



ISSUE 02  
DIVERSITY

TEXTILES AND  
ACTIVISM

ARTHUR JOESTAR  
A QUEER CLOSEUP

THE BEAUTY OF  
NEURODIVERISTY



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# Summary

05

EDITORIAL

07

TEXTILES AND  
ACTIVISM

08

BOOK REVIEW

09

A QUEER ASYLUM  
SEEKER IN  
LIVERPOOL!

11

BLACK MENTAL  
HEALTH

12

THE BELLY  
DANCER'S BODY

14

A JEWISH  
VEGAN KITCHEN

17

ABORIGINAL  
AUSTRALIA AS I  
SEE IT

18

CONNECTIONS  
BETWEEN  
CULTURAL  
DIVERSITY AND  
BIODIVERSITY

19

THE MAGIC OF  
BIODIVERSITY

20

ST SEBASTIAN -  
A QUEER ICON

21

EARTH VOICES  
ARTIST FOCUS





22

THE  
COMMUNION OF  
KINGS

23

WHAT IS HIV?

26

WILDLIFE IN  
WIRRAL

28

WORKING WITH  
DIVERSITY IN  
GROUPS

30

HOW GOING  
SECOND HAND &  
TWINTAGE



32

THE BEAUTY OF  
NEURODIVERSITY  
.

33

TRANSPHOBIA HAS NO  
PLACE IN FEMINISM

36

THE DREAM  
HERB

37

THE DIVERSITY  
OF SOUND  
HEALING

38

POEM &  
PUZZLES



# EDITORIAL

*Paula Ishtar,*  
Editor

Welcome to the second edition of Earth Voices, the magazine born out of Earth Moves. This edition is dedicated to biodiversity and human diversity.

At Earth Moves, we tackle different issues such as social isolation, healthy eating, and ecological sustainability. We participate in community engagement, linking the arts and horticulture, using creative activities that reflect the broad diversity of people involved. As with gardens, ecosystems and societies, our strength is in our diversity. Multiculturalism, respect, and biodiversity all go hand in hand at Earth Moves!

Recently we have seen global movements create positive change in the face of discrimination, such as the Black Lives Matter protests and Pride parades. These movements are so important as they seek to empower people to come together and make positive changes in their communities and societies. This issue of Earth Voices focuses on some of the key ideas born out of these movements, showing how our differences are important in bringing us together.

Sadly, different responses to Coronavirus are dividing people. At Earth Moves we want people to feel and be safe. We adhere to health service advice to prevent infection, even though some of the rules are confusing. Government measures have not been adequate to protect people from infection or the effects of poverty associated with the pandemic. BAME and vulnerable communities have been disproportionately affected by the virus. Earth Moves believe that good nutrition, improved mental health and community solidarity all help build physical and mental resilience.

Earth Moves supports people through workshops based on their specific needs, helping people learn new skills, express creativity and to be empowered. These groups include; those from the BAME communities, people who are HIV+, local

communities, disabled people, those with mental illness and LGBTQI+ individuals. Many of those in the Earth Moves community describe themselves as 'neurodiverse'. These individuals participate in much of the direction of Earth Moves.

We seek to engage those suffering from social isolation, survivors of domestic violence, asylum seekers, young people, people who are unemployed and those recovering from addiction or trauma. At Earth Moves we believe there is no such thing as a 'hard to reach group' but only groups who are not being communicated in a way suitable to their beliefs and culture. We strive to connect and communicate with all people and improve our practice continually, to enable us to do this. These diverse groups of people meet and engage at Earth Moves events, learning from each other and generating safe spaces for all to seek their authentic selves.

Earth Moves has grown from the grassroots with people who believe passionately in community and self-empowered activities, such as growing our own food, creating collaborative media, artworks and performances while looking out for each other's wellbeing in a supportive environment. As a recognition for our hard work and social ecological endeavors the Earth Moves community has gained constructive attention from Wirral Borough Council who are granting us a lease to 4 acres of peri urban land on the old Wallasey/Leasowe market gardens at Telegraph Lane. We are grateful for their visionary support. Various projects will take place here; food growing, forest gardening, volunteering, skills sharing, nature connection, community arts, crafts and heritage as well as ecological research, land-based activities and environmental action.





We are also grateful to the Alef Trust for a grant to research the psychological effects of connecting with nature with members of our women's gardening and support group in a project called "Transforming Land Transforming People"

We are also grateful the Bright Ideas Fund for providing some start up resource including business planning from Mark Simmonds at Co-op Culture, and for the guidance of Tomas Remiarz, forest gardener and permaculture author, in the design process and community consultations at Telegraph Lane.

Earth Moves would also like to acknowledge the fantastic support through the Lottery's Covid Community funding with a grant to update our old and outdated computer and other technology, essential to delivering our courses and workshops, media projects and film nights.

Our collaborative community environmental film "Back To Nature Forward To Life" is now complete. Find it at Earth Moves Thanks to all the individuals from the Earth Moves Community who participated and gave so much to the project. A big thanks also to the Lottery Celebrate Fund for their help enabling us to realise this.

Find it at [www.earthmoves.org](http://www.earthmoves.org).

Our next issue of Earth Voices will be a celebration of co-operation and community and hopefully you will join us again. But in the meantime, enjoy this our second edition, and share it. Please get in touch if you would like to advertise, contribute, donate or find out more . . .







## TEXTILES AND ACTIVISM

by Suzie Goligher

My mother was always creating projects for me to do at weekends or during school holidays. These included sewing. My favourite activity was working with small pieces of material, off-cuts from my mother's own sewing, which I re-used in patchwork or transformed into dolls dresses or skirts, replicating her traditional style of clothing.

My mother's African dresses made of richly coloured fabrics filled me with a sense of belonging and pride and connected me to Africa. She showed me fabrics and cloth she treasured, packed carefully away in metal travel trunks, stored in the attic. These clothes had been passed down from her mother's line or bought long ago. As she unpacked each garment, she would tell me their stories: who they had belonged to, that person's story and when they were made. At the time I did not understand the historical importance of this act.

After studying History of Art & Design at Leicester Polytechnic, I worked at New Walk Museum as a volunteer and later as an employee. It was during this time that I came across The Black Arts Movement. I had gone to an exhibition at the new

Leicester City Art Gallery and saw work by Black women, the artists depicting the things that I was thinking. I took that excitement and authenticity and used my love of West African textiles to give me a voice. I formed Afrograph, an education partnership with my mother, as I didn't see myself as an artist.

Through my years of working with Afrograph, I have found that working with textiles has enabled me to engage with children and adults from Black and marginalised communities both in formal educational such as school, museums and in community education I was fortunate to be asked to speak about it at the Victoria and Albert Museum not long ago.

By using African textiles from my family archive to empower and educate in schools, I am disrupting the hegemonic curricula of the education system. I see this as a form of textile activism. My presence in the classroom creates a safe space for previously unspoken questions of identity, disadvantage to be asked and the legacy of colonialism to be challenged disrupting the hegemonic teaching

in schools. Even if the teachers break out of the imposed rules to ask questions, I am therefore able to traverse the curriculum using a single piece of African cloth.

Through my work I challenge preconceived negative ideas and evidence new understanding while empowering Black and minority ethnic students.

