of discovery, but Sharpe is equally at ease describing the social life of early-19th-century Lyme Regis and its popularity as a middle-class leisure destination, and this brings the story to life.

Most of all, Sharpe enables Anning to step off the page as a fully formed character, her personality fleshed out by quotes from letters and diaries of those who knew her. We see her starting from lowly origins, the daughter of a cabinetmaker and fossil seller. Through her ability to find, prepare and sell fossils, she supports herself and makes networks of friends with a common interest in fossil collecting. These include leading geologists of the time and their wives, who consult her and befriend her. She rises above her peers in Lyme Regis but never forgets them, supporting those in need despite her own persistent financial difficulties. Her intelligence shines brightly and she becomes an expert, self-taught palaeontologist. She knows as much as or more than the academics but is never able to participate fully in the male-dominated scientific world of the time, and this leads to a certain bitterness that "these men of learning have sucked my brains ... and I have derived none of the advantages."

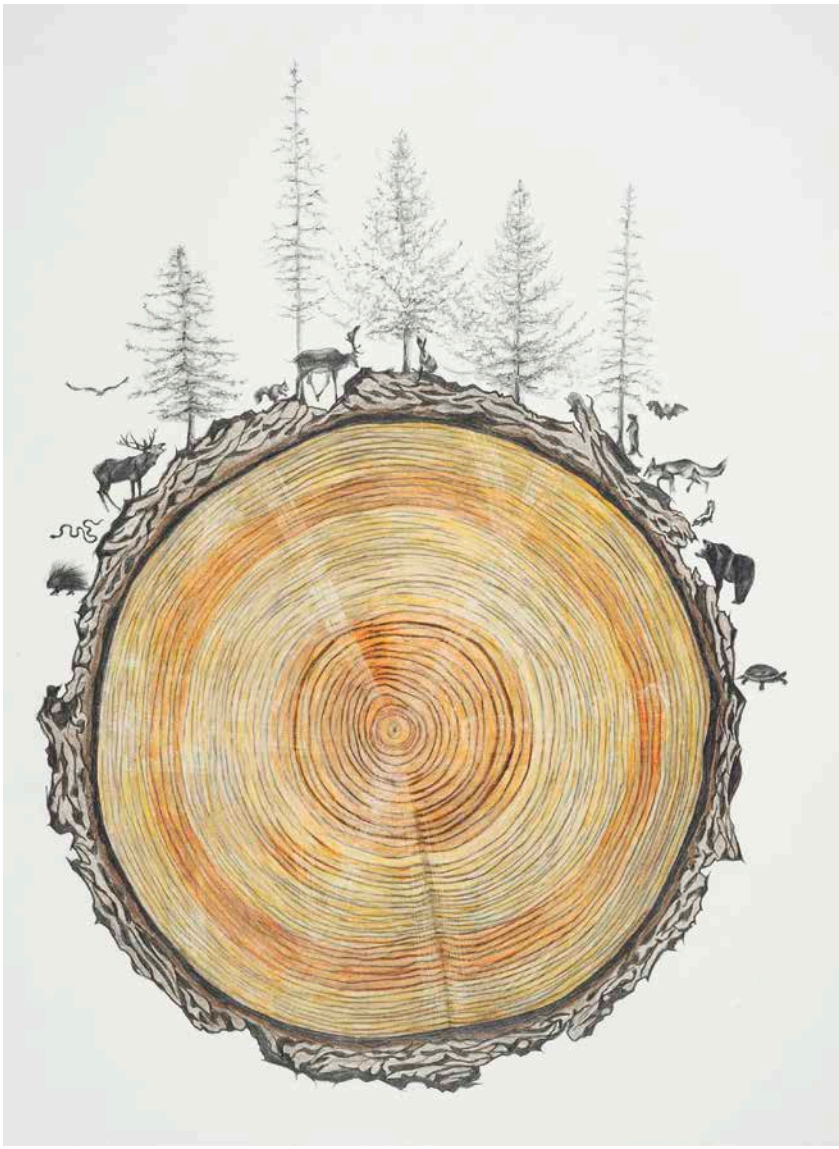
As an unmarried woman who spent much of her time scouring the local cliffs for fossils, she was probably viewed as something of a curiosity at the time. Attitudes change, and nowadays she is seen as a feminist role model who made her way in a patriarchal society and is finally getting the recognition she deserves. So, in 2010, The Royal Society named her as one of the 10 most influential women in science history. A new wing at the Lyme Regis museum has been named after her and there is currently a local campaign, Mary Anning Rocks, to erect a statue of her in the town. Tom Sharpe's excellent new book is a fitting tribute to this unique woman. R

Philip Strange is a writer, scientist and naturalist who lives in south Devon. philipstrange.wordpress.com

# Celebrating a great American tradition

**Peter Reason** reviews a collection of writing by and about Joanna Macy

A Wild Love for the World: Joanna Macy and the Work of Our Time
Stephanie Kaza (ed.)
*Shambhala, 2020*
*ISBN: 9781611807950*



Family Tree, 2014 by Rebecca Clark
Graphite and coloured pencil on paper, 30 x 22" www.rebeccaclarkart.com

I want to start this review by honouring Joanna Macy and Fran, her husband, her collaborator for three decades. In these days when many of us watch with horror the political, social and environmental events unfolding in the United States, it is easy to forget the gifts that its citizens have brought to the world: a fierce insistence that a better world is possible, a startling creativity, and relentless work towards that world. This America draws on the European liberal tradition but also reaches out to the wisdom of Asia and Africa, of Indigenous people. It links scholarship with political activism. Macy is an exemplar of that great American tradition, and indeed reaches beyond it to exemplify what Abraham Maslow called the "farther reaches" of human possibility.

"Do we need another book about Joanna Macy's work?" I asked myself when the review copy arrived. Macy herself asks this question, as Stephanie Kaza tells us in her editor's preface: what could one more book add to the creative contributions of a lifetime? The answer to my question must be a resounding "Yes!" *A Wild Love for the World* both maps the scope of Macy's contribution and develops it. It includes writing by 42 people from around the world who have been influenced by Joanna and involved in the Work. There are names that will be familiar to *Resurgence & Ecologist* readers – David Abram, Matthew Fox, Anita Barrows, Pat Fleming among them – and others less well known who have taken the work forward in Russia and Belarus, Sri Lanka and Colombia, Australia and Japan as well as western Europe and North America.

