

ENVIRONMENT • ACTIVISM • SOCIAL JUSTICE • ARTS • ETHICAL LIVING

Resurgence

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& ECOLOGIST



RESURGENCE

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at the heart of earth, art and spirit
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DAYS OF HOPE

CELEBRATING FIVE DECADES OF RESURGENCE

GEOFFREY LEAN • KARA MOSES • JONATHON PORRITT
VANDANA SHIVA • ROGER DEAKIN • ELLA WOODWARD



Resurgence

ONE EARTH
ONE HUMANITY
ONE FUTURE

50th ANNIVERSARY EVENT
22–25 SEPTEMBER, 2016
Worcester College, Oxford
www.resurgence.org/R50event

Partners with Oxfam and UPLIFT



A MILESTONE ON OUR JOURNEY

Welcome to our 50th anniversary issue. *Resurgence*, a small independent magazine born amid the changing landscape of the 1960s, has not just survived for half a century: it has also helped to inspire new ways of thinking and living creatively. So there is much to celebrate.

The summer of 1966 was a period of ferment in Britain, as elsewhere. *Time* magazine had just coined the phrase ‘Swinging London’ to sum up a new sense of artistic creativity, but change was widespread – in politics, industry, agriculture, education, technology, in social and gender relations – in many aspects of life across the country.

Challenges of the wider world also loomed. New nations were emerging from the end of old empires. From North America to South Africa voices were raised for racial equality and civil rights. A handful of thinkers had begun to warn of threats to the natural world, caused by the processes of industrialisation and ever-greater material consumption. Against the background of cold-war divisions that always carried the threat of nuclear catastrophe, the Vietnam war increasingly cast its shadow.

This was the context in which *Resurgence* was launched. Though much of its initial focus was on the peace movement, from the outset it embraced a wider, holistic worldview, eschewing the traditional politics of left versus right, or ‘biggest is best’, to take up issues of social justice, spirituality and the arts, as well as our relations with Nature and the wider environment.

Since its launch, the magazine has moved from a city base to a rural one, first in Wales,

and after that in north Devon, though new technology today allows communication and quality of printing our founders could scarcely have believed possible. Along the way, there have been mergers and alliances – notably with the alternative technology title *Undercurrents* and, most recently, the *Ecologist* – and the magazine is now part of a charity, The Resurgence Trust.

Although a product of many hands, *Resurgence* has been at least in part shaped by some remarkable figures. They include John Papworth, our founding editor, and Satish Kumar (initially in an editorial collaboration with his wife, June Mitchell) – who over more than 40 years has come to personify our endeavours. Satish has announced his intention to stand aside from the editorial process later this year, at the age of 80, but it is hard to imagine that he will not continue his wider work as energetically as ever.

Resurgence has survived and succeeded because of the support of many tens of thousands of people across the decades – contributors, advertisers, generous donors, the Resurgence trustees and staff and, most of all, our readers. We thank them all.

This issue takes some space to reflect on our history. But we also look forward. *Resurgence* is a process of renewal, and in the coming months we will be building a magazine that combines our traditional strengths with those of our new digital platforms. In essence, however, the message of *Resurgence* remains as vital as ever. With your support, we look forward to the future. **R**

Greg Neale
Editor

Resurgence & Ecologist is published by The Resurgence Trust, an educational charity. See page 80 and our website www.resurgence.org for more information.

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www.resurgence.org

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Rupert Read and **Bennet Francis** review *Green Parties, Green Future: From Local Government to the International Stage* by **Per Gahrton**;

Plus a new gallery feature on artist **Natasha Newton**.

www.theecologist.org

All the stories environmentalists across the globe are talking about, plus opinion pieces and reviews.

Check for new daily content, including regular analysis of key political issues.

To contact the editors, email susan@theecologist.org or oliver@theecologist.org

Social Media

Twitter: [@Resurgence_mag](https://twitter.com/Resurgence_mag)
[@the_ecologist](https://twitter.com/the_ecologist)

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Free access for print members:
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Editor-in-chief
Satish Kumar

PA to Satish Kumar
Elaine Green

Editor
Greg Neale
greg@resurgence.org

Designer
Rachel Marsh

Assistant Editor
Emma Cocker

Sub-editor
Helen Banks

Art Adviser
Sandy Brown

Poetry Editor
Peter Abbs

Communications Manager
Angie Burke

Ecologist Web Editors
Susan Clark and
Oliver Tickell

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

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

Events Manager
Peter Lang

Office Manager
Lynn Batten
info@resurgence.org

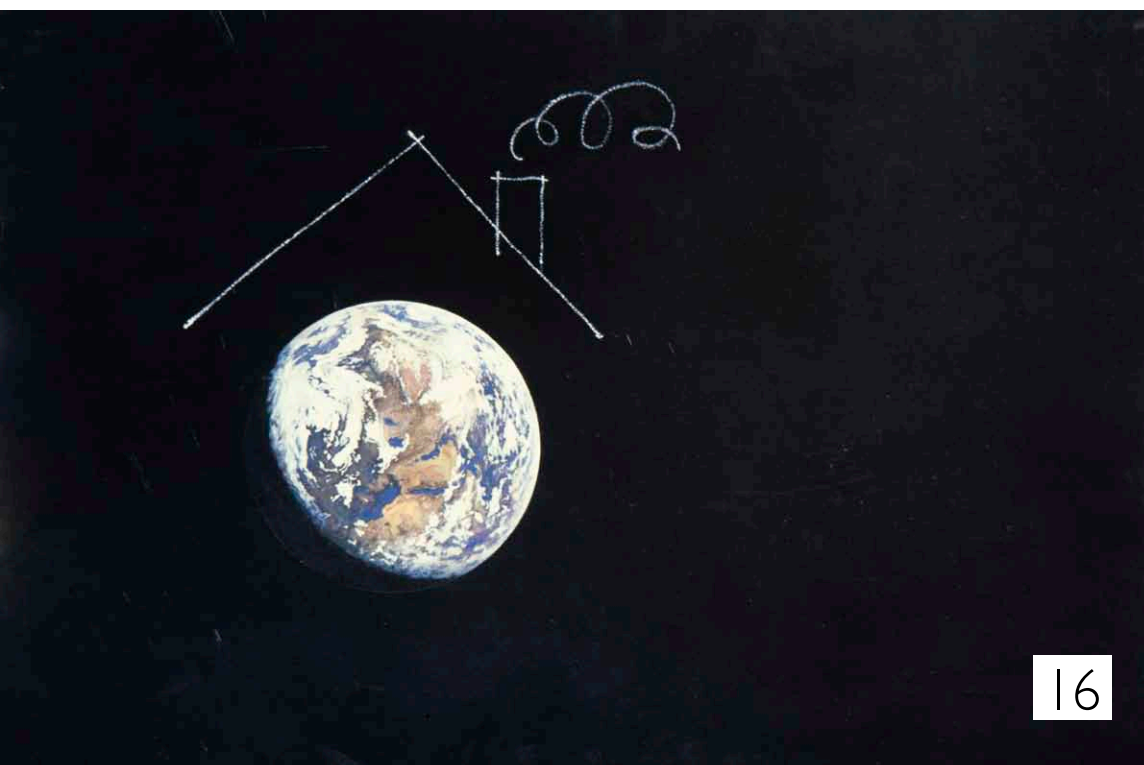
Classified Advertising
Gwydion Batten
+44 (0)1237 441293
advert@resurgence.org

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

Aditus Acquisitions
Membership Sales
+44 (0)20 3476 3909

Editorial Office
Ford House, Hartland,
Bideford, Devon
EX39 6EE, UK
+44 (0)1237 441293
www.resurgence.org

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PLANS UNVEILED FOR RESURGENCE 50TH ANNIVERSARY EVENT

Worcester College, Oxford hosts *One Earth, One Humanity, One Future*

To celebrate the 50th anniversary of *Resurgence*, The Resurgence Trust is to hold a three-day conference at Worcester College, Oxford from 22 to 25 September, featuring leading figures from the worlds of environmental activism, social justice, spirituality and the arts. Tickets go on sale in early May.

More than 50 speakers are already confirmed, including the poet **Simon Armitage**; **Jonathan Bate**, author and Provost of Worcester College; **Paula Byrne**, literary biographer; the physicist and philosopher **Fritjof Capra**; the author **Charles Eisenstein**; **Hugh Fearnley-Whittingstall**, chef and food campaigner; **Mark Goldring**, director of Oxfam, UK; the environmental artist **Richard Long**; **Caroline Lucas**, Britain's first Green Party MP; the American environmental activist **Bill McKibben**; **Michael Morpurgo**, author and playwright; **Jonathon Porritt**, co-founder of Forum for the Future; the author **Philip Pullman**; **David Puttnam**, filmmaker and educationalist; **Vandana Shiva**, environmental campaigner; **Fiona Reynolds**, Master of Emmanuel

College, Cambridge and former director general of the National Trust; **Chris Smith**, former chair of the Environment Agency; and **Rowan Williams**, Master of Magdalene College, Cambridge and former Archbishop of Canterbury.

Inspiring speakers,
cutting-edge thinkers
and thought-provoking
conversations

The event will also feature music, poetry and dance, a celebratory dinner, and a special Resurgence Trust members' event with the editors of *Resurgence & Ecologist* magazine and our websites.

Satish Kumar, editor-in-chief of *Resurgence & Ecologist*, said: "The conference, *One Earth, One Humanity, One Future*, offers everyone attending the opportunity to celebrate the past 50 years of *Resurgence* and, more importantly, to look forward to the next 50 years.

"The event will offer a broad palette of inspiring speakers, cutting-edge thinkers, thought-provoking conversations and stimulating panel discussions. Internationally recognised speakers will be travelling from across the globe to share their ideas, beliefs, messages and passions about environmental issues, social justice, spirituality and the arts."

The event programme and online tickets – for the entire event or for individual sessions – are available online from www.resurgence.org

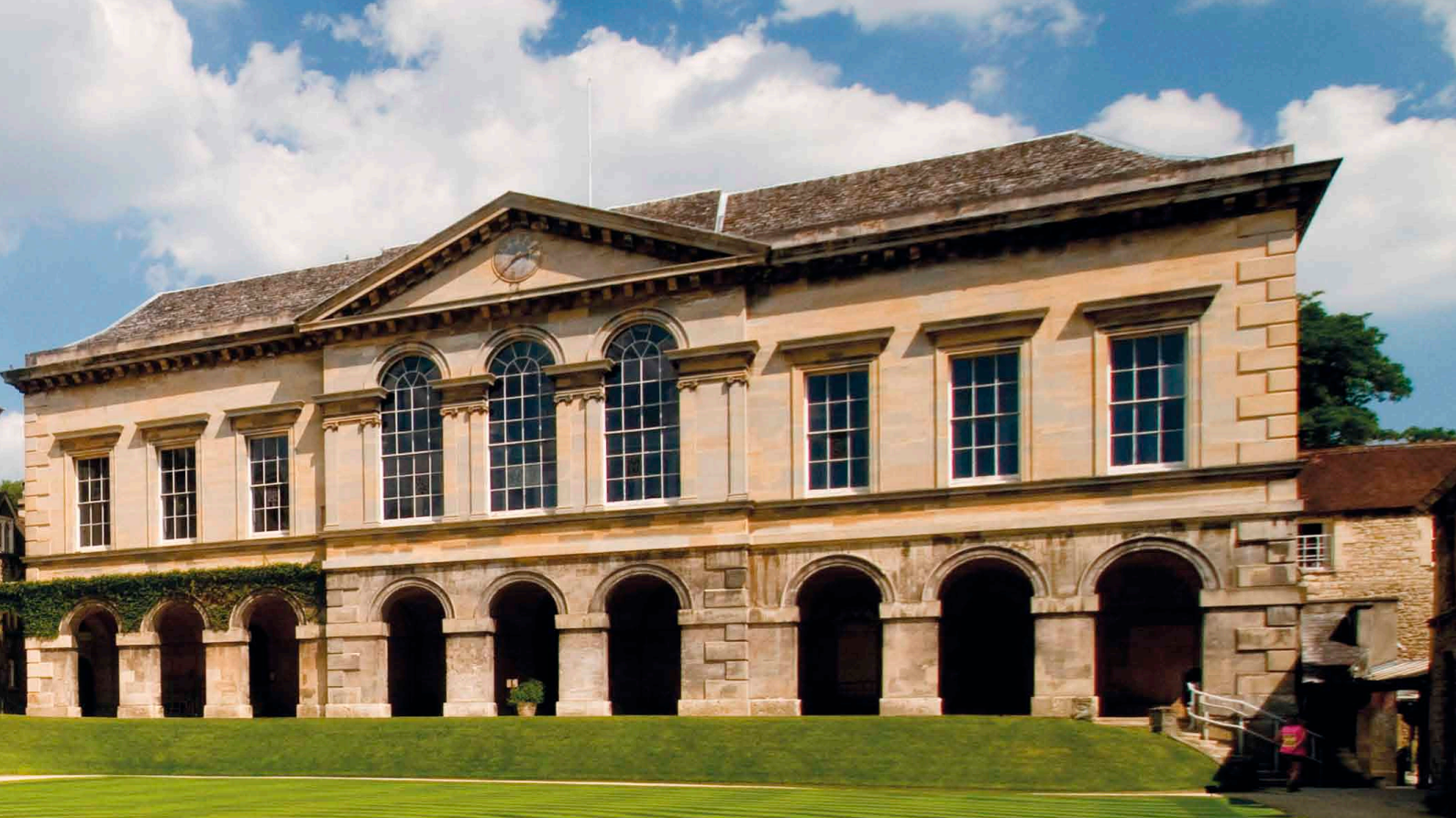
Accommodation will be available at Worcester College.

Worcester College

Worcester College has one of the most impressive sites of any of the University of Oxford's colleges. Though close to the city centre, it has extensive and beautiful gardens. It was founded in 1714 on the site of a college for Benedictine monks, dating back to 1283, of which some medieval buildings survive.

The gardens

Hidden behind the college walls are 26



acres of beautiful gardens, landscaped grounds and a lake. During the conference, the gardens and grounds will nourish the senses and offer a peaceful place in which to walk, relax and meet other Resurgence Trust members.

Food and accommodation

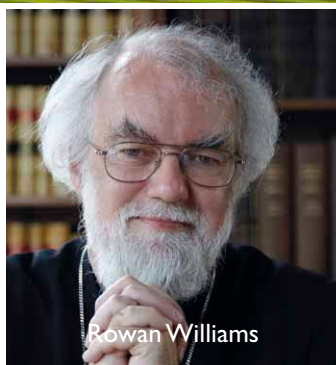
Worcester College has a long-standing reputation for having one of the finest kitchens among Oxford's 38 constituent colleges. Food and refreshments will be available throughout the conference. There will be an opportunity to buy tickets for a special dinner in the college Hall.

Accommodation, including breakfast, is available for those wishing to stay in College during the conference. Rooms can be booked directly or via the conference booking site.

Oxford

Oxford is one of the oldest and most distinguished university cities in the world, and its college and other buildings, parks and gardens are extraordinarily beautiful. Worcester College is close to the internationally renowned Ashmolean Museum, as well as the Oxford Playhouse. There is a wide range of hotels, guest houses, restaurants, pubs and cafés in the city centre, and it has good public transport links.

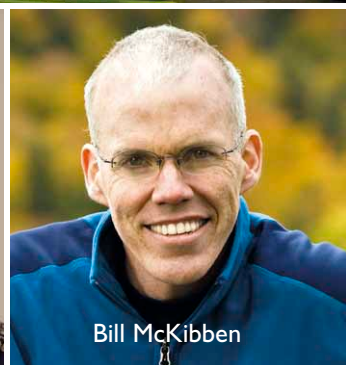
To see our programme and buy tickets visit www.resurgence.org/R5event (available from early May).



Rowan Williams



Vandana Shiva



Bill McKibben



Paula Byrne



Jonathon Porritt



Caroline Lucas



THE MICROPLASTIC THREAT TO OUR OCEANS

Ana Stanič reports on a women's expedition to assess pollution in the tropical Atlantic



Plastic pollution such as this can severely damage marine environments

Photograph © Alexis Rosenfeld / Science Photo Library

I have always loved the sea, so when Maria Aceo, a London artist who works with plastic, told me about a chance to join a scientific expedition to the mouth of the Amazon to investigate the unseen toxics in our bodies and our oceans, my ears pricked up.

The eXXpedition mission was two-fold: First, to explore the issue of plastics, chemicals, endocrine disrupters and carcinogens that can cause disease in our personal and global environment, and second, to engage women in scientific narratives about the consumer choices we make and their long-term impacts.

More than 8 million tonnes of plastic end up in the sea every year and at least 5.25 trillion pieces of plastic are currently in the oceans. If this rate continues it has been predicted that by 2050 there will be more plastic than fish in our oceans.

Little has been done, though much written, about the plastic that accumulates in the five areas of the oceans where currents converge, known as the five gyres. Even less attention has been given to the study of micro- and nanoplastics in the seas.

Microplastic has a diameter less than 1mm; nanoplastic, less than 100nm. Both are invisible to the naked eye, and little is known about their effect on the health of the oceans.

A key source of microplastic is the tiny microbeads (listed as polyethylene and polypropylene) used in some face and body scrubs, eye shadows, sunscreens and toothpastes. Another source is the acrylic, nylon and polyester fibres we release into water when we do our laundry. According to the Plastics Soup Foundation a fleece jacket of 680g releases almost a million fibres in every wash.

Once in the ocean, micro- and nanoplastic particles are ingested by fish and plankton. According to recent research, there is one microplastic particle in every gram of mussel meat. In the end the microplastic – and the contaminants it carries – ends up on our plates and in our bodies.

High-seas pollution

Our expedition started in Recife, northern Brazil. Our objective was to sample the waters from Brazil to Guyana so

that a consortium of Australasian and American universities could study the presence of micro- and nanoplastic and toxins in this part of the Atlantic, and its health in general.

Sadly, eXXpedition had not managed to obtain permits to sample waters in the territorial seas and exclusive economic zones of the countries we sailed through. This meant that we had to limit our sample-taking to the high seas – 200km or more from the shore, and outside the jurisdiction of individual countries.

A combination of weather conditions and lack of permits meant that we were able to take samples of waters for only 10 out of the 18 days at sea, though our leading scientists, Diana Papoulias and Barbara Drigo, assured us that our work would be valuable for their analysis back home. Over the past two decades, Barbara has been studying environmental microbiomes as key indicators of a healthy terrestrial and marine ecosystem.

While much attention is placed on the mammals and fish in our seas, it is the tiny marine microbes that play

a critical role in sustaining life. The marine microbiome is the foundation of the food chain and is a primary respiratory and nutrient-cycling machine for the entire planet. It is incredibly sensitive to environmental stressors such as plastic, yet very little is known about its community dynamics.

We took samples around midday, as microorganisms are most active on the surface of the ocean when the sun is at its hottest. Each of us was assigned to one or more of the 11 experiments conducted each day. We all participated in the manta trawl sampling that was used to collect microplastic and larger particles from the ocean.

We often found fish, plankton and other creatures in the manta trawl. Our finds were carefully analysed by Rachel Bellas, a marine scientist who specialises in sea mammals, and Diana, who is a fish biologist and an aquatic toxicologist, and then stored for further analysis on shore.

A voyage of discovery

We sailed under the skies and stars of the southern and northern hemispheres, saw silver glistening fluorescent plankton at night, dolphins, birds and flying fish. We took turns helming for 4 hours every 8 or so hours. The 24-hour watch schedule was relentless, especially as sleeping was a challenge due to the heat. Each of us in turn took a break every four days from the watch for 24 hours. In return for a 12-hour break, we cooked meals and cleaned the boat for the other 12 hours.

Our voyage of discovery was not all plain sailing. We had our fair share of storms, we started drifting down the river in Recife without a working engine when our anchor's grip loosened, and we got stranded on a sand bank in the middle of the Essequibo River in Guyana.

This expedition challenged me in many ways. But the key lesson I relearned is that the Earth is a paradise, and that we must do more to protect it from our relentless consumption.

Ana Stanič is a lawyer specialising in EU, international and energy law and is the founder of E&A Law. She is a trustee of Resurgence.

See 5gyres.org for a petition to ban microplastics.

ACTIVISM

WOMEN SHARE TOP GREENPEACE POST

Two women now head Greenpeace International, one of the world's leading environmental-activism organisations. Jennifer Morgan and Bunny McDiarmid will job-share the role of International Executive Director. After a brief interim period, they have succeeded Kumi Naidoo, who retired at the end of 2015.

Morgan was previously global director of the climate programme at the World Resources Institute, and has also worked for the Worldwide Fund for Nature, Climate Action Network, and E3G. McDiarmid, a 30-year Greenpeace activist and ship's crew member, was most recently executive director of Greenpeace New Zealand.

SWEDEN

SAMI PEOPLE HAIL COURT VICTORY

Sami leaders have welcomed a Swedish court ruling that gives the Indigenous people of Girjas, a village in the Arctic Circle, exclusive rights to control hunting and fishing in their district. Åsa Larsson Blind, vice-president of the Sami Council, which represents Sami people in Sweden, Norway, Finland and Russia, said the verdict – reversing a 1993 decision by the Swedish parliament – was “a symbolic step towards getting Sami rights acknowledged”.

Around 20,000 Sami are estimated to live in Sweden – which does not register its citizens' ethnicity – with a minority maintaining a traditional reindeer-herding way of life. The Sami language was recognised as an official minority language in 2000.

MOROCCO

SOLAR POWER SETS SAHARA ALIGHT

Morocco has initiated the first phase of a solar power station at Ouarzazate, on the edge of the Sahara desert. Planned to be the world's largest, it will provide electricity for 1.1 million people when it is completed in two years' time. The plant will initially supply 650,000 local people with solar electricity from dawn until three hours after sunset.

The Moroccan government plans to generate 42% of the North African country's energy from renewable power sources – solar, wind and hydropower – by 2020, rising to 52% a decade later.

HONDURAS

WORLD MOURNS MURDERED ACTIVIST

Tributes have been paid around the world to Berta Cáceres, the Honduran Indigenous and environmental rights campaigner, who was shot dead at her home in the town of La Esperanza in March this year. Cáceres, who co-founded the Council of Popular and Indigenous Organizations of Honduras (COPINH), was awarded the Goldman Environmental Prize for her opposition to one of Central America's biggest hydropower projects, the Agua Zarca cascade of four giant dams in the Gualcarque River basin. According to a report by the human rights group Global Witness, 111 environment and social-justice campaigners were killed in Honduras between 2010 and 2014, a higher death toll relative to population than anywhere else in the world.

tinyurl.com/honduras-killings

CLIMATE CHANGE

THREAT TO FRUIT AND VEGETABLES

Climate change could kill more than 500,000 people a year globally by 2050 by reducing the availability of fruit and vegetables – but about the same number of deaths may be prevented if the changes result in a decline in meat eating, according to new research published in the medical journal *The Lancet*.

The research is the first to assess how the impacts of global warming could affect the quality of the diets available to people and found fewer fruit and vegetables would be available as a result of climatic changes.

tinyurl.com/climate-deaths

'PROBE ALPHA' PROTEST LAUNCHES INTO SPACE

Bradley Garrett reports on a campaign to reclaim a city's open places

On a drippy February morning in Potters Fields Park next to London's City Hall, excited chatter floated from a large crowd. The 100-strong group, led by writer Anna Minton and me, had amassed to undertake 'Space Probe Alpha' – a mass trespass.

A few yards from us, thousands of methodically interlaced flame-textured Irish blue limestone paving stones marked a socio-political boundary, where the public space of the council-owned park transforms into privately owned pseudo-public space managed by a company called More London Estates.

The celebrated 1932 mass trespass on Kinder Scout, in the Derbyshire Peak District, was staged to highlight the fact that walkers in England were being denied access to areas of open country. In a similar way, we inner-city ramblers gathered to issue a challenge to corporations snapping up public land across Britain and then chasing the public off it.

More London's land is perhaps the most egregious example. This 13-acre open space was sold in 2014 to the St Martins Property Group, which represents the real-estate interests of the State of Kuwait, for a staggering £1.7bn in one of the largest land deals

in UK history. Any casual tourist, punter or *flâneur* might never know they have stepped over a boundary into this private space. However, anyone who deploys a "professional" camera, rides a bike or skateboard, loiters, plays music, gathers in a group or pays too close attention to anything will trigger swivelling dome cameras and the deployment of bellicose security guards to hound the trespasser into retreat.

Just after noon, fuelled by caffeine and adrenalin, the crowd surged over the paving stones, flanked by two sympathetic Metropolitan Police officers and a scattering of vexed More London security personnel in emblazoned lapis ponchos. We converged on The Scoop, a private outdoor arena in view of Tower Bridge, proclaimed it a public agora, and held an unsanctioned two-hour event featuring speeches by leading Green Party members Jenny Jones and Siân Berry, Liberal Democrat peer Timothy Clement-Jones, artist Will Jennings, guerrilla geographer Daniel Raven-Ellison, comedian Mark Thomas and writer Will Self, among others.

Baroness Jones, who has been a member of the London Assembly since 2000, raised the swelling crowd's ire straight

away, revealing that it had taken years for politicians in City Hall to negotiate with More London to be able to film TV interviews outside their own building. Siân Berry, this year's Green Party candidate for London Mayor, proposed a solution as part of her campaign: "We can put new rules in the London Plan that mean new publicly accessible space must be governed by local authority bylaws."

As trespassers huddled to keep warm, Will Jennings put forward an impassioned argument against £60 million of public investment in the construction of the proposed Garden Bridge on the South Bank, public access to which will be restricted. Goldsmiths MA student Rosanna Thompson spoke out against Thames Water's recent fencing-off of the Nunhead Reservoir in South East London, a space that has long been used as a common by locals.

Mark Thomas and Will Self focused on public spaces protection orders being put in place across the country that make busking, street drinking, sleeping rough and even walking dogs without leads criminal offences. Lord Clement-Jones, who spoke out against these measures in the House of Lords the previous week, explained: "We really can't have our local authorities and our police services cracking down on our culture; they're ripping the heart out of our town centres and destroying the vibrancy in our local communities."

The connecting thread between all of these seemingly disparate issues is the relationship between cities and citizens. The issues we face in cities are an even more portentous and pervasive threat than what those 20th-century ramblers rallied against, though the catalyst remains the same – it is about defending a right to place that benefits us all.

Bradley Garrett is a lecturer in human geography at the University of Southampton, and author of Explore Everything: Place Hacking the City and Subterranean London: Cracking the Capital.



Anna Minton addresses the protest

Photograph by Nick Hooper

Please send newsworthy and/or inspiring stories (and photographs) for possible publication in Frontline to editorial@resurgence.org

Happy birthday, Resurgence!

“Congratulations to Resurgence on its 50th anniversary! It has never been more relevant or central to the really important issues facing us all. Long may it thrive.”

Monty Don

“I’m thrilled that Resurgence is celebrating its 50th anniversary! ...Time spent reading Resurgence & Ecologist is something that I savour. Always blissfully designed and presented, it challenges and inspires in equal measure.”

Joanna Lumley

“A half-century as an agent of provocation, a cheerleader for thoughtful social action, and an organisation that believes in the muscular duty to Hope is something to celebrate indeed. I believe Resurgence is important; supporting it is like investing in something that stands on the side of the Angels, and it stands for something kind, generous and optimistic in Homo sapiens.”

Sir Tim Smit, co-founder of the Eden Project

“In its 50th year, Resurgence & Ecologist continues to be a much-needed source of hope, inspiration and practical proposals.”

Caroline Lucas, MP



"We'll be Back" say the Heathrow 13 – Kara Moses pictured (second from right, bottom row)

Photograph © Kristian Buus

WHY I RISKED JAIL FOR MY BELIEFS

Earlier this year, 13 environmental activists were given six-week suspended prison sentences for aggravated trespass, after blocking a runway at London's Heathrow airport. **Kara Moses**, one of the protesters, explains her actions

“When you see violence, greed and narrow-mindedness in the fullness of its power, walk straight into the heart of it, remaining open to the sky and in touch with the earth.” These words, taken from the *Shambala Warrior Mind Training* verses, were in my mind at 3.30am one day last July as I and 12 others cut through Heathrow airport's perimeter fence in west London and walked straight into the

heart of the airport – onto the runway, where we built a pipework fortress and locked ourselves to it to prevent planes from taking off. They circled in my mind as I lay on the runway, in touch with the earth, and gazed up at the open sky as the sun rose over London.

This was a peaceful, nonviolent action in the face of the violence of climate change, which kills 300,000 people a year. These are predominantly women, people living in poverty and communities of colour in the Global

South. They have been suffering various forms of violence for centuries; climate change is a continuation of this.