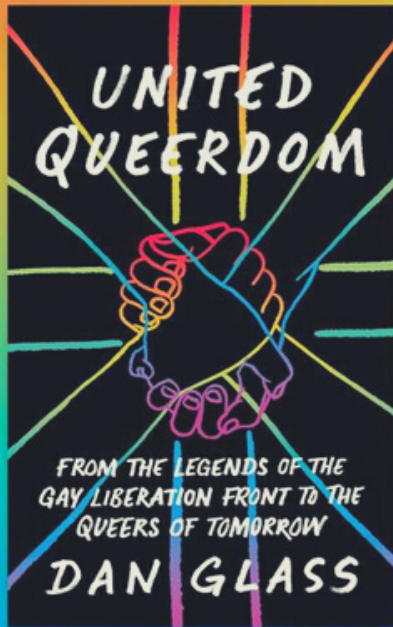
In community workshops my focus is more about participants telling their own stories through the knowledge gained from my presentation. It is about giving agency to individuals and helping them to reflect on their positive achievements

The textiles I use in my practice range from handmade Adinkra cloth and Kente, to machine printed fabrics. Today I do consider myself an artist and have ventured into the world of performing arts with BlackFest and Earth Moves and hope my work can encourage other people to do this too.



## BOOK REVIEW

### UNITED QUEERDOM : FROM THE LEGENDS OF THE GAY LIBERATION FRONT TO THE QUEERS OF TOMORROW BY DAN GLASS



Reviewed by Tara Hudson

An enlightening, uplifting and engaging read. Dan Glass illustrates the historical struggle of Queer liberation with anecdotes from his personal journey, that are at times painful yet full of a reassuring hopefulness.

When I finished reading United Queerdom I immediately wanted to mince down to 'News From Nowhere' on Bold Street and acquire the whole load of the Queer literature and histories referenced in Dan's book. I feel like every young Queer should read this book, as it not only teaches you important Queer history, but also gives you a roadmap to LGBTQI+ activism so you too can help the ongoing revolution.

Each chapter ends with a five point plan on how to perform acts of Queer activism related to you in the preceding chapter. I particularly enjoyed the references to Cilla Black in the 'How to start up your own HIV+ Blind Date show'. These acts range from joyful exuberant celebrations of Queer life in the face of hate to empowering personal transformation through collectivity.

This book is written in a highly engaging style, you feel that you are there with the author as their incredible charisma and heartfelt enthusiasm leaps at you from the page.

It is an evocative book that really captures the history of LGBTQI+ activism from the early days of the Gay Liberation Front to the 2020s. It demonstrates how protest is central to making changes in our society that enact positive changes for marginalised communities.



## A QUEER ASYLUM SEEKER IN LIVERPOOL!

I am a volunteer at Earth Moves, everyone knows me as Adrian, I am 28 and I am an LGBTQI+ asylum seeker from El Salvador.

If I am able to get settled status here in the UK, I am planning on changing my name to Arthur Britney Joestar - this represents three things, first the English version of my name, my favorite philosopher and superstar Britney, and the last name Joestar came from one of my favorite Anime cartoons, centred on a family called the Joestars. Growing up was pretty tough for me and my siblings, and we used to suffer a lot of abuse from our father. When we became adults we all agreed to change the name from our fathers to the name of this anime family, and get the family star tattoo on our backs, me and my sister have the tattoos already, just my brother now! So I want my name to have happy connotations, to remove the painful name of our families past and my past identity.

I am non-binary my pronouns are he/she/they, I am a very fluid person. I am non conforming in my gender, plus I am gay for men. I love having long blonde hair, a bushy beard and a fresh hot pink manicure! Sometimes when people look at me they can be a bit confused, but I love that!

I am also HIV+, which in my country means I would suffer a lot of stigma and abuse, as well as suffering homophobia. Getting medicine for HIV is extremely difficult in El Salvador, it is only accessible in the capital at clinics which are often attacked by gangs and HIV medicine costs up to \$1,400 per year, the average salary per year in El Salvador is only \$1,600, so it is very difficult for anyone to obtain!

I fled El Salvador in 2017 after one of the most violent years of persecution against LGBTQI+ people. I have faced persecution, I was evicted from my home, beaten, terrorised by gangs, attacked and threatened by the police and witnessed unspeakable crimes against my friends in the LGBTQI+ community. I am seeking asylum in the UK as I fear for my life.

In my country LGBTQI+ people don't have the right to exist in society, and when something happens to us, people think it is our fault, as being gay/trans is asking for it. For instance, one time someone threw urine over me on my way to work, just because of the way I look, but there was nothing I could do. You can't go to the police, as they too commit homophobic and transphobic hate crimes. One time I was attacked by a group of police and left on the street like a dying dog.





A lot of my friends have been killed because they were lesbian/gay/transgener. I felt like it would be a matter of time before I would be kidnapped, beat up, raped, tortured and killed. LGBTQI+ murders in El Salvador are brutal and there is no justice for the perpetrators. I have been to six funerals of my friends where they couldn't have an open casket at their funeral as their body was so badly damaged by the people that had tortured and murdered them. The culprits were never caught or brought to justice.

I had to leave. I came to the UK because in one moment of thinking of what my life or death could become, I googled where people could live with protection from hate crime, the UK came up on the first page on google. I read about the positive experiences of other LGBTQI+ asylum seekers here.

I had a good job in El Salvador, earning well over the normal salary, so becoming an asylum seeker here in the UK has been hard as you only get £37.75 a week for everything, and you aren't allowed to get a job. It's also been hard as I want to study and better myself to make a good life here, but sadly the grants for asylum seekers to study at Liverpool college have been withdrawn by the government now. Even though that is tough, it is so freeing and amazing to finally be able to be myself, feel safe and start to heal from some of the traumatic things I have experienced.

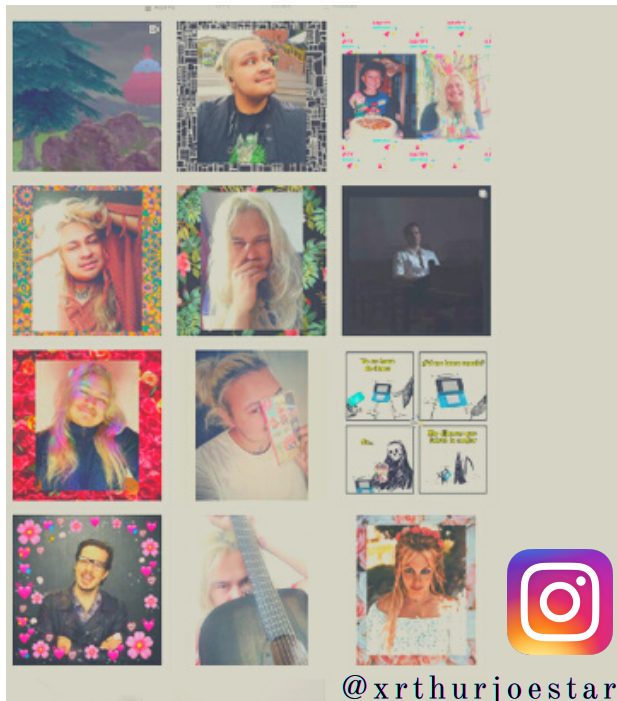
I no longer have to try and look "straight" to rent a house, work in a job or exist, pretending I am a "normal" guy. I can now be myself! I can also now get access to HIV medication, in my country many don't even get tested because of the homophobia and trauma directly from doctors. The stigma and trauma and negative energy about being HIV+ is so awful in my country, I am glad that in the UK I can access medicine and I am in control of my treatment and wellbeing.

When I first came to the UK, I thought I had died and gone to heaven! Since I came here, it's like a daydream all the time, I can be who I actually am. My first day I was in London, like a kid in the candy store, I just walked around in wonder. Someone actually looked at me and said: "You look so happy, you have made my day, why do you look so happy?" I replied, because I am free now!

When I applied for asylum in London the Home Office sent me to Liverpool - fate brought me here. I was recommended to Sahir House and that led to me meeting the Earth Moves Volunteers! I now have loads of friends and a great support network.