The book is divided into four sections, which represent the scope of Macy's contribution. As Kaza says in her introduction, it is the big ideas that are central to Macy's work: a planetary sense of self, the power of grief work, dependent causality, deep time, and taking up the work together. Kaza reminds us that Macy is a serious scholar, a gifted and deep thinker. We know that throughout her life Macy has been an activist and an educator as well. Yet there is something more: many of the contributors to this book tell of meeting her, the impact of participating in her workshops, the way her influence grew in their lives, her contribution to activism in their countries. What shines through in these accounts is people's experience of her capacity for kindness and love – for other humans and for the Earth. As she herself tells of exclaiming to Fran in the 1980s, "Nothing in my life has prepared me for what I experience now: the sheer size of the human heart – it's so big I could walk into it." She could be speaking of her own heart.

Interwoven with these narratives of Macy's influence

are pieces that take aspects of the work forward, drawing on the three streams of thought that so influenced her: the Buddha Dharma, systems thinking, and deep ecology. In my own reading, I picked out the contributions that articulated *pratityasamutpada*, mutual causality, independent arising; and those that developed ideas of deep time. But maybe most touching are those glimpses we catch of Macy the person – in Catherine Johnson's portrayal of her as house guest, in Anita Barrows' account of working together to translate Rilke, in Dahr Jamail telling how she witnessed the grief he carried from experiences in war-torn Iraq over a cup of tea.

Despite my wondering whether another book was needed, as I reach the end of this review I find myself full of enthusiasm. This is a big book with nearly 400 pages (and the bonus of a comprehensive bibliography). Different chapters will appeal to different readers, but overall this has so much to offer. R

Peter Reason is a writer. His book *On Presence*, with artist Sarah Gillespie, is available from peterreason.net

# Guiding spirit

## Gerald Taylor Aiken enjoys an exploration of 'self' amid ecological crises

Riders on the Storm: The Climate Crisis and the Survival of Being
Alastair McIntosh
*Birlinn, 2020*
*ISBN: 9781780276397*

The manner of young reviewers everywhere is to tick off a new book for not drawing on the latest scholarship. I was wary of this coming to Alastair McIntosh's treading into my field of the social impacts following the IPCC predictions. Well, this book is steeped in the scholarship – if anything the first three chapters would be dry and technical if McIntosh weren't a good writer regularly interspersing the data with anecdotes. But McIntosh is at his best, not as a populariser of science, or summing up policy briefs on how we can keep to 1.5°C warming, but on the intangibles.

McIntosh's other books include explorations of the psychology, spirituality and hidden histories and ecologies underpinning living well – together. *Riders on the Storm* is structured around a pivot, the first half recapitulating the latest science around climate change – basically a précis of the latest IPCC reports. The second half delves deeper and curates an array of insights, quotes and vignettes about why any supposedly external crisis – in this case ecological – says as much about internal workings within us as it does about 'out there' facts and figures.

The heart of this book lies in this structure. No matter how exhaustively you cover the ground of the 'science'; no matter how clearly, coherently and concisely you explain the 'facts'; no matter how fairly and even-handedly you weigh the evidence and the special interests – ExxonMobil executives, anyone? – this will never be enough. This book is factual, clear and fair, but there remains something other, something numinous, something that words cannot quite capture, that lies at the heart of our relationship to the world. Into this space step the explanations McIntosh offers: psychology, spirituality, mystery. It is not only the world–self relation that he brings to bear. More precisely, it is the relationship itself: including self–other, and even self–self.

The book's title phrase 'survival of being' comes from the philosopher Raimon Panikkar, and refers to the 'foundation of all things'. It is this expansive, larger framing that McIntosh seeks for the book. He reaches for the latest science, and explains the high-level IPCC reports in a down-to-earth manner. Yet McIntosh looks higher still – or should that be deeper? Ultimately he seeks to place climate science within a more spiritual understanding of what it is to be human: to act as an ecological agent. Not as a god, commanding and reordering the world around us, but by taking a human place within an ecology of life. For the human to be ecological is thus at once a humble, de-centring process, but it is also one that takes our responsibilities seriously – not shying away from the ability, and even necessity, for stewardship. We don't have to delve too deep to see traces of McIntosh's Quakerism and the metaphors he playfully pinches from a whole gamut of religious traditions. We have a hand on the tiller, and we ought to grasp it carefully and firmly, not limply or recklessly.

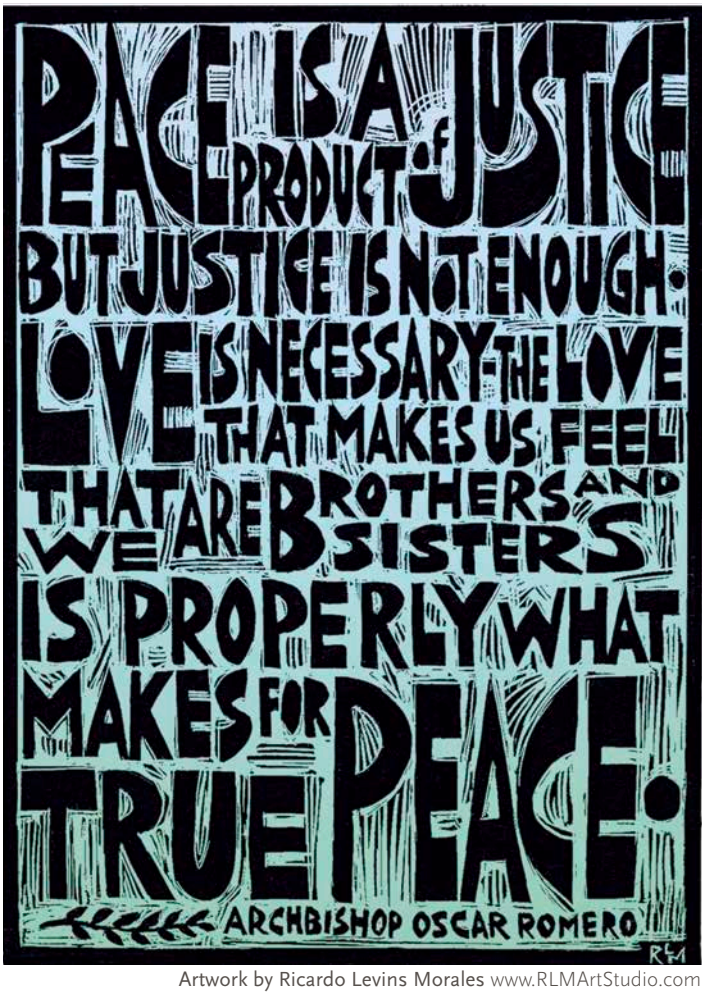
McIntosh's psychological insights include individual denial of how people can do atrocious things and still think themselves decent people. On a larger scale, what explains humanity's willingness to burn huge amounts of fossil fuels when humanity is aware that burning fossil fuels causes climate change? This seems to be where the next stage of ecological consciousness-raising should direct its attention. The age of climate denialism is over: we are now in an era of displacement, dissociation and projection. This book is a great guide. R

Gerald Taylor Aiken researches community initiatives for environmental justice. He works at the Luxembourg Institute of Socio-Economic Research.