It was the most impactful thing I could do with the resources I have. We prevented 4,500 tonnes of CO₂ from being released into the atmosphere, equivalent to the annual output of 900 households.

The state responded by threatening us with yet more violence: prison. Thankfully, the judge's threat of sentencing us to jail came to nothing, after much outcry in the media, public and

even parliament denouncing such a harsh sentence.

The corporate–state complex maintains structures of violence through laws, policing, prisons, trade deals and a lack of any meaningful agreement on climate change. The law maintains the right for corporations to profit at the expense of life, and the police dutifully implement these laws. Increasingly we are seeing police protecting businesses undertaking destructive work from people trying to prevent it – such as the lines of riot police walking trucks into a fracking site at Balcombe.

Activism is an important part of my Buddhist practice, and an expression of my principles of nonviolence. For me, structural violence is as important as individual/behavioural violence, and it's just as important to challenge it in non-violent ways. 'Structural violence' refers to the systematic ways in which social structures harm or disadvantage individuals and certain groups, communities or classes of people. It's the suffering caused by policies, processes and social norms created by the structures of our society, including governments, organisations, institutions, the economy and financial system, and the wider socio-political system – they're embedded in the organisation of our world.

I hold the principle of nonviolence in the context of the Buddhist ethical principle of abstaining from taking life or doing harm and instead acting with loving kindness. I express this on an individual level not only by trying to avoid harmful behaviour, by not eating meat and by being kind to people in my daily life, but also by being a pro-life force in the wider world, taking action collectively with others.

For me, a deed of loving kindness is chaining myself to the gates of a fracking site so it can't pump toxic chemicals into the Earth; it's blockading a runway to prevent the release of thousands of tonnes of CO₂ and highlight unnecessary airport expansion; it's supergluing myself to the front door of a PR company to draw attention to its covering up of human-rights abuses by dictatorial regimes.

The flipside of not taking life is the cherishing of life, holding it sacred. It's a fierce solidarity with all of life and living beings, especially those without

a voice – standing with them in their struggles, fighting with them for justice. Taking action when profit is being prioritised over life, an all too common occurrence in today's capitalist world. It's about honouring how deeply connected we are with everything and everyone else – my struggle is your struggle, and until we are all free no one is free.

Speak with radical honesty, subvert the status quo with kindness, and open your heart to the struggle, for the struggle is for life

Kindness is a turning towards. Turning towards all beings, in their joy and flourishing and in their pain and suffering, not shying away from the pain and damage being inflicted upon the Earth and our people for profit.

I can practise generosity on this level too. The biggest gift I can give is myself, my life. Giving myself to the world, to liberation, to justice. The peace, liberation and development of ourselves are ultimately bound up with the peace, liberation and development of our communities and society. With this ideal as my bedrock, my life becomes an offering, choosing to live a life of integrity and solidarity rather than one of security and comfort. The gifts I can give are my time, my energy and my love, but also my privacy, security, safety and comfort – even my liberty.

For me, the principle of truthful communication extends beyond being honest in the conversations I have with the people around me. It's about speaking truth to power. It's about speaking up and calling out violence, oppression and injustice, not being willing to allow those things to happen without accountability from those inflicting it.

Truthful communication happens at the level of public discourse as well as interpersonally; we can change that discourse. In 2009, amidst mass

protest and public pressure, David Cameron pledged: "The third runway at Heathrow is not going ahead. No ifs, no buts." He later reneged on that promise under corporate pressure, and commissioned Sir Howard Davies to investigate which airport to expand (not whether to expand or not), and Davies' report recommended Heathrow. The debate centred around Heathrow *or* Gatwick, with climate change totally sidelined until our action highlighted the option of *neither* because any new runway anywhere is incompatible with a safe climate. Climate change is now in the debate.

Spiritual paths often focus on individual change, which is an important part of changing our world. But to be fully aware and alive in our times is to understand the destructive power structures that make our society, to not be complicit in them, and to join the struggle to change them. The two are inseparable. The Zen priest Angel Kyodo Williams wrote: "Without inner change, there can be no outer change; without collective change, no change matters."

The Buddha taught that our actions have consequences, and that at the root of our suffering is our sense of a self that is separate from the world. But these principles also operate on a collective, social level. *Karma vipaka* is the consequences of our actions, our *karma*. The fruits we reap as a result of our action. What is our collective *karma vipaka*? Climate change. Resource depletion. Extreme inequality. Economic collapse. Ecological collapse. We can change our collective *karma* and change our collective *karma vipaka* by acting collectively.

So, commit rebellious acts of kindness, speak with radical honesty, subvert the status quo with kindness, and open your heart to the struggle, for the struggle is for life. A meaningful life, a life of integrity and connection, life for all. A life-affirming vision of cooperation rather than competition, of solidarity rather than selfishness, of generosity rather than greed. Let's stand together and pour love back into our communities, and join with others to dismantle the structures of oppression and reclaim our right to live as if the world mattered. 

Kara Moses is a freelance journalist.

COP-out in Paris?

Herbert Girardet reflects on the shortcomings in the climate change accord

12 December 2015

So we had a deal – the Paris Agreement. The world was put to rights, and all is well. Or is it?

The Paris Agreement reaffirms the goal of limiting global temperature increase well below 2 °C, while urging efforts to limit the increase to 1.5 °C; it establishes binding commitments by all parties to make “nationally determined contributions” (NDCs), and to pursue domestic measures aimed at achieving them; and it commits all countries to report regularly on their emissions and “progress made in implementing and achieving” their NDCs, and to undergo international review.

As long as fossil-fuel energy is cheaper than renewables, oil, gas and coal will be burned by us all in vast quantities

So far, so good. But months on, there is reason to reflect. Globally, 2015 was the hottest year on record. There is ever-increasing evidence that ‘freak’ weather episodes in many locations – droughts, floods, hurricanes – are directly connected to increasing temperatures. Meanwhile, oil and gas are at their cheapest for a decade or so. In many places, policies to stimulate renewable energy have been diluted or abandoned altogether. What about the noble aim of decarbonising the planet?

But back to COP21. Of course the agreement reached in Paris is better, much better, than nothing. It was an enormous task to get 195 nations to come together to sign an agreement on climate change, 29 pages of it. After 21 conferences of the parties in as many years, a remarkable consensus was reached, acknowledging that climate change is occurring, that it is human-made, and that the world needs to come together to deal with it. Meanwhile, most of the world’s climate sceptics seem to be hiding in the bushes.

But before we get too ecstatic, let sober reflection prevail: a critical point is that while the world’s governments have signed on the dotted line, the world’s companies have not. The stark reality is that, by and large, it is giant transnational companies that now run the world, rather than national governments. It’s the market, stupid! And while some governments have been making policies to try and regulate these companies’ behaviour, companies like doing things their own way – in their own financial interest and that of their bosses and shareholders.

Matters are not helped by the fact that in many parts of Europe, where concern about climate change is greater than elsewhere, right-wing governments are in power, and their dislike of market regulations, including measures to stimulate renewable energy and energy efficiency, is well known.

As long as fossil-fuel energy is cheaper than renewables, oil, gas and coal will be dispensed by the energy companies, and burned by us all in vast quantities. In Paris the world’s governments were not brave enough to commit to a global tax on carbon that would fully cover the enormous climate externalities of



De-carbonise the planet

fossil-fuel burning. The agreement only contains vague statements about shifting government subsidies – currently around US\$5 trillion a year – from fossil fuels to renewables. Now, just a small percentage of that would speed up solar, wind and marine energy, and energy storage. But, meanwhile, countries such as China, India and Indonesia are still investing massively in coal-powered electricity generation, and gas-guzzling cars are being produced in record numbers.

Then there is the critical issue that in developing countries billions of people



© Cargo/Getty Images

are still striving to escape poverty, and rightly so. Usually this means moving from a rural village to a city or a megacity, where there is easy access to energy and the chance of a little bit of affluence. Humanity is well on its way to becoming an urban species, and if current trends don't change dramatically, the ecological footprints of an urbanising world will engulf the planet as never before.

The collective behaviour of people in human settlements has come to define human impacts on the planet like nothing else. At COP21 there was no

challenge to the trend of rapid urbanisation in developing countries, and its massive implications regarding energy and resource use. A villager in India, China, Vietnam or Indonesia becoming an urban dweller will typically increase her/his resource consumption fourfold. There is no prescription in the Paris Agreement about the need to deal with this issue, and whether another way is possible.

Whilst the Paris Agreement provides that US\$100 billion be paid annually towards climate-related "loss and damage" suffered by poorer countries

in the form of droughts, floods and sea-level rises, much more financial support is needed to ensure that they are not left to pay the price of a climate crisis that is not of their making. US\$100 billion does not look anything like a full global tax on the externalities of fossil-fuel burning by the affluent countries.

Critically, the Paris Agreement enshrines no legal obligation for countries to cut their emissions, but at least it includes a five-yearly global stocktake to assess each country's contribution.

So, COP-out 21? Not quite. The world community now agrees that we have a major problem that needs to be addressed creatively, even vigorously. The UN Sustainable Development Goals, also agreed by the world's governments late last year, are another step in the right direction. But, like with COP21, there is very little indication of how they are to be achieved. And another word of caution: of the 17 goals agreed, 12 deal with social and economic matters, and only five with ecological issues. Just as at the Rio Summit in 2012, ecological sustainability is largely an afterthought, not the primary focus.

But back to the Paris Agreement. The outgoing Greenpeace International executive director, Kumi Naidoo, made this useful observation: "The wheel of climate action turns slowly, but in Paris it has turned. This deal ... puts the fossil-fuel industry on the wrong side of history." R

Herbert Girardet is an author, consultant and film-maker. He is a co-founder of the World Future Council, and a member of The Club of Rome. His most recent book is *Creating Regenerative Cities*.

GANDHI'S GHANI

Vandana Shiva champions the cause of artisanal oil producers in India against new pressures from the forces of industrial agriculture

Gandhi's spinning wheel and Gandhi's *ghani* (the indigenous cold-press oil mill) are both symbols of economic freedom and economic democracy.

During the campaign for Indian independence from the British Empire, Gandhi inspired the Indian people of India to start spinning their own cloth, in order to break free from imperial controls on their textile industry. He promoted the *ghani* in a similar spirit, to create employment for the farmer and processor and to produce healthy, safe

and nutritious edible oils for society.

Fresh, local, artisanally processed oil without chemical additives is recognised as the healthiest option. But the oils most Indians are consuming today as 'vegetable oil' are industrially processed imported palm oil and genetically modified (GM) soya oil. Unlike sesame, mustard, groundnut, linseed and coconut, these oils cannot be processed using cold-press techniques.

The oil from soya is extracted at high temperature using hexane, a crude-oil-based organic solvent that has many



industrial uses but is also a neurotoxin. No tests or labelling inform Indian citizens about this process.

In industrial refined oils, 40% 'blending' is legally permitted. The adulterants are labelled as 'vegetable oils', without the information that they may include oil from the toxic GM cotton seed. GM foods are not allowed in India, yet genetically modified Bt cotton-seed oil is being freely blended in industrially produced 'edible' oils.

The industrial soya lobby has consistently attempted to monopolise the

Indian edible-oil market by manipulating a ban on our *ghanis* in 1998 and getting a law passed that each tiny *ghani* had to have its own laboratory – costing a huge sum of money – and hire two chemists to work in it.

Gandhi's *ghani* has been served a notice on the basis of new food-safety rules originating in the Sanitary and Phytosanitary Agreement of the World Trade Organization. Instead of regulating the sale of unhealthy, unsafe oils distributed without proper labelling, the Indian government is trying to close down Gandhi's *ghani*. It is industrially produced foods that need testing in laboratories, not just for artificial ingredients, but also for the impact of chemical additives and industrial processing on our health. It is the duty of the state to ensure that these safety studies are done.

However, India's new food-safety rules are arbitrary, because they do not differentiate between artisanal, chemical-free processing of oil and the industrial, crude-oil-based processes. By imposing chemical laboratories on a *ghani* producer, the standards do not ensure that we get safe food, but rather that safe foods made in the artisanal sector that Gandhi promoted are banned, creating a monopoly by corporations for unhealthy and unsafe foods.

Food safety in the artisanal sector needs systems whereby citizens who produce the oil and those who consume it set the standards of quality and reliability, in a similar way to the participatory guarantee systems for organic production. The attack on Gandhi's *ghani* is a renewed attempt to destroy safe, healthy sources of pure oil for Indian consumers and impose a monopoly of unhealthy oils without transparency of costs, processes or ingredients.

On top of this, the import duty on crude edible oil was gradually reduced from 300% in the mid-1990s to zero in 2010, with the duty on refined edible oil cut to 7.5%.

Thus imported and adulterated edible

oils are dominating the market because they are effectively subsidised and their ecological and health costs are hidden and externalised.

The destruction of the environment is another hidden subsidy. The expansion of palm oil plantations is the primary reason for the destruction of the rainforests of Indonesia. The expansion of GM soya plantations is a major reason for the destruction of the Amazon rainforests and cerrado in Brazil and Argentina. This expansion of industrial agriculture into the rainforests runs counter to protestations that industrial agriculture is contributing to the protection of wilderness and biodiversity. Forest destruction contributes an estimated 18% of the global emission of greenhouse gases, and 85% of rainforest destruction is carried out for the expansion of industrial agriculture, primarily growing GM soya and oil palms.

Oil-palm cultivation in Indonesia accounted for an estimated 2–9% of all tropical land-use emissions between 2000 and 2010. Indonesia was the world's seventh-largest emitter of global warming pollution in 2009, and deforestation accounted for about 30% of those emissions, placing the country second only to Brazil and threatening wildlife and biodiversity as well as adversely affecting humans, the global climate, water reserves and soil quality.

In South America almost 4 million hectares of forests are destroyed each year, 2.6 million of them in Brazil alone. Soya cultivation in India is meanwhile destroying soil fertility and devastating farmers.

Gandhi's *ghani* is a symbol of our freedom in times of a new corporate imperialism that is trying to control what we grow on our farms, how we process our food, and what we eat. We must act now to reclaim our right to grow and eat safe, healthy, indigenous foods in general, and locally produced oil in particular. R

Vandana Shiva is the director of Navdanya. www.navdanya.org



A woman uses a traditional ghani to press and extract mustard oil
Photograph © Atlantide Phototravel / Corbis



A VOICE FOR PEACE AND THE PLANET

Celebrating 50 years of *Resurgence*

Since May 1966, this magazine has been in the forefront of campaigns for peace, social justice and living in harmony with Nature. In the following pages, we track the story of *Resurgence* from its beginnings amid the turbulent politics of the cold war, the flowering of a new counter-culture and the emergence of environmental awareness.

ДРУГОГО ДОМА НЕТ!

A VOICE FOR OUR TIMES

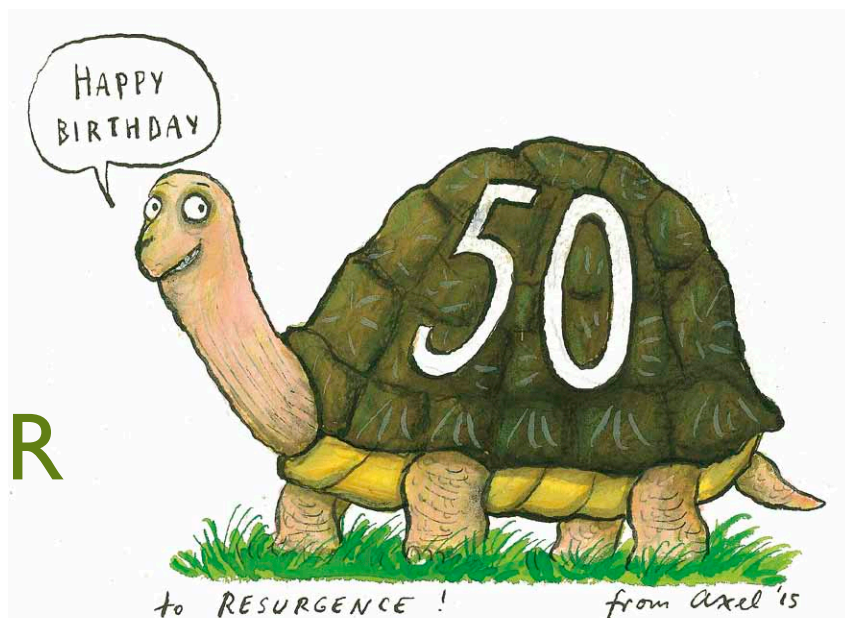


Illustration by Axel Scheffler, a long-time contributor to *Resurgence*

The message of *Resurgence* is as vital as ever, says **James Sainsbury**

The Resurgence Trust was founded 10 years ago, around the time of *Resurgence's* 40th anniversary, which was celebrated at a memorable event in Oxford attended by many leading figures from the green movement. The aim of the trust is to educate, inform and inspire generations of people who want to see a fairer and more sustainable world, using the magazine as a voice.

To what extent have we succeeded? In the first place, the magazine still exists in the service of the green movement, of art and of spirituality, and to champion the causes – notably peace, localism and a politics that eschews those of the monoliths of left or right – that inspired our founders.

Today, however, the Trust, a registered charity, oversees very much more than a magazine. Crucially, we have since our 40th anniversary merged with the *Ecologist* and, in addition to the Resurgence Trust website, are now responsible for the *Ecologist* website, which is currently visited by more than 230,000 people each month.

Under the Resurgence umbrella, we run various events and activities – the popular summer camps, the Festivals of Wellbeing, and well-supported auction dinners – and at the end of 2015 we helped to organise the splendid Resurgence Poetry Prize, which attracted entries from around the world and is set to become a major literary award.

We have a highly committed, experienced and well-qualified group of trustees and a wider group of generous supporters, who have enabled us to maintain the financial viability of the Trust; and, of course, our indefatigable Satish Kumar, who has himself inspired ventures including Green Books and the internationally renowned Schumacher College, rarely pauses in giving lectures and talks around Britain and the world.

The need has never been greater for a voice that challenges the prevailing mantra of endless economic growth at all costs

So this year we will be celebrating our magazine's 50th anniversary, with an even bigger event than our 40th, and once again in Oxford. There's much to celebrate, but at the same time we are looking to the future. Since 2014 we have had a new magazine editor in Greg Neale, to work alongside Satish and gradually take the reins as Satish approaches his 80th birthday this summer.

This brings me to the most significant challenge that faces us: to grow the Trust's membership and build a strong movement for change. Through

the magazine and events organised by The Resurgence Trust, we will raise awareness among a wider audience of the critical issues we face today.

To meet that challenge, we are evolving our editorial approach to appeal to an audience that seeks information from many platforms, while at the same time strengthening the magazine, which, more than ever, belongs to its readers. We are investing further in our websites and we have also made the magazine available online to schools and universities.

Resurgence has flourished for 50 years. It remains as well loved and respected as ever. It has a hugely loyal readership and numerous devoted supporters. Most importantly, the need has never been greater for a voice that challenges the prevailing mantra of endless economic growth at all costs, promotes a vision of the unity of all the natural world and a vision of love rather than fear, addresses both the inner and outer crises of our culture, offers a rounded approach, including art, poetry, literature and craft as well as science, politics and activism, and brings together the green movement.

Long may the Resurgence Trust continue – and long may *Resurgence* & *Ecologist* continue to flourish in the service of all. **R**

James Sainsbury is Chair of The Resurgence Trust.

DAYS OF HOPE and false dawns

Geoffrey Lean reflects on half a century
of environmental change

I grew up with William Wilberforce. My father wrote a biography of the man who led the campaign to abolish the slave trade, and I remember thinking how long his victory took. How on earth, I wondered, did he keep going for two decades – through setbacks, false dawns and the occasional advance – until, in 1807, he finally succeeded?

Little did I realise. Many people around the world have now been campaigning for far longer for an even greater change: nothing less than the reorientation of the global economy to work in harmony with Nature and the environment. *Resurgence* has been at it for a full half-century, two and a half times as long as Wilberforce, starting just five years after Rachel Carson kick-started the environmental movement by publishing *Silent Spring*. I have been covering the battle for almost as long: I passed my 46th anniversary as a specialist environmental journalist in January.

Last year, however, something rather important – if little reported – took place. The campaigners won. Not the full battle, of course, but the argument. And, as the indubitably disputatious Margaret Thatcher liked to say, the argument has first to be won before change is possible.

In 2015 the world's governments unanimously endorsed what 50 years ago they had thought eccentric at best,



Rachel Carson: environmental kick-starter
© Alfred Eisenstaedt / The LIFE Picture Collection /
Getty Images

dangerous at worst, and then ignored for most of the intervening decades: that economic growth must be sustainable. Their volte-face was most obvious, of course, at the conclusion of the Paris climate summit, when 195 nations agreed to a steady (if not yet nearly rapid enough) progression to a zero-carbon world economy. But, important as it might be, it was only one of a series of harbingers of change.

In September a similar number of governments at the United Nations General Assembly formally adopted the Sustainable Development Goals, supposedly to guide global economic development for the next 15 years. And

during the summer the Pope did much to enshrine the philosophical change in his encyclical, while the G8 heads of governments pledged – eventually – to phase out the use of fossil fuels.

Of course, this is mainly just words. Little may actually happen, though the Paris Agreement has secured (insufficiently ambitious) pledges to control greenhouse-gas emissions from almost all countries – and contains a useful mechanism to ratchet them up every five years. But, limited though it is, far more has been achieved than even optimists expected. And it would have been inconceivable 50 years ago.

The roots of the philosophical victory go right back those five decades to such towering figures as Barbara Ward, the economist, and E.F. Schumacher, a regular contributor to *Resurgence*. It was they who first explained that economy was a wholly owned subsidiary of the environment, and that no meaningful, long-lasting development could take place unless it respected Nature and the services Nature provided. And development was necessary since, as Indira Gandhi told the 1972 Stockholm conference, “poverty is the worst form of pollution.”

For a while, in those early years, the message seemed to carry all before it. Massively popular, it spawned the creation both of effective pressure groups like Friends of the Earth, and of important institutions like the UK's Department



1971: Friends of the Earth's first campaign action promoting recycling © PA / PA Archive / Press Association Images



1982: Greenpeace demonstration outside the International Whaling Commission Meeting, Brighton © Pierre Gleizes / Greenpeace

of the Environment (the world's first) and the US Environmental Protection Agency. Landmark legislation, like the US Clean Air and Clean Water Acts, was passed, and political leaders embraced green rhetoric: even Richard Nixon made speeches that in later decades would be heard only from the mouths of the likes of Prince Charles.

It faded fast. The 1973–4 oil price shock and the resulting economic crisis had something to do with it, but in truth the political reaction had begun long before. In November 1972, for example, the then British prime minister Edward Heath replaced his first environment secretary, Peter Walker – who had shown disturbing (to Heath) signs of questioning the direction of economic growth – with the more conventional Geoffrey Rippon, the height

of whose ambition was to “plant a tree in ’73”. And the following Labour governments showed far less interest still.

Mind you, environmentalists didn't help. Rejecting (and sometimes corrupting) the sophisticated analysis of the Wards and Schumachers, many adopted a crude opposition to all economic growth (sometimes even opposing development for the world's poor). They also proved to be suckers for doomsayer prophecies that were quickly discredited, not least when they failed to come to pass. The issue should

have been not growth or no growth, but what kind of growth there should be – as one ignored Aspen Institute report put it at the time: “Growth for whom and growth for what?” The oversimplification kept environmentalism out of the political mainstream for decades.

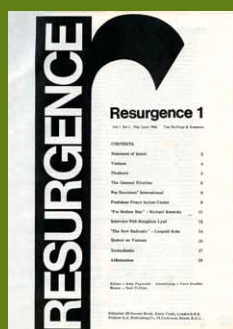
All this led to a long slog, punctuated by odd famous victories, like the moratorium on commercial whaling in 1982, or the British decision to phase lead out of petrol the following year. The turning point, in retrospect, came in 1987 – but not with that year's big

The issue should have been not growth or no growth, but what kind of growth there should be. The oversimplification kept environmentalism out of the political mainstream for decades

A RESURGENCE TIMELINE

1960s

The first issue of *Resurgence* (“vol 1, no 1, May/June”) was published in 1966. The 20-page magazine, edited by John Papworth and selling for two shillings and six pence (12.5p) included articles on the Vietnam war, the political situation in Rhodesia (today's Zimbabwe) and the recent British general election, in which Harold Wilson's Labour government had been re-elected. There was a poem by Michael Horovitz –



see page 23 – and an article by Leopold Kohr on ‘The New Radicalism’. For illustrations, there were just six small black and white photographs.

The Sixties were beginning to swing: The Spencer Davis Group's *Somebody Help Me*, Dusty Springfield's *You Don't Have to Say You Love Me* and Manfred Mann's *Pretty Flamingo* were at the top of the UK pop charts as the Beatles played their last British concert. (They would begin work on the *Sgt. Pepper's Lonely Hearts Club Band* album later in the year.) England won the World Cup in July watched by a television audience in black and white.



1992: Protesters at the Earth Summit, Rio de Janeiro, Brazil © Sipa Press / REX / Shutterstock



2015: Children march to tell everyone that their future matters, Dumaguete, Philippines © JohnpratZLibby

achievement and the greatest environmental triumph ever, the Montreal Protocol, which has saved the world's ozone layer by phasing out substance after substance that attack it. Indeed, that proved to be deluding as a precedent, fostering a belief that it would be far easier to reach a similar treaty to combat climate change than it turned out to be.

No, the game-changer was far less spectacular: the almost unreadable report of the Brundtland Commission on environment and development, which coined – and defined – the term ‘sustainable development’. It was not a new concept – the United Nations Environment Programme, for example, had long been promoting “ecodevelopment” – but despite making little splash on publication it did begin to work its

way into mainstream thinking. And it led directly to the 1992 Earth Summit in Rio.

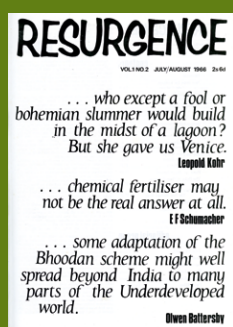
At the time, the summit, led by the remarkable Maurice Strong, felt like a new beginning. After all, it spawned three treaties – on climate, biodiversity and desertification – and agreed the all-encompassing Agenda 21 action plan for sustainable development. And when, a few months later, the Clinton administration came to office – with Al Gore, the world's greenest senior politician, as vice president, and a slew of environmentalists in senior office – progress seemed assured.

Alas, it proved to be not a start, but a high-water mark. The Clinton administration, and Gore personally, proved to be a sad disappointment. Despite the climate treaty, little was done to tackle

global warming – partly because the scientists (with a few honourable exceptions) were too timid about asserting that it was taking place – though the 1990s were the decade in which it could most successfully have been confronted. And even less happened to implement the treaties on biodiversity and desertification, or Agenda 21. As in the 1970s, the world regressed – and another long slog began.

Once again, environmentalists made things worse. Formerly effective pressure groups had long since atrophied, seduced by governments who ostentatiously sought their advice but made no attempt to follow it. They mistook access for influence, and lost touch with their roots. They were slow to take up even such issues as climate change and genetic modification – and,

The cold war held the world in its grip. The Berlin Wall symbolised a politically divided world, and the ‘great powers’ were regularly testing nuclear weapons, even though a treaty was soon to ban N-tests in space. The Vietnam war was intensifying: as the second issue of *Resurgence* was published, 31 people



were arrested amid an anti-war demonstration outside the US embassy in London. Racial and economic divisions in the United States saw the birth of the Black Power movement. The process of decolonisation was continuing – Botswana and Barbados were among the newly independent nations, while the

election of Gwynfor Evans as the first Plaid Cymru MP, advocating Welsh independence, sparked new interest in localism and devolution in Britain, just as environmental issues were beginning to attract attention. These, then, are the *Resurgence* years:

1966: The Conservation Society and the Intermediate Technology Development Group (ITDG) – later known as Practical Action – are founded.

1967: The first Soil Association standards are drawn up, stating that, ultimately, the basis for success of any organic enterprise is the creation and sustenance of living soil.





2009: Brittany Tower office workers arranged their curtains to form the words WE CAN ACT NOW

Nantes, France © REUTERS / Stephane Mahe

all too often, as they grew bigger and more cumbersome, their main concern seemed to be with the bottom line.

But as the groups became more like businesses, many companies became greener, some concerned by future environmental threats to their activities, and more grasping the opportunities presented by the biggest potential change of direction since the Industrial Revolution. And, despite the bitterly disappointing false dawn of the 2009 Copenhagen climate summit, clean technologies began to take off. For example, for at least three years more money has been invested worldwide in electricity generation from renewables than from fossil fuels. Admittedly, thanks to the legacy of decades of devotion to dirty fuels, renewables still produce only a small proportion of the world's energy, but the future direction is clear, the change probably

The winning of the argument is a key milestone, but there are decades of hard travelling ahead

unstoppable. That was inconceivable five, let alone fifty, years ago.