I don't have money to go out and experience the full LGBTQI+ community through bars and drag shows as I only have a small amount to live on, but I have met loads of amazing Queer people through volunteering! The society here is so tolerant, the level of acceptance for who I am in Liverpool has encouraged me to be who I am right now, to be myself. I could grow my hair and dye it purple! You know what, you can be whoever you want in Liverpool!

In the future I am looking forward to trying to get my settled status to stay here in the UK! Then I would like to study! I want to carry on my LGBTQI+ activism, and to stop stigma around HIV+ people, trans people and asylum seekers. I am lucky because I am in a safe country, and I have a great network of friends, and I want other Queer people to have that too. I belong here, I am free here, I can be myself here.



On September 30th 2020,  
Arthur received their  
refugee status at the hands  
of the UK Upper Tribunal,  
after three years fighting.

Asylum seekers are people who have left their country and are unable to go back because they fear persecution.

This persecution must be because of: your race  
your religion  
your nationality-  
anything else that puts you at risk because of the social, cultural, religious or political situation in your country, for example, your gender, gender identity or sexual orientation.

Asylum seekers do not come to the UK to claim benefits. Most know nothing about welfare benefits before they arrive and had no expectation that they would receive financial support. They come to the UK for safety.

They make up a very small number of people in the UK, the UK population is 67.5 million, and last year the UK only granted 19,480 people asylum.





## BLACK MENTAL HEALTH

### Camille Lesforis - Founder, The Black Wellbeing Collective

In the UK, evidence shows that Black people are far more likely than others to be diagnosed with severe mental health problems and are also far more likely to be sectioned under the Mental Health Act. There are multiple reasons for this including- stigma, cultural barriers, institutionalised racism and systemic discrimination, all of which are more directly experienced by the Black community.

In society Black people are played into stereotypes through media, film and television influences to be strong and aggressive with no emotional diversity. These harmful judgements disengage communities when reaching out for help during troubling times and can lead to harmful situations.

Structural racism also means that Black communities often do not have readily access to therapy and other healing spaces to remedy mental ill health. Lack of diversity in wellness spaces such as yoga studios and on retreats means that there isn't an opportunity for Black people to have a place to feel safe, at peace, express feelings and emotions without having to be censored. These spaces create opportunities for people to rebuild and give people mechanisms to navigate injustices until a fundamental shift occurs within society, so we need to make sure more of them are inclusive and Black led.

The Black Wellbeing Collective is a grassroots platform that aims to empower and equip the Black community with accessible talks, self care sessions, creative workshops and holistic practices in a mindful space to improve wellbeing, relaxation and connection. Set up in response to the Black Lives Matter movement.

We need more Black led wellness and mental health conversations that are culturally sensitive and understand the Black experience and effects that racism, discrimination and inequality can have on ones mental health. Social Media has been amazing in starting these conversations and it is great to see role models like Stormzy and Akala openly talking about mental health. That is why I founded The Black Wellbeing Collective, a space for the Black community to recharge, reconnect and most of all a space to heal through a sense of togetherness and shared experiences.

If you're experiencing physical symptoms of mental health, including panic attacks, fatigue, stomach pains, or suffering from the psychological effects it is important to contact your GP, who can refer you to counselling and services. You can also self refer through organisations like the Black therapist network: [www.baatn.org.uk](http://www.baatn.org.uk), follow Black Self Care Talk and check out Black Minds Matter that will be giving out free therapy for the Black community. Meanwhile, there are 5 steps to improving wellbeing:

1. Connect with other people
2. Learn new skills
3. Give to others
4. Pay attention to the present moment
5. Be active

A number of projects to help Black people access activities that support healing and good mental health have been set up across the UK. Such as Black Minds Matter, Black Thrive in London and now The Black Wellbeing Collective.

Follow the Black Wellbeing Collective on Instagram @theblackwellbeingcollective.



# THE BELLY DANCER'S BODY

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By Maureen Pemberton

Fundamentalists object to dance, as they see it as a distraction from spiritual worship or total absorption in God/Allah, even though wider Islamic interpretation sees “tawhid” or unity of spiritual life, in everything one does, including, art and dance. However, because belly dance has often been associated with un-Islamic behaviour, such as alcohol consumption, it is feared and felt belly dance, therefore is un-Islamic.

However, we know that the Awalim (gypsy dancers), were held in very high respect by cultured, wealthy families. They taught young women to be highly skilled, articulate, feminine, pious and respectable ladies. The Awalim led very commendable, artistic and virtuous lives, so why the disconnect? Many Islamic people believe a decent Muslim woman should not be dancing in public. A “dancer is, by virtue, disreputable and that she is simply advertising herself, a conclusion reinforced by bare flesh” says Buonaventura. In a nutshell, eroticism implicit in this dance, is difficult to accept, both by fundamentalists and people from outside Middle Eastern cultures, including those of Europe and America. Although, eroticism, like beauty, is in the eye of the beholder. Very literal interpretations of the Koran can become rigid and inflexible, in terms of seeking solutions, compromises and upholding social, artistic and ethical values. Fundamentalism can be found in any group or movement. Due to the reliance on literal interpretation, it ensues a litany of misunderstandings, stereotyping and at its very worst: social injustice and social restrictions.

The concept of Fitna describes chaos or a beautiful Woman, in Arabic. The fear of losing sexual control, and yet the erotic image of the female was not feared by the ancient world- it was celebrated, because it was about the renewal of life, not a negation. Perhaps, this is what is at the heart of why the fundamentalists are anxious to suppress bellydance, seeking stability and clarity.

To try to suppress belly dance, in most recent times, threats have been made against dancers (verbal or physical, or even with guns)/ Buonaventura comments that Khariyya Maazin stopped dancing at weddings, after she was faced with people turning up with guns, at these weddings. Shootings have been known to happen at weddings, and Buonaventura talks of a video she watched, where people ran for their lives.

Nightclubs need to have a licence from the government to allow dancers to perform, and expect visits from the Morals Police, to make sure dancers are wearing de rigueur costume. Understandably, there has been a decline in hiring dancers at weddings. However, given Egypt's deep love for dancing, bellydancing at weddings is a tradition that is unlikely to die out.

There is a paradox in the Islamic world. To dance in public, is tantamount to a display of one's sexual self, and yet belly dancers are seen as essential to the community.



*Maureen performing*

Like a catalyst, she helps people to get up, dance, relax and enjoy themselves- it is a cathartic, joyous experience. She also symbolises fertility, so it is considered lucky to have a belly dancer at one's wedding. It seems it is both unacceptable and acceptable to dance in public! This demonstrates one of the many paradoxical elements of bellydance.

Dancers generally come from the lower classes, or from minority groups, so they have been able to flout convention. The paradox is (and irony is), across the Arab world, if the dancer is skilled enough, she can earn enough money to be the main breadwinner: “Their status as breadwinners inevitably lends them a certain self- confidence and authority,” says Buonaventura. Successful dancers have been able to educate their children and buy homes for their families. This is in stark contrast to convention, which sees Muslim women as having to be protected, so breadwinning is left to the man.



## THE BELLY DANCER'S BODY



*Maureen performing*

Dancers in the 'the Golden Age' of Egyptian cinema (40's-1960's). and more recently, can become big stars and household names. Many of these famous dancers such as Nagwa Fouad, have come from highly educated backgrounds. One of the most famous contemporary Egyptian dancers, Dina has a Ph.D. she is also hated by some, who perceive her as being slutty.