# The warrior saint

## Skeena Rathor is moved by a journey of transformation through divine anger

See No Stranger: A Memoir and Manifesto of Revolutionary Love
Valarie Kaur
*Aster, 2020*
*ISBN: 9781783254071*




Artwork by Ricardo Levins Morales www.RLMArtStudio.com

I had to take two deep and protracted exhales after reading Valarie Kaur's description of the Indian partition, including the words "the most violent forced migration". Fourteen million people lost their ancestral homes and millions suffered acts of violence. This statement and this epic tome of a book felt deeply personal and painful. I cried many times under the weight of its revelations. As a Kashmiri myself, whose family was displaced by the violence inspired by the colonial ambitions and decisions of the "commonwealth", I didn't find this comfortable reading. All the while, Kaur's book sketches out a banquet of discoveries of what is most beautiful in relationship, community and activism. This is a story of making bearable the heartache of our most horrific separations.

The Sikh ideal, *sant-sipahi* – the warrior-sage who uses violence only ever to protect the innocent – is at the heart of Kaur's journey. Her grandfather implores her never to abandon her "post", and to fight with wisdom as a way of being in the world. This is a fight to birth the right for life that is loved, battling not as part of a war but as part of peace. As you fight, you discover how to fight with a peaceful heart. There is no question here about *if* we fight, but instead endless curiosity about *how* we fight and how we fight together systemically, strategically and with discipline and fierce determination for ever greater peace.

During my work over the last two years with Extinction Rebellion, I have often described this as the mothering principle in action to protect and nourish what we love – a constant balancing of all the different needs that we can see and feel. Kaur also connects into the great metaphor of childbirth and the love hormone oxytocin. She makes a wondrous link about this mighty hormone that lowers our stress hormones, dampening our threat responses. She notes that when a mother feels that her children are threatened, oxytocin can actually increase aggression. So, for mothers, "rage is part of love." This leads us to ask, how well can we rage? We are a society conditioned out of our 'fight' response. Kaur quotes Audre Lorde: "My fear of anger taught me nothing. Your fear of that anger will teach you nothing, also." This suggests that anger carries vital information and life force to be heard and channelled. Kaur asks that we "breathe and push" through our challenges again and again. Labouring through the moments when we want to give up and when it feels too hard: that's when we know we're in transition. That's when we know transformation is available.

Kaur's proposition is this: "Joy is the gift of love. Grief is the price of love. Anger protects that which is loved. And when we think we have reached our limit, wonder is the act that returns us to love." This is how we see no stranger. We commit ourselves to wonder by dedicating time to listen with wonder to those we know least. We listen with a heart of surrender and seek to become easier when we speak to one another about what we don't know. We respect our anger and act upon its wellspring of wisdom for the protection of life we love. We mourn and grieve in solidarity – we actively feel one another's losses and show up in physical presence for this as activism in action, and we nourish ourselves with what brings us joy in body, heart and soul. This is Kaur's manifesto and prescription for creating a durable future. It illuminates what we need as individuals and in community to be in the fight for life. Thank you, Valerie Kaur, for deciphering and sharing what is needed with such bright and blazing rage, grief and love.

Skeena Rathor is Vision Coordinator for Extinction Rebellion and is an independent district councillor in Stroud.

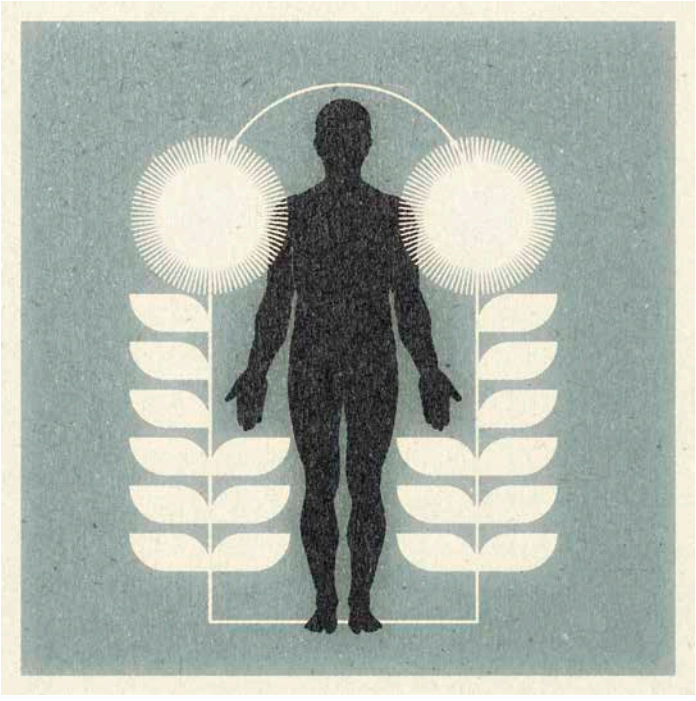
# The meaning of sacrifice

## Barry Cottrell is moved by a very personal journey

The Life of the White Mare: Sobriety and Enchantment
Etain Addey
*Eyebright Books, 2020*
*ISBN: 9781904258063*

In his 1975 book *Unfinished Animal: The Aquarian Frontier and the Evolution of Consciousness*, historian and cultural critic Theodore Roszak made a plea for the return to a culture of "material simplicity and visionary abundance". *The Life of the White Mare* is a beautifully written book portraying these very qualities in a hymn to the spirit of place and an exploration of human consciousness in the throes of expansion and renewal.

*The Life of the White Mare* is the third in a series of diaries documenting life on the Italian hill farm Pratale, where Etain Addey and her partner Martin "dug in" over four decades ago to make it their home and raise their family. Sensuously embedded within the natural world, they have put into practice the voluntary simplicity of pre-modern life, living "a more fertile vision of ourselves contained in a living cosmos". Like her previous two diaries, *A Silent Joy* and *From the Deep Well* (reviewed in *Resurgence & Ecologist* Issue 304) *The Life of the White Mare* charts the cycle of the seasons over several years through monthly entries, punctuated, coloured and highlighted by the seeming timeless symbolism of the Celtic festivals: Beltane and the coming of summer, the Lughnasa harvest festival, liminal Samhain, and finally Imbolc at the end of winter.