New, more vigorous campaigning groups – like Avaaz, 350.org and 38 Degrees – filled the vacuum. And, importantly, there was a burst of political will, personified most crucially by Barack Obama. Guilty at his failure to do much in his first term, chided by his daughters, he made it a dominant theme of his second, doing more than anyone to make success at Paris possible – especially by reaching agreement with China.

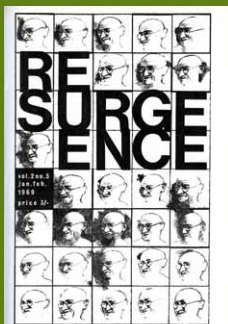
Yet another false dawn? Possibly. Though there are signs of progress on climate change, the trajectory is still too slow, while other crises – like the loss of biodiversity and of cultivatable land – continue to accelerate. The winning of the argument is indeed a key milestone, but there are decades of hard travelling ahead. But that's only to be expected: after all, it took another 26 years, after the decision to end the trade, for slavery in the British empire itself to be abolished. **R**

Geoffrey Lean is possibly the world's longest-serving specialist environmental journalist, having worked on *The Yorkshire Post*, *The Observer*, *The Independent on Sunday* and *The Daily Telegraph*. His awards include Scoop of the Year in both the British Press Awards and the London Press Club Awards, and the Martha Gellhorn Prize for Journalism.

1968: In a year marked by the assassinations of Martin Luther King and Robert Kennedy, the suppression by Warsaw Pact tanks of the 'Prague Spring' and the student riots in Paris, the crew of the Apollo 8 spacecraft, orbiting the Moon, are the first to take pictures of "Earthrise", images suggesting the beauty and fragility of our planet.

E.F. Schumacher's essay *Buddhist Economics* appears in *Resurgence* (see page 34).

1969: Friends of the Earth is founded in the United States.



1970s

1970: John Papworth leaves the editorship of *Resurgence* to work as an adviser to President Kaunda of Zambia. The *Ecologist* is founded by Edward ('Teddy') Goldsmith.

1971: A Friends of the Earth organisation is founded for England, Wales and Northern Ireland. Several national FoE organisations from the US, Sweden, the UK and France join together to form Friends of the Earth International. The environmental action group



In the beginning were the words

The poet Michael Horovitz saw the birth of *Resurgence*. Interviewed by **Greg Neale**, he recalls an era of radical hopes and dreams

“I made some notes for when you came, but, now, where are they...?” Michael Horovitz smiles disarmingly as he stares at the piles of papers that tower around him, some spilling over the desktop.

Our teacups perch precariously. All around us, shelves of books and more stacks, boxes and bags of papers, magazines and all manner of printed ephemera tell of the life and interests of an extraordinary man of letters – and a witness to the beginnings of *Resurgence*.

Horovitz is now in his eighties. He has been writing, editing, performing and, above all, championing poetry since the 1950s. A contemporary and friend of the Beat writers, Allen Ginsberg, William Burroughs, Gregory Corso, Lawrence Ferlinghetti et al., he has continued to encourage and inspire writers and performers from outside the literary mainstream to this day.

“It’s because of you, and your [1969] anthology *Children of Albion*, which I read at school, that I’m doing what I am today,” I once heard a literary academic tell him.

In the *Resurgence* story, however, Horovitz has several positions of note. He wrote the first poem ever published in *Resurgence*, was a witness to the

magazine’s gestation, knew the extraordinary group of people who inspired and nurtured it, helped edit one of its first joint issues, and has followed its progress ever since.

The old cliché has it that if you can remember the Sixties, you probably weren’t there, but the story begins in June 1965. Horovitz, whose family fled

Why fight! – If fight, fight for that – for you
and you and her and he
fight for all humanity

Not in fascinated fear – as moths fight the light
– as though the atom were the monster
when it’s we who have the power
to see – or cloud
the universe

a new flower

– From *For Modern Man (1914–1964) R.I.P.*, see page 31

Greenpeace is launched after a group of activists sail on a fishing boat from Vancouver to bear witness to nuclear tests being carried out off the coast of Alaska.

1972: The first United Nations Conference on the environment is held in Stockholm, attended by Satish Kumar, future editor of *Resurgence*, and Teddy Goldsmith, founder editor of the *Ecologist*. Goldsmith’s *A Blueprint for Survival*, co-edited with Robert Allen, is published in the *Ecologist*. Republished in book form, it will sell more than 750,000 copies. The Club of Rome publishes *The Limits to Growth*, sparking further debate on sustainable economics.

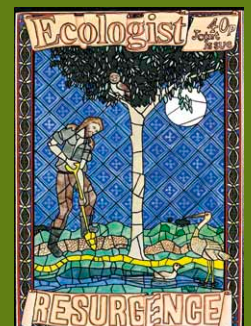


1972/3: The PEOPLE Party is formed, inspired by *A Blueprint for Survival*. In 1975 it becomes the Ecology Party, and in 1985, the Green Party.

1975: The Sarvodaya Conference is held in London, to promote a “vision of a communitarian society”, featuring ecologists, sociologists and economists.

Resurgence publishes a joint issue with the *Ecologist* to highlight the dangers facing the environment from poor economic systems and irresponsible industrial techniques.

The Vietnam War ends.





Michael Horovitz hosts the Poetry Olympics in the Southbank Centre, London, June 2012

© Karolina Webb / Alamy Stock Photo

Nazi Germany in the 1930s, studied at Oxford in the 1950s and by the end of the decade was writing poetry and editing his *New Departures* publications, inspired above all by the radical poetry and politics of William Blake. Drawn to London's nascent counter-culture, he performed at ("and helped disorganise", he smiles) the extraordinary International Poetry Incarnation that drew more than 8,000 people to pack London's Royal Albert Hall on 11 June 1965 for a smoke-filled jamboree of underground verse.

Peter Whitehead's grainy black-and-

white film of the event, *Wholly Communion*, shows the young Horovitz performing. Somewhere in the audience, Horovitz thinks, was John Papworth, who was to be the founder editor of *Resurgence*.

The two met some time afterwards, Papworth enthusing about the Albert Hall event. "John invited me to come to a party in Nevern Road [in Earls Court, west London], where he and his French wife Marcelle, who shared John's libertarian outlook, lived. I immediately knew he was a kindred spirit," Horovitz recalls. "My wife Frances and

I immediately befriended them.

"John nearly always had a big sparkle in his eye, and he was full of openness. His voice would frequently take on a plaintive note – not unhappy, but giving a sense of somebody who cared passionately for a godforsaken world. He loved debate. He was what would be called a contrarian today. Although he was quite a wild protester, he had a lot of knowledge and also a talent for bringing people together and generating enthusiasm."

It was the first of many such evenings. "They were great hosts, served delicious foods, [and] knew lots of interesting

1976: Satish Kumar and June Mitchell move *Resurgence* to Wales, to start a land-based community.

1977: Following the death of E.F. Schumacher, The Schumacher Society is formed to inspire a new generation to build a sane, humane and ecological society.

1979: Satish and his family move to Hartland, north Devon, establishing a new office for *Resurgence*.

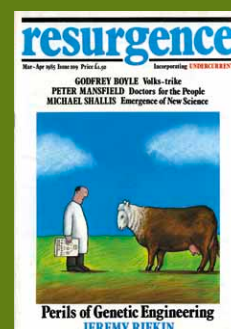


1980s

1981: Women build a peace camp outside RAF Greenham Common in protest against the arrival of US nuclear cruise missiles.

1982: Satish Kumar and other parents form the Small School to show that secondary education can be modelled on small, family-based structures.

1985: The first Gaia conference is held in Massachusetts, inspired by the work of James Lovelock. Schumacher Society founds Green Books to help spread green ideas and practices. Arne



people coming in and out with stimulating ideas to improve the world and bring about peace.” Horovitz smiles at the memory.

The Albert Hall event had helped catalyse the radical side of what would be dubbed (by *Time* magazine, the following year) ‘Swinging London’. Gradually, ideas for a new magazine began to take shape.

“My sense of the chronology is not detailed,” Horovitz admits, “but there were more meetings and parties, and more people and gradually still more big shots such as Fritz Schumacher and Leopold Kohr and Herbert Read who became the core group who formed the main input for the first issues [of *Resurgence*] – as well as the Rev Michael Scott, who was very concerned about helping people suffering in Africa.

“And at one of these gatherings, with lots of lovely food and drink, John made a little speech – he was often given to making speeches – making the concrete resolution that quite soon this magazine was to appear.”

For the first issue of *Resurgence*, in May 1966, Michael Horovitz contributed a poem, *For Modern Man (1914–1964), R.I.P.*, which he’d read at the Albert Hall. He reads it again for me, a mixture of the personal and the political, a cry for peace from a man whose family and generation had known the horrors of war, and it’s easy to see why it would have appealed to John Papworth, himself a peace and anti-nuclear activist.

Thereafter, Michael Horovitz was

a close observer and sometime collaborator as *Resurgence* became an established feature of the radical publishing scene. In 1970 there was even a joint issue of *Resurgence* and *New Departures* – described unkindly by one commentator as “one of those far-out arts avant-garde quarterlies which with

The joint issue
characterises what has
become a defining aspect
of *Resurgence* – a desire
to bring together ideas
of social justice and the
arts, environment and
equality, the local and
the international

any luck come out every four years...”

“It seemed a good idea to me, since it meant we’d get another issue of *New Departures* out,” recalls Horovitz with a grin. A mixture of poetry and alternative politics, the joint issue characterises what has become a defining aspect of *Resurgence* – a desire to bring together ideas of social justice and the arts, environment and equality, the local and the international. For good measure, John Papworth included an open letter to John Lennon and Yoko Ono.

Fifty years on, Horovitz still enjoys reading *Resurgence*. His own output continues. An OBE in 2002 recognised his services to literature. Horovitz’s 2007 work, *A New Waste Land: Timeship Earth at Nillennium*, was a remarkable political deployment of poetry to denounce attacks on peace and the environment. The playwright Tom Stoppard called it “A true scrapbook and songbook of the grave new world”. In 2011 Horovitz contributed to an eBook, *Emergency Verse: Poetry in Defence of the Welfare State*. His engagement continues, and he is still active on the performance circuit, often appearing with his group, the William Blake Klezmatrix, and accompanying his poems with musical blasts on his self-constructed ‘anglosaxophone’. Catch him while you can.

Our teacups have, remarkably, survived the threat of paper avalanche, though their contents are cold. But as I rise to leave, Michael Horovitz raises his cup to improvise a toast – in suitably Blakean style – to the magazine he first wrote for half a century ago:

“Let *Resurgence* thrive!
And engender,
evermore,
Mental War
... and Global Peace!”

It’s a fine note to end on. And continue. R

Michael Horovitz reads *For Modern Man (1914–1964), R.I.P.* in a special filmed interview at www.resurgence.org/horovitz

Næss coins the ‘Eight Principles of Deep Ecology’, which help define Deep Ecology as a movement. UK supermarkets begin to stock organic, free-range and fair-trade produce in response to consumer demands.

1986: An explosion at the Chernobyl nuclear power station spreads fallout over northern Europe.



1988: *Resurgence* publishes James Lovelock’s ‘Introduction to Gaia Theory’.

1989: The fall of the Berlin Wall symbolises the beginning of the end of the cold war.

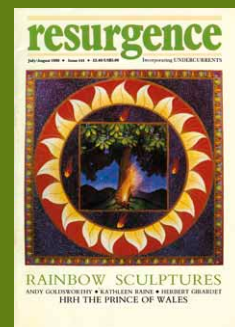
Green parties poll heavily in the European elections.

1990s

1990: Nelson Mandela is freed from prison in South Africa, heralding the end of the apartheid system.

1991: Schumacher College opens near Totnes, Devon, to promote holistic teaching on environmentally sustainable economics. The dissolution of the Soviet Union marks the end of the cold war.

1992: The United Nations Earth Summit is held in Rio de Janeiro. In the UK general election, Cynog Dafis is elected on a Plaid Cymru-Wales Green Party



Founding figures and guiding lights

Greg Neale profiles some notable contributions to the *Resurgence* story



JOHN PAPWORTH

In his editor's welcome to our 40th anniversary issue in 2006, Satish Kumar wrote: "E.F. Schumacher, Leopold Kohr, Ivan Illich, John Seymour and Barbara Ward were all thinking on the same wavelength, but it fell upon John Papworth ... to conceive the idea of a forum which would bring together all the holistic thinkers and great activists

of the time. Thus *Resurgence* was born; to connect world peace with inner peace and peace with the planet."

John Papworth was born in London in 1921, and spent some of his childhood in an orphanage. A pacifist, he nevertheless joined the Home Guard during the second world war and later served as a military cook. He subsequently trained for the Anglican priesthood. Before the war he had joined the Communist Party, inspired by its resistance to fascism, but left after perceiving its tendency to central control. After the war he joined the Labour Party, and was an unsuccessful candidate in the 1955 general election, before leaving in protest at what he saw as similar tendencies towards top-down leadership.

Thereafter, he increasingly turned to ideas of localism and the 'Fourth World', with political power devolved to the lowest levels of society, and a rejection of colonialism. He was a founder member of the anti-nuclear-weapons Committee of 100, and was briefly jailed after one demonstration. A similar fate befell him in the United

States, where he supported civil rights protests in the early 1960s.

In 1966, with support from Schumacher, Kohr, Herbert Read and others, John Papworth founded *Resurgence*, and became its first editor. In 1970, he became an adviser on rural development to President Kaunda of Zambia. In a long career, he has also founded *Fourth World Review*, written books including *The Economics of Humanism*, *Small is Powerful: The Future As If People Really Mattered*; *Shut Up and Listen: A New Handbook for Revolutionaries* and *Village Democracy*.

Writing in the *Ecologist* when John Papworth was 85, Paul Kingsnorth commented: "He has inspired people as diverse as E.F. Schumacher and Kenneth Kaunda, and got right up the noses of thousands of others. He has an unerring ability to cause trouble, and an open, unashamed delight in doing so... John Papworth is one of the unsung inspirations, founders and driving forces behind the green movement in Britain."

platform at Ceredigion and Pembroke North.

1993: Paul Hawken, the author of *Blessed Unrest*, promotes the 'Movement with No Name' in *Resurgence*.

1994: The United Nations Intergovernmental Panel on Climate Change report warns of the long-term impacts of 'greenhouse gases' in the atmosphere.



1995: Nigeria executes Ken Saro-Wiwa and eight other environmental activists who have campaigned against oil industry pollution in the Niger Delta.

1997: The Kyoto Protocol is

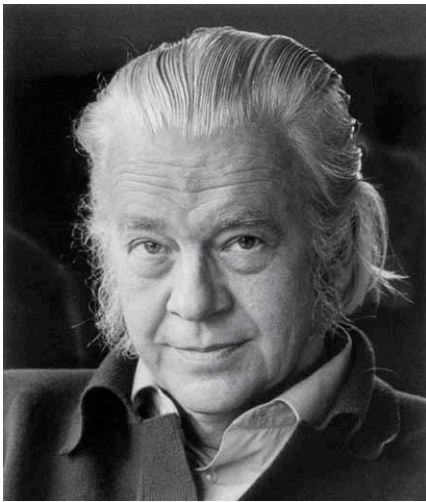
agreed by 191 nations, aiming to achieve "stabilisation of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system".

1998: The *Ecologist* publishes an issue criticising Monsanto the agrochemical company. Fearing legal action, the magazine's publisher withdraws the issue. Reprinted elsewhere, it becomes a best-seller.

1999: Earth's human population exceeds 6 billion, half now living in cities.

First *Resurgence* summer camp.

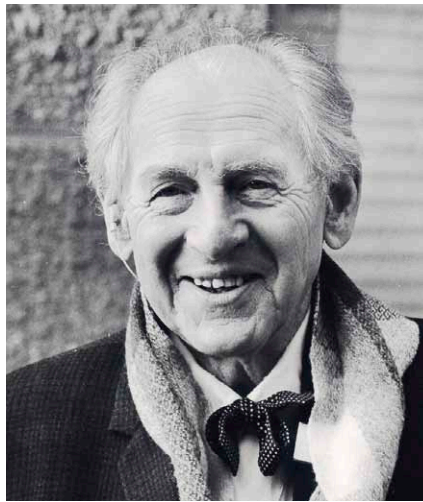




E.F. SCHUMACHER

Ernst Friedrich Schumacher (1911–77) was the economist whose book *Small Is Beautiful* – published in 1973 with the subtitle *A Study of Economics As If People Mattered* – has been described as one of the 100 most influential published since the second world war. Its title encapsulated a new approach, not just to economics, but also to how we live with Nature as well as one another.

Schumacher was among the group of intellectuals and artists who encouraged John Papworth to launch *Resurgence*, and he became a regular contributor and a leading figure on its editorial board. One of his seminal essays, *Buddhist Economics*, is reprinted in this issue. In 1973, he was instrumental in the appointment of Satish Kumar as editor of *Resurgence*, after a period of collective or guest editorships followed John Papworth's departure for Zambia.



LEOPOLD KOHR

The Austrian-born economist Leopold Kohr (1909–94) was a pioneering advocate of the virtues of small communities, and is sometimes credited with inspiring his student E.F. Schumacher to adopt the phrase “Small is beautiful”. After fleeing the Nazi occupation of his country, he became an American citizen and taught at universities in North and Central America before moving back to Europe. Along with Schumacher and the poet, philosopher and art critic Herbert Read, he was an early supporter of John Papworth's idea for a new magazine, and became an influential contributor to *Resurgence*.

Kohr drew inspiration from the communities he visited – his native Austria, the separatist movements he encountered as a journalist covering the Spanish Civil War and in his later years in Wales. His most celebrated book is *The Breakdown of Nations*.

UNDERCURRENTS

Undercurrents magazine was founded by Godfrey Boyle in 1972 as – in its own words – “the magazine of alternative science and technology”. It published 63 bi-monthly issues from then until 1984, when, after financial difficulties, it merged with *Resurgence*. It attracted a talented group of writers and a loyal readership – at one point it had a circulation of 7,000 – focusing on green alternatives to conventional industrial technologies.

THE ECOLOGIST

The *Ecologist* magazine first appeared in July 1970. It was founded by Edward Goldsmith (1928–2009), whose energies extended widely. *A Blueprint for Survival* (1972), which Goldsmith co-edited with Robert Prescott-Allen, was endorsed by leading scientists, sold more than half a million copies around the world, and became a key text for the nascent environmental movement, advocating a radical reform of society if ecological disaster was to be avoided. It has also been credited with inspiring the foundation of the People Party, which subsequently evolved into the Ecology Party and then the Green Party. Goldsmith stood unsuccessfully for the House of Commons and the European Parliament under the party's banners.

Goldsmith edited the *Ecologist* from 1970 to 1990 and again from 1997 to 1998, after which the editorship passed to his nephew Zac Goldsmith, now a Conservative MP. The magazine closed as a print publication in 2009, shortly before Goldsmith's death, and then

2000s

2006: The Transition Towns movement is founded in UK to help communities reduce CO₂ emissions and improve their resilience to possible future problems. The Resurgence Trust, an educational charity, is founded.



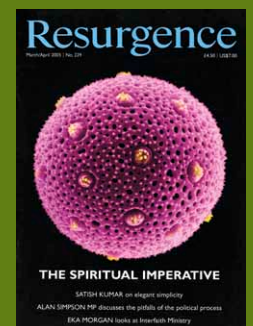
2007: The Schumacher Institute of Sustainable Systems (SISS) is founded to promote a holistic systems approach to resolving environmental issues.

2008: Satish Kumar presents a television documentary, *Earth Pilgrim*, as part of BBC's *Natural World* series.

2009: The *Ecologist* ceases publication as a print magazine, continuing online. Teddy Goldsmith dies, aged 80. The UN Climate Change conference in Copenhagen is widely seen as a failure.

2010: Green Party leader Caroline Lucas is elected as MP for Brighton Pavilion, becoming Britain's first Green MP.

2011: A tsunami hits the Japanese coast, damaging Fukushima nuclear power plant, prompting anti-nuclear protests and leading to the closure of 30 nuclear power stations around the world.



continued as an online version. In 2012, it was acquired by The Resurgence Trust, and *Resurgence* magazine was retitled *Resurgence & Ecologist*. Oliver Tickell was subsequently appointed editor of the *Ecologist* website, which – updated almost daily – was being read by more than 200,000 people each month by the beginning of this year.



SATISH KUMAR and JUNE MITCHELL

Regular readers of *Resurgence & Ecologist* will need little introduction to the life and career of this magazine's current editor-in-chief, who has been at the helm for more than four decades and has been responsible for the day-to-day running of The Resurgence Trust since its inception a decade ago. Born in India, Satish Kumar became a Jain monk as a young boy before leaving the life of a travelling mendicant to embrace nonviolent political activism in the Gandhian movement, campaigning for land reform. He came

to international attention in the early 1960s when, with E.P. Menon, he walked from India to the capitals of the then nuclear powers – the Soviet Union, France, the UK and the United States – carrying neither food nor money, but instead the message of peace. He subsequently moved between India and Europe, where he became involved in various radical causes.

In 1973, Satish became editor of *Resurgence*. He and his wife June Mitchell moved with their children – and *Resurgence* – from London to rural Wales in 1976, and then to Hartland, Devon in 1979, for a period working effectively as joint editors. The magazine – now *Resurgence & Ecologist* – is part of the educational charity The Resurgence Trust, with a small staff in Devon, Cornwall and London. In 2014, Satish indicated his intention to retire after his 80th birthday, in August this year. By that time he will have edited the magazine for 43 years – one of the longest such editorships in journalism. His updated autobiography, *No Destination*, is his account of a remarkable life. R

Picture credits:

Page 26: John Papworth (circa 1960) © Fox Photos / Hulton Archive / Getty Images

Page 27:
E.F. Schumacher
Leopold Kohr © RLA Foundation

This page:
(left to right) June Mitchell, David Kingsley, Satish Kumar, John Seymour
(top down) Barbara Ward (1945) © Kurt Hutton / Picture Post / Getty Images; John Seymour; Petra Kelly (1983) © Bettmann / CORBIS

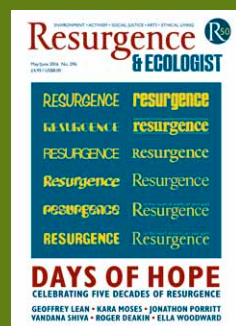
NOT FORGETTING...

Numerous contributors and supporters have helped *Resurgence* develop an international reputation, among them Lady Eve Balfour (1898–1990), co-founder of the Soil Association; Barbara Ward (1914–81), the prominent economist; John Seymour (1914–2004), the best-selling advocate of self-sufficiency; and Petra Kelly (1947–92), a charismatic figure in the West German Green Party.



2012: The Resurgence Trust agrees to take over the *Ecologist* website, ensuring its survival. *Resurgence* is renamed *Resurgence & Ecologist*. The first *Resurgence* Festival of Wellbeing is held in London.

2014: Greg Neale is appointed editor of *Resurgence & Ecologist*, with Satish Kumar as editor-in-chief of Resurgence Trust titles.



2015: Bristol becomes the first British city designated European Green Capital. The Paris COP21 summit reaches an agreement to tackle climate change.

2016: 50th anniversary of *Resurgence*.

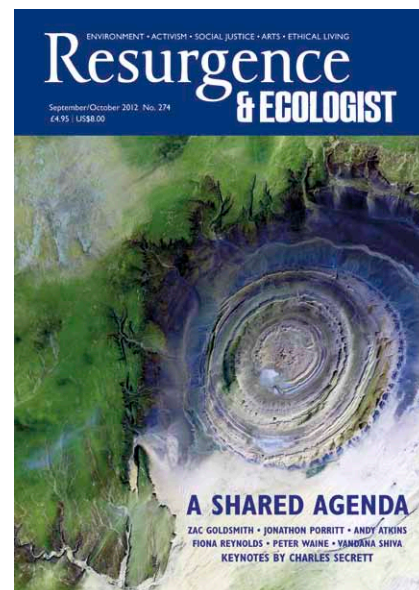
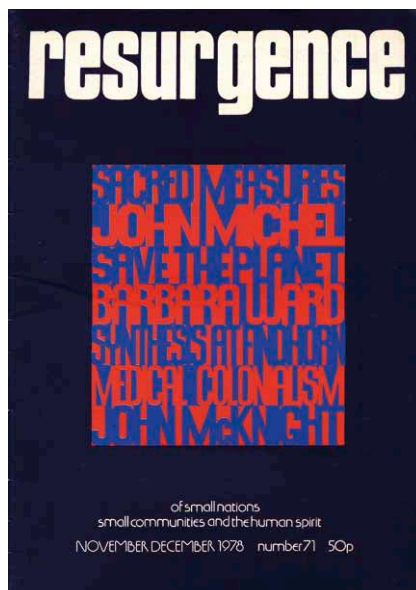
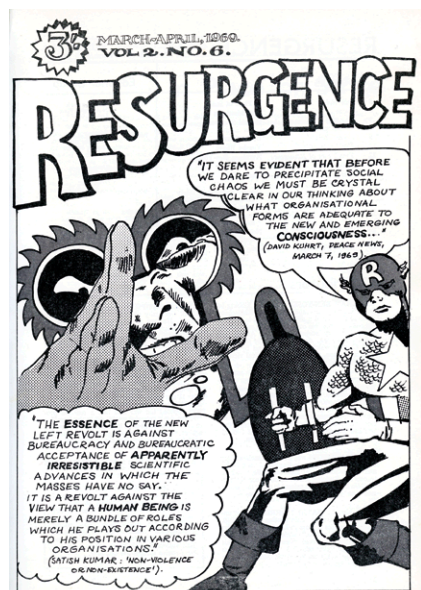
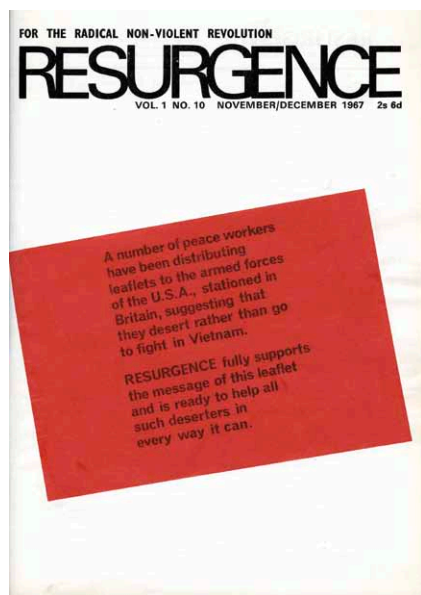
“*Resurgence* has led the way in raising environmental awareness and giving its readers the enthusiasm to get involved in making the planet a better place.”

— Wangari Maathai (1940–2011), Kenyan environmental and political activist, winner of the 2004 Nobel Peace Prize



Wangari Maathai © Maggie Hardie / REX / Shutterstock

HOLD THE FRONT PAGE



The cover of a magazine has to make an immediate impression. It may list some of the contents, or simply project the story the editors judge most important. But the combination of words and images must also reflect the magazine and its values.

Throughout *Resurgence's* 50-year history, its front covers have echoed changes in the technology used to produce the magazine as well as fashions in typography and design – from the earliest covers in black and white to today's full-colour, computerised photography, design and printing.

Our front pages have also told the stories of the day, as well as the development of *Resurgence*. One dramatic early cover bore a simple red label offering support for any American troops stationed in Britain who were thinking of deserting rather than going to fight in Vietnam. Another, in March 1969, parodied the artwork of the superhero comics.

Other covers signalled joint issues: collaborations with other titles, such as the poetry magazine *New Departures* (Spring 1970), or – harbinger of a union to come – the *Ecologist*, and the merger with *Undercurrents* magazine in 1984.

Resurgence has never been produced by a wealthy commercial company – indeed, one front cover simply appealed for funds to stop it going under! But it has always been rich in imagination and creativity, as these images demonstrate.

Greg Neale

Covers – from top left:
Vol 1 No 10: November/December 1967
Vol 2 No 12: Spring 1970
Issue 100: September/October 1983
Vol 2 No 6: March/April 1969
Issue 71: November/December 1978
Issue 274: September/October 2012

Sharing our views of the world

Jonathon Porritt reflects on a much-needed forum for intellectual exchange

Imagine that *Resurgence* didn't exist. Imagine that you and a group of like-minded colleagues decided that the world badly needed a new publication that would have a number of critical ingredients: topical sustainability updates, campaigning news, an uncompromising spiritual orientation, regular articles on the arts, lots of good poetry, serious book reviews, and articles from the best writers in the world of sustainable development, covering the whole spectrum from politics to philosophy to lifestyle to science and practical case studies. All brought together in a print format that looks beautiful, with the highest production values, together with a compelling digital platform, with a minuscule editorial team and a minimal operating budget.