The Islamic concept of Tawhid or unity regards spirituality as being seen everywhere in life. Art, calligraphy, dance, singing done with the purest of intentions and with spirituality, is encouraged and interpreted as being a good thing. A case in point is the story of Lal Ded, (Lalah of Kashmir) 1300 AD, who was a deeply spiritual woman. When she reached a state of enlightenment, she took off all her clothes, sang, danced and recited poetry. The people accepted her and loved her!

Islam like all religions can be interpreted in many different levels, as are other religions and spiritual paths. The story of belly dance clearly shows that attitudes to belly dance are influenced by the norms of the cultures where it exists and is related to how women are perceived and treated by these cultures.

### We are making sure Earth Moves is COVID-19 safe



Keeping each other safe from COVID-19 is really important, we need to make sure those with underlying health issues, disabilities and older people are protected, and wearing a mask is a way we can all to do that.

It'll also help our friends working in care homes and the NHS by helping to reduce the infections so they are not overwhelmed.

When we can return to the site for volunteering, we want to assure you that we will be making sure it is COVID-19 safe.

Watch this space!





# A JEWISH VEGAN KITCHEN

DR DAVID TIEDEMANN

I am an American Jew, most of my ancestors came to the United States from Eastern Europe and Ashkenazi (European Jews). My wife is both of Ashkenazi and Moroccan Sephardi heritage, and I like my Jewish kitchen to combine these traditions. I occasionally work and cook at a Jewish cooperative farm called Sadeh in the Kent countryside and it's here that I crafted some of my favorite Jewish Vegan recipes!



*Some of my Ashkenazi ancestors from Lithuania. My Great-Grandmother is the small girl in the white dress on the right.*

Jewish cuisine is as diverse as Jews are themselves and often reflects the larger cultures in which we have lived.

In Britain, some might be familiar with the bagels, potato pancakes and cabbage rolls brought by Jews from Lithuania. In Anglophone Jewish communities these Ashkenazi or European Jewish foods have become synonymous with Jewish Cuisine, however other Jewish communities have adopted and created foods based on the communities in which they lived.

In the 1940s and 50s Yemeni-Jews brought zhug, a fresh and spicy paste of hot peppers and coriander, with them to Israel. The Iraqi-Jewish sabich, a pita filled with fried aubergine, boiled eggs and amba, a tangy mango pickle, has become an Israeli standard.

Whatever ingredients are used, Jewish cuisine must adhere to the laws of kashrut. These laws stipulate what animals one can eat - they must have a cloven hoof and chew their cud - and that meat and dairy must not be mixed among other stipulations. This Jewish dishes fall into three categories, meat, dairy, and pareve which includes neither - though it may include eggs. Vegan Jewish dishes are therefore a vital part of Jewish cuisine.

Veganism and vegetarianism also have, according to certain religious scholars, a divine mandate. In Genesis 1:29 and 1:30 the first book of the Torah G-d says 'Behold, I have given you every seed-bearing plant on the face of the earth, and every tree whose fruit contains seed. They will be yours for food. And to every beast of the earth and every bird of the air and every creature that crawls upon the earth—everything that has the breath of life in it—I have given every green plant for food.' Emmenant rabbis like

Joseph Solovietchik advocated vegetarianism, and Abraham Isaac Kook, first Chief Rabbi of Israel, believed that eventually society would become totally vegan. G-d may have given humans a dispensation to eat meat, but these rabbis argue that the ideal according to the Torah is to be vegan or vegetarian. With that spirit in mind here are three vegan Jewish dishes, one Ashkenazi, one Israeli, and one modern creation combining my American and Jewish Heritage! Enjoy each on their own or serve as a three course meal.

## Borscht

This dish is hugely popular in Eastern Europe and is served in many different ways. Some versions are served hot, others cold. Ashkenazi Jews, Jews from Europe, brought it to America where it is a cheap and pareve meal. This is my favourite version of the dish, and it's very forgiving. If you want to omit anything except the dill and the beets go for it.

## Ingredients

- 3 - 5 Beetroot (either peeled and cooked or fresh)
- 3 potatoes
- 2 carrots
- 2 small onions
- 1 Red Bell Pepper
- 3 cloves of garlic





#### **Ptitim (or Giant Couscous) and vegetables.**

Ptitim or giant couscous was invented in Israel in the 1950s. The country was poor and staples were often hard to find, so as a substitute for rice, Ptitim was invented at the behest of the government. Today in Israel it is seen as a kids food but it is a fantastic base for an easy meal or an excellent side dish. If you can't find giant couscous orzo pasta will work just as well. This recipe is also infinitely adaptable. Want more sweetness, add a whole stick of cinnamon to the pan when frying the vegetables. Use courgettes instead of aubergine, top with smoked paprika or date syrup. Whatever is to your liking you can make it with this base of ptitim.

#### **Ingredients**

- 1 Onion
- 3 cloves of garlic
- 300gs of ptitim giant
- couscous or orzo pasta
- 3 tomatoes
- Tomato paste
- Dried Oregano
- One lemon
- Fresh Basil
- 1 aubergine.

1. Chop the aubergine into small pieces and dice the onion and tomato. Chop the garlic.
2. Heat oil in a large frying pan and fry the onions.
3. Add garlic, oregano, a few slices of lemon, and aubergine and fry until it has softened.
4. Add tomatoes and tomato paste and let them break down a bit.
5. Add the giant couscous and fry it for just a minute in the oil. Then add 350ml boiling water and cover.
6. Let couscous absorb the water then add another 350ml.
7. Once the water is absorbed, serve. You can top with fresh basil, sliced tomatoes if preferred.

- Tomato paste
- Dill - 30g
- Olive Oil
- 3 Bay Leaves
- 1 Can Cannellini Beans
- Vinegar
- Vegan yogurt
- Vegan stock cubes

If using fresh beetroot,

1. Wash them very well even using the rough side of a sponge to make sure there is no dirt left.
2. Cover in water and bring to a boil. Let boil for an hour, the water will turn a rich almost red wine colour. Then remove from the pot and let rest until cool enough to handle. Save at least four cups of the boiling liquid. Peel the beetroot.

For rest of the recipe,

1. Shred peeled beets with a box grater and dice all the other vegetables.
2. Heat a larger soup pot and add olive oil. Fry the shredded beetroot for about ten minutes.
3. Add four cups of the cooled beetroot boiling water or normal water, and six cups of vegetable stock. Then add carrots, potatoes, bay leaves, and chopped garlic. Bring to a boil then simmer for 30 minutes or until carrots and potatoes are cooked.
4. While the soup is simmering fry the onions and bell peppers in olive oil in a frying pan. You want to get a little bit of a char on them so they should fry for almost ten minutes. Then add three tablespoons of tomato paste. Fry for one more minute then dump in the soup.
5. When the carrots and potatoes are soft add in chopped dill, a few teaspoons of vinegar, add the cannellini beans and salt and pepper to taste.
6. Cook for 4-5 further minutes.
7. You should be left with a wonderfully coloured, deep, and rich vegan soup. Serve with vegan yogurt. (I like to eat mine with leftover Challah bread!)



*This recipe is made with orzo pasta.*



### Apple Cake

Each year at Rosh Hashanah, the Jewish New Year, Jews eat apples and honey to celebrate a sweet new year. A honey cake is also traditionally served.

Honey cake, whether it is vegan or not, is always terrible, I have no idea why but I have never eaten - or made - a good one. So one year I decided to mix my American baking knowledge with my Jewish and made this lovely vegan apple cake to help us celebrate the holiday!