Artwork by Daren Thomas Magee
of Real Fun, Wow!

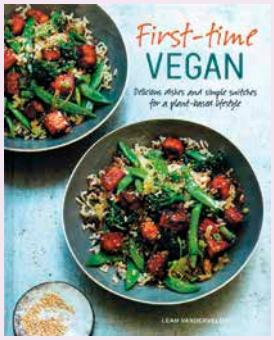
Addey's passion for life and its rhythms, her compassion for her fellow creatures, and her interest in all forms and expressions of life – plants, soil, the moods of the weather, and even stones – carry the reader along in a rhapsodic celebration of our indigenous participation in all creation. It is the retraining of our awareness that this book subtly and colourfully carries out, re-enshrining the secular, restoring the world to its inherently living, breathing, "electrifying interiority".

Yet its title enigmatically points to an even deeper message for our times, a message about the meaning of sacrifice. The book opens with the tragic death of their beloved white mare, Imperia, whilst giving birth to a foal on the eve of their eldest daughter Melissa's wedding celebration at Pratale. This event sets in motion an intense search for understanding. What does it mean, the extraordinary synchronicity of this death at the same time as the life-affirming ritual of marriage? Addey tells us it is "as if Life itself had organised a sacrifice of something tangible for us in exchange for the intangible blessing of unity", and she "came to wonder whether the world itself doesn't possess this ancient language of fertile exchange and speaks to us in events even though we are no longer able to initiate the dialogue". The language of sacred exchange is very ancient: since the dawn of humankind people have carried out sacrificial rituals, offering something tangible and valuable, like a beautiful animal, in order to receive from "the mysterious power that holds the universe together" something also highly valued but less tangible – good health, fair weather, or peace. Commenting on Imperia's death, Addey suggests: "The sacrifice was not about particular human individuals but about the renewal of the world and the presence of all the guests was an act of collective human participation in that renewal."

Today we have entered into a time of planetary crisis and transformation. In his 2015 groundbreaking encyclical, *Laudato Si: On Care for Our Common Home*, Pope Francis pointed out: "A certain way of understanding human life and activity has gone awry, to the serious detriment of the world around us." With the daily sacrifice of human lives, with suffering and hardship, could this global pandemic be speaking to us in that ancient language of sacred exchange, calling for collective renewal of the world, and especially of our place within it? R

Barry Cottrell is an artist and researcher and is the author of *The Way Beyond the Shaman: Birthing A New Earth Consciousness*. www.barrycottrell.com

# NEW YEAR, NEW BOOKS FOR NEW BEGINNINGS

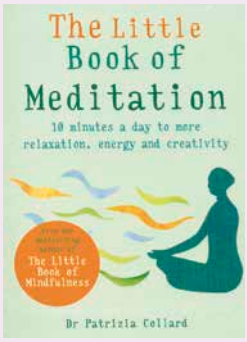



## FIRST-TIME VEGAN

*Leah Vanderveldt*

Choosing a vegan diet is a commendable undertaking, but where should you begin? And how can you make sure you are ticking the right boxes to ensure your diet is sustainable and enjoyable? *First-time Vegan* has information on getting enough protein, meal planning and prep, plant-based substitutes, travelling as a vegan, and more. For those who are already vegan, this book offers new recipes to enjoy.
*(Hardback, 144 pages)*

**£9.99** plus postage
£3.02 UK, £4.79 EU, £9.73 ROW

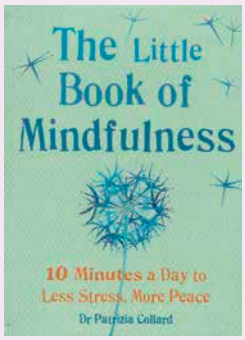



## THE LITTLE BOOK OF MEDITATION

*Patrizia Collard*

Meditation is an easy way to bring more peace and tranquillity into your life. Packed with practical advice, useful meditations and affirming thoughts, this little book teaches you how to be happier, healthier and more relaxed – without sitting for hours on a meditation cushion. Patrizia Collard shows you fun and efficient exercises: just 5 to 10 minutes a day is enough to strengthen your immune system, relieve stress and clear your head.
*(Paperback, 94 pages)*

**£6.99** plus postage
£1.38 UK, £2.50 EU, £4.01 ROW

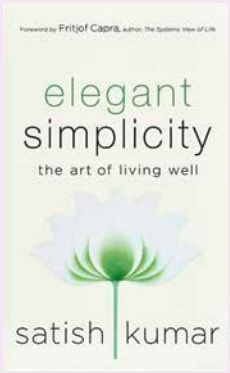



## THE LITTLE BOOK OF MINDFULNESS

*Patrizia Collard*

Mindfulness is the easy way to gently let go of stress and be in the moment. It has fast become the slow way to manage the modern world – without chanting mantras or setting aside hours of time for meditation. Patrizia Collard will show you how to bring simple 5- and 10-minute practices into your day in order to free yourself from stress and, ultimately, find more peace in your life.
*(Paperback, 96 pages)*

**£6.99** plus postage
£1.38 UK, £2.50 EU, £4.01 ROW

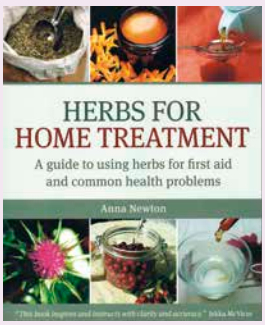



## ELEGANT SIMPLICITY

*The Art of Living Well*
Satish Kumar

A coherent philosophy of life that weaves together simplicity of material life, thought and spirit. It is a life guide for everyone wanting off the relentless treadmill of competition and consumption and seeking a life that prioritises the ecological integrity of the Earth, social equity, and personal tranquillity and happiness.
*(Hardback, 181 pages)*

**£14.99** plus postage
£3.02 UK, £4.32 EU, £8.61 ROW

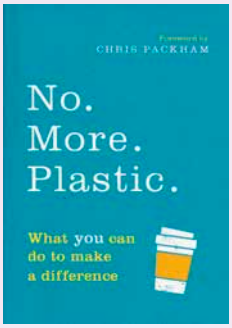



## HERBS FOR HOME TREATMENT

*Anna Newton*

A comprehensive guide to the use of herbal remedies to cure common ailments and improve your general health. With advice on preventing and treating common illnesses, creating your own tinctures, maintaining energy levels and increasing mental and physical stamina, basic herbs to have at home, a first-aid kit for travelling, and where to buy good-quality herbal products and find a professional herbalist. Includes sections on common health problems and recovering from a serious illness. *(Paperback, 200 pages)*