After a brilliant brainstorming session (and several bottles of the best biodynamic wine), you sign off on your prospectus and send it off hopefully to the half-dozen best-known magazine publishing houses in the UK.

Within a week, you have six succinct responses, all saying the same thing: you must be completely mad! Your prospectus is unfocused; incoherent; worthy; massively over-ambitious. Do yourselves a big favour, and stick to the day job.

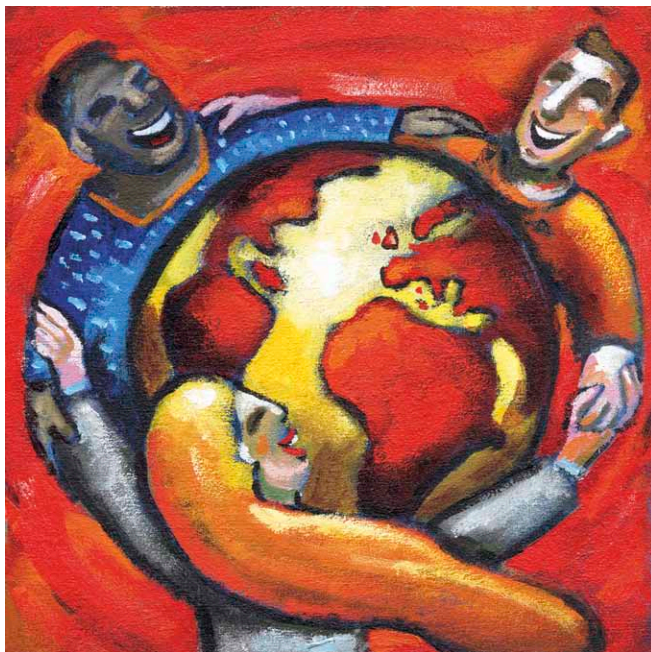
So for *Resurgence* still to be thriving, 50 years on, doing all of the above and more, is rather remarkable!

And this is of huge significance to all those individuals out there who see themselves (explicitly or implicitly) as part of a progressive social movement where concerns about the environment or social justice or human rights or animal welfare or the arts are all integrated in a much more holistic worldview. There are so few places (online or in print) where that kind of worldview can be explored and shared with imagination and total integrity.

If there is a bias in *Resurgence*, it's to give plenty of space to those commentators who feel pretty hostile about the dogma of materialism

By and large, these are the same people who see no need to prioritise science over spirituality or vice versa, and who can't imagine why anyone wouldn't be passionate about both.

If there is a bias in *Resurgence*, however, it's to give plenty of space to those commentators who feel pretty hostile about the dogma of materialism – and about those who argue that there is no reality other than material reality. How reassuring, therefore, to see the pluralism of *Resurgence* confirmed in the recent article (Issue 294) celebrating the wonderful Murray Bookchin, much of whose work was excoriating about environmentalists drifting off into the world of pseudo-spiritual eco-la-la!



Holistic worldview

© Alberto Ruggieri/Getty Images

But can it really work, combining all of those cultural and reflective inputs with more of a political and activist orientation? Twice in its history, *Resurgence* has administered its own corrective action to stop it drifting off into the world of eco-la-la: first, combining with *Undercurrents*, a streetwise, rough-and-ready, provocatively iconoclastic publication; and then with the *Ecologist* (a couple of years after that magazine had gone digital-only) with all its campaigning vigour and radicalism.

That combination clearly doesn't work for everyone – I remember some readers at the time of the merger with the *Ecologist* complaining that it had disturbed the *Resurgence* serenity. By contrast, I was worried at the time that the unremittingly gentle style of *Resurgence* might sanitise the more raw and confrontational positioning of the *Ecologist*. I don't think that's happened – though it has to be said there's more of that gutsy, unreconstructed *Ecologist* voice online than there is in print.

I started reading *Resurgence*, issue by issue, more than 40 years ago. It's hard for me to explain just how much it has meant to me during that time, as my very own publishing gift that has just gone on giving. **R**

Jonathon Porritt is Founder Director of Forum for the Future (www.forumforthefuture.org), a writer and a campaigner. During his career he has been a prominent member of the Green Party, director of Friends of the Earth UK (1984 to 1990) and chair of the British government's Sustainable Development Commission (1997 to 2009).

For Modern Man (1914–1964) R.I.P.

“Mentally he is on all fours... And what he fears most – God pity him – is his own image” – *The Time of the Assassins*
“Humanity must perform prey on itself / Like monsters of the deep” – *King Lear*

– by Michael Horovitz

It's as if we were all
under the sea –
where the fallout of man
still implores
the downfall of manna –

“You don't know you're born” –
the things we used
to laugh at on the radio –

I remember hearing how in the Great War
that's what they called it
what was happening was quite clear
to nearly everybody

In the Spanish war George
Orwell was about to fire when he saw
his adversary had his pants down –

Seeing his cock seeing him drop how ordinary
how could he but see
how absurd to kill –

You could at least sometimes see what you were doing
see your enemy with your own eyes see
him seeing you –

But I remember such
mere human considerations
must needs
be over-
ruled

Govern-
mental political –
hand-me-down-blinkers – ideological
vows to thee my country
were sufficient to outwit
evidence of the senses –

Patriotism dispenses
with 'the accident of'
human life

And these days
look the miracles of science
outwit
themselves –

An enterprising soft-drinks firm invents a carton
through which Hey

Fresco! You can see
what you're drinking now –
And understanding of the atom has reached a pitch where
future generations of millions can be exterminated
alongside their descendants
at one fell buzz

Shrieking Capital! Commune! Let OUR name reign

Gandhi die in vain – Russell explain
to Socrates, Pope John
to God –

“Then kill, kill, kill, kill, kill, kill!”
“Howl, howl, howl, howl!”

– would you rather die
badly, horribly
con-

tin

u

ous-

ly

– or sever
the system. Say
No. NEVER!

Blast into oblivion the Stars
The Eagle Sickle Sceptre Crown –

My ancestors came from Hungary where Horovitz

was a town

a place where people lived outdoors and died in bed
– no hate, no dread –

But my parents – trouble enough – after nine kids
they had to bear

me – in Germany.
When I was two
the Nazis came –
we had to flee

For that accident of birth it was Fight the good fight
– You're a Jerry, they said at school, &
– You're a Jew – You go to Shul –

Hardpunch Horofist I became & fought
for that same different me
not for jolly Germany, not the Chosen race
for daily face to face I saw – each one of us
chosen for the human race
– its myriad individuality

Why fight! – If fight, fight for that – for you
and you and her and he
fight for all humanity

Not in fascinated fear – as moths fight the light
– as though the atom were the monster
when it's we who have the power
to see – or cloud
the universe

a new flower

If we keep it on a human scale
– combat the darkness loud –
drown the doom boom flight of bombers' night

Unmourned mortality of a mushroom shroud –

The challenges ahead

Resurgence has raised global issues for 50 years. What's next on the agenda? Some distinguished contributors give their thoughts

EMANCIPATION

Jeremy Seabrook

Inequality has reached unparalleled levels. Those who monopolise untold resources for their private enjoyment confront people who lack enough for their sustenance. This reignites ancient questions of the distribution of resources. That inequality can be solved by 'permanent' economic growth is demonstrably false. Indeed, constant growth has been at the root of the problem. (As the rich get much richer the poor may become a little less poor, but the gap between them widens.) Secondly, economic expansion in perpetuity is clearly an unrealisable goal: there is no 'perpetuity' in human time. Yet this model is now the more or less undisputed basis for what is called 'development'. Redefining this will be essential if there is a will to avoid the coming resource-wars: a movement of liberation, whereby what people make, give, offer, invent and provide freely for themselves and each other can be withdrawn from the 'free' market that holds them captive. Human development demands emancipation, not submission.

Jeremy Seabrook's latest book is *The Song of the Shirt*.

AN URBAN FUTURE?

Herbert Girardet

Most futurists take for granted that large cities will be the primary human habitat. Large modern cities are a remarkable achievement, but we forget that the fossil-fuel-powered urban revolution sweeping the planet is subject to entropy: modern cities continually

degrade the resources required for their existence. Thus we face a central contradiction: humanity is building an urban future, yet urbanisation in its current form is threatening the very future of humanity and the natural world.

In developing countries, villagers who become urban dwellers typically quadruple their resource consumption, yet we barely consider how this affects the global environment. We need a global debate on these issues. Could human settlements exist and even thrive with a high degree of regional self-reliance? Could they be designed to continually regenerate the living systems on which they depend? We owe it to future generations to have answers to these existential questions.

Edited extract from Herbert Girardet's book *Creating Regenerative Cities* (Routledge, 2014).

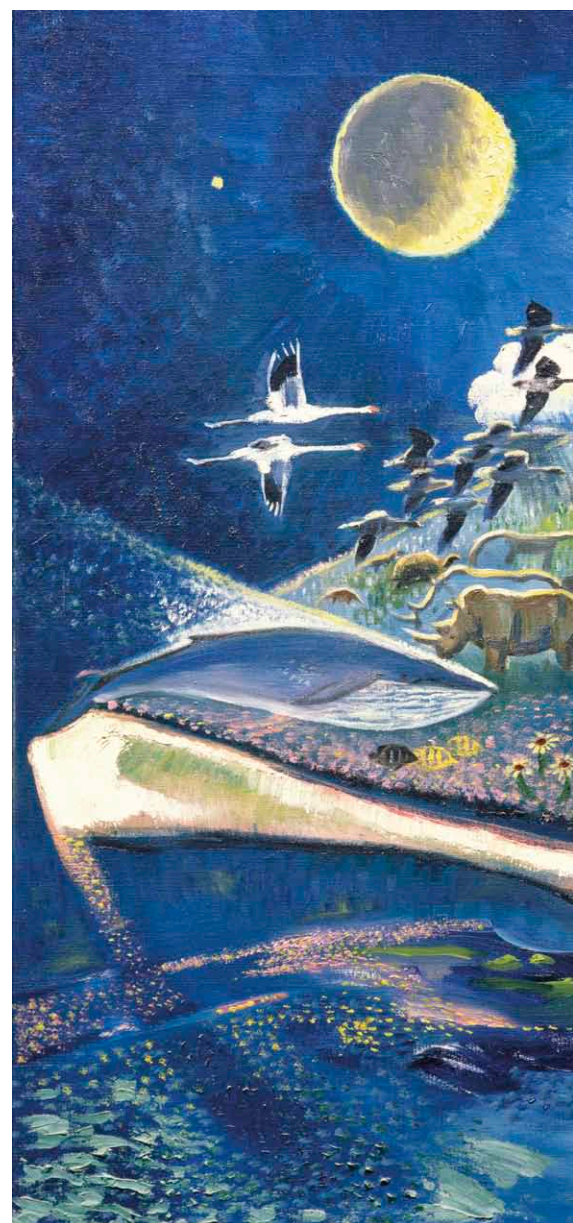
NONVIOLENT ACTIVISM

Bill McKibben

The seeds of the 20th century are starting to flower in huge ways. Gandhi, Martin Luther King and the like experimented with this new technology: call it civil disobedience, nonviolent direct action, passive resistance. Now, in a world linked at the bottom by the internet, we're learning how to use it against the great forces of our day: plundering corporations, totalitarian monoliths, and the technofascism that would snuff out the spark of humanity in the name of efficiency.

Game on!

Bill McKibben is a long-time environmental activist.



Future gazing

"It is a bit of a tall order to define the issues of the future in 150 words; but it does concentrate the mind"

— Jeremy Seabrook



Man's Natural World (oil on canvas) by Peter Markham Scott / Private Collection / Bridgeman Images

CONFRONTING GLOBALISATION

Helena Norberg-Hodge

Our challenge for the coming years is to deconstruct the myths that underpin the global economy. The multiple crises we face today – climate chaos, fundamentalism, the dismantling of democracy, etc. – are the product not of human nature but of an economic

system that fomented greed, competition and rampant consumerism. Our governments support this system by continually handing further power to transnational banks and corporations.

But there's good reason for hope. Around the world, people are building a movement that demonstrates a viable alternative: economic localisation. Countless small initiatives – from

farmers' markets to decentralised renewable energy to local business alliances – are proving that we can increase real prosperity while reducing our ecological footprint.

By engaging in 'education as activism' we can dispel the myths on which globalisation is based, and make possible the steps needed to localise economies, globally.

Another way is possible, and people are ready for change.

Helena Norberg-Hodge is founder and director of Local Futures/International Society for Ecology and Culture.

ENVIRONMENT

Craig Bennett

This is the century when humanity has to work out how to live fairly within environmental limits.

This would represent one of the greatest steps in the history of progress, right up there with the discovery of fire, the invention of the wheel, the development of agriculture, language, science and technology.

Over the next 50 years, people need to come together to take on the real enemies of progress: those sections of the political, corporate and media elite keeping us locked into the dirty fossil-fuelled economy of the last century, one characterised by growing inequality, environmental degradation, and unsustainable consumption.

By 2030, the next generation must enjoy an environment that's getting better: a safer climate, flourishing Nature, healthy air, water, food.

The UK led the world with the Industrial Revolution – now we need to wean ourselves from the tyranny of fossil fuels, kick-start a green revolution and build a society fit for the challenges of the 21st century. R

Craig Bennett is director of Friends of the Earth UK.



Work and leisure are complementary parts of the same living process

Bakery; a portrait from *Country* by Jasper Conran

BUDDHIST ECONOMICS

E.F. Schumacher's famous essay *Buddhist Economics* was first published in 1966 and was soon reprinted in *Resurgence*. Many readers today may take issue with Schumacher's comments on women in the workplace, but it remains among his most influential writings

PHOTOGRAPHS BY ANDREW MONTGOMERY

Right Livelihood is one of the requirements of the Buddha's Noble Eightfold Path. It is clear, therefore, that there must be such a thing as Buddhist economics.

Buddhist countries have often stated that they wish to remain faithful to their heritage. All the same, such countries invariably assume that they can model their economic development plans in accordance with modern economics, and they call upon modern economists from so-called advanced countries to advise them, to formulate the policies

to be pursued, and to construct the grand design for development, the Five-Year Plan or whatever it may be called. No one seems to think that a Buddhist way of life would call for Buddhist economics, just as the modern materialist way of life has brought forth modern economics.

Economists themselves, like most specialists, normally suffer from a kind of metaphysical blindness, assuming that theirs is a science of absolute and invariable truths, without any presuppositions. Some go as far as to claim that economic laws are as free from

'metaphysics' or 'values' as the law of gravitation. We need not, however, get involved in arguments of methodology. Instead, let us take some fundamentals and see what they look like when viewed by a modern economist and a Buddhist economist.

There is universal agreement that a fundamental source of wealth is human labour. Now, the modern economist has been brought up to consider 'labour' or work as little more than a necessary evil. From the point of view of the employer, it is in any case simply an item of cost, to be reduced to a minimum if

it cannot be eliminated altogether – say, by automation. From the point of view of the workman, it is a disutility: to work is to make a sacrifice of one's leisure and comfort, and wages are a kind of compensation for the sacrifice. Hence the ideal from the point of view of the employer is to have output without employees, and the ideal from the point of view of the employee is to have income without employment.

The consequences of these attitudes both in theory and in practice are, of course, extremely far-reaching. If the ideal with regard to work is to get rid of it, every method that reduces the workload is a good thing. The most potent method, short of automation, is the so-called division of labour, and the classic example is the pin factory eulogised in Adam Smith's *Wealth of Nations*. Here it is not a matter of ordinary specialisation, which mankind has practised from time immemorial, but of dividing up every complete process of production into minute parts, so that the final product can be produced at great speed without anyone having had to contribute more than a totally insignificant and, in most cases, unskilled movement of his limbs.

The Buddhist point of view takes the function of work to be at least three-fold: to give man a chance to utilise and develop his faculties; to enable him to overcome his ego-centredness by joining with other people in a common task; and to bring forth the goods and services needed for a becoming existence. Again, the consequences that flow from this view are endless. To organise work in such a manner that it becomes

meaningless, boring, stultifying or nerve-racking for the worker would be little short of criminal; it would indicate a greater concern with goods than with people, an evil lack of compassion, and a soul-destroying degree of attachment to the most primitive side of this worldly existence.

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of leisure

Equally, to strive for leisure as an alternative to work would be considered a complete misunderstanding of one of the basic truths of human existence – namely, that work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure.

From the Buddhist point of view, there are therefore two types of mechanisation, which must be clearly distinguished: one that enhances a man's skill and power, and one that turns the work of man over to a mechanical slave, leaving man in a position of having to serve the slave. How to tell the one from the other?

"The craftsman himself", says Ananda Coomaraswamy, a man equally competent to talk about the modern West and the ancient East, "can always, if allowed to, draw the delicate distinction between the machine and the tool. The carpet loom is a tool, a contrivance for holding warp threads at a stretch for the pile to be woven round them by the craftsmen's fingers; but the power loom is a machine, and its significance as a destroyer of culture lies in the fact that it does the essentially human part of the work."

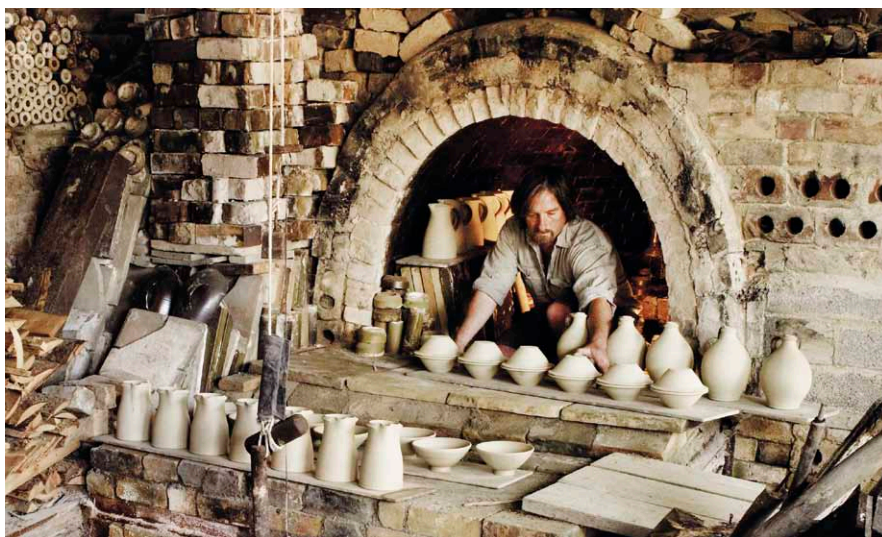
It is clear, therefore, that Buddhist economics must be very different from the economics of modern materialism, since the Buddhist sees the essence of civilisation not in a multiplication of wants but in the purification of human character. Character, at the same time, is formed primarily by a man's work. And work, properly conducted in conditions of human dignity and freedom, blesses those who do it and equally their products.

The Indian philosopher and economist J.C. Kumarappa sums the matter up as follows.

If the nature of the work is properly appreciated and applied, it will stand in the same relation to the higher faculties as food is to the physical body. It nourishes and enlivens the higher man and urges him to produce the best he is capable of. It directs his free will along the proper course and disciplines the animal in him into progressive channels. It furnishes an excellent background for man to display his scale of values and develop his personality.

If a man has no chance of obtaining work he is in a desperate position, not simply because he lacks an income but because he lacks this nourishing and enlivening factor of disciplined work, which nothing can replace. A modern economist may engage in highly sophisticated calculations on whether full employment pays or whether it might be more economic to run an economy at less than full employment so as to ensure a greater mobility of labour, a better stability of wages, and so forth. His fundamental criterion of success is simply the total quantity of goods produced during a given period of time.

"If the marginal urgency of goods is



Potter; a portrait from Country by Jasper Conran



Production from local resources for local needs is the most rational way of economic life

Reed harvest; a portrait from *Country* by Jasper Conran

low,” says Professor Galbraith in *The Affluent Society*, “then so is the urgency of employing the last man or the last million men in the labour force.” And again: “If ... we can afford some unemployment in the interest of stability – a proposition, incidentally, of impeccably conservative antecedents – then we can afford to give those who are unemployed the goods that enable them to sustain their accustomed standard of living.”

From a Buddhist point of view, this is standing the truth on its head by considering goods as more important than people, and consumption as more important than creative activity. It means shifting the emphasis from the worker to the product of work – that is, from the human to the subhuman, a surrender to the forces of evil. The very start of Buddhist economic planning would be a planning for full employment, and the primary purpose of this would in fact be employment for everyone who needs an ‘outside’ job: it would not be the maximisation of employment or the maximisation of production.

Women, on the whole, do not need

an outside job, and the large-scale employment of women in offices or factories would be considered a sign of serious economic failure. In particular, to let mothers of young children work in factories while the children run wild would be as uneconomic in the eyes of a Buddhist economist as the employment of a skilled worker as a soldier in the eyes of a modern economist.

While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is ‘The Middle Way’ and therefore in no way antagonistic to physical wellbeing. It is not wealth that stands in the way of liberation, but the attachment to wealth; not the enjoyment of pleasurable things, but the craving for them. The keynote of Buddhist economics, therefore, is simplicity and nonviolence. From an economist’s point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern – amazingly small means leading to extraordinarily satisfactory results.

For the modern economist this is very difficult to understand. He is used to

measuring the standard of living by the amount of annual consumption, assuming all the time that a man who consumes more is better off than a man who consumes less. A Buddhist economist would consider this approach excessively irrational: since consumption is merely a means to human wellbeing, the aim should be to obtain the maximum of wellbeing with the minimum of consumption.

Thus, if the purpose of clothing is a certain amount of temperature comfort and an attractive appearance, the task is to attain this purpose with the smallest possible effort; that is, with the smallest annual destruction of cloth and with the help of designs that involve the smallest possible input of toil. The less toil there is, the more time and strength is left for artistic creativity. It would be highly uneconomic, for instance, to go in for complicated tailoring, like the modern West, when a much more beautiful effect can be achieved by the skilful draping of uncut material. It would be the height of folly to make material so that it should wear out



Polly Lyster, Artisan Fabric Dyer

All photographs by Andrew Montgomery www.andrewmontgomery.co.uk

quickly, and the height of barbarity to make anything ugly, shabby or mean. What has just been said about clothing applies equally to all other human requirements. The ownership and the consumption of goods is a means to an end, and Buddhist economics is the systematic study of how to attain given ends with the minimum means.

Modern economics, on the other hand, considers consumption to be the sole end and purpose of all economic activity, taking the factors of production – and labour, and capital – as the means. The former, in short, tries to maximise human satisfactions by the optimal pattern of consumption, while the latter tries to maximise consumption by the optimal pattern of productive effort. It is easy to see that the effort needed to sustain a way of life that seeks to attain the optimal pattern of consumption is likely to be much smaller than the effort needed to sustain a drive for maximum consumption. We need not be surprised, therefore, that the pressure and strain of living is very much less in, say, Burma, than

it is in the United States, in spite of the fact that the amount of labour-saving machinery used in the former country is only a minute fraction of the amount used in the latter.

Simplicity and nonviolence are obviously closely related. The optimal pattern of consumption, producing a high degree of human satisfaction by means of a relatively low rate of consumption, allows people to live without great pressure and strain and to fulfil the primary injunction of Buddhist teaching: “Cease to do evil; try to do good.” As physical resources are everywhere limited, people satisfying their needs by means of a modest use of resources are obviously less likely to be at each other’s throats than people depending upon a high rate of use. Equally, people who live in highly self-sufficient local communities are less likely to get involved in large-scale violence than people whose existence depends on worldwide systems of trade.

From the point of view of Buddhist economics, therefore, production from local resources for local needs

is the most rational way of economic life, while dependence on imports from afar and the consequent need to produce for export to unknown and distant peoples is highly uneconomic, and justifiable only in exceptional cases and on a small scale. Just as the modern economist would admit that a high rate of consumption of transport services between a man’s home and his place of work signifies a misfortune and not a high standard of life, so the Buddhist would hold that to satisfy human wants from faraway sources rather than from sources nearby signifies failure rather than success. The former tends to take statistics showing an increase in the number of ton/miles per head of the population carried by a country’s transport system as proof of economic progress, while to the latter – the Buddhist economist – the same statistics would indicate a highly undesirable deterioration in the pattern of consumption.

Another striking difference between modern economics and Buddhist economics arises over the use of natural

resources. Bertrand de Jouvenel, the eminent French political philosopher, has characterised Western man in words that may be taken as a fair description of the modern economist:

He tends to count nothing as an expenditure, other than human effort; he does not seem to mind how much mineral matter he wastes and, far worse, how much living matter he destroys. He does not seem to realise at all that human life is a dependent part of an ecosystem of many different forms of life. As the world is ruled from towns where men are cut off from any form of life other than human, the feeling of belonging to an ecosystem is not revived. This results in a harsh and improvident treatment of things upon which we ultimately depend, such as water and trees.

The teaching of the Buddha, on the other hand, enjoins a reverent and non-violent attitude not only to all sentient beings but also, with great emphasis, to trees. Every follower of the Buddha ought to plant a tree every few years and look after it until it is safely established, and the Buddhist economist can demonstrate without difficulty that the universal observation of this rule would result in a high rate of genuine economic development independent of any foreign aid. Much of the economic decay of South East Asia (as of many other parts of the world) is undoubtedly due to a heedless and shameful neglect of trees.

Modern economics does not distinguish between renewable and non-renewable materials, as its very method is to equalise and quantify everything by means of a money price. Thus, taking various alternative fuels, like coal, oil, wood, or water power, the only difference between them recognised by modern economics is relative cost per equivalent unit. The cheapest is automatically the one to be preferred, as to do otherwise would be irrational and 'uneconomic'. From a Buddhist point of view, of course, this will not do; the essential difference between non-renewable fuels like coal and oil on the one hand and renewable fuels like wood and water power on the other cannot be simply overlooked. Non-renewable goods must be used only if they are indispensable, and then only

with the greatest care and the most meticulous concern for conservation. To use them heedlessly or extravagantly is an act of violence, and while complete nonviolence may not be attainable on this Earth, there is nonetheless an ineluctable duty on man to aim at the ideal of nonviolence in all he does.

Just as a modern European economist would not consider it a great achievement if all European art treasures were sold to America at attractive prices, so the Buddhist economist would insist that a population basing its economic life on non-renewable fuels is living parasitically, on capital instead of income. Such a way of life could have no permanence and could therefore be justified only as a purely temporary

It is not a question
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It is a question of
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expedient. As the world's resources of non-renewable fuels – coal, oil and natural gas – are exceedingly unevenly distributed over the globe and undoubtedly limited in quantity, it is clear that their exploitation at an ever-increasing rate is an act of violence against Nature that must almost inevitably lead to violence between men.