#### Ingredients

- 240g flour
- 1 tsp Salt
- ½ tsp cinnamon
- 1 tsp baking powder
- 1 tsp bicarbonate of soda
- 1 cup vegetable oil
- 200g sugar
- 1/3rd cup applesauce
- ¼ cup apricot jam
- 3 apples

1. Chop the apples and put in a bowl of water so they do not brown.
2. Whisk Flour, Salt, Cinnamon, Baking Powder, and Bicarbonate of Soda together.
3. Heat oven to 175 degrees and spray a bundt pan with cooking oil.

4. Whisk together oil and sugar in a separate bowl until light and fluffy. Add the applesauce and jam and continue to mix until creamy.
5. Mix the dry ingredients into the wet.
6. Add the apples and mix to combine.
7. Pour into the prepared bundt pan, you will have to press the batter down as it will be very thick.
8. Bake for an hour or maybe 15 mins more, until a toothpick comes out clean.
9. Let rest for for no more than five minutes before carefully inverting onto a plate



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# ABORIGINAL AUSTRALIA AS I SEE IT

by Krista Schaefer

I had moved from Liverpool to Australia but the first time I saw an Aboriginal family was when I took a wrong turn on the highway and ended up on the road to Brisbane airport. Sitting on the grass by the side of the road was a group of Aboriginal people having a picnic. It was intriguing how they sat on the grass next to a busy highway but seemed oblivious to the disturbance. It seemed incredible that I had already been a few months in Australia and had seen kangaroos and surfers but never met an Aboriginal person.

It was a while after that until I really met an Aboriginal person, it was at the Nimbin Mardi Grass rally in early 2000. Nimbin town has a large population of Aboriginals who are part of the Bunjalung tribe. One evening I went to warm myself by the fire and a handsome young Aboriginal man stood up and offered me his seat. We got chatting and he was a caring and polite person. After that I met Gilbert Laurie, an amazing Aboriginal artist in Nimbin. Gilbert and his family are usually gathered next to the free electric BBQ with food and tea on the go, like they have done for thousands of years but now with an electric BBQ and frozen sausages!

Later in 2009 I travelled a 6000 km road trip in a small van with my daughter. We drove from the Gold Coast up to Darwin and then down the Stuart Highway to the centre of Australia. In the centre we met a lot more Aboriginal people. The Aboriginal people in Darwin seemed to live on the fringes of our society. I remember walking past a group of Aboriginal people who were sitting together and talking in their own tribal language. The women had no tops on but nobody looked or cared. They did not look at us either. It was like living in a parallel universe.

The more inland we drove the more hostile I felt the people were. We drove to Katherine, 320 kilometres south west of Darwin, and we stopped for a drink. In my ignorance and innocence I had decided it would be lovely to befriend some Aboriginal people. However, I unwillingly represent hundreds of years of oppression and racism and no wonder these people do not indulge in the small talk and niceties of modern Australian culture. Aboriginal people experience a lot of racism in Australia, a study showed that seventy-five per cent of Australians hold an implicit bias against Aboriginal and Torres Strait Islander peoples!

Many Aboriginal people just want to be left alone clutching onto the remains of their rich and powerful culture of the dreamtime, full of ancestors and stories. They have a deep connection to the land, living and travelling well on the bush land with ease and peace because they know how. Most Aboriginal people in the outback live a very communal life, sitting around a campfire talking all night long; you can see the fire flickering in the fields. They use dance and music to tell their stories and pass them down to the next generation and then the next. I hope that Aboriginal Australians' unique way of life and their connection to their ancestral lands can be recognised and celebrated by all.







## CONNECTIONS BETWEEN CULTURAL DIVERSITY AND BIODIVERSITY

By Elsa McShane

The Arapho are a group of Native Americans who believe: “All plants are our brothers and sisters who talk to us and if we listen, we can hear them.”

This simple, yet profound wisdom forms part of a belief system. Belief systems are the “collective unconsciousness” of a group. Shared, inherited thought patterns taught in the form of folklore, legends, mythology, and art. Practical life lessons learnt by our elders and passed down the generations serving as advice and warnings to protect and ensure the survival of future generations. Though it may have been second nature to our ancestors, the link between cultural diversity in supporting biodiversity is now a recent development in environmental thought. It has been common over the years to make divisions between culture and nature in our inherent determination to try and control nature. In our efforts to conserve our planet in the face of man-made climate change there is a challenge in protecting biological diversity and understanding and protecting human culture and society. The fact is both of these complex systems are facing destruction if we do not stop global warming. In my opinion we should cross pollinate between the studies of ecology and anthropology to offer solutions for our Earth.

Human societies and cultures have interacted with nature since we came into existence. This is reflected in our ancient lore and manifests itself in sacred sites such as sacred wells and stone circles. In modern times we have national parks and common land. Though human culture is also destructive to nature in turn with quarries and power plants blighting our landscapes. We do still have positive synergies with nature, and how these synergies can be actively fostered for the future should be looked at.

The links between cultural and biological diversity are reflected in physical convergence. Many of the world's core areas of biodiversity are also important for cultural diversity, represented by the density of ethnic groups and linguistic diversity.

Ancient societies were agricultural and sedentary relying on subsistence practices. They formed ties with the land as they needed to understand life cycles and connect with soil, plants and animals to survive. It is important to study these cultures and see how this can be reflected in modern times. It is shown that those who feel like they have a direct link to the land feel like they have a greater responsibility in protecting it.

The notion of Biodiversity and cultural diversity takes into consideration local values and different cultural groups and is a positive move forward for sustainable living. Likewise, growing awareness of the threat of climate change, deforestation and over-consumption has led to the formation of empowered groups within local communities, such as Earth Moves, who seek to listen to and practise the gentle, ecological wisdom and philosophy of the Arapho and other ancestors.



# THE MAGIC OF BIODIVERSITY

By Kev Curran

I have been working in wildlife conservation, horticulture and education for the past 30 years. Up until my early 20's, however, my passion and compassion for wildlife and our planet had been somewhat latent. That began to change when almost through "coincidence" I somehow found myself studying horticulture at a local college.

My lecturer was brilliant. He enabled, he enthused, he taught and he threw everyone in together regardless of ability. After steadily developing my passion and knowledge I had an epiphany (a good old-fashioned classic way to start any journey). I cooked and ate (ravenously) a meal made entirely from food I had grown at the college allotment. Potentially unremarkable, but in reality it was a much deeper, more fundamental and transcendental occurrence than simply enjoying an organic meal. I had become connected! This was a magical experience for me and really made me think about my connection to the world around me.

After studying ecology at university I eventually started an environmental education organization, called ?. The aim of this was to enable people to learn about the environment in a way that ignites passion, sparks wonder, and creates enjoyment. I want people to feel a sense of achievement when they learn and for that to be grounded in a connection to the living world around them.

The term Biodiversity is a scientific term. It is rooted in studying species and habitats, in collecting data, in mapping change and in understanding the ecology of species and habitats. It involves physics, chemistry, biology, biochemistry, categorising species as native and

non-native, favouring one species or habitat over another, legislation and compromise. A scientific focus on understanding biodiversity can sometimes be alienating, so it's my aim to bring magic into this understanding! This can be especially important if you are trying to help people learn about biodiversity if a person's first language isn't English, they don't necessarily communicate through words, or if they are young. From digging in the earth, planting seeds by hand to listening to the buzzy noise a bee makes, there is magic and wonder in learning about biodiversity. So no you don't really need to know the latin names of things to understand them, you just need to experience them through your senses.

Through my jobs teaching children about the environment, people develop a greater feeling for the world around them if their experience of that world is positive, enabling, uplifting and magical. In turn, if that leads to more community environmental action, more school gardens, more window boxes, greater compassion and increased positivity then is that magical experience can inspire a greater connection for us all to our environment and make us think more about how the choices we make can affect it.