**£14.95** plus postage
£3.04 UK, £5.27 EU, £10.87 ROW

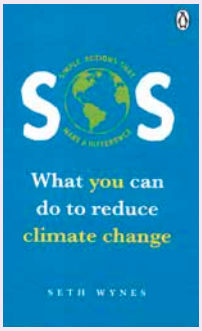



## NO. MORE. PLASTIC.

*Martin Dorey, with a foreword by Chris Packham*

Discover how you can help save the planet from plastic. Martin Dorey, anti-plastics expert, has been working to save our beaches from plastic for the past 10 years. His global call to #2minutebeachclean has been taken up by people all over the world and has proved that collective small actions can add up to a big difference. Together we can fix this.
*(Paperback, 148 pages)*

**£6.99** plus postage
£1.38 UK, £2.26 EU, £3.47 ROW

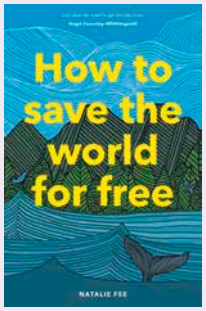



## SOS: WHAT YOU CAN DO TO REDUCE CLIMATE CHANGE

*Seth Wynes*

Your actions make a difference – even the smallest ones, every day. Discover simple ways to reduce your personal carbon emissions, proven to work by scientific research. Make impactful changes at home, at work, to how you shop, eat and live. Understand how to use your voice and voting power effectively too, based on what statistics show really contributes to change.
*(Paperback, 152 pages)*

**£7.99** plus postage
£1.38 UK, £2.26 EU, £3.47 ROW




## HOW TO SAVE THE WORLD FOR FREE

*Natalie Fee*

A fun and accessible guide to a serious issue, this book recognises that millions of people making small changes to their lifestyles can make a real difference. Natalie Fee's upbeat and engaging book is a life-altering guide to making those changes that will contribute to helping our planet. Covering all key areas of our lives, it will encourage you to think and live differently.
*(Hardback, 208 pages)*

**£12.99** plus postage
£3.02 UK, £4.32 EU, £8.61 ROW

# Letters to the editor

## A COURAGEOUS GARDEN PROJECT

I would very much like to see *Resurgence & Ecologist* feature an exciting and courageous walled garden project in Dumfries and Galloway, Scotland. Cally Gardens was taken over by ecologist, environmentalist and plantsman Kevin Hughes from Wiltshire in 2018, two years after the untimely death of the previous owner, plant-hunter Michael Wickenden. Michael's legacy was a collection of thousands of plants from all over the world.

Kevin's vision for the garden is one of restoring biodiversity by working it in a completely chemical-free way, while maintaining and increasing the plant collection. This is an unimaginable commitment to hard work, the two-year vacancy of weeds and weed seed being the least of it. Kevin's commitment is achieving magic! The pygmy shrew has returned. Three new species of butterfly arrived in 2020: the northern brown argus (rare), common blue and small skipper. Pollinators are everywhere. Bird species are growing.

Kevin is not a self-promoter and he is never going to be rich, so his passion to demonstrate working with the intelligence of Nature instead of controlling it is all the more impressive. To my mind, his work rewilding the gardens at Cally is equivalent to what Isabella Tree is doing at Knepp. An article about Cally, and the gardening and wildlife there, would be very compatible with the spirit of Resurgence. It is also an opportunity to catch this project in its early stages.

**Heather Kay**
Altrincham, Cheshire

## POLITICAL POLLUTION

Referring to the Sadiq Khan quote on page 15 of the September/October magazine (Issue 322). Mr Khan clearly does not understand the basic science of the pollution problem. Carbon neutrality of London is impossible with the measures suggested. Political claptrap.

**Graham Cooper**
(via email)

## A PLEA FOR WISDOM

I have just enjoyed the November/December issue (323), as always full of hope, beauty and challenging ideas. I turned hopefully to Wisdom & Wellbeing and found much of both, but also felt deeply disappointed not to find any profound thoughts on how people and governments could respond to the pandemic and be in harmony with Nature. I really want some of Satish's wisdom to help face the months and maybe years of social distancing, sanitising, face covering.

Please give us some wise analysis on all this in the new year.

**Jill Evans**
(via email)

## A WALK ON THE BRIGHT SIDE

I really enjoyed reading the article by Nick Robins, A Tale of Two Martyrs, and the reference to pilgrimage (Issue 323). This was particularly pertinent to me as I had just read Satish Kumar's autobiography, *No Destination*. The description of his pilgrimage through Britain to Iona was wonderful, connecting and interlacing spiritual places with people whom he stayed with.

Nick Robins mentioned that pilgrimage could be between places of ecological significance. In these times of huge uncertainty and concern about our natural environment, I have the desire to join up all the dots and the positive energy they represent. By dots I mean people and places that are taking a positive stance for the world we live in.

I have huge hope that the positive actions that individuals and organisations are making across the UK, as well as around the globe, will join up and eventually outweigh the apathy and destruction that we have become used to accepting as the norm.

It is difficult at the best of times not to feel isolated and alone when you are striving for ecological renewal and hope in this world; this has only been exaggerated by the crippling effect of Covid-19.

I have a yearning to find out these people and places, both locally as well as further afield, walking between them. A network of positive experiences will help anyone, wherever they are on the journey to a softer/low-impact life, and who knows where it will end up?

**James Noble**
Wiltshire

## ONLINE READERS' GROUP

Thank you for a fantastic session on the 13 November. It says a lot that in one conversation you can discuss the impact of light on wildlife, the pressures and potential injustices of sourcing core materials from Africa and the global south, the genuine fear caused by human anxiety of walking alone in dark streets and the utter joy and delight of seeing a sky filled with a million, uninterrupted stars. An hour never seems long enough, but with the diverse opinions and wealth of knowledge and experience that is present, an hour is probably exactly the right length!