This fact alone might give food for thought even to those people in Buddhist countries who care nothing for the religious and spiritual values of their heritage and ardently desire to embrace the materialism of modern economics at the fastest possible speed. Before they dismiss Buddhist economics as nothing better than a nostalgic dream, they might wish to consider whether the path of economic development outlined by modern economics is likely to lead them to places where they really want to be. Towards the end of his courageous book *The Challenge of Man's Future*, Professor Harrison

Brown of the California Institute of Technology gives the following appraisal:

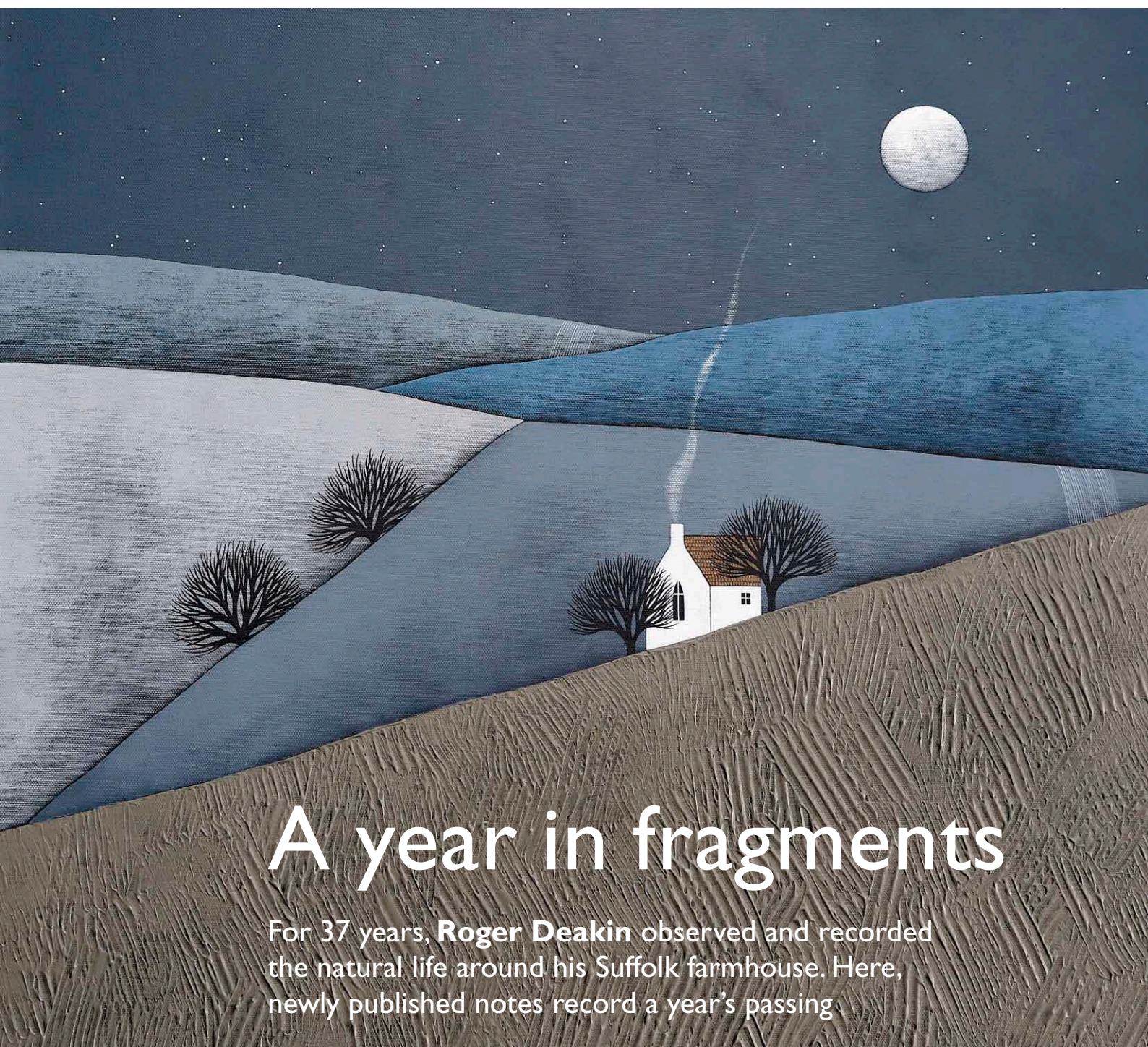
Thus we see that, just as industrial society is fundamentally unstable and subject to reversion to agrarian existence, so within it the conditions which offer individual freedom are unstable in their ability to avoid the conditions which impose rigid organization and totalitarian control. Indeed, when we examine all the foreseeable difficulties which threaten the survival of industrial civilization, it is difficult to see how the achievement of stability and the maintenance of individual liberty can be made compatible.

Even if this were dismissed as a long-term view, there is the immediate question of whether modernisation, as currently practised without regard to religious and spiritual values, is actually producing agreeable results. As far as the masses are concerned, the results appear to be disastrous – a collapse of the rural economy, a rising tide of unemployment in town and country, and the growth of a city proletariat without nourishment for either body or soul.

It is in the light of both immediate experience and long-term prospects that the study of Buddhist economics could be recommended even to those who believe that economic growth is more important than any spiritual or religious values. For it is not a question of choosing between modern growth and traditional stagnation. It is a question of finding the right path of development, the Middle Way between materialist heedlessness and traditionalist immobility – in short, of finding Right Livelihood. **R**

Ernst Friedrich Schumacher (1911–77) was a widely influential economic thinker. He helped inspire the launch of *Resurgence* in 1966, and was an early member of its editorial board and a regular contributor.

This is an edited version of *Buddhist Economics*, which was first published in *Asia: A Handbook*, edited by Guy Wint (Anthony Blond, London, 1965), and the January/February 1968 issue of *Resurgence*. It was republished in 1973 in *Small Is Beautiful: A Study of Economics As If People Mattered*.



A year in fragments

For 37 years, **Roger Deakin** observed and recorded the natural life around his Suffolk farmhouse. Here, newly published notes record a year's passing

The Quiet of the Night 8 © Natasha Newton 2015 www.natasha-newton.co.uk

In 1969 Roger Deakin bought a ruined farmhouse in Mellis, a small village in north Suffolk. Walnut Tree Farm sat on the edge of Mellis Common, a medieval grazing pasture that centuries of farming had made rich with wild flowers. At the back of the house was a spring-fed moat, 12 acres of meadow and more than half a mile of hedgerows.

Roger lived at Walnut Tree Farm for 37 years, until his untimely death in the summer of 2006. He came to know the habits, the weather and the creatures of his landscape intimately.

After Roger's death, Terence Blacker and Alison

Hastie edited a selection of his notebooks, which were published as *Notes from Walnut Tree Farm* in 2008. That soon became a classic of English localism. A year later, Roger's archive was acquired by the University of East Anglia, which catalogued and organised his thousands of papers, files, cassettes and notebooks, and made them available to researchers and readers. Overleaf are some edited fragments from Roger's work, selected by Luke Neima and arranged seasonally. They offer glimpses through the remarkable eyes of the man who lived for so long in this remarkable landscape.

Robert Macfarlane



We live in symbiotic association
with trees – they are an
intimate part of all our lives

Tree With Goldfinches © Natasha Newton

SPRING

There's a great spring-cleaning wind blowing away the dross of winter and ushering in the beginning of spring from the west. By the time it reaches Suffolk, the west wind has warmed itself over the Atlantic, then picked up all the scents of hazel catkins on the Burren, heather on Dartmoor and Exmoor, and the lichen oak woods of Wales, before flowing across Suffolk and the open Brecklands, bending the reed tops on the fens and snapping my old maple tree off its westernmost roots, half severed by a digger in the ditch last year.

Yesterday the ash arch began to come into leaf, just sprouting at the tips of the laid horizontal branches at first, and then a few flowers. Wild hops suddenly leaping and grappling up the grey, smooth ladies' stockings ash bark. The quince and cow parsley and ash blossom/leaf all began on the same day, when the

wind went round and four swallows appeared. They flew over the house and then turned left and disappeared. How I longed for them to stop here.

A moorhen is sitting on a nest in the front moat. Ash seedlings are coming through, and maple. Mistletoe and the kisses allowed beneath it, so long as it has berries. The white, the green and the gold of the plant and its legendary hardwood. (It was once used to make spears.) The only tree to leaf in midwinter and therefore magical.

The three woods are all very different. Stubbing's is yellow with primroses, Gipping is pale pink-white with wood anemones, or dark green with the shining leaves of ramsons, or snaked about with the blotched leaves of early purple orchids. Burgate is surprisingly bare of flowers, except in a few particular places, where there are beds of primroses or a tiny patch of lungwort

or another tiny patch of herb Paris and early purple orchids.

We live in symbiotic association with trees – they are an intimate part of all our lives. We eat of them, open and shut them to go in and out of our houses and bedrooms. We play cricket with them, we sail the seas with them and row boat races with them. We eat our daily bread on them, we warm ourselves before them at the hearth, we sit on them, play croquet with them, canoe rivers in them, grow runner beans up them, build sheds and shacks out of them, sit underneath their shade in summer, reading books or picnicking, read them every morning on the train to work or borrow them from the library.

SUMMER

On Thursday, with the heat: a dozen little yellow-striped hoverflies at work on a white *Umbelliferae* flower like a

sea; a drunken bee asleep at the wheel on the blue globe of an *Echinops* flower, too drunk with pollen to move. I go weeding the moat. Ask yourself unlikely questions about water, come at it from every angle. What lives in it – beneath its surface? Why is water like our own minds? There are the thoughts that flit about on its surface, but the real world of the mind all goes on beneath, in the depths of the unconscious mind, which are like the depths of the ocean. That's the part of us that dreams.

Out in the flowery hay, the meadow browns floated up wherever I went in their lolling flight, and the little gatekeeper butterflies winked their wings, almost like a chorus of thanks for being left alone. Yesterday afternoon I picked blackberries in the hedge I laid a few years ago, now billowing back into exuberant life. It is almost September and the south-facing bushes are a glistening black cascade of berries. They come tumbling into the bowl, as full of purple juice as grapes. Earwigs and spiders drop in too, scrambling up the sides to escape and sliding back to be lost again under the mound of nuggets.

Back in the kitchen I dissected one of the best of the fruit, prising off each fruitlet with a pair of tweezers to count them. As I did so, they burst and the juice splashed on the sheet of paper underneath, smudging into a misty purple watercolour of bramble bushes. There were sixty-four fruitlets on both the blackberries I dissected, then I weakened and ate the rest in a bowl with yoghurt. Wasps and greenbottles crawled about the bramble bush on the fruit, and a red admiral sucked in an ecstasy of intoxication completely still, just flexing its wings in pleasure now and then.

I take my rug outside to shake and lay it on the terrace, and another red admiral comes and suns itself on the Turkish pattern's butterfly colours.

AUTUMN

There is always something devotional about lighting a fire; praying it will kindle and take off with its own life. It is a kind of birth since it often requires bellows. There's something musical about it too. And its careful construction twig by twig when the glow comes and the first tiny flames struggle out of the darkness is certainly architecture. It is also physics

because you are learning about energy and mass, and their delicate relationship: how one turns into the other, leaving only a warmer room and a little ash to scatter on the roots of the russet-apple tree, or the potato garden.

The hearth is quite obviously the most sacred, numinous place in the house. It lies at its centre, and it is the only part of the house that opens to the skies. Everything in the house points towards it, and everyone is drawn towards its warmth and comfort and, above all, fascination. It has a life of its own; it demands to be fed.

Thought I heard something 'ticking' by the desk facing the moat. It is a beetle – small, brown, long-bodied, that seems caught in a spider's web and is 'ticking' with periodic convulsions so that it uncoils like a spring with a 'click'. I also notice a much longer beetle-hole in the beam. Could it be deathwatch? Not sure: it's the right size, but doesn't look quite right in colour and is a little too long and thin. Rotten pollard willow tops are deathwatch habitat and they're often brought into the house on firewood. I observe the beetle in a jam jar. I will let it go on a rotten willow in the morning. Half the firewood I bring in to store in the hearth is probably infested with bulbs. I hate the word 'inglenook' – too folksy.

There are respectable precedents for spending time observing insects. Nabokov spent years chasing blue butterflies or peering at them through his microscope. It didn't stop him writing. Insects live closer to the land than we do, responding to nuances in the weather or the lunar calendar, or just a molecule or two of each other's pheromones on the night air, with fanatical fervour.

A spider's web follows the same plan as a tree trunk. I have counted 59 concentric threads on the spider's web stretched across my windows and measured its diameter as seven inches, although it is more oval than round. *Dolomedes fimbriatus* carries echoes of Archimedes – also associated in my mind with water, through the famous bath in which he is supposed to have discovered his laws of displacement. The spider relies on another of the laws of physics: surface tension, and the power of the meniscus to buoy up its eight legs spread out across the surface. There's something wise and ancient about spiders too: the feeling

that there is a considerable intelligence at work as they watch you.

WINTER

One of my greatest pleasures in life is to turn my compost heap. There's a touch of archaeology about it as you peel off successive layers of half-rotted weeds, and something of the quiet satisfaction of counting banknotes. I have my own gang of tiny alchemists, millions of them, all busy turning the dross of old banana skins, potato peel and grass cuttings into the golden, delicious fragrance that will feast this year's salad crop and increase the roses. In winter, you might be stoking a fire, so much steam billows out of the heap, and you can warm your frozen fingers in it.

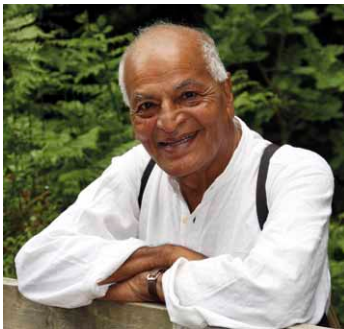
The first thing I see in my window when I wake up is woods. Twelve in one, sixteen in the other – subdivisions of the window. Each frames trees, a lattice of branches, and beyond, a Suffolk sky. Sun just beginning to show from the clouds. Ash trees kissing and plaiting (maples too) like lovers on the sides of Keats's Ode on a Grecian Urn. "For ever wilt thou love, and she be fair!" A frozen kiss. The embrace of ivy lianas in the ash leaves an impression, a dent, in the bark. The word is 'ingrained'.

I remember studying the leaf and the details of the stomata, cutting delicate sections of leaf with a barber's cut-throat razor, honed on a leather strop at the front of the laboratory classroom. The wonder of stomata. The central political act our whole future hinges on is that of the exchange of carbon dioxide into and out of the atmosphere, and the release of that element D.H. Lawrence pondered, the very essence of our continued survival: oxygen. To see each tree as an oxygen factory, and as a trap and reservoir of carbon. So that the best way we can possibly contain and immobilise carbon is to lock it into a tree and utilise that tree as timber and make from it something of lasting beauty. **R**

This is an edited extract from *Fragments* by Roger Deakin, first published in *Granta* 133. His books include *Waterlog: A Swimmer's Journey through Britain* and *Wildwood: A Journey through Trees*.

Robert Macfarlane is a Nature and travel writer and the author of *Landmarks*.

WAR IS HELL WE MUST STOP IT



We can enjoy Tolstoy's great story, but we should also heed his message, says **Satish Kumar**

Earlier this year I was watching the BBC adaptation of *War and Peace*, a visually inspired and heart-wrenching representation of Tolstoy's great narrative. It is a story of love and betrayal, joy and sorrow, extravagance and deprivation – but above all, it is an unambiguous articulation of the stupidity and futility of war.

During the war scenes, I found myself wondering whether Messrs Putin and Obama, Cameron and Hollande, Assad and Rouhani and all the presidents and prime ministers of the world were watching this programme. If not, then they should have been. If they were, then they would know the truth of truths: that war is hell and all wars end in unmitigated disaster.

After experiencing the carnage of the battlefield, Prince Andrei says to Pierre Bezukhov: “War is the vilest thing in the world. Men come together to kill each other, they slaughter and maim tens of thousands and then they say prayers of thanksgiving for having slaughtered so many people. How does God look down and listen to them?”

Even if people in politics, the military and business did watch the series, they may have focused on its photography, its costumes, its acting and its setting. But surely, hardly ever will they have watched the series – or, for that matter,

read the novel – for its wisdom, its truth and its message.

Currently many wars are being fought in the Middle East. As a consequence, many countries, including European countries, are experiencing a deluge of refugees. Millions of people have been made destitute because of the egos of those promoting wars and their pride, narrow self-interest, geopolitical ambition and desire for power.

Of course, all warring parties claim to have high ideals on their side. They claim to be fighting for their religion, or for democracy, or for national security, or to stem the menace of terrorism. But religion, democracy and security are the greatest casualties of war. And, moreover, ordinary and innocent civilians – men, women and children – are terrorised in their homes, schools, shops, hospitals, mosques and churches. They are left with no other option but to flee from their homeland and seek shelter in other lands.

However, it seems that no government wants to have refugees coming to its country. Providing food, jobs, accommodation, education and medicine – let alone a sense of community – for millions of people in a short space of time is not easy.

Wars create refugees. If governments don't want to have refugees, they



should not go to war. Whoever goes to war should be prepared to take the refugees, as many refugees as there are and will be. Waging a war and then barring refugees from entering your country is a dereliction of duty. Even when there is a civil war, countries not involved in the conflict have an international humanitarian responsibility to support, sustain and accept people who are fleeing the war. But if countries are engaged in military action and causing the civilians to flee, such countries have an even greater obligation to accept refugees and support them until the war comes to an end and the refugees are able to return home. Nations involved in such wars also have an obligation to rebuild the destroyed homes, hospitals, schools, shops and cities, so that refugees can and are willing to go home.

Politicians need to ask themselves why they choose to go to war when there are no problems or disputes that



"Waging a war and then barring refugees from entering your country is a dereliction of duty"
Refugees try to get into a camp at the Greece-Macedonia border © Samuel Aranda / Panos

cannot be resolved by diplomacy, negotiation, compromise, generosity and mutual understanding. The whole of humanity has a shared common interest to live in peace and harmony together despite our differences and diversities. Therefore, the wounds of all disputes, disagreements and divisions can and should be healed by rising above narrow self-interest and embracing the interest of common humanity. As Mahatma Gandhi said, there is no way to peace. *Peace is the way.*

The path of peace is paved by the principle of nonviolence. But governments need to recognise the falsity of claiming that their violence is good but the violence of others is bad. Nonviolence is a universal principle. We have to be prepared to minimise all forms of violence, and discard large-scale and organised violence. Politicians, like doctors, need to take the pledge of 'Do no harm' and follow the golden rule that we should

treat others as we would like others to treat us. In the end it is the meek, not the military, who will be blessed and will inherit the Earth.

As Gandhi said, there
is no way to peace.
Peace is the way

Martin Luther King, Nelson Mandela and Mahatma Gandhi set a shining example of such universal nonviolence. The Indian Emperor Ashoka – who was a cruel ruler and waged many merciless wars – came to the conclusion eventually that violence, slaughter of humans and destruction of towns and villages doesn't bring peace or happiness. Violence begets violence. If you want to establish peace, democracy, freedom and the practice of religious principles, that should be achieved

through nonviolent means alone. Noble ends must be pursued by noble means. However long it takes, we have to have enough patience to restrain from violent response, be it domestic violence, class wars, civil wars or international wars. All wars are a failure of human ingenuity, negotiating skills, diplomacy and imagination.

In modern warfare it is impossible to avoid civilian casualties and collateral damage to schools, shops, hospitals and homes. Therefore all wars are potentially illegal. The legally binding Geneva Convention says that non-combatant civilians must not be inflicted with death and destruction.

Martin Luther King wrote: "The old law of an eye for an eye leaves everybody blind."

We cannot extinguish a fire by putting more fuel on it. Jesus said it, the Buddha said it, the prophet Muhammad said it. Pope Francis says it. The Dalai Lama says it. Why are political and military leaders not paying any attention to this practical wisdom coming from a long line of enlightened human beings? Not only have we seen the enormous suffering of civilians and military personnel during small and great wars. We have evidence that wars don't work. You kill a dictator, and another tyrant appears and takes his place. You kill one terrorist, but then ten more are born and radicalised. The history of humanity is littered with failed wars and futile conflicts.

The time has come to realise that wars are barbaric and uncivilised. They are counter-productive. Let the United Nations Security Council and General Assembly pass a resolution to abolish wars and establish a strong world council of negotiators to resolve conflicts wherever they arise.

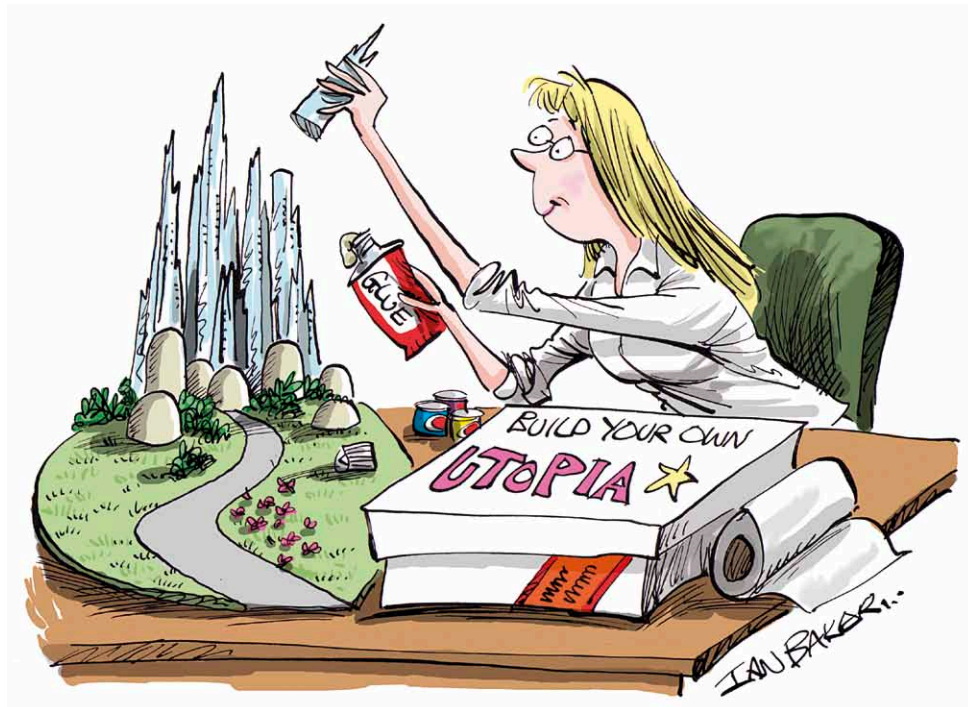
We need to be courageous and renounce war as a means to solve political problems. That is what Tolstoy says in *War and Peace*. It is not only a great novel but also a great message. And the BBC's adaptation is not only good acting, good photography and good performance: it is also a pertinent message to us all.

We can opt for war, or for peace. The choice is ours. R

Satish Kumar is the author of *No Destination: Autobiography of a Pilgrim*.

HOPS AND DREAMS

Leo Johnson shares visions for the future



© www.ianbakercartoons.co.uk

Barcelona in 1936 was anarchy central, the night lit up so often with bombs that the city's nickname during the civil war was *Rosa de Foc* ('Rose of Fire'). All that's left, the revolutionary gymnastics over, the Communist Party HQ now an Apple Store, is the Rosa de Foc bookshop. But I'd heard rumours of Calafou, a "postcapitalist eco-industrial colony", its mission self-sufficiency, to reimagine an economy, decoupling from consumer capitalism.

It's to Calafou that I've trekked, hiking, after a bus and two trains, deeper into the valley. I push through the trees, and suddenly it is there: Calafou, the old textile mill bathed in late-afternoon sun. Is this a model of the future? The first thing that greets me, lying on the ground, is a half-eaten baguette. Ham, I think, in cling film.

"We can't produce our own food," Max, a long-timer, explains as he gives me the tour. "We are on the fourth most contaminated river in Europe... And anyway," he adds, "our goal is not to create a bourgeois pastoral idyll."

After a maté tea – he's vetting me – Max takes me through a maze of derelict buildings to see Calafou's holy of holies, the hacker lab. It's cool, temperature-controlled, computers lined up under spray-can portraits of Alan Turing and the legendary phone phreaker Captain Crunch.

Then I notice. There is no one in the hacker lab. The computers are off. Off?

This is the place they call Hackafou, home to cypher-punk and crypto-anarchists tirelessly creating Dark Wallet and Bitcoin currencies free from government oversight!

"Where is everyone?" I ask. "I think possibly making beer," Max tells me. I head down to the brew room. Max is right. The beer's name is Rosa de Foc. It is a perennial debate, of course, beer or Bitcoin, but there's only one winner here.

"Our goal is not to create a bourgeois pastoral idyll"

At Somerset House, back in London, the World Press Photo award-winning photographer Gideon Mendel is showing his 'Drowning World' series – flood victims, neck deep in water but still looking with a neutral gaze at the camera. "Why is their expression so neutral?" I ask. Then I notice the audience, and see that their neutral gaze is ours. What Mendel has captured is our acceptance, our willingness to get on quite happily with an economic model headed, even with the triumph of COP21, for 3.6 degrees of warming.

For BBC Radio 4, I head south-west, to Totnes, the capital of alternative Britain. Totnes, where, according to local poet – and *Resurgence & Ecologist* colleague – Matt Harvey,

after a few years both men and women start to secrete the same hormone, Totnesterone, which balances the male and female principles in a pleasing yet practical way. At Schumacher College I talk to the students, headed for Brazil and India with a different model of an interdependent economy.

Why does this, as a reimagining of the possible, work for me so much more than Calafou? Why do I feel it has more joy, more impact? Satish Kumar, as we sit down to talk about E.F. Schumacher, helps me see. When you are connected to people and to place, when you are doing Good Work, the urges to neurotic behaviour, to over-consumption and aggression, start to fall away. After Schumacher we catch up with Rob Hopkins, one of the founders of the Transition Town movement, at the New Lion Brewery, which Transition Totnes set up. Rob's son pours me one of their prizewinning Pandit ales. Phenomenal.

Back in Brent, with my much-loved Aunt Philippa, now an active Transition Towner, I dig and weed our new allotment. First in, with some ceremony, are some Prima Donna hops. We'll need to wait, but if Totnes can do it...

R

Leo Johnson's documentary, *E.F. Schumacher: Is Small Really Beautiful?* is to be broadcast on BBC Radio 4 on 9 May at 8pm, repeated on 11 May at 11am.

Indonesian religious minority forced from their homes

The latest article in our series highlighting Amnesty International's appeals for those persecuted for their nonviolent campaigns and beliefs

Amnesty International is appealing for support for members of a religious minority in Indonesia. In February this year, at least 12 members of the Ahmadiyya, mostly women and children, were forced to leave their homes in Srimenanti village, Bangka Island, in Bangka-Belitung Islands province, off the east coast of Sumatra.

The Ahmadiyya are a religious group who consider themselves part of Islam; however, many Muslim groups say they do not adhere to the accepted belief system.

According to Amnesty, the head of the district military command visited the Ahmadiyya office in Bangka on 5 February, ordering those who live in Srimenanti and other villages to leave. Local residents opposed to the Ahmadiyya later gathered as the families were forced to move under police escort to an undisclosed location. According to human rights groups, at least nine male members of the Ahmadiyya community chose to remain in Srimenanti and were facing intimidation and threats of damage to their homes and property.

The group had been under the threat of expulsion since 5 January, when the Bangka district government issued a letter requesting that they convert to mainstream Sunni Islam or leave the district.

The Indonesian home minister, Tjahjo Kumolo, objected to the planned evictions and instructed the local authorities to withdraw the threats, but was ignored.

Ahmadiyya members have faced intimidation in Indonesia because their teachings are viewed as deviant by the government, which in 2008 issued a decree that prohibits them from promoting their activities. A violation of the decree can lead to a maximum five years in prison. Local authorities have closed a number of Ahmadiyya places of worship.



"Save our nation save Ahmadiyya"
Ahmadiyya supporters rally in Jakarta, Indonesia, 2008
© REUTERS / Crack Palinggi

Religious minority groups in Indonesia, including Shi'a, Ahmadiyya and Christian communities, often face harassment, intimidation and attacks. At least 1,500 members of the religious minority group the Fajar Nusantara Movement (Gafatar) were forcibly evicted from their villages in Mempawah, West Kalimantan in January.

In December 2011, a mob set fire to a place of worship, a boarding school and a number of homes belonging to the Shi'a community on Madura Island. In Lombok, East Nusa Tenggara province, an Ahmadiyya community have been living in inadequate housing since their homes were attacked by a mob in February 2006.

The right to freedom of religion is guaranteed in the Indonesian Constitution and in Article 18 of the International Covenant on Civil and Political Rights (ICCPR), to which Indonesia is a party. However, those who commit acts of violence against religious minorities are

rarely punished, and communities have been displaced by attacks.

Amnesty International is asking *Resurgence & Ecologist* readers to write urging the Indonesian authorities to:

- ensure the safety of the Ahmadiyya members in Srimenanti village;
- ensure that the affected Ahmadiyya community have genuine consultation on their relocation;
- guarantee their safe, voluntary and dignified return to their homes or other place of choice; and
- investigate reports that the local authorities are coercing Ahmadiyya followers to renounce their faith or face a forced eviction.

Politely worded messages should be addressed to

Luhut Binsar Pandjaitan
Coordinating Minister of Political, Legal and Security Affairs
Ministry for Political, Legal and Security Affairs
Jl. Medan Merdeka Barat No. 15
Jakarta Pusat 10110
Indonesia

Tjahjo Kumolo
Minister of Home Affairs
Ministry of Home Affairs
Jl. Medan Merdeka Utara No. 7
Jakarta Pusat 10110
Indonesia

In each case, the salutation is 'Dear Minister'

Amnesty also asks that you send copies to Indonesia's diplomatic representatives accredited to your country. In Britain, this is

His Excellency Dr Rizal Sukma
Embassy of the Republic of Indonesia
38 Grosvenor Square
London W1K 2HW
kbri@btconnect.com



Ella Woodward

Photograph © Sophia Spring

“To me, it’s about enjoying what you eat, and finding a balance”

In the fashionable world of celebrity cooks, **Ella Woodward** is among a new wave advocating a more holistic attitude towards food. *Resurgence & Ecologist* interviewed her as she celebrated the launch of a new book

In the last few years, you’ve become well known for your writing about food, and for a very successful book, ‘Deliciously Ella’. What were the origins of your interest in food?