## ST SEBASTIAN - A QUEER ICON

By Tony O'connell

It's surprising that one of the most commonly depicted saints in Christianity is also a gay icon. With his handsome masculine figure, often naked barr a loincloth, the arrow pierced depictions of St Sebastian offer us a languid homo-eroticism.

The martyrdom of St Sebastian, patron of athletes and archers, sees him tied to a post or tree, impaled across his body by arrows, his face often tilted in painless defiance towards heaven.

Killed by the Romans for being a Christian, early and medieval depictions of the saint saw him as an older man, this all changed during the Italian Renaissance. The Renaissance was a term meaning "the rebirth". The Italian Renaissance set out to rediscover the cultural and visual genius of Ancient Rome and Greece. Italian painters liked to depict St Sebastian embodying ideals of youthful Grecian ephêbic beauty.



A handsome young man with sculpted muscles, his image invites voyeurism, allowing us to straddle the boundary between divine and bodily beauty. There is no evidence that Sebastian himself was gay (unlike many other saints who have been carefully straight-washed over the centuries), but his materdoym does offer us the opportunity to portray and admire naked male beauty.

In my early work as an artist, some commented on the use of St Sebastian in my work as a reference to "the ultimate image of male bondage and penetration"- and the love affair with the beautiful saint in my work began. Twenty years later I was drawn back to images of him again and who he was. In reality rather than a "homo-eroticised" slender long haired youth, he was a Roman soldier, probably closer today to a sturdy gay bear or cub than the slender hiped lad!

Since Sebastian was shot with arrows, the symbol in the Middle Ages of the apparently random strike of the Black Death, led him to be venerated as the patron of protection from plague. That was further developed by artists like Derek Jarman to link him to protection from AIDS, (of which Jarman, who made the stunning film of the life of Sebastian, eventually died).

I became aware that as Sebastian became more beloved of and associated with gay culture and communities, the church seemingly became increasingly shy about depicting him. Someone online discussing this had noted that the last time they had seen a statue of him in a Catholic Church shop had been in the late 80's in Puerto Rico with a sticker on the base labelling him " Patron Saint of Homosexuals" - a deeply conservative and homophobic church hierarchy was unlikely to promote images of such a Saint so artists like me decided to defy that and to make our own. I built sculptures of him, redefined what it meant to homo-eroticise his image on my own terms and developed that practice. I built a life sized image of him in plaster filled with red wine (like holy blood) and filmed a re-enactment of his martyrdom with real arrows, I printed him, painted him, drew him and photographed models posing as him. I set him with Saint Joan of Arc as queer soldier saints to protect the souls of the victims of the Pulse night club massacre in a large Triptych and made him



part of my art at every level.

I initially imagined I was on my own in this venture to reclaim representations of an ancient martyr until I was overjoyed last year to be invited by a group of artists in London to exhibit with them in a show exploring just that idea called "Arrows of Desire", as part of London Pride. I made sets of etchings of various reimagined Sebastians ( male and female) and an imagined transcript of his execution written into a full sized Roman shield peppered, of course, with arrows. I was honoured to be included alongside international queer artists I had spent much of my lecturing career teaching about. Outside the gallery at the back was a small quiet shrine to our saint to honour him with offerings as we recognised this was not just a reclaimed visual symbol for queer courage and defiance but a genuine spiritual connection often denied to LGBTQ+ people with a genuine saint - one for us. At the private view in high summer hundreds of people milled around with the energy of a wild celebratory queer arts event, but a few of his devotees also found ourselves offering incense at his shrine outside and quietly breathing, Sancte Sebastian- Ora pro nobis...





## LOIS TIERNEY EARTH VOICES ARTIST FOCUS

"I am a Liverpool-based illustrator and activist. I graduated from LJMU in 2015 with a BA (Hons) in Graphic Design and Illustration and have been working freelance ever since!

I specialise in activism-based art and portraiture. A few of my clients include; The Walker Art Gallery, Open Culture, Comics Youth, The Whitechapel Centre, Convenience Gallery and Birmingham International Dance Festival.

I had my first solo exhibition, called Spectrum, at Output Gallery in March 2020. As I am a neurodivergent artist diagnosed with ASD, I wanted my show to highlight the diversity of people within the spectrum and celebrate them whilst educating the public who come to visit.

My influences include Laura Chapman, Henri Matisse, drag culture, Liverpool, Adult Swim and riot grrrl.

Check out Lois's Etsy shop;  
<https://www.etsy.com/shop/LoisTierneyDraws>



# THE COMMUNION OF KINGS

By Lindsay McKinnell

Since becoming more involved in the drag king community, a gender-defying art scene centred around the performance of masculinity, I have been struck by the way performers, contributors and the audience give mutual support and praise to each other. Shared experiences and acknowledgement of one another create a profound sense of communion and strength. When we acknowledge each other's presence on the planet it empowers us to make deeper connections without fear and, as bell hooks asserts, promotes openness and recognition.

Those connections are shown in even the smallest acts. Kind words of encouragement at the 'Man Up' drag king contest, supportive comments under YouTube drag king tutorials and fun and laughter between friends expressing their male persona. These acts compound our mutuality, acknowledge our complex histories, strengthens our union and helps us to better understand our place in the world.

I have seen individuals opting into our collective community through choice and with consent. We all share our experiences in safety and with pride. We prioritise each king's individuality, and I have felt that acknowledgement reciprocated in so many palpable ways. It provides us with a clearer picture of ourselves which has an ethical, authentic impact on the connections we form beyond our drag king community.

The 'community of drag' is a place where the paths of individuals from diverse backgrounds can intersect safely. Drag kings bring and share experiences from every aspect of our complex lives. Women live at the intersections of overlapping systems of privilege and oppression, and we need to try to understand others experience to create a stronger sense of empathy in all our communities. We must hold the emancipatory politics of solidarity close – as Kimberle Crenshaw said; 'Intersectionality applies to everyone because no one exists outside the matrix of power'. As a white, cis woman, drag has helped me to challenge and understand my own experiences of masculinity, just as drag kings of colour and non-binary kings express and illuminate theirs. The mutual support and



*Vaudeville Drag King  
Vesta Tilley'*



acknowledgement I have experienced as a king helps me to better appreciate that women experience differing levels and types of discrimination. I believe the experience of solidarity for our portrayals helps us to realise our deeper commitments to gender justice.

Drag kinging is a powerful tool of resistance. It destabilises the confines we have all succumbed to in our own personal histories, and allows us to use parody and performance to embody and 'discuss' the impact that masculinity has on our lives. Drag kings navigate the space between the masculine and feminine, strategically drawing on tropes of dominant masculinity while simultaneously undermining those very standards. We dismantle the conscious and unconscious obedience to gendered norms in imaginative ways. We become empowered through developing our understanding of social constructions of masculinity and find strength through the mutuality we experience in this enriching community. As Audre Lorde stated; 'Without community, there is no liberation'. The community of drag kings is one place I have found that liberation.

## History of Drag Kings

The term Drag Kings was first widely used in the 1970s to describe female to male impersonators, but Kings have been around long before that.

In the late 1800s and early 1900s Drag Kings were a staple of vaudeville billings in the UK, with artists such as Vesta Tilley, Annie Hindle and Hetty King performing stand up, dance and song routines. Today the Drag King scene in the UK is booming, with an annual competition 'Man UP' seeing hundreds of Kings perform together. Kings can also always be seen performing in Panto as the 'boy' characters such as Peter Pan and Aladdin.





## WHAT IS HIV?

Over the decades there have been many advancements in the management of the HIV virus, including preventing it from becoming AIDS and making the virus almost undetectable in people's immune systems. Unfortunately, a lot of misinformation still exists about what it means to live with HIV.