**Matthew Beaumont**
(via email)

## RACHEL MARSH, WE ARE GOING TO MISS YOU

With the announcement of your designer's decision to go on a sabbatical for a year, perhaps this is a good moment to do what I've been meaning to do for some time: namely to say what a pleasure it is not only to read *Resurgence & Ecologist* every two months, but also to simply handle it and to admire the beautiful illustrations. For me – and I imagine for many others – the journal is a feast for the eyes, as well as for the mind. It's sad that you don't anywhere mention the name of this person who, in your words, has taken temporary leave of her senses. I can only hope that my gratitude will help to restore her sanity!

**Jonathan Stedall**
(via email)

### INSTAGRAM

**Amanda Sutton**
**@1artylicious**

Love these magazines. Beautifully produced, fantastic artwork and articles.

### INSTAGRAM

**Panacea Books**
**@panacea_books**

A really excellent issue – highly recommend!

### TWITTER

[In response to our free Leadership event]

**On.The.Land.and.Water.Radio.Show**
**@OnTheLandRadio1**

This has been a fascinating inspiring evening thank you @Resurgence_mag

....cracking stuff, hard work, and massive love in thier activism .... I still prefer the title 'organizer' tho :-D

### INSTAGRAM

**Cotesbach Estate**
**@cotesbachestate**

Inspirational reading, and thank you Satish for compass direction as ever. We ❤️ moths here too!

We welcome letters and emails commenting on *Resurgence & Ecologist* articles and issues. These should include your postal address. Send your letters to The Editor, *Resurgence & Ecologist*, The Resurgence Centre, Fore Street, Hartland, Bideford, Devon EX39 6AB or email editorial@resurgence.org
Letters may be edited for reasons of space or clarity.

## Resurgence readers meet up online

Please join us for the next meeting on 8 January, via Zoom. This is an opportunity for you to share ideas and come together with fellow readers to discuss ideas within the magazine. This month we will be discussing resilience.
**www.resurgence.org/groups**

## Hope in Action

Start the year on a hopeful note with an event brought to you by The Resurgence Trust and The Network of Wellbeing, **Hope in Action: Cultivating Resilience in Times of Rapid Change**. Join us and a panel of inspiring speakers for an online, interactive evening in which we explore how we can maintain hope, wellbeing and resilience while working towards a better world. 2 February, 7.30–9pm, via Zoom.
**www.resurgenceevents.org**

## Resurgence Earth Festivals

We're launching **Resurgence Earth Festivals**, a series of online gatherings throughout 2021 in which we will honour the seasons with meditation, Nature-connection practices, reflection, journalling and community. Join us for our first meeting as we come together to celebrate Imbolc and the blossoming of spring. 1 February, 7–8pm, via Zoom. Free event.
**www.resurgenceevents.org**

## An evening with George Monbiot

We're planning a very special evening with George Monbiot, *Dying of Consumption*, in association with Angelfish Films, on 10 February, 7–9pm. George Monbiot is a *Guardian* columnist and author of *Out of the Wreckage: a New Politics for an Age of Crisis*. **www.resurgenceevents.org**

## Festival of Wellbeing: talks now online

All of the talks are now on vimeo, including those by Bella Lack, Tim Smit, Livia Firth, Satish Kumar, Mya-Rose Craig, Bill McKibben, Farhana Yamin and Merlin Sheldrake. **vimeo.com/showcase/7742039**

## Impact Report 2020


Our latest impact report is now available. In this report we share our key areas of work and achievements over the last year, and thank our readers and funders for their continued support. You can download a copy here:
**www.resurgence.org/impact**

## Resurgence events at a glance

8 January
**Resurgence readers' meeting**
On resilience. Online 2–3pm

26 January
**Hope in Action: Cultivating Resilience in Times of Rapid Change**
A collaboration with The Network of Wellbeing. Online, 7.30–9pm

27 January
**Resurgence Talks: Embracing Technology for Sustainability**
Jo Hand & Liam Jones.
Online, 7.30–9pm

1 February
**Resurgence Earth Festival**
Free gathering to honour the seasons. Online, 7–8pm

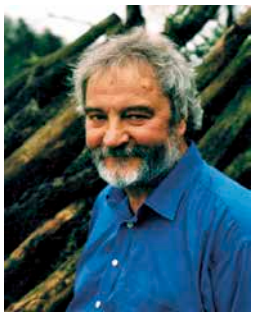
10 February
**An evening with George Monbiot**
In collaboration with Angelfish Films.
Online, 7–9pm

17 February
**Resurgence Book Club meeting**
Colin Tudge's latest book *The Great Re-think: A 21st-Century Renaissance*.
Online 7–8pm

24 February
**Resurgence Talks**
Guy Singh-Watson, founder of Riverford Organic Farmers.
Online, 7.30–9pm

**www.resurgenceevents.org**

## Book club with Colin Tudge



Join Marianne Brown and Colin Tudge on 17 February at 7pm to discuss Colin's latest book *The Great Re-think: A 21st-Century Renaissance* (Pari Publishing, 2021), followed by a book club chat.
**www.resurgence.org/bookclub**

# *MEd in* **Practical Skills Therapeutic Education**

*New for 2021, this taught Master's Degree in Education is a three year part-time course being launched by the Ruskin Mill Centre for Practice.*

The programme is an opportunity to critically explore and examine the function and impact of *Practical Skills Therapeutic Education.* The course is delivered through seven modules: six modules of 20-credits each; and a final 60-credit dissertation module or research/practice project that provides a platform to focus research skill development.

This Master's programme will appeal to educators in special education, education and practical skills, along with other individuals wishing to take the next step in their educational journey.

*Faculty:* Dr Gill Nah, Dr Sue Reed, Dr Keith Griffiths, Simon Reakes MSc, Matt Briggs MSc, Berni Courts MSc, Leigh Bown, Constantin Court, Aonghus Gordon MA, other practitioners from Ruskin Mill Trust, and guest lecturers.

**External course fee: £5000 RMT Staff: no fee**

ruskinmill centre for practice

*Course information and application:* Applications will open in January 2021. Details on thefieldcentre.org.uk | Additional information at info@rmlt.org.uk

# *Biodynamic Training*

## *Growing the Land, Growing People*

2 *year practical course*

**This Level 3 regulated qualification, endorsed by the *Biodynamic Association Board of Studies*, aims to equip participants with the knowledge, skills and attitudes to become an independent and confident biodynamic practitioner, working on a biodynamic holding.**

The course provides participants with the opportunity and competencies to work with people with differing educational and developmental needs in a therapeutic context through biodynamic, ecological activities. The programme has two primary areas of focus: biodynamic training *Growing the Land* and social therapeutic education *Growing People*.