One day in June 2011 I woke up just feeling awful – my stomach looked like I was six months pregnant, I was so exhausted, was having heart palpitations and general hangover feelings. Over the next four months these symptoms got gradually worse as I went in and out of hospital, seeing way too many doctors and having countless tests. No one could figure out what was wrong, and at this point I would lose my vision when I stood up, couldn’t eat anything without pain, and could barely get out of bed.

Eventually I was diagnosed with postural tachycardia syndrome, which is a chronic illness that affects the autonomic nervous system, effectively breaking it down so that most systems in your body don’t work as they should – so I couldn’t regulate my heart rate, circulation, digestion, immune system, etc.

I tried conventional medicine for about

six months but sadly this didn’t help and I was still bed-ridden most of the time, so I decided to heal myself through food. I started eating a wholefood, plant-based diet, but I didn’t know how to cook, so I started writing a blog as an incentive to teach myself! It took me 18 months to feel well again and come off my medication, but it’s really worked.

How would you describe your philosophy of food and diet now?

I focus on natural foods, using real ingredients and avoiding processed, refined products. My diet focuses on veg, fruit, nuts, seeds, beans/legumes, wholegrains and spices. I’m constantly amazed at all the delicious things you can make with such simple ingredients.

You’ve been associated – at least in some of the media – with a new trend extolling the virtues of ‘clean food’. What is this?

I don’t like the term ‘clean food’: it implies that other food is dirty, which isn’t how I look at eating. I feel that categorising the way you eat in this

way inflicts feelings of guilt, which isn’t healthy. To me it’s about enjoying what you eat and finding a balance that works for you.

How does your approach to food and diet differ from some of the approaches followed by other ‘green’ thinkers – vegetarianism, veganism, advocacy of organic food and farming, permaculture, and so on? And what are the elements that you share?

I don’t like putting a label on the way I eat. As I said, it’s just about natural foods rather than feeling you have to be labelled as something in particular, which I feel takes away flexibility and can make it feel too rigid. We’re all different and have to find what works best for us, so I wouldn’t want to be overly prescriptive in what I do. I share how I eat but I try to be clear that I don’t expect anyone to emulate me – I’m simply sharing ideas to give inspiration for ways to cook and eat.

Your diet and recipe advice have been developed from your own health

experiences. Are they suitable for everyone?

Absolutely. Everyone can enjoy veggies!

Food writing, television programmes, newspaper columns... It seems that there's never been more interest in food. Why do you think this is? What are the benefits, and are there some disadvantages in all this? Are there dangers that we will just think that these are all just fads and fashions?

I think people are really starting to enjoy cooking, which is amazing. Eating at home is much cheaper and mostly healthier, both of which are good things. I think there will always be trends in food that come and go, but an increased awareness of how we eat and the effect it has on us is always a good thing.

At a time when so many people are having to watch their budgets carefully – and many thousands in Britain are having to get some of their food from food banks – how suitable are your recipes? Is it possible to eat well and eat healthily if you haven't a lot of money? It's totally up to you. Healthy eating can be either really expensive or really

inexpensive – it simply depends on what you choose to make and buy. Things like porridge with homemade oat milk for breakfast are cheaper than any cereal you could buy. Likewise a veggie stew with seasonal veg (like carrots, potatoes), beans and rice is easy to do and again inexpensive. If you buy lots of dates, nuts, superfoods, and so on, it gets more pricey, but these aren't essential at all.

Similarly, many people complain that they are (relatively) cash-rich but time-poor. Is it possible to eat well and healthily if you have little time to prepare and cook your meals?

Of course, again it depends on what you make. I often make extra and freeze leftovers too, so that I have some home-made ready meals waiting for me at the end of a busy day.

Environmentally, we are becoming aware of the impact of our diets, most recently in terms of the implications for climate change and carbon emissions of the world's increasing meat-eating. What are the environmental issues that you are most concerned about when it comes to food, farming and diet?

There are so many areas to focus on.

I'm especially interested in cutting meat consumption as that has such a massive impact on the environment. There are some great studies, articles and documentaries out at the moment highlighting the extent of the issue.

Similarly, there are ethical considerations when we consider food, farming and diet. What are the important ethical issues for you?

Quality over quantity, always. Factory farming is a big concern for me, and I try to emphasise to people that it's better to buy good-quality meat/fish/eggs less often but [also] get free-range, organic.

Do you grow any of your own food?

Sadly, not at the moment. Living in central London and being really busy makes this tough! But hopefully, one day...

What are your thoughts and habits when it comes to sourcing food locally as opposed to buying imported produce? Similarly, what are your opinions on eating according to the season?

I try to use farmers' markets when possible and buy seasonal produce. If things aren't seasonal then I often buy them frozen instead – partly because it's much cheaper. If I eat seasonally, it often tastes so much better! I don't rigidly stick to it, as I couldn't give up things I love, like avocados, but I tend not to buy things like fresh berries over winter, as they're just so expensive and don't taste of anything.

You've just launched a second book. How does it take your approach to food and diet forward?

It's all about making healthy eating easy, quick and accessible.

What would you like to see the government and other authorities doing to encourage a more sustainable and healthy approach to food?

I'd like a firmer line with sugar: I think labelling the front of jars/packets with the number of added teaspoons would be a real step forward. People don't realise how much added sugar there is in things like tomato sauce and soup! **R**

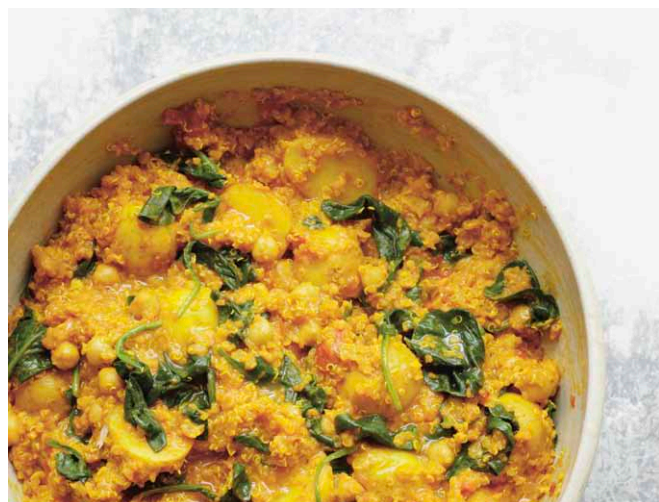
Ella Woodward's new book, *Deliciously Ella Every Day*, is published by Yellow Kite (ISBN: 9781473619487). **►**



Natural foods and real ingredients

Illustration by Penelope Dullaghan

With the 50th anniversary of Resurgence in mind, we asked Ella to suggest the menu for a simple, celebratory meal. This is what she chose.



Chickpea, Quinoa and Turmeric Curry

This curry was the first recipe I created for this book and it may still be my favourite. I've now made it for almost everyone I know and get constant requests from friends for it when they come over, it's so popular. The thing that makes this recipe so delicious is that the quinoa is cooked in the coconut curry mix, so it soaks up all the incredible flavours. This means that each bite is bursting with the tastes of turmeric, coriander, ginger, garlic and chilli. I love adding spinach to this dish too as it has a beautiful vibrant green colour, creating a great contrast with the yellowy-orange curry. Top tip – be careful with the turmeric: it stains everything.

Serves 4

Ingredients

500g new potatoes
3 cloves of garlic, peeled and crushed
3 tsp ground turmeric
1 tsp ground coriander
1 tsp chilli flakes or powder
1 tsp ground ginger
200g coconut milk
400g tin of tomatoes
salt and pepper
180g quinoa
400g tin of chickpeas, drained and rinsed
300ml boiling water
150g spinach

Method

Place the potatoes in a pan of cold water, bring it to the boil, and let the potatoes cook for about 25 minutes until you can easily stick a knife through them. Drain them and slice them in half.

Place them in a large pan and add the garlic, turmeric, coriander, chilli, ginger, coconut milk and tomatoes. Bring to the boil, season with the salt and pepper and add the quinoa.

Reduce the heat to a simmer, place the lid on it and allow everything to cook. Over the next 45 minutes gradually add

the boiling water, stirring every 15 minutes or so to make sure nothing sticks to the bottom.

Halfway through, add the chickpeas.

Five minutes before the end of the cooking time, stir in the spinach and allow it to wilt.

Once the quinoa has cooked and is fluffy, not crunchy, the curry is ready to serve.

Chocolate Ganache Cake

This is my favourite chocolate cake – it's so soft and gooey. It may also be the simplest cake ever – just six ingredients whizzed together and then baked for 15 minutes, so it's great if you need a fancy dessert but have limited time or energy.

Ingredients

3 avocados
7 tbsp almond butter
8 tbsp raw cacao powder
11 tbsp maple syrup
140g ground almonds
3 tbsp chia seeds
You will also need coconut oil to grease a cake tin.

Optional icing

4 tbsp each of coconut oil, raw cacao powder and maple syrup

Method

Preheat the oven to 180 °C and grease a cake tin with coconut oil. Scoop the avocado flesh out of the skins and discard the stones. Place all the ingredients in a food processor and blend until smooth. Transfer the mixture to the cake tin and bake for 30 minutes or until a knife comes out clean. Leave to cool and bind for 20 minutes.

For the optional icing, stir all the ingredients together until you have a smooth glossy glaze; the coconut oil may need to be warmed beforehand.



Both photographs © Clare Winfield

Dark matter

Matt Harvey has a word of subatomic warning for the scientists

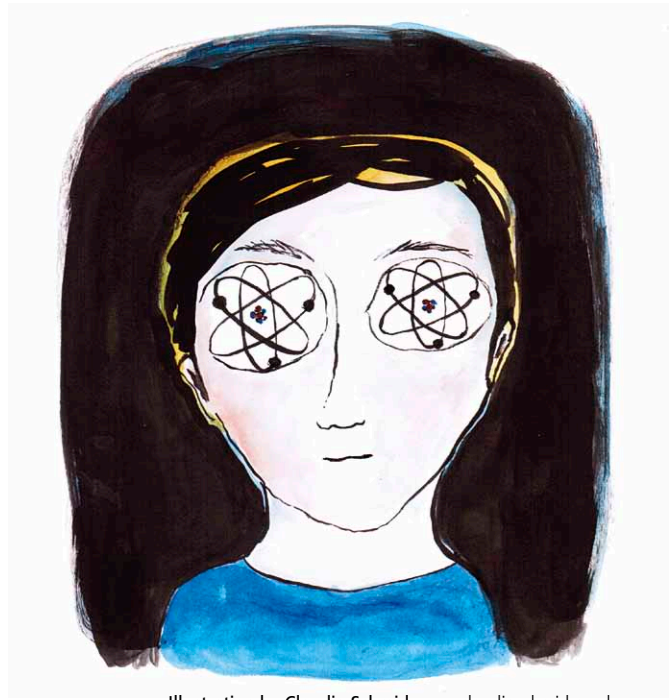


Illustration by Claudia Schmid www.claudiaschmid.co.uk

Black holes, dark energy and dark matter have been in the news – not least in Stephen Hawking's recent Reith Lectures. And I've found it mildly troubling. Apparently physicists are racing to find subatomic particles that could be the missing 'dark matter' that, according to the Planck Mission Team, constitutes 84.5% of the total mass of the universe. I'm not a mathematician, but that's most of it.

You probably know this already and chances are you're okay with it. I'm pleased for you, but I'm not comfortable. It's not the proportions that bother me, it's the name: 'dark matter'. It's almost like calling it Darth Matter. Is that wise?

It's been bothering me particularly since I went to Belfast to see the musical telling of *Rumpelstiltskin* that Thomas Hewitt Jones and I created a couple of years ago. Not having seen it for a while, I was shocked and startled by Rumpelstiltskin's Spinning Song, where he invokes the ingredients needed to transmute straw to gold, and spells out his bleak worldview.

(I'm assuming you know the story of Rumpelstiltskin. Some confuse it with Rapunzel. It's not the let-down-your-golden-hair one, it's the spin-straw-to-gold-or-die, guess-my-name-or-lose-your-child one.)

There is a dark physics at work in his strange spell that both delights and repels me:

by the shudder in the shadow
by the shadow in the stem
by the maggot in the apple
by the jealousy of men

by the endless aspiration
in the commonest of stuff
by the sweet insinuation
it will never be enough

by the ingratitude of matter
the fickleness of form
by our poignant disappointment
in the shape that we were born

by the ache in every item
to be more than what it is
by the inkling in the atom
that there's more to life than this

Rumpel brings these aches, cravings, dissatisfactions and disloyalties to a self-congratulatory climax:

see me spin it to a frenzy
see the molecules gyrate
as I activate the envy
of the subatomic state

Here we learn his basic understanding of what lies at the core of matter. Finally he sums it all up in a reprise whose assumptions seem scarily close to our political masters:

I spin a spell of privilege
of appetite and artifice
to leverage the avarice
that's at the very heart of us

Though I don't resonate with any

of the subatomic physics of his song, when he asks, What's in a name? and answers, Power! I am, for the first time, inclined to agree with him. We should choose names carefully.

We are surrounded by this so-called Dark Matter. It's all around us. We're outnumbered. And, yes, I know why it's named thus. We can't see it; we infer its existence from otherwise inexplicable pulls exerted on distant galaxies. It doesn't reflect light, because it doesn't interact with photons.

But though we can't see it, it casts a shadow. We can't hear it, but it has an ominous ring to it. I wouldn't want it, if and when it finally deigns to show itself, to feel it has anything to live up to.

I have some suggestions. We could take a leaf from *Avatar*'s Unobtainium and call it Unobservium – but that's a bit clunky. How about Mystery Matter – a bit Harry Potter? We could lighten things up with Invisidust, Uncertigunk, or even Elusoplasm. No?

Okay.

I think we should emphasise the way that most of the universe keeps itself to itself, and simply call it Shy Stuff.

Yep, I'm happy with that.

We don't know what's out there, or whether it's benign. But we can at least make it sound more vegetarian. **R**

Matt Harvey's books of poetry include *The Element in the Room*.

Human life has
meaning only
to that degree
and as long
as it is lived
in the service
of humanity

Wole Soyinka

Nigerian playwright and poet, won the Nobel Prize for Literature in 1986. Born in 1934, and educated in Nigeria and Britain, he has been a long-time critic of repressive governments, in Africa and elsewhere

AUSTERITY IS NOT A DIRTY WORD

Campaigns against spending cuts must not imply a return to unsustainable economic growth, says **Ros Coward**

These days, ‘austerity’ is a dirty word for radicals. To be radical is to be part of the anti-austerity movement, and the various campaigns against government spending cuts across Europe. Environmental campaigners embrace the terminology. In the 2015 UK elections, Green Party leader Natalie Bennett declared that the Party agenda was ‘anti-austerity’.

Anti-austerity campaigners believe that cuts in spending by many governments since the 2008 financial crash punish the wrong people. “We’re here to say austerity isn’t working,” said Green Party MP Caroline Lucas, addressing a crowd in Parliament Square during the election. “It wasn’t people on Jobseeker’s Allowance who brought down the banks. It wasn’t nurses and teachers and firefighters who were recklessly gambling on international markets.”

These views have influential support. Thomas Piketty, the French economist, argues that not only do these austerity policies affect the wrong people, but also cutting spending too deeply will prevent growth, too little growth leads to greater inequality, and greater inequality leads to social fragmentation and unrest.

However, it’s the fact that the word ‘austerity’ has become so entirely negative that puzzles – and disturbs – me, especially when I see this amongst environmentalists. Austerity wasn’t always such a dirty word. Historically, in Britain, austerity didn’t necessarily carry negative connotations. Wartime slogans such as ‘make do and mend’ softened the idea of austerity. Certainly the word conjured up memories of hardship, but it also carried associations of personal denial and thriftiness that benefited society as a whole.

Before the financial crisis, environ-



Illustration by Sarah Lazarovic
www.longliveirony.com

mentalists pointed out how the aspiration of limitless growth built on endless consumption was environmentally disastrous. And they drew attention to the positive benefits of a ‘make do and mend’ culture – recycling, cutting individual consumption and reducing our carbon footprint. The New Economics Foundation even launched The New Home Front, arguing that wartime lifestyles were positive models for reducing our environmental impact.

This remains a cornerstone of environmentalist thinking. Why should economic growth based on consumption of the world’s irreplaceable resources be regarded as a moral absolute?

Hearing this line of questioning, some hostile critics have suggested that what environmentalists want is a zero-growth scenario or even a return to a barter economy. But that’s not true: most environmental economists accept the need for economic growth as an indicator of political and social stability. But they suggest redefining GDP,

seeing growth not in terms of output of goods so much as in social activity, bringing to the fore environmentally friendly investment and sustainable business.

Yet, as the wider anti-austerity movement becomes a force to be reckoned with, these arguments, especially where they involve an element of personal frugality, have often been pushed aside, replaced by what looks like an uncritical acceptance of ‘growth’.

Friends of mine in the anti-austerity movement insist this is not the case. They insist that the (usually) young people involved in these causes take environmental objectives for granted and would never be advocates of growth based on unlimited consumption.

But if that is the case, why not articulate it? Why not adopt an environmental critique of growth, rather than appearing to call for growth for growth’s sake? If ‘austerity’ is too problematic, why not find another term for the adjustments we may have to take to scale down the plunder and destruction of the natural world and its resources? The ideas of ‘environmental space’ and ‘ecological footprint’ are both examples of evolving concepts to indicate the idea of an individual’s entitlement to a share of the world’s resources.

It’s not as if these ideas would be shocking or unacceptable. The growing support for and interest in recycling, ‘staycations’, home crafts, decluttering and the various ‘slow’ movements shows how many people have already embraced an anti-consumerist ethic. The anti-austerity movement needs to embrace this too. And until I hear sustainability firmly embedded in their ideas I’m not really prepared to take their word that it’s there. **R**

Ros Coward writes regularly for *Resurgence & Ecologist*.

Who owns the field?

Peter Abbs enjoys the inaugural work of Irish poet Jane Clarke

Jane Clarke's first volume of poetry, *The River*, has recently been published by Bloodaxe. It is a memorable collection of poems, which explore the poet's subtle responses to growing up on a small farm in the west of Ireland.

The volume opens with a quotation from the early Greek philosopher Heraclitus: "We cannot step twice into the same river, nor touch mortal substance twice in the same condition. By the speed of its changes it scatters and gathers again."

Heraclitus' darting insight into time holds the volume together, for the poems celebrate both the scattering and the gathering of things. Clarke registers with memorable cadence and verbal simplicity the changing pattern of the seasons as it shapes the daily life of a small farm and, at the same time, the very human experience of loss, ambivalence and eternal impermanence.

Jane Clarke explains something of her work thus: "When I began to write poetry ten years ago I was surprised to find how often my poems returned to the landscape, language and way of life of my childhood on a farm in the west of Ireland. Since then my work as a poet has intensified my pleasure and interest in observing and being in Nature. It is primarily there that I find the words, imagery and rhythms to write poems that explore loss and change, the complexity of relationships and memory and the questions, contradictions and celebrations of living.

"I try to get the different elements (the concrete details, the sounds, the emotion, the metaphors, the form) working together to create the kind of poems I love to read; poems that are distilled to simplicity, reticent and intimate, subtle, musical and memorable."

Who owns the field?

Is it the one who is named in the deeds
whose hands never touched the clay
or is it the one who gathers the sheaves

takes a scythe to the thistles, plants the beech,
digs out the dockweed, lays the live hazel?
Is it the one who is named in the deeds

or the one who pulls ragwort on his knees,
lifts rocks into a cart, splits larch for stakes,
the one who gathers the sheaves,

slashhooks the briars, scatters the seed,
cuts his hand on barbed wire, hangs the gate?
Is it the one who is named in the deeds

or the one who could surely lead
to where children made a hiding place
in an old lime tree? He gathers the sheaves.

Is it the one who tends cattle and sheep,
and can tell you how the field got its name?
Is it the one who is named in the deeds
or the one who gathers the sheaves?

Dry Stone Wall

I'll skin the scraw, dig a trench
wide and deep to hold the given stone,

lay silver-grey against green, rocks
with square plane to build off,

slivers, thin as slate, to level in between.
I'll lift the stones, test where they'll nestle

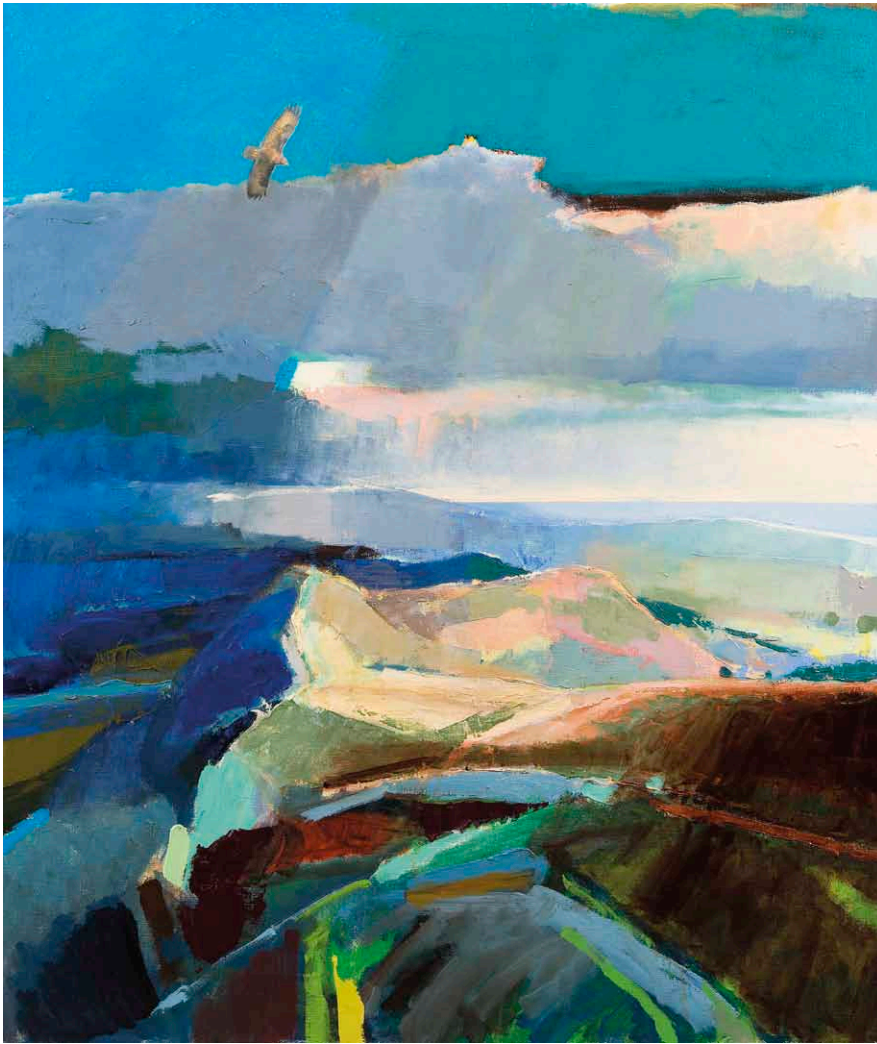
into what's already there, fill the middle
with spalls, keep the edge stones

from falling in. I'll use old stones, dappled
with lichen and moss, leave gaps

to let the wind blow through, nooks
for pennywort and hart's tongue to grow.

I'll cover the joins, mind the batter, stack
each course till it takes its place between two fields,

keep a few of the finest for the finish,
long and flat capstones to span the width.



Buzzard by David Prentice (1936-2014)
Oil on canvas, 50 x 52 inches © Illustration by courtesy of the John Davies Gallery
www.johndaviesgallery.com

January

The shrunken turlough mirrors
bare trees, frosted fields, a quiet sky.

We fork silage, heave out oats
and barley to curly-headed yearlings
in breath-filled sheds. A ewe in-lamb
is stranded on her back.

With a pull to her foot she's up
before jackdaws peck out her eyes.

We talk about the land, the ditches
he dug out in the fifties, gorse bushes
he burned in the sixties, hedgerows
he was paid for in the nineties.

He clambers slow over the gate.
I see his sunken cheeks

and think of other mornings;
herding, reaching up, *carry me Daddy.*

Dusk

Do you remember the bell across the river
telling us it's time to walk with sacks

of oats to wooden troughs in the Hill Field,
heave forkfuls over the dung-heap wall,

scatter straw for bedding, feed weanlings
from buckets, stand guard over sucklers

to stop them pucking fostered calves?
Do you remember the voice calling

hup hup hup to the slow chain
of black and white cows, spurts of milk

strained warm into wide, blue-rimmed basins?
Do you remember the scent of wood smoke,

lights coming on in the house, how we longed
for the morning we'd shut the gate and walk away?

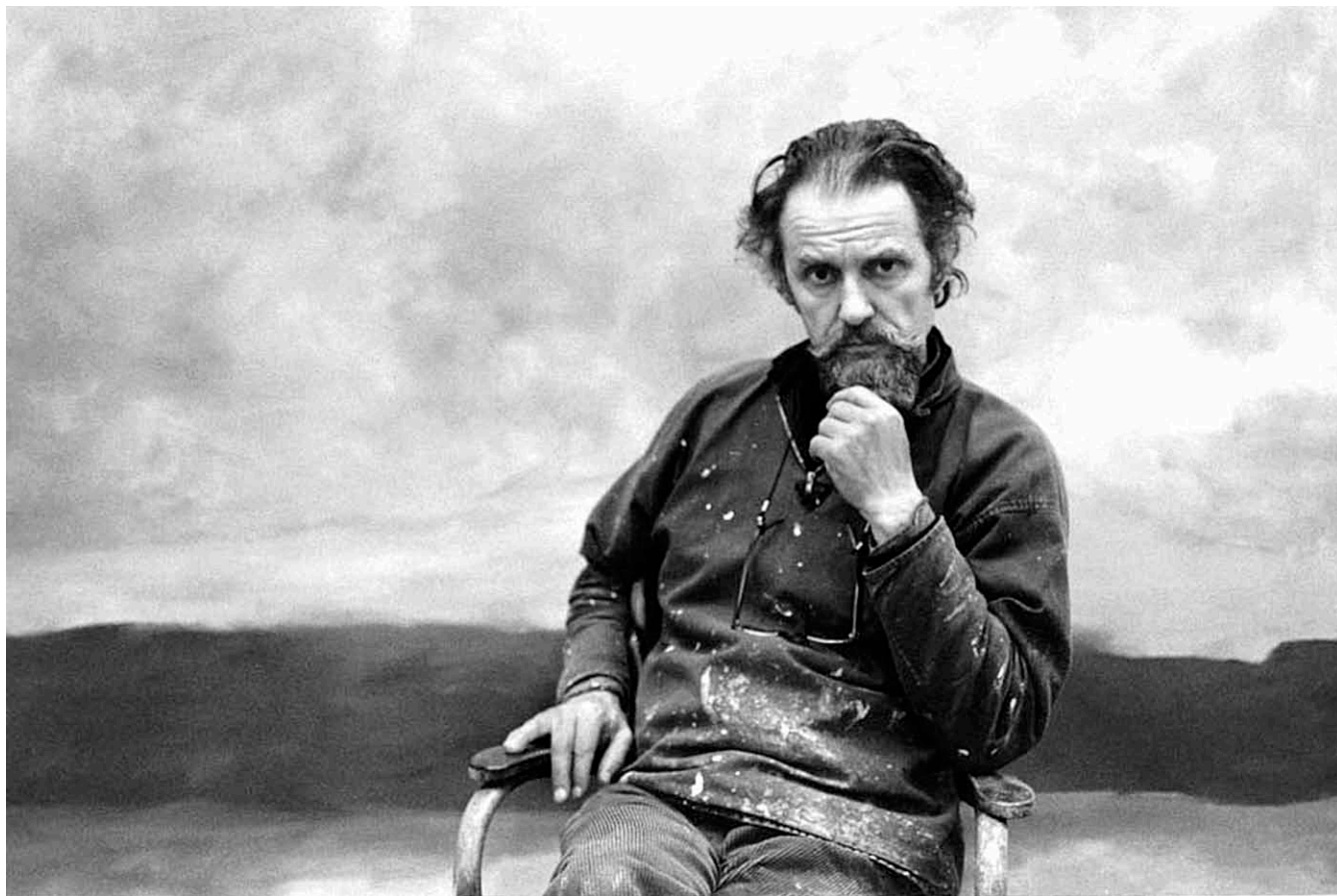
The River

What surprises me now is not that you're gone
but how I go on without you, as if I'd lost
no more than a finger. My hand still strong,

perhaps stronger; can do what it must,
like carving your name on a branch from the beech
by the Suck, letting the river take you,

so I can call myself free. Only sometimes,
like yesterday or the day before, last night or this morning,
the river flows backwards, uphill to my door.