The stigma that affects people living with HIV stops others from getting tested. The more people who test and get onto effective treatment, the fewer HIV transmissions will happen. The fact is, someone living with HIV and on effective treatment can't pass it on. That is why it is important for people to have knowledge of what it means to be HIV+.

HIV infection occurs when infected bodily fluids get into your bloodstream such as through unprotected sex or sharing of needles. You can protect yourself from HIV infection by practicing safer sex methods, including using condoms and taking pre-exposure prophylaxis (PrEP).

You cannot be infected with HIV through kissing, hugging, toilet seats, sharing food, bathing or insect bites. You also don't get HIV from someone with an undetectable viral load. Effective treatment has reduced the amount of virus in their blood so that it cannot be detected through a blood test) there is no risk of transmission. Undetectable = Untransmissible (U+U).

There is no vaccine or cure for HIV, but treatment can keep the virus under control and the immune system healthy. If HIV is diagnosed early, when a person is fit and well, and they get treatment and care, they can expect to live a long and healthy life.

If you want more information about HIV services in Merseyside visit the Sahir House website at: [sahir.org.uk](http://sahir.org.uk) or contact the Armistead Centre in Liverpool for rapid HIV testing and advice by calling 0151 247 6560.

Sahir House  
2nd Floor  
151 Dale Street  
Liverpool  
L2 2AH  
t: 0151 237 3989  
f: 0151 237 3991  
e: [info@sahir.uk.com](mailto:info@sahir.uk.com)

Armistead Centre  
LGBT Services  
Hanover St  
Liverpool  
L1 4AF  
Helpline: 0151 247 6560

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## BUILDING RESILIENCE IN CHALLENGING AND CHANGING TIMES

We are grateful to the lottery's Covid-19 Community fund for helping us provide free events for the community.

We welcome people, to get in touch to discuss attending our events, helping out at our events working on our magazine 'Earth Voices.' Or volunteering in our community gardens.

All our courses offer self-help and mutual aid and encourage people to participate in our community more effectively.

Social Distancing- Social distancing rules will be adhered to. We will receive direction from the authorities observe protocols to avoid infection.

Our programme includes;

Techniques from psychology and mindfulness to manage stress

Food for free! Providing people with seeds, compost and training to grow food in small spaces including window sills

Nature walks - for community and mental health

Creative process for improved mental health

Training to use Zoom, YouTube and similar platforms

Growing at Home - composting food growing in the garden or window sill

Earth Movies Media- Get involved or contribute to our magazine or our Environmental and sustainability films. Learn how to write scripts collaboratively. Learn how to make films for free, editing on phone, camera work, film studies and professional film editing.

Live stream fun events for the community

We hope our events can give people tools and strategies for mutual aid and self-empowered. We give people techniques to combat mental health and isolation, form bonds and create cultural bridges.

Our work is geared to help people feel more relaxed, less isolated, connected, physically engaged, and more nutritionally and environmentally informed and empowered.

Contact [info@earthmoves.org](mailto:info@earthmoves.org)  
to get involved.

Check out our facebook page <https://www.facebook.com/EarthMovesProjects/>  
or website [www.earthmoves.org](http://www.earthmoves.org) for details  
of our programme and booking.



back to

# NATURE



WATCH IT ON  
YouTube

**FORWARD TO LIFE**

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susan goligher • paula ohare • louie mckinnell-michael  
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krista schaefer • peter lageard • carole gould • peter rix  
pauline harrison • stu gibson • rachael todd



**AN EARTH MOVIES FILM**







The UK has in the last 70 years lost 80% of its lowland heathland, half its ancient woodland, and a terrible 97% of its traditional flower-rich grasslands. No wonder our wildlife is in trouble (The State of Nature 2019 report). Flying insects have declined sharply, 50-75%, so pollinators are in short supply. The reasons are complicated: changes in farming, building homes, roads and industry, use of pesticides, increasing climate change, other pollution of land, water and air. Life needs our help. We are part of the living system, so we harm it to our own peril. It is easy to feel helpless – but that does not benefit either you or the planet.

So what can we each do to help?

1) All areas rich in wildlife need some sort of management, because we no longer have the wild herbivores and carnivores that would have done it 8000 years ago. So get involved! Many parks, urban and country, have Friends groups e.g. Friends of North Wirral Coastal Park do weekly volunteer days managing the sand dunes. There are numerous other volunteering opportunities.

2) Not fit enough for the practical work? What about recording wildlife. We have to know where it is living to look after it. Wirral Wildlife (the Wirral Group of Cheshire Wildlife Trust) has a recording team who between them visit around 15 sites a year to record wildlife. We can train people to identify plants and butterflies. Wirral also has active groups recording birds, bats, amphibians, reptiles and badgers. We need more people who can identify invertebrates: Liverpool World

## WILDLIFE IN WIRRAL

Hilary Ash MA, PhD, MCIEEM  
Hon Conservation Officer, Wirral Wildlife

In Wirral we are very fortunate to share our peninsula, and its seas, with much wildlife. Our surrounding coasts are internationally important for wintering birds; watch from the promenades as the clouds fly up on a rising tide, leaving their feeding grounds to roost until the tide goes down again. A spectacle for the bleakest winter day.

On land we have nationally important sites. Thurstaston Common and Heswall Dales are lowland heathland, a semi-natural habitat that develops on acid soils where people harvest trees and graze animals. Visit in August for purple and gold carpets, as the heathers and gorse flower, and listen to the bees.

Dibbinsdale is ancient woodland, wooded since at least 1600 AD. Visit in April for wood anemones, May for bluebells and many singing birds.

As well as our 12 nationally important sites there are around 70 “Local Wildlife Sites” (formerly called Sites of Biological Importance), including ancient woodland, species-rich grassland, ponds and marshes. Even a long-disused railway goods yard that has become an invertebrate haven: New Ferry Butterfly Park.







Museum offers training. If you are smart-phone literate, try getting the iNaturalist app, where you can send a photo and get a plant or animal identified. A record is just a named plant or animal, with place seen, date and who saw it. Lots of records build up a picture and alert us when something is changing: see [www.record-lrc.co.uk](http://www.record-lrc.co.uk)

3) Wield a pen or write an e-mail! Wirral Council is preparing its Local Plan for the next 15 years. Look out for the next consultation. Make the effort to read it, or at least the bits you are interested in, and write a comment and send it in. Politicians depend on our votes, but wildlife needs us to shout on their behalf. Tell your councillors and your MP that you care about wildlife and the environment. Ask them to find some money to keep our parks and open spaces going.

4) Be the change you want to see. Many small actions do add up. Refuse, Reduce, Re-use, Repair, Recycle. If you have a garden, avoid pesticides and grow some of your own fruit and veg. Ignore the advertisers and buy only what you need. Reduce your electricity and gas use as far as you can. Get them from a “green energy” supplier. Buy locally-grown food – Wirral has several farmers markets, and talk to people about the green changes you are making!



5) One thing I hope we have learnt from the lockdown is the importance of getting out of the house and into the green areas regularly. It is good for your physical and mental health. Enjoy yourself and admire our wonderful wildlife in Wirral: birds on the winter estuaries, spring woodland flowers, summer butterflies, August heathlands. Meet like-minded people: come along to talks and walks organised by the various wildlife groups. In 2021, help run a stall at events like Earthfest West Kirby or New Ferry Butterfly Park Opening Day. More hands always appreciated!



<https://nbn.org.uk/wp-content/uploads/2019/09/State-of-Nature-2019-UK-full-report.pdf>

<https://www.inaturalist.org/>



# WORKING WITH DIVERSITY IN GROUPS

By Tomas Remiarz

Permaculture looks at the world of humans through the lens of nature, by understanding the universal patterns of nature and applying them to challenges in the world we inhabit. We are social creatures, and we are part of nature. How do these patterns apply to humans in groups?