Our charity volunteer scheme provides full-time unpaid work. In return charity volunteers receive RMT training, accommodation (if required), subsistence and expenses, and undertake the Ruskin Mill Biodynamic Training programme.

*Faculty*: Pieter Van Vliet, Berni Courts MSc, Ed Berger, Laura Wallwork, Mattias Emous and others

*Dates:* 2020: 26-28 Oct, 20-22 Nov, 2021: 15-17 Jan, 19-21 Feb, 6-8 Apr, 28-30 May (Delivered at multiple Ruskin Mill Trust locations in England and Wales).

*Fee:* External course fee: £1800 RMT staff: no fee

Practitioner working on High Riggs biodynamic market garden

endorsed by Biodynamic Association Board of Studies

ruskinmill

*Course information and application:*

email: info@rmlt.org.uk web: biodynamictraining.org

# *a Journey of the Soul into* Colour

*the human being as a work of art in time and space*

**OVERVIEW:** This course addresses the theme of the human being as a work of art in time and space through three lenses of colour:

- *Biography* as a work in time
- *Art therapy* as a new sacred space
- *Creating pigments* from plant and earth substances

**COURSE FACULTY:** Dr Susanne Hofmeister, Karin Jarman, Anna Willoughby, Richard Mace

**DATES 2021:** 29-31 January, 16-18 April, 18-20 June, 3-5 September, 26-28 November and **2022:** 28-30 January

**COURSE FEE:** £900 (inc. course materials, meals & refreshments)

**INFORMATION:** www.thefieldcentre.org.uk

**BOOKING:** info@rmlt.org.uk

**VENUE:** The Field Centre, Gloucestershire, GL6 0QE

# Grace Garden School

## *Biodynamic course*

*6 month course*

**This innovative course in biodynamics helps you to develop a therapeutic relationship to the connections between the Earth and the human being.**

The course works out of Ruskin Mill Trust's pedagogical method of *Practical Skills Therapeutic Education* and will be of interest to educators, potential teachers and others.

The new course will be held once a month on a Saturday. The course content is drawn from our very rich Ruskin Mill Trust BD training that has been on offer for several years to staff, guests, volunteers and BD apprentices.


*Faculty:* Pieter van Vliet and colleagues from Ruskin Mill Trust

*Dates:* One Saturday each month, start date 2021 TBC

*Venue:* In Bristol, TBC

*Fee:* External course fee: £230 RMT staff: no fee

ruskinmill

*Course information and application:*

email: info@rmlt.org.uk web: biodynamictraining.org

# RESURGENCE TALKS

*via* ZOOM

A regular programme of online talks, inspired by the ideas within *Resurgence & Ecologist*, covering a range of issues including the environment, arts, meditation and ethical living.

These Zoom webinars begin at 19.30 UK time (GMT)

**Tickets:**
All talks £5 each
*(plus Eventbrite booking fee)*

For further information, please email **sharon@resurgence.org**

Please visit **www.resurgence.org/talks** for up-to-date information and booking details on all talks.

**27** Jan

## *Jo Hand & Liam Jones*

*from Giki and OLIO*

### Embracing Technology for Sustainability

Jo Hand set up Giki in 2017 to encourage sustainable, conscious consumption in order to cut our UK environmental impact. Liam Jones is responsible for OLIO's Food Waste Heroes programme, where volunteers collect surplus food from local establishments and share it with fellow 'OLIOers' in their local communities.

**24** Feb

## *Guy Singh-Watson*

*Founder of Riverford and organic box pioneer*

### Still Cocking My Leg at 60

Twice awarded BBC Radio 4 Farmer of the Year, Guy is passionate about sharing with others the organic farming and business knowledge he has accumulated over the last three decades.

**31** Mar

## *Julia Hobsbawm OBE*

*Author of The Simplicity Priciple*

### Reclaiming Simplicity in a Complex World

An acclaimed entrepreneur and author, Julia put the concept of Social Health - connected behaviour as a form of wellbeing and productivity - on to the map. She has addressed global audiences on the subject and talked directly to the World Health Organisation about changing their definition of health to accommodate Social Health.

This event is a fundraiser for The Resurgence Trust, an educational charity registered in England and Wales (no. 1120414).

# RESURGENCE & ECOLOGIST ADVERTISING

| Issue | Deadline |
|---|---|
| Mar/Apr | 5 January |
| May/Jun | 5 March |
| Jul/Aug | 5 May |
| Sep/Oct | 5 July |
| Nov/Dec | 5 September |
| Jan/Feb | 5 November |

**Classified Adverts**
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Add £5.40 for highlighted box
Add £10.80 for web inclusion
Box number by arrangement: £10.85
25% discount when you book three consecutive adverts

**Book a classified advert**
Get in touch with the Resurgence membership office:
**advert@resurgence.org**
**01208 841 824** *(Mon–Thu, 9–5)*
**tinyurl.com/resurgence-book-ad**
or by post to
The Resurgence Trust, Rocksea Farmhouse, St Mabyn, Bodmin, Cornwall PL30 3BR

**Display Advertising Rates**

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| Full page | £1,500 |
| Half page | £850 |
| Quarter page | £475 |
| Eighth page | £275 |
| Sixteenth page | £160 |

To advertise get in touch with Dan:
**dan@emsm.org.uk**
**07776 361 671**
**www.emsm.org.uk**

## COURSES

**RITES OF PASSAGE IN WALES 2021**
Summer & Autumn Vision Quest, Nature-based retreats & courses
www.emergence-uk.org
fernismith@gmail.com

## EVENTS

**ECOHESION – A FORUM FOR THE ECOLOGICAL ANALYSIS OF ECONOMICS**
The 'ecologically illegitimate' characteristics of Economics' concepts, in an ecological world, cause social and environmental, ecological 'unsustainability'.
Freelance lectures, 2021.
Details: Ecohesion.forum@gmail.com

## HOLIDAYS

**PERSONAL RETREATS, FRANCE**
Make space to reflect and be still. Beautiful retreat house in Auvergne offers supportive, welcoming environment for individual retreats. Daily rhythm: meditation; silent interludes; contemplative/artistic activities. Lovely walks. Organic vegetarian food.
www.retreathouseauvergne.com

**NORTHUMBERLAND, ALNWICK**
Cart Shed sleeps up to five, short walk into town, four miles to the sea. Quiet and relaxing with woodstove, BBQ, pizza oven, firepit and large garden. www.swansfieldstables.co.uk
01665 602000