All the poems are from Jane Clarke's *The River*, published by Bloodaxe Books, 2015.
Peter Abbs is Poetry Editor for *Resurgence & Ecologist*. www.peterabbs.net



Jon Schueler in his studio, Mallaig, Scotland, 1973

Photograph © Jon Schueler Estate

An eye born of light, sky and sea

As Scotland celebrates the centenary of the artist Jon Schueler, John Francis salutes his passion for the natural world

I have looked each day at the lonely horizon, at that line (or is it a line?) where the sea and the sky meet. I have tried to understand it and tried to know how to paint it and what the painting of it might mean. I have seen light immediately above and I have seen light immediately below. I have tried to understand the shadow and the reflection upon reflection. I have seen everything definite, the line, the light, the shadow, the color, on a clear day, and I have seen everything disappear in the mist, the fog, or the passing of a cloud. After many days, I had seen so much that I could understand nothing. Yet I had seen enough to try to paint. It would have been easier to paint – it was easier to paint – before I had looked.

In his memoir, *The Sound of Sleat: A Painter's Life*, published in 1999, Jon Schueler captured the struggle and the endurance that characterise the lives of so many artists in their encounters with the natural environment, indeed with Nature itself. There is no middle way, no possible compromise with the subject. Equivocating is not an option, as the creative drive to engage with Nature is unrelenting. The absolute necessity of total immersion is inescapable. And the courage to be creative never falters.

In his writing, Jon (whom I knew as a friend) subtly exposed the constant searching and sometimes desperate frustrations of those long years before the canvas. It was a journey that he chose to make in both New York and the Scottish Highlands, where he found

the essential inspiration for his ongoing encounter with the natural world. His paintings are meditative studies on the environment that we have placed at risk without fully understanding what we have to lose by unrestrained growth and exploitation of non-renewable natural resources. He was not a campaigning environmentalist, but instead expressed his concerns largely through the medium of oil on canvas.

This year, to mark the centenary of Jon Schueler's birth, there are many opportunities to see his work exhibited at different venues throughout Scotland. His paintings are also included in many permanent collections in Scotland, the US and elsewhere.

Jon was a long-standing member of the New York School of Abstract Expressionists, alongside Pollock,



Sea Light: Dreaming, I (1981) by Jon Schueler

152 cm x 132 cm, oil on canvas © Jon Schueler Estate

Newman and Rothko, who collectively brought the understanding and appreciation of the visual arts into an entirely new dimension in the late 1940s. However, Jon was different. He could even be described as a disciple of J.M.W. Turner because he believed that Turner alone had mastered the ability to reveal the colour, form and intense

imagery of the sky itself.

During the Second World War, when he served in Britain as a US Army Air Corps navigator, Jon learned something of the natural beauty that prevails on the west coast of Scotland and vowed to immerse himself in the magical and mystical qualities of that “lonely horizon”.

He found his vocation during a

working visit in 1957 to Mallaig, the fishing village that later became a central part of his existence. Here he encountered Nature in all its diversity and strength. He engaged with the ever-changing state of the sea and sky – the hauntingly dynamic imagery of so much of his painting. He went out with local fishermen to face the rawness and

savagery of hostile waves whipped to a frenzy by North Atlantic gales howling through The Minch and across Eigg and Rhum, the adjacent islands of the Inner Hebrides.

He walked in the snow clouds and the driving rain sweeping across the rocky headlands, retained these images deep inside and then returned to his studio to confront the ultimate reality of the artist: the blank canvas stretched and primed ready to receive significant, vibrant and urgent brushmarks. My *Garden is the Sea* (1957) suggests this involvement with Nature through the vibrancy of the colours and the use of a palette knife to build up the expressive forms. Drawing on his own visual memory of long hours flying amidst clouds at high altitude and contrasting this with revelations of summer nights over the Sleat peninsula, Jon continued to work with energy and enthusiasm in both his New York and Mallaig studios to create a formidable array of paintings without edges.

These are powerful and complex structures, which reach into the depths of the soul, unearth the archetypes and scratch at the unconscious mind. They are Jungian in the truest sense and reflect Jon's personal journey through many turbulent relationships with women and other artists. This was an artist who did not spare himself any of life's vicissitudes – they were his burden, his trial, his cross and his release. This was his remarkable achievement.

Those who carefully examine the achievements of the New York School will recognise that its members should not be sub-divided into early or late participants. They were all drawing on the same well for their inspiration: a hopeful world being reborn in the tragic aftermath of two world wars. It is often said that this group of artists took painting to the limit of free form and deconstruction of figurative line.

They have left behind a truly astonishing collection of wondrous images to constantly remind us of our own responsibility towards Nature and thereby intimations of our own mortality. The paintings convey us forward into the future with a message to our grandchildren and their grandchildren that this solitary planet deserves and warrants our vigilant care and respect. The duty

of stewardship for the natural environment, especially for wild land with its diversity of flora and fauna, should continue to be pursued. It remains the foundation of environmental ethics and sound conservation management.

I was introduced to Jon Schueler in 1970, during his first Edinburgh exhibition at the Richard Demarco Gallery. We found an immediate rapport and soon embarked on a wide-ranging discussion of environmental issues. Jon had decided to rent the old schoolhouse, 'Romasag', not far from Mallaig, as his studio. It had an open prospect of the sea, facing across the Sound of Sleat, and Jon soon set about painting the changing skies over the Sleat peninsula, that most southerly point of the Isle of Skye. The outlook from the studio was the source of much inspiration.

He encountered Nature
in all its diversity and
strength. He engaged
with the ever-changing
state of the sea and sky
– the hauntingly dynamic
imagery of so much of
his painting

In the mid-1980s, I was appointed to lead the Nature Conservancy Council (NCC) in Scotland, and the environmental discussions with Jon continued. At the time there were many political struggles over statutory protection of land judged to be of intrinsic Nature conservation value throughout Scotland. This was the primary focus of NCC effort, and it was inevitably controversial. Jon and I shared the overall perspective of a just and sustainable society that upholds the identification and scientific assessment of these scarce habitats. The lasting effect of environmental designation, which attaches a restrictive covenant to this wild land, is profound. Everyone in the community will benefit over the longer term.

During the intervening years my

friendship with Jon had developed considerably and I continued to visit him in his studios on both sides of the Atlantic. He had an acute concern and rising awareness of the way in which the values of Nature conservation and environmental protection were being constantly challenged in the political arena.

The artist, often surprisingly, remains in touch with the innovative capacities of science, engineering and technology, all of which contribute to our perception of the future. At the same time he or she acknowledges the struggle for survival in difficult and troubled times across a frequently war-torn world. The artist will never expect to have a comfortable life. And, as Jon's own significant marks on canvas and on paper serve to remind us, art – like science – is a belief system that goes to the centre of our being. It is a spiritual path.

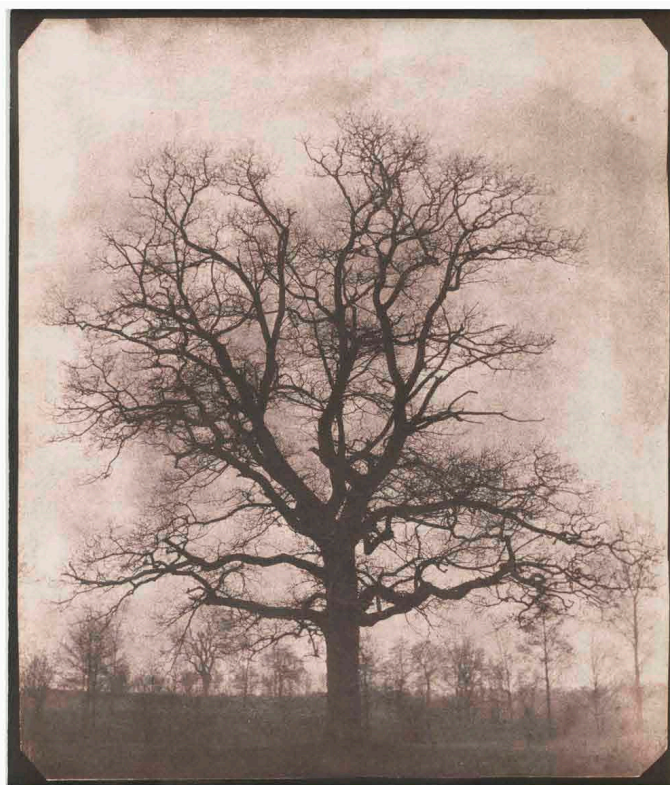
This abstraction of the sea and the sky and Sleat – I was possessed by it, wanted to walk into it, to disappear into it. I was exhausted afterward. There was no colour I could define: the greys were not grey, the silver was not silver, the blacks were not black. It was all light and all darkness. Believe me, I have seen eternity, and it is frightening and it is most beautiful, more beautiful and more powerful than any man or any woman or the works of either. I wondered, afterward, how I'd ever have the arrogance to paint again; yet it is now even less possible to do other than paint.

Jon Schueler deserves to be remembered for his courage and determination and for his willingness to underpin his artistic expression with thoughts, words and deeds that reflect his own generosity of spirit and concerns for the future of the global environment. **R**

John Francis is former Director of the Nature Conservancy Council, Scotland. A guide to exhibitions of Jon Schueler's work across Scotland in 2016 is available at www.jonschueler.com. For the Jon Schueler Symposium and Exhibition to be held in May at Sabhal Mòr Ostaig, Isle of Skye, see www.smo.uhi.ac.uk/en. Quotations are from *The Sound of Sleat: A Painter's Life* by Jon Schueler, edited by Magda Salvesen and Diane Cousineau, Picador USA, 1999.



An oak tree in winter, Lacock, circa 1842, by William Henry Fox Talbot



© The British Library Board, Talbot Photo 1 (97) and Talbot Photo 2 (757)

Natural magic

A photographic pioneer continues to inspire, says Sue Steward

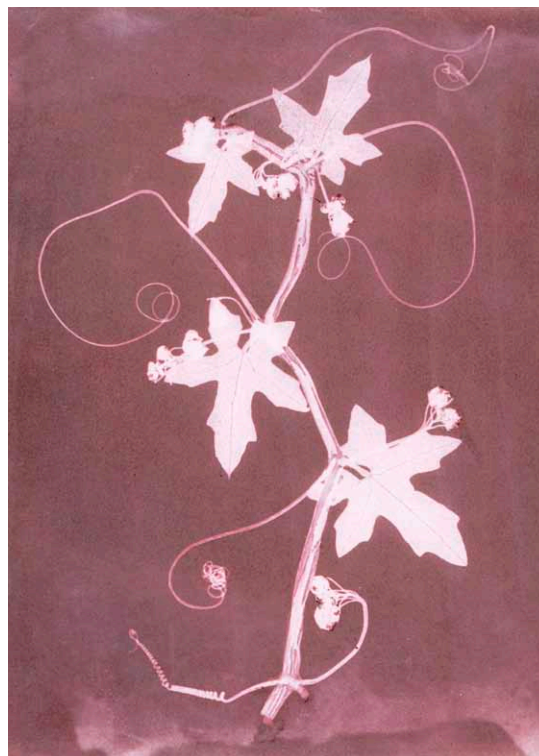
When William Henry Fox Talbot began his experiments in the 1830s to find a way to capture and record photographic images of the natural world, Nature proved both his means and his ends, as a new exhibition at the Science Museum, London shows.

“It is a little bit of magic realised: of natural magic. You make the powers of nature work for you, and no wonder that your work is well and quickly done,” Fox Talbot wrote in 1839.

He first found that images could be recorded on paper specially treated with silver chloride. This could be a lengthy process, however, leading him to devise his calotype system, a relatively quick method of producing a photographic negative from which positive copies could be printed.

The time needed to take these early pictures was one reason Fox Talbot was drawn to the natural world. The image *The English Wild Vine (Bryonia Dioica)*, a camera-less ‘photogenic drawing’ probably dating from 1839, reflects his fascination with Nature subjects, while the exhibition’s contrast (above) of two pictures of a tree, one a positive, the other a negative, has a distinctly modern feel, reflecting something of the fascination Fox Talbot’s methods have for modern photographic artists drawn to the craft methods of their discipline’s infancy.

Richard Freestone and Walter Hugo are among those reinvigorating early photographic craft techniques, often with a strong environmental message, in what Hugo describes as “a respectful nod to the history of the photographic process ... definitely looking forward, not back.” 



The English Wild Vine (*Bryonia Dioica*), circa 1839
by William Henry Fox Talbot © NMeM / SSPL

Sue Steward is a freelance arts journalist.

Fox Talbot: Dawn of the Photograph is at the Science Museum, South Kensington, London until 11 September 2016. www.sciencemuseum.org.uk

PUTTING PLANTS IN THEIR PROPER PLACE

Michael McCarthy hails a masterpiece of Nature writing

The Cabaret of Plants: Botany and the Imagination

Richard Mabey

Profile Books, 2015

ISBN: 9781861976628

The emotion of wonder is a curious phenomenon: we can recognise it easily enough, but defining it is harder. It has elements of astonishment, and elements of admiration, but it goes deeper than either; it touches on the spiritual, and we might say that wonder is a sentiment that makes us feel that there is something unknowably remarkable about its object, perhaps through what that object lets us sense about the world as a whole, and about our place within it.

Take the great whales: seen in the wild, in the open ocean, they are truly wondrous, and it is hard to encounter them without feeling that the world is a special place; and the same might be said for many of the great beasts, the charismatic megafauna, from tigers to elephants. Birds can similarly be wonder-working, from the hummingbirds and the birds of paradise to a thrush of dull brown plumage: hearing

a nightingale duet with silence, in the middle of a midnight wood, is a wonder indeed. Even butterflies can excite wonder, and many will know the celebrated passage in *The Malay Archipelago* where Alfred Russel Wallace, in capturing his first golden birdwing, scarcely credible in its beauty and its dimensions, comes close to having a heart attack.

But plants.... Hmm. Do plants excite wonder? Do they trigger excitement like tigers? It is the aggrieved contention of Richard Mabey that they very much do, but that today we have forgotten how to feel it. "Plants in the 21st century", he writes, "have been largely reduced to the status of utilitarian and decorative objects... They have come to be seen as the furniture of the planet, necessary, useful, attractive, but 'just there', passively vegetating." And so, in a book of astonishing ambition, he sets out to give the plant kingdom its wonder back.

Britain's most lauded Nature writer, expert botanist as he principally is, stands uniquely qualified to attempt such a task, and he succeeds triumphantly. *The Cabaret of Plants* has the feel of a book that is a magnum opus, the summation of a career, the assembling in a fiery purpose of everything that has

been learnt and experienced in a long life closely observing, and loving, flowers and trees; Mabey is determined that, as the book's subtitle suggests, botany and the human imagination should together reach the heights once again.

He reunites them with a long parade of essays, or stories – it feels a little like a botanical *Canterbury Tales* – concerning plants, some famous and some

Mabey wholly deserves his place as the doyen of our Nature writers: in that world he is the sage

not, but all with marvellous histories, or biologies: I would say, *personalities*, although Mabey himself is at pains to shy away from the anthropomorphic. These accounts range from the yew and the hazel with their magic, to the baobab and the sequoia with their grandeur; from ginseng, improperly credited with wonders, and samphire, colonist of bare mud, to the moonflower of the rainforest, flowering but one night a year. *Victoria amazonica* is here, the world's supreme water lily, as is the titan arum, the stinkiest plant on the planet, and Newton's apple, which in falling prompted the idea of gravity. (The variety, Mabey informs us, was Beauty of Kent.)

Every one of these organisms has attached to it what in old Fleet Street used to be called a cracking tale, but Mabey's reach is broader and more serious than mere anecdote, and it is the wonder not just of individual species but of the very nature of plants themselves that he is seeking to celebrate: he is marvellously illuminating on their two key, astonishing biological processes, photosynthesis and pollination. Yet his ultimate fascination is with the human response they have provoked, and as



Richard Mabey in the garden of his Norfolk home

© 2005 David Rose / REX Shutterstock



The grandeur and wonder of Nature

The Wakehurst Yew (Ardingly, England, 1999) by Beth Moon, from A Portrait of Time www.bethmoon.com

the book progresses he moves steadily towards the floral beauty that down the centuries has captured people's hearts.

For example, he offers an invigorating new look at why the daffodils of Gowbarrow Bay had such an effect on Wordsworth; and a riveting account of why the Cretan springtime flowers in the gorge of Samaria have had such an effect on him. Best of all is the longest chapter of the book, on orchids and their "mysterious glamour" – this alone is worth the cover price. Mabey writes: "There seems to be some quality or *mana* attached uniquely to orchids that underlies their universal appeal. An aura ... of voluptuousness, exoticism, perhaps even decadence; a hint of ambiguity ... to humans, of flowers designed to lure rampant insects."

From start to finish the prose is luminous and lyrical, backed up by a truly

formidable erudition that puts me in mind of Keith Thomas's magisterial *Man and the Natural World* (where plants came a poor second to vertebrate animals) or even Edward Gibbon – that sense of enormous knowledge, lightly worn. Mabey is never pompous; indeed, he is unaffectedly humble: he generously credits all those he has drawn upon, and although he once owned a beech wood in the Chilterns, he refers to himself merely as its custodian.

At 75, Mabey has now written 30-odd books on the natural world since he virtually began modern Nature writing in 1972 with his surprise best-seller, the foraging guide *Food for Free*. There was the award-winning and very moving biography of Gilbert White, author of *The Natural History of Selborne*; there was the groundbreaking *Flora Britannica*, a volume the size

of a doorstep, which sold 100,000 copies and brought the glory of our wild flowers to an audience beyond the botanically committed.

Today Mabey wholly deserves his place as the doyen of our Nature writers: in that world he is the sage, he has attained something of the towering eminence of Dr Johnson, and now he is putting that eminence in the service of his lifelong friends the plants, to restore them to our consideration, to our esteem, to our imagination, which, he feels, they have so unjustly lost. *The Cabaret of Plants* does indeed give them back their wonder, and lets us see how they make the world a special place. In doing so, it is a wonder itself. R

Michael McCarthy, former environment editor of *The Independent*, is the author of *The Moth Snowstorm: Nature and Joy*.

ONE TOUCH OF NATURE

Horatio Morpurgo takes a guided tour of Shakespeare's 'bioregionalism'

Shakespeare and Ecology

Randall Martin

Oxford University Press, 2015

ISBN: 9780199567027

In Act II of *Romeo and Juliet*, a meditation on Nature's power to heal or harm introduces Friar Laurence. His efforts, later, to bring about a reconciliation of Verona's warring factions clearly derive both from his belief in the young lovers and from this larger faith:

*O, mickle is the powerful grace that lies
In plants, herbs, stones, and their true qualities;
For naught so vile that on the earth doth live
But to the earth some special good doth give.*

Randall Martin's *Shakespeare and Ecology* sets this vision, alongside its less idyllic competitors, in their 16th-century context. But his short book is at the same time a marvellously concise account of current environmental debates. The affinity of our own time with Shakespeare's is central to Martin's case. This is surely just the kind of discussion we need this year, as we mark the 400th anniversary of Shakespeare's death.

Martin sees our "irrational calculus of environmental risk for the sake of profitable gain" as directly descended from the emergent global economy of Shakespeare's day. In our own time, he observes, Nature appears "no longer passive but elementally furious at modernity's obsession with endless growth and mindless abuse of the planet and non-human species".

In Friar Laurence and many others, though, Martin finds evidence for what we might call early forms of bioregionalism, resistance to the "de-territorialising forces" of this new order.

The social and environmental impact of those forces soon made themselves felt. The consumption of wood by cannon foundries and glassworks cleared much of what was left of England's ancient forests. Coal replaced wood as the main domestic and industrial fuel in the English Midlands and south-east during these years.

Martin plucks out the detail you never saw, minor characters you never took quite seriously. In the "sea coal fires" set by Mistress Quickly, he notes a telltale sign of wood's increasing scarcity. In *The Merry Wives of Windsor*, he sets the ancient oak, beneath which Falstaff struts absurdly at midnight, against the sawmill pit, from which his tormentors emerge in the climactic scene. In this opposition of sawmill with ancient tree, Martin sees deforestation making deep

inroads into the imaginative life of Shakespeare's audience.

More than any other London dramatist of the day, Shakespeare knew his countryside. He was from a long line of woodland workers on his mother's side. The Forest of Arden, as recreated in *As You Like It*, is thick with detailed knowledge and associations. The exiled Duke Senior famously finds

*tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.*

Shakespeare also gives us the voice of the displaced shepherd Corin. The 1590s were years of rural famine and harsh agrarian change. The Duke's "aristocratic leisure" was not an option for many.

Martin invokes an intriguing distinction here, between 'georgic' and 'pastoral'. 'Georgic', named after the great poem of country life by Virgil, celebrates human labour, particular place attachments, "the reciprocity of human and non-human life", Corin's ewes grazing. The Duke's pastoralism, his detachment from worldly affairs, is a more universalising form of idealism.

Rewilders, take note. It is with distinctions like these that Martin illustrates "the modern ecological shift" from a neo-romantic or steady-state environmentalism, with its calls for the restoration of pristine habitats, to a "non-equilibrium model of nature, in which non-catastrophic disturbance and adaptation are the normal conditions for evolutionary life on earth".

But who decides what is non-catastrophic? In Shakespeare's day, government officials were licensed to scour the countryside, digging potassium nitrate ('saltpetre') out of compost pits, for use in manufacturing gunpowder. This requisitioning of the soil's fertility by the industrial militarisation of the day triggered angry protests. Were those who contested this war upon the life of the soil just neo-romantics, too?

In *Henry IV, Part 2*, Shallow, in his Gloucestershire retirement, is usually played as the foil to Falstaff's star turn, a doddering provincial living on his memories. But Martin explores the wealth of detail we are given about Shallow's farm. Here, he argues, is both a respite from and a pragmatic alternative to the dynastic wars raging all around. Falstaff is inducted, on this reading, into "bio-relations of soil, plants and animals".

Not all the plays lend themselves so well to Martin's approach. He marginalises religion in his reading of *Hamlet*, or replaces it, rather, with "worm-oriented redemption through metabiosis". I hope he knows what that means. The black prince certainly dwells much upon the great leveller, but



Cover illustration for *Finding Out, Shakespeare's World*, published by Purnell and Sons Ltd., London, 1964
© Anne & Janet Johnstone / Private Collection / Bridgeman Images

More than any other London dramatist of the day, Shakespeare knew his countryside

to read Hamlet as a proto-Darwinian who “dispenses with human myths of triumph over mortality”, is reductive and wrong. Whatever Darwin thought about “flights of angels”, and whatever we think about them, the Elizabethans took them seriously.

Martin does not, thankfully, equip Cleopatra with mutton-chop sideburns and a microscope. And she is fine without them. Rome, in *Anthony and Cleopatra*, is a “universal landlord”, its leaders chronically unable to identify with Nature. The Nile’s “marvels of elemental (re-)generation” are entirely lost on them. You can almost see Octavian signing off on the TTIP treaty. Cleopatra and her people, by contrast, “see themselves as physiologically embedded in the earth’s organic cycles of material change, rebirth, and transmutation”.

It was for her grain supplies that Egypt was colonised by Rome. In Egypt’s defeat Martin sees the “ecological consequences of imperial growth”. Even as England exhausted its own supplies of timber and saltpetre, it was looking to America North and South, to Ireland and Bengal, to make up what it could no longer produce.

The call here, asserts Martin, is for an “eco-poetic shake-up”: “If the shift in ecological paradigms is ... to shake empires ... then we must have, in addition to the clarity of thought of the trained scientist, the clairvoyance of a poet.” BP or not BP? wittily, and rightly, satirise big-oil sponsorship for Shakespeare mega-productions. Martin takes the work of such activism deeper into the plays themselves. I can think of no better way to mark the 400th anniversary than to read this book. R

Horatio Morpurgo writes widely on literature, the environment and European affairs. www.horatiomorpurgo.com

GOING WITH THE GRAIN

Hugo Davenport enjoys an account of an ash tree's treasures

The Man Who Made Things out of Trees

Robert Penn

Penguin Random House, 2015

ISBN: 9781846148422

Ash trees have long been held to be second to oak in value in Britain, but much more versatile. Our relationship with this noble but unsung tree dates back six millennia, and it has been used to create innumerable things of use and beauty. Yet today *Fraxinus excelsior* is probably best known as superior firewood.

Robert Penn reminds us of its astonishingly varied uses by felling an ash from a wood near his home and then tracking down people with the craft skills to turn its wood into a beguiling range of objects. The two-year journey takes him round Britain and to Ireland, Austria and the United States.

"I wanted to make a case for the continued and better use of the ash tree as a sustainable resource," he declares, and to show that "the pleasure we take from things made from natural materials is an extension of the pleasure we take from nature itself."

Ash was never the stuff of sailing ships or 'stately furniture'. Yet the list of uses past and present cited includes ladders, tent-pegs and butcher's blocks; joists, beams and bell pulleys; tool handles of all kinds; hockey sticks, bats and tennis rackets; spears, pike-shafts and arrows.

The ash, in short, was the tree of Everyman. "You could be forgiven for thinking nature actually designed it to satisfy the diverse needs of human beings," Penn writes. His adventure in wood covers 44 things and how they were made, along with the history, science and a dusting of legend.

Some are close to home – a writing

desk, panelling, a table; chopping boards, spoons, three bowls turned from a single piece. Others range further afield, including an arrow made by one of only six men in England still able to pull a medieval longbow; a toboggan; even a bicycle.

Penn finds that some of the craftsmen belong to a world that is fading. The skill and care they put into their work is lovingly brought to life. When a Lancashire wheelwright bounces an old cartwheel on the floor, it's an object lesson in the 5,500-year evolution of the wooden wheel as much as a description of the skills needed to create the felloes for the wheel rim.

Others are thriving. An Austrian firm in Tyrol employing eight people that makes 10,000 toboggans every year steam-bends the ash Penn brings to make the runners to fashion one for his children. Hillerich & Bradsby, in the US, has made more than 100 million baseball bats in 125 years.

Penn makes a good case for strong, straight-grained ash as a sustainable resource, and his book is suffused with its pleasures. Yet the objects fall into three kinds: traditional craft survivals, specialised applications, and luxury items that might at one time have been things in everyday use.



Going with the grain © Elisabeth Scheder-Bieschin, commissioned by Crafts magazine

The detail of craft is endlessly interesting. Likewise the applied science of wood and how it acquires certain properties – strength, flexibility, workability. But it's less easy to see a greater role for the tree in an age of mass production. So the book is, in part, an elegy.

The ash tree faces other risks to its continued use, and those come from Nature itself. Ash dieback, caused by a fungus, arrived in the UK in 2012 and by February 2015 had reached almost 1,000 sites across the country. Emerald ash borer, from the US, could do even more damage.

What is especially captivating is Penn's close observation of the intimate relationship between the planks and rounds of his tree and the men who work it. "Woodworking is far from an exact science: when we use timber we depend on judgement and intuition as much as on engineering principles," he notes.

That relationship is eminently practical. Penn says at the outset that he "grew up under an ash tree" and it was then "the gatekeeper to my dreams". These men are guardians of tradition, not dreamers.



Hugo Davenport is a freelance journalist.

FEATS OF CLAY

Simon Olding admires a ceramicist's pursuit of porcelain

The White Road: A Pilgrimage of Sorts

Edmund de Waal

Chatto & Windus, 2015

ISBN: 9780701187705

Inside the front cover of Edmund de Waal's new book is the customary list of books 'by the same author'. One is *The Hare with Amber Eyes*, the book that propelled de Waal to international fame as a writer. Not mentioned, however, is his brilliant monograph *Bernard Leach* for Tate Gallery Publishing, although this was also a transformative account of ceramic history, personality and mythologies. The two earlier works are related, though very different in tone and approach. One is the scholar's book; the other is the poet's.

These two books and *The White Road* are all in their own ways concerned with the haptic. They are all driven by de Waal's enquiry into how making is a legitimate avenue for research; how feeling clay, and a feeling for clay, can intrinsically shape creative work. *The White Road* is not an instructional manual, although it does make an account of the science, the labour, the trade, the geology and the geography of porcelain "made for

1,000 years". De Waal is everywhere in the book, reflecting on his own practice as an internationally acclaimed ceramicist, turning to history and travel, experiencing this history as he writes it. It is a book written in the present tense that is urgent about the past.