**ITALY – TUSCAN-UMBRIAN BORDER**
Lovely 17C well-equipped farmhouse close to Anghiari, with flexible accommodation for 12 in two buildings – 6 beds, 4 bath/showers. Nestling in its own private large garden, surrounded by soft rolling countryside with far-reaching views, large swimming pool, library, piano, and peace. Perfect for family and celebratory gatherings, or simply R&R. Dogs welcome. www.laceruglia.com
Tel: 01392 811436 Email: slrs@perridge.com

**MID WALES**
Earth, Air, Water, Fire... Walk wild hilltops, breathe fresh air, explore streams and waterfalls, snuggle down by the woodburner. Cosy, bright, peaceful s/c hideaway for 2+2. Also quiet stream-side camping and campfires.
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www.the-gorfanc-hideaway.co.uk

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Three eco converted barns on smallholding, near coast and footpaths and dog friendly.
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## MISCELLANEOUS

**SPIRITUAL REFLECTIONS**
from thinkers around the world on issues relevant to human and world affairs:
www.spiritualperspectives.online

## PRODUCTS

**SHITAKE MUSHROOM LOGS**
Powdered Herbal and Medicinal Mushroom Supplements. Grow your own woodland mushrooms on our ready to grow logs in various species. DIY log kits.
www.rusticmushrooms.co.uk 01825 723065

Email our office at **advert@resurgence.org** to book a classified advert

## PROPERTY TO LET

**TO LET: YORK – LEEDS AREA**
Farm House with large mature garden. Ideal for work at home or commuter. Due to be available summer 2021.
All details please tel. 07977 208477

**COTTAGE LET FOR ARBORIST**
Holly Cottage, a 2-bedroom cottage, available to let on the Clouds Estate (near Shaftesbury) to someone with tree surgery skills. Chainsaw licence essential.
The cottage tenancy will involve part-time employment, to help manage woodland and cultivate a forest garden.
Rent negotiable.
Please contact Catherine Bristol at Woolley and Wallis on 01747 857544.

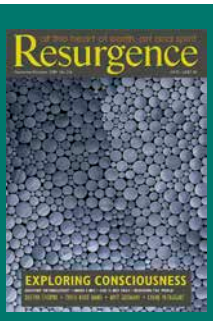
## PROPERTY FOR SALE

**REMOTE BUT CONVENIENT COUNTRY PROPERTY**
Retreat to the hills of beautiful mid Wales. Converted stone barns and house + 6 acres pasture and woodland. Views. Silence. Alternative energy. For sale: £650,000.
01597 851021
abbeyhillfarm@gmail.com

**FOR SALE. STUNNING SMALLHOLDING, WEST WALES**
www.pontcychmill.com

## WANTED

**ECO-RETREAT IN EAST-CENTRAL SCOTLAND**
A call to a kindred Soul to join a project from scratch for an eco-retreat centre. With sustainability, regenerative agriculture, clean food and soil, sheep, story-based learning workshops, the hospitality principles of Celtic Christianity and the Spiritual Traditions of the East at heart.
Details: Maria A. Branwen
MFGS@protonmail.com



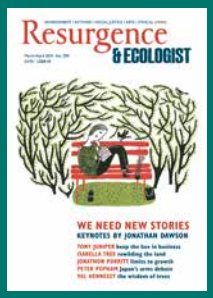

## ARCHIVE ISSUES

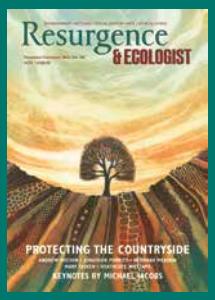
*available in print and pdf format*

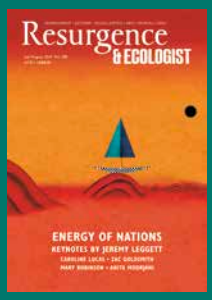
Revisit and enjoy an exploration through the archive of *Resurgence* magazine and *Resurgence & Ecologist*. You'll find a selection of archive issues available to purchase on our website – with issues going back 50+ years.

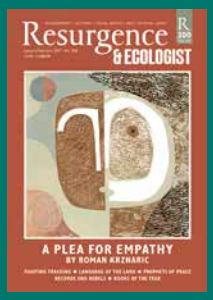
These issues of *Resurgence*, and *Resurgence & Ecologist* include articles by our highly-respected contributors – environmentalists, visionaries, scientists, activists and artists. Inside, you'll also find regular columns, eco-poetry, and of course a splash of colour within our Arts pages.

To browse and buy archive issues visit: **www.resurgence.org/archive**










## PLEASE CONSIDER MAKING A BEQUEST TO THE RESURGENCE TRUST IN YOUR WILL

Dear Members and Supporters,

The Resurgence Trust is a registered charity. We publish *Resurgence & Ecologist* magazine, run two websites and organise educational events.

We would be delighted and grateful if you would consider leaving a legacy or bequest to The Resurgence Trust. Your gift would enable us to continue to serve the Earth and humanity for the next 50 years and beyond.

If you decide to leave us a bequest, please let us know. You can email legacy@resurgence.org or write a letter to me at The Resurgence Centre, Fore Street, Hartland, Bideford, Devon EX39 6AB

We recommend that you consult a qualified legal adviser when preparing or amending your will.

Satish Kumar

## RESURGENCE CLASSIFIED ADVERTISING

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Issue 325 Mar/Apr 2021 – 5 Jan
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Please include my advert in the next one ❑ three ❑ issue(s)* of *Resurgence*.

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Resurgence & ECOLOGIST

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members@resurgence.org

Membership Rates
Six issues per year UK: £30
Europe: £38 | Rest of the World: £40

## OVERSEAS AGENT

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Airmail: ¥6900

## The Resurgence Trust... more than a magazine

The Resurgence Trust is an educational charity that strives to help everyone connect – with each other and with the planet. We publish *Resurgence & Ecologist* magazine and The Ecologist website (**www.theecologist.org**). We also host regular events, courses and talks including the Festival of Wellbeing and monthly Resurgence Talks (**www.resurgenceevents.org**). The Resurgence Trust is based at The Resurgence Centre in Hartland, North Devon, EX39 6AB.

## Online readers' group

Held via Zoom every two months with the release of each new issue of *Resurgence & Ecologist* magazine. Our offline Resurgence readers' groups are not meeting at the moment. But, for the future, when we can all meet again, to check if there's a group near you or find out how to start your own group, visit **www.resurgence.org/groups** or call us on 01237 441293.

## Book Club

Held via Zoom every month with the book author and a chance for participant Q&A.
**www.resurgence.org/bookclub**

Resurgence BOOK CLUB



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