Because of this, de Waal's book sits in a rather crowded and sometimes aggressively contested space. Will Self has demolished some of the pretensions of the plethora of books that sit somewhere between psychogeography and single-subject history. Many writers have taken this kind of approach, describing the felt history in subjects that range from cod to coffee. Some of the ground in *The White Road* has recently been covered in Philip Marsden's *Rising Ground*.

De Waal is beguilingly passionate about his subject, though it may be the cold, hard gloss of porcelain. He is religious about this ceramic body, even though he is clear that many pots made in porcelain, highly fashionable in their day, look fanciful and profoundly over-embellished to our eyes. De Waal is happiest with monochrome.

His book is a primer for porcelain, intended for a public audience rather than the higher education class. But it is a careful reflection on the history of the materials and its signature moments,

places and personalities. It is place-specific and personality-rich. He takes us to the porcelain city of Jingdezhen, to the wilder outcrops of Cornwall and to Plymouth, where the search for porcelain became obsessive and sometimes despairing. He follows in the dogged and determined footsteps of Josiah Wedgwood and William Cookworthy, the pioneers of porcelain in England. It is a book with a big footprint.

De Waal's tone of voice and his being in the book are deeply important elements. It can't be written (or read) neutrally. The book asks us to care about porcelain, and in fact it asks us to care about de Waal, his anxieties, his headaches and his epiphanies. And he is an engaging and compassionate host to his own work. Like many books in this genre, it cannot be effective if we don't get on with the writer. The objective is contingent on the subjective. *The White Road* is an engaged history of material and objects.

It ends, however, with an awful history: the account of the Porzellan Manufaktur Allach, which made porcelain under the direction of Himmler's SS, eventually in the Dachau concentration camp. Here, in this searing account, at the moral crescendo to his narrative, de Waal's prose is as cold as ice. Here, "White searches out degeneracy."

The White Road won me over. I wonder if it is over-long (although each of the 66 chapters is short). The choppy paragraphs look like shards of porcelain, and that sometimes seems precious. De Waal is a fine and sometimes urgent stylist with a talent for the short sentence and the lyrical metaphor. He is appropriately worried about and careful for his subject. He knows that making pots is both profoundly important and unnecessary. The world both needs great porcelain and has enough of it already. Here is the crux of the book, too. Do we need it, or not?

I would say that there is no doubt that we do. R

Simon Olding is Director of the Crafts Study Centre, University for the Creative Arts.



Signs & Wonders (detail) by Edmund de Waal, V&A, 2009

Photograph © Hélène Binet

RITES TO TOUCH THE SACRED

Sebastian Kelly welcomes a guide to transforming 'ordinary' life

Re-enchanting the Forest: Meaningful Ritual in a Secular World

William Ayot

Vala Publishing Cooperative, 2015

ISBN: 9781908363145

In our secular and cynical age, 'ritual' is an awkward word. The associations it carries for many – of dusty religiosity, the effete New Age or sinister occultism, perhaps – are often obstructive. The mere mention of ritual can stop a conversation in its tracks or provoke outbreaks of eye-rolling. And yet, paradoxically, it is my experience that a latent hunger and affinity for ritual is universal. I have seen the action of ritual repeatedly irrigate the parched lands of even the most sceptical or trepidatious human soul.

Into this context William Ayot (a long-time mentor and men's work colleague of mine) has birthed this important new book, in which he brings ritual in from the cold, restoring it to a rightful place at the heart of life and society. "A ritual", he writes, "is a symbolic action through which we can give our soul, or psyche, an important message."

This admirable attempt to define the almost indefinable points us to the central role of symbolism in ritual. That in turn explains the unique capacity of ritual to affect people regardless of attitude and experience. For it is through symbolic actions, objects and environments that ritual bypasses the sophisticated defences of the rational mind. Slipping thus below the mental radar, ritual has the power to land a lovingly transformative blow deep in the psyche.

The definition above also indicates the breadth of the territory of ritual. At one end of the spectrum, the simple lighting of a candle can have powerful impact, "as long as it has meaning for the one who lights it". At the other, we



The simple lighting of a candle can have a powerful impact

© MARK R. CRISTINO / epa / Corbis

find sophisticated transformational rituals such as those of the Dagara people of West Africa in which hours of drumming, dancing and visceral experience are enacted in complex ritual arenas with multiple fires, shrines and constructions. Between these poles lie acres of open ground populated by a panoply of ritual practice.

Part introductory how-to ritual guide, part autobiography, Ayot's book offers first-hand accounts of a range of forms from the author's experience. They range from the familiar weddings, funerals and pilgrimages to vision quests, rites of passage and 'death lodges', as well as rituals to help with endings – of relationships, jobs, or life phases – or to support transition to elderhood for retirees.

The account of one ritualist's rejection of an ornate chalice in favour of Tupperware demonstrates that in ritual, intention is all. Trappings are secondary, and the dead weight of sanctimony must be lifted for a ritual to find authentic wings. In comparing the repository of sacred objects that is the

humble mantelpiece to a ritual shrine, meanwhile, Ayot alerts us to the significance of practices we may already have. As he enables us to see and articulate these practices in a new way, bringing ritual into the front room or the boardroom, he clears the way to a potentially boundless enrichment of everyday life.

Ritual serves many purposes. It is about community building, access to deeper realms of self and purpose, and connection to the Earth and its cycles. This book demonstrates how ritual can foster connection, mark transitions, touch the sacred in ordinary life and support contemplation amidst the mania of the world. As existence zips by in a blur, ritual meets a longing for pause and presence. It creates the opportunity to step off the wheel into a realm where the rule of time is temporarily lifted. In the liminal space created, we can become available at last to whatever the moment and the mystery offer. R

Sebastian Kelly is a group leader, wilderness guide and writer.
www.sebastiankelly.com

SLASHING, BURNING, LEARNING?

Russell Warfield warms to a controversial analysis of human history

Foragers, Farmers and Fossil Fuels: How Human Values Evolve

Ian Morris

Princeton University Press, 2015

ISBN: 9780691160399

We typically think of human values as being shaped by culture. We take them to emerge from some combination of religious traditions, familial upbringing, art, advertising and other similar factors. Ian Morris argues otherwise in the stimulating *Foragers, Farmers and Fossil Fuels*, situating our values firmly within the material world. He contends that they are shaped by the way we capture energy, and that values “cannot be separated from the concrete world in which they are held”.

Morris takes an impressively broad sweep to argue his case, splitting the entirety of human history into what he sees as the three main eras of energy capture: foraging, farming and burning fossil fuels. Going into hyper-detailed analysis, he concludes that foraging societies were violent but egalitarian; farming societies were hierarchical but less violent; and fossil-fuel-consuming societies have moved us back towards egalitarianism, in attitudes if not economics.

“Each age gets the thought it needs,” he repeats, suggesting that egalitarian organisation worked best for foragers, and that hierarchy worked best for farmers. Neither society was wrong or deluded, he explains. It simply adopted the values that suited it. He anticipates allegations of moral relativism by claiming that these apparently stark differences are just different interpretations of universal values such as love, hatred and fairness; that they are chosen to create the most productive overall outcomes in a society reliant on a particular energy source.

Whatever you think of that, the material facts of energy extraction undoubtedly have some bearing on our societies. The development of the coal-powered steam engine – marking the start of the Industrial Revolution and the fossil-fuel era proper – is tied to the advent of capitalism. Prior to coal, bosses were reliant on water mills, working to the whims of river flow and against the stronger bargaining power of smaller rural populations. The ability to produce constant, reliable power in city-based factories provided bosses with a glut of workers desperate to avoid poverty, marking a fundamental

If we accept that fossil fuels shaped the socio-economic framework of the last 200 years we can be confident that renewables would shape a very different one

leap towards a form of capitalism that has more or less lasted until today.

Considering this example, it’s perhaps more tempting to say that our energy extraction shapes our socio-economic organisation, which in turn shapes our values, rather than saying that our energy extraction shapes our values directly. But this feels like splitting hairs. Whether direct or slightly removed, the link between energy extraction and human values is convincingly made, even if we argue over its precise causality.

This might come as unwelcome news to those of us in the business of shaping people’s values. If we are to believe that our values are shaped primarily by our energy sources, to try and shift societal attitudes through culture would seem like a losing game. Are our values more

or less fixed so long as we are reliant on fossil fuels?

Morris devotes a chapter to speculation about the future of energy capture and values. “The next hundred years will see more change in human nature, and human values, than the previous hundred thousand,” he tells us. But he’s unspecific about what he thinks will actually happen. He explores the posthuman futurism of thinkers such as Google’s Ray Kurzweil (who sees humankind becoming a shared, digital consciousness within decades) alongside the possibility of nuclear winter or globalised Malthusian collapse. But there are no firm predictions.

Interestingly, he makes little reference to a future built on renewable energy, in which the material facts of energy extraction would undoubtedly be different. Energy production would be localised and hopefully democratised. It would also be reliant, to some extent, on the patterns of Nature. And, while I wouldn’t want to speculate about what values might emerge from a renewably powered world, if we accept that fossil fuels shaped the socio-economic framework of the last 200 years we can be confident that renewables would shape a very different one. They could undermine the present form of capitalism, crumble monopolies of money and power, and bring about a much more decentralised economy.

Renewables campaigners often see their real task as being to shift values before we can begin a mass rollout of solar, wind and tidal power. On this, Morris’ conclusions offer some optimism. The material facts of renewable energy generation could themselves contribute to the values shift we need to see. Suddenly, a problematic chicken-and-egg situation becomes a virtuous circle. Solar panels and wind farms wouldn’t just create a safer climate. They would also create a very different human society. R

Russell Warfield is a freelance journalist.

LETTERS TO THE EDITORS

THE WAR AND ORGANIC FARMING

Russell Warfield is wrong to say that “it was only really a coincidence that [the Soil Association] was founded around the sharp rise in intensified agriculture in the hungry aftermath of the second world war” (‘Farm Campaigner Breaking New Ground’, *Resurgence & Ecologist* 294). On the contrary, the organic movement was in large part a response to ideas about the future of farming promoted before the war by agricultural scientists such as C.S. Orwin and Sir Daniel Hall. These influential voices favoured large specialised units, rapid mechanisation and greatly increased use of chemical fertilisers. During the war, ICI and Fisons persistently attacked the organic movement in the farming press.

Had the organic pioneers adopted the “textured approach” to strategy that Russell Warfield admires in Helen Browning, the Soil Association would probably never have been born. The organic movement drew its strength from the combative views of figures such as Sir Albert Howard, the farmer Newman Turner and the naturalist H.J. Massingham. Opposed to the power of international trade and finance, they would have been deeply troubled by the irresistible boost to corporate power that government signing of TTIP agreements would sanction.

The Soil Association was founded by people who had clear ideas about how humanity should relate to the natural world. They endured ridicule and hostility by challenging those who thought that agriculture could be practised as if it were an industrial process. This had nothing to do with being “reactionary”, as Russell Warfield implies, but it meant that there was no room for compromise with those whose outlook was based on premises incompatible with their own. The Soil Association should beware lest its “textured approach” result in the erosion of its distinctive philosophy.

Philip Conford

Collingham, Nottinghamshire

THE MOST GOOD YOU CAN DO

Donna Ladkin (‘Getting Better at Doing Good’, Reviews, *Resurgence & Ecologist* 294) is right to be cautious about Peter Singer’s contribution to a theory of altruism: rich people giving to the poor, using clever freakonomics-style algorithms (to provide a generalisation). This school of thought has led to the dumping of insecticide-soaked mosquito nets in Africa with the hope that this will curtail malaria: instead, villagers around Lake Tanganyika have been using them as fishing nets, poisoning the water and depleting even the smallest fish there. As for deworming programmes leading to better children’s education, a letter in the *London Review of Books* argued that this hypothesis was plain wrong. Remote-controlled, well-meaning acts of altruism with little knowledge of geographical, cultural and biodiversity contexts are at best often ignorant, at worst sinister.

Rajith Dissanayake

Harrow, Middlesex

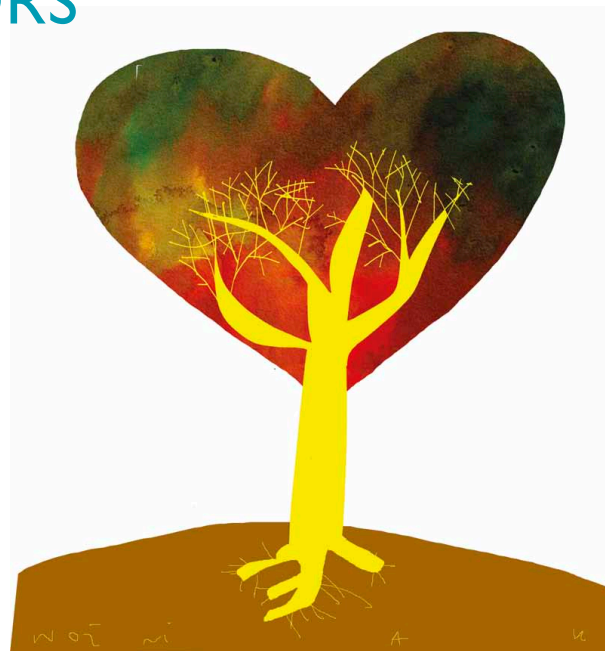


Illustration by Wozniak www.wozwoz.net

RETHINKING EXTINCTIONS

I have enjoyed the January/February issue of *Resurgence & Ecologist* (Issue 294) in many ways, as ever. I read Satish Kumar’s article ‘One Earth, One Humanity, One Future’ with pleasure in its rhapsody for eco-centric thinking. I agree wholeheartedly.

During this time I have also been reading *Sapiens* by Yuval Noah Harari. I found the early chapters particularly thought-provoking. One aspect relates to an idea in Satish’s article where he writes: “many Indigenous cultures talked about Mother Earth and Father Sky... Even when they hunted or ate other creatures, their cultures insisted that this be done with a sense of reverence, of spiritual purpose.”

In chapter 4 (‘The Flood’) of *Sapiens*, Harari makes a convincing argument that the arrival of *Homo sapiens* in Australia (45,000 years ago) and in the Americas (16,000 years ago) led to the extinction of nearly all the large mammals that had previously flourished in those regions. He discusses how this came about. Clearly, those first Indigenous people didn’t then have the knowledge, understanding or sensibility to hunt ‘with a sense of reverence’. Did they pass on stories of how so many creatures were lost? And did this awareness give rise to the spiritual ideas that underpin Indigenous people’s attitudes to Nature that we admire now?

To make a “new story”, as Satish puts it, we need to get the old story straight. If early Indigenous people developed a more sensitive and responsive awareness of their place in the natural world as a result of understanding the devastating harm their ancestors caused, that could be a hopeful strand in the story. An eco-centric worldview at the heart of a new story could arise out of the knowledge of what *Homo sapiens* has done, and perhaps learnt from, in the more distant past as well as the dangerous present.

Patricia Childerhouse

Hove, Sussex

NEW PACT WITH THE PLANET

What a wonderful article ('A New Pact with the Planet') Vandana Shiva has written for the last issue of *Resurgence & Ecologist* (295). It is tantamount to a bill of rights or a protocol for the Earth that is badly needed in this New Age. It is very much in line with what Polly Higgins is trying to achieve with her Ecocide campaign. I think that Vandana and Polly should put their heads together on this.

This is badly needed at this time when so many of the world's institutions are stuck in the energies of the Old Age, which need to be swept away. This article should be reworked as a free-standing proclamation that should be sent to many organisations to get their acceptance of it as part of their constitutions. We could start with all those bodies in the field of ecology, followed by those in the field of mysticism and esoteric studies, followed by those involved in complementary and holistic medicine, followed by the Green Party, and then

perhaps the Liberal Democrats. No approach should be made to the Conservative or Labour parties and big business until a solid base is first built up from the foregoing.

Roy Snelling

Bishops Lydeard, Somerset

CORRECTION

Our apologies to Andrea Perry, whose name was misspelled in the introduction to the 'Thoughts in Our Footsteps' article by Andrea, Avril Loveless and David Herd in our March/April issue.

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

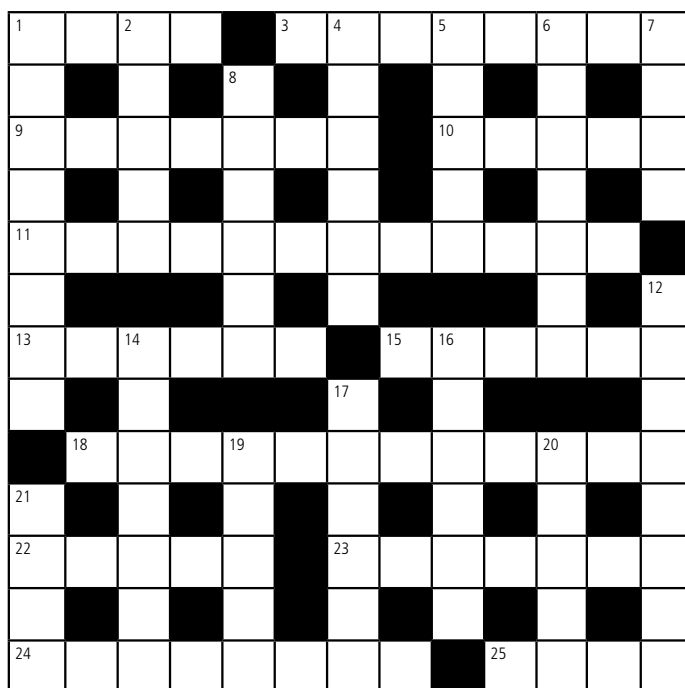
Crossword

Across

- 1 *The Little Book of* _____ has been counteracting stress since 1997. (4)
- 3 Do they later become gamekeepers? (8)
- 9 To go to again, literally or metaphorically. (5)
- 10 A ditch or watercourse in South West England (somewhat bigger in Germany!). (5)
- 11 Prime minister when *Resurgence* was first published. (6,6)
- 13 A 50th wedding anniversary. (6)
- 15 It's silver in the cinema. (6)
- 18 Clergyman, writer and activist who co-founded *Resurgence* magazine. (4,8)
- 22 Maturing. (5)
- 23 The flavour of ouzo, pastis or raki. (7)
- 24 Philip K. Dick wondered whether androids dreamt of such sheep. (8)
- 25 50 _____, a prominent US rapper. (4)

Down

- 1 Enemy of Rome in three Punic wars. (8)
- 2 Paul Simon sang of 50 ways to leave your _____. (5)
- 4 River and city in Canada. (5)
- 5 Colony of polyps, which is perishing in warmer oceans. (5)
- 6 Perfect example of something. (7)
- 7 Crisis point in the 1950s. (4)
- 8 One 2 down of a pair in Arthurian legend. (6)
- 12 Punctual. (2,3,3)
- 14 Like a lion (or an 11th-century pope?). (7)
- 16 Shell used for centuries as currency in Africa. (6)
- 17 The 50th of the United States. (6)



- 19 "Though the dull brain perplexes and retards: Already with thee! tender is the _____." – John Keats (5)
- 20 The female ruff. (5)
- 21 "At 50, everyone has the _____ he deserves." – George Orwell (4)



Solution to the crossword in Issue 295

The answers are also available online at www.resurgence.org/crossword

To comment on the crossword, email Tim at ecores_crossword@hotmail.co.uk

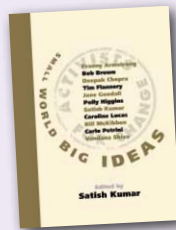
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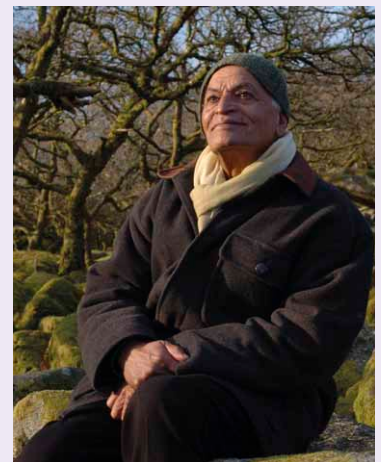
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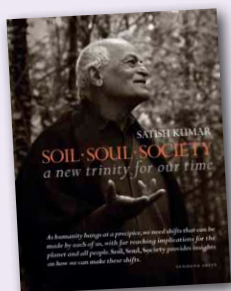
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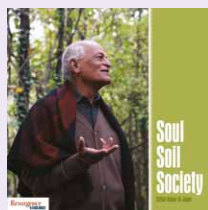


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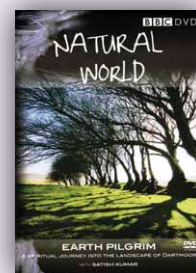
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Dear Members and Supporters

The Resurgence Trust is a registered charity. We publish *Resurgence & Ecologist* magazine, run two websites – www.resurgence.org and www.theecologist.org – and organise various educational events such as the Festival of Wellbeing.

2016 is the 50th anniversary of *Resurgence*. It is thanks to our friends and supporters that we have remained in service of the environmental, cultural, spiritual and social movement for so long.

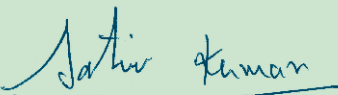
We would be delighted and grateful if you would consider leaving a legacy or bequest to The Resurgence Trust. Your gift would enable us to continue to serve the Earth and Humanity for the next 50 years and beyond.

You may consider leaving a cash gift of a fixed amount (pecuniary bequest), or a share of your estate (residuary bequest).

Should you decide to leave a bequest, it is important that we know of your intention to do so. You may email legacy@resurgence.org or use the form below and send it to Satish Kumar, Ford House, Hartland, Bideford, Devon EX39 6EE

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

Yours sincerely


Satish Kumar

I have included The Resurgence Trust in my will / I intend to include The Resurgence Trust in my will

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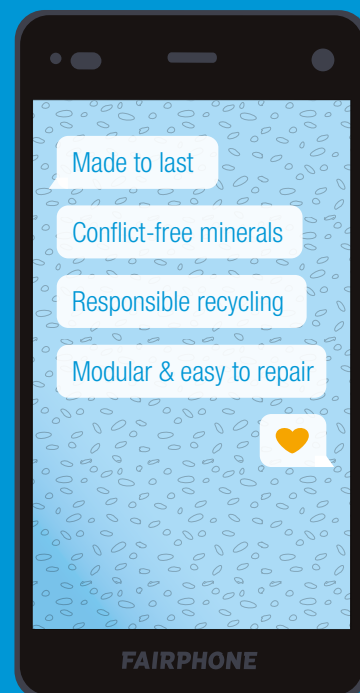
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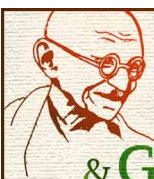


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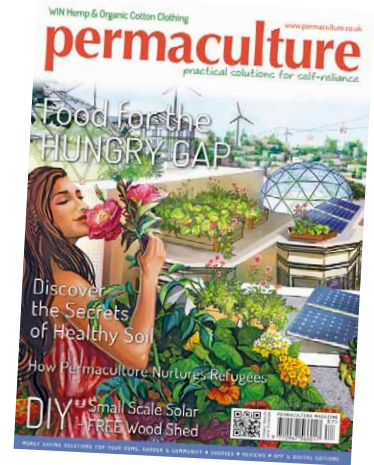
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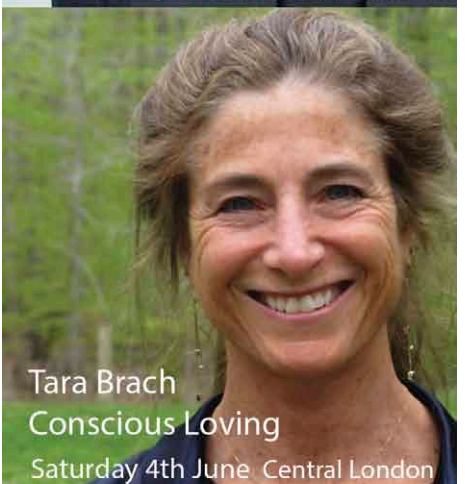
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Sunday 15th May
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Shared Lives Providers Required

Transform Residential are seeking Shared Lives Providers (SLPs) to give residential placements, ranging from 36 - 52 weeks, for young people with learning disabilities and/or difficulties aged 16 - 25, attending one of Ruskin Mill Trust specialist further education colleges.

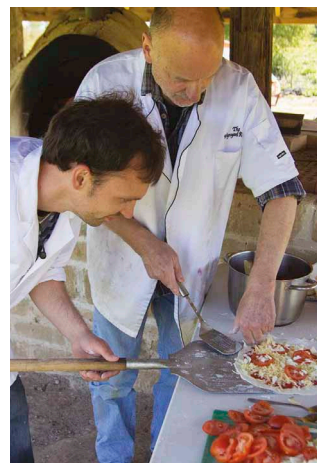
SLPs are self-employed and fully supported by our Shared Lives Co-ordinator, with generous weekly allowances including a proportion to be spent on organic produce, in-line with our food and nutrition policy. There are also additional payments for individual placement plans. Experience is helpful but not essential as significant training will be required including on Ruskin Mill Trust's unique method. Principally, the position entails:



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For more info contact Sharron Derry: sharron.derry@trl.rmt.org



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20–21 May	Thot Institute	Alicante, Spain
28–29 May	The White Wood Forum, Deveron Arts	Aberdeenshire
29 May	Sunday Papers Live	London
1 June	Red Brick Building	Somerset
10–12 June	The Fold	Worcester
17 June	Petersham Nurseries	Richmond
18 June	Turvey Monastery	Turvey

BIJA



A to Z Programme on Organic Farming and Agro-biodiversity

15 September – 15 October 2016

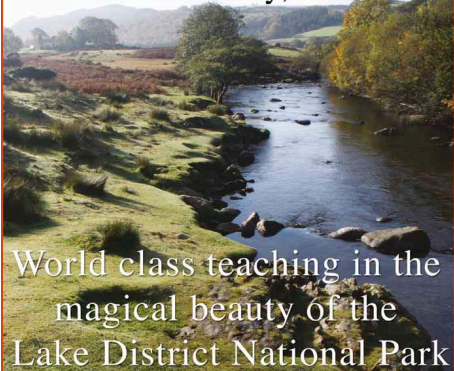
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For further information please contact Mini Joy at: bija@navdanya.net Tel +91 11 268 532 772

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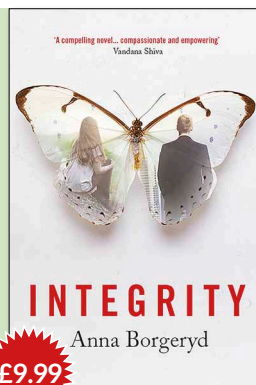
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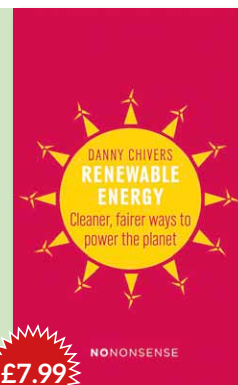
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Friday 17 June
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Bookings: www.petershamnurseries.com/events

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cortedeimolini@libero.it

NETHERLANDS

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Contact: Gabriela Cunha (+351) 919 991585
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Meeting bi-monthly

Porto

Contact: Helena Soares (+351) 919 541828
helenasolaris@gmail.com
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Contact: Lizzie Daisley-Smith
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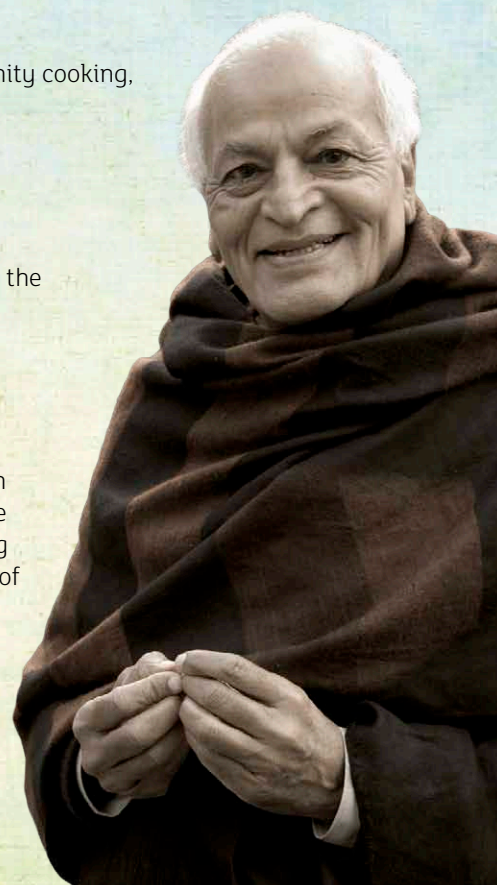
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