Diversity is one of the key patterns of nature, and it is embedded within our cultures in many ways. Being aware of how diversity expresses itself is a good first step, which we can follow up by actively using diversity thinking to improve the way we work together. In this article I want to introduce three kinds of diversity and how we can work with them. This is my personal perspective, informed by a long-time passion for both permaculture and being involved in groups like housing co-operatives, environmental and social campaigns and reforestation teams. The groups you are or have been involved with may be very different, but these underlying patterns may sound familiar to you.

## 1. Skill sets

Whatever we want to achieve, many hands make light work. We may need a mix of practical hands-on workers, those who are good at keeping a project going in the long term and the people who are good at binding a group together with kindness, fun and creativity. In the many permaculture projects that I have studied or been involved with, I've come to recognise 5 different sets of skills that are key to success:

**Ecology** – understanding how nature's patterns express themselves where we are working.

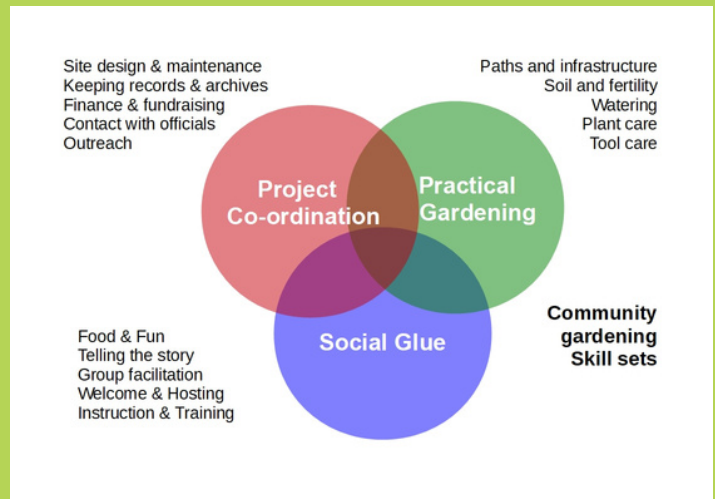
**Design** – integrating our own needs and desires with those natural patterns.

**Horticulture\*** – understanding the specific patterns of plants and how we work with them.

**Co-operation** – working creatively with patterns of human behaviour and interaction within and around the group.

**Project management** – developing patterns of success for the particular cultural, economic and political context we are working in.

\*or whatever else the relevant practical skill set is



All these are huge subjects in themselves. None of us will be perfect in all of these disciplines, but all of us will have made a start in at least one or two of them. This makes co-operation probably the most important skill set of all. By learning from and with each other, we can make sure that - over time - skills are more evenly distributed. This becomes important when key members of the group leave or have to step back, which will happen sooner or later. Having built a broader base of skills within a group, responsibility can be handed on over time and new people can step into leadership roles while others take a step back.

## 2. Roles that suit us

As everyone from Ella Fitzgerald to the Fun Boy Three knew, it ain't what you do but the way that you do it – that's what gets results. Welsh business consultant

Meredith Belbin applied this jazzy wisdom to the way teams work together. The nine personality types that he identified relate to the roles we naturally gravitate to when we work together with others. Thanks to diversity, each



Figure PP 04  
Belbin Team roles





one of us may have a few different roles we are comfortable with, and others that we have an aversion to. I am a natural resource investigator and a half decent team worker, but I really wouldn't describe myself as a completer/finisher. Luckily, in the co-op that I live in these days we have a good spread of all different types among our membership of 12, which I think is a big reason for things working quite well here. Another reason for success is that we can acknowledge that all these characteristics are important, and even though some of us may sometimes get annoyed with what we see as outlandish ideas, nit-picking criticism or doom-mongering risk assessments, we know that it is the balance of all these perspectives that makes for a project that manages to remain both stable and dynamic. Individually, we tend to work best when the role we occupy matches our personality type. On the other hand it is also worth leaving our comfort zone in order to develop new skills, or just to appreciate the work that others put in so that we don't have to.

### 3. Tending the edges

Another type of diversity comes into play through the interactions of the mainstream within a group and its margins. Every group has a 'mainstream', giving it a purpose and identity, but if it's to outlive it's founder members it also needs to grow into and merge with one or more 'margins'. This could be new people joining the group or existing members showing more parts of themselves within the group over time.

In healthy groups, there will be an awareness of what the various margins are, and enough awareness to communicate between margins and mainstream. People in the mainstream can help by developing an awareness of their own power, privilege and limitations together with curiosity about the experience of the margins and an attitude of active listening to them. In the other direction, people in the margins can help by finding ways to express their perspective, and also by developing empathy with themselves and the limitations of the mainstream. Ways to address this dynamic in meetings may be to go into breakout groups, where marginalised people may find it easier to voice their perspectives, and promote a culture where anyone can put an item on the agenda. An awareness of the mainstream/margin pattern can really help where groups are actively trying to be more inclusive.

There are endless other ways in which we could learn from nature to become better at working together – they are in fact as diverse as nature herself. This brief article hasn't even touched on many important areas such as forming shared goals and visions, choosing the right group structures and developing collaborative processes for decision making and conflict resolution. If you have become curious, I encourage you to explore permaculture, and you can also follow up some of the subjects mentioned here on the following websites:

<https://www.belbin.com/resources/>  
<https://www.seedsforchange.org.uk/resources>  
<http://rhizome.coop/resources/>  
<http://groupworksdeck.org/>







## HOW GOING SECOND HAND PUT THE PLANET FIRST AND CREATES DIVERSITY IN THE WARDROBE.

By Rachael Todd

I am a shopaholic. I lovescrolling through endless 'new in' pages of the big online retailers, I panic when I see an item I like is 'selling fast' and that trendy dress I want only has 'a few remaining'. I click, get the rush of knowing this new dress is on the way and will of course solve all my problems. However, when I started to look at the impact of this fast fashion and the result its having on our planet, I felt a sense of shame and I am changing my ways!.

Recent reports show that 92 million tonnes of waste is produced per year and 79 trillion litres of water are consumed by the fashion industry worldwide each year! Fast fashion is an environmental disaster. Retailers are starting to respond to this with green washing through the use of 'sustainable fabrics' and other such smoke screens. The fact is our season by season throw away clothes culture needs to change. We need good quality that can be repaired, upcycled or recycled.

One of the easiest ways to break your fix with fast fashion is to think why am I buying this? Do I really need it? This is an important mental step to take in a world where you can order anything with a swipe of a finger.

If you do need new clothes, why not try second hand? Vintage garments are often well made from natural fabrics that you can easily repair. You don't just need to schlep around charity shops or go down Bold Street, Depop and Ebay apps mean you can get second hand online and shipped to your door.

If you're buying online or in a charity shop always take a look at the condition, think - what is the fabric? What condition is it in? Is it easy to wash? Will it last? As well as changing your shopping habits its also good to learn skills on how to repair and reuse your items. There are plenty of Youtube tutorials on how to replace a zip, redo a hem or take in a skirt. Interesting and unique pieces can be found in shops like 'Twintage'. My wardrobe is unique and ethical and has much more diversity than the standards you get from the chain stores.

The effects of fast fashion on our environment are terrifying and undeniable, and the planet doesn't care if you have the latest dress anyway! Happy shopping.







Twintage are two-time traveling twins who have a passion for vintage fashion! We are here to inject colour and fun into your wardrobe by sustainable and eco-friendly means....

From an early age we fell in love with historical clothing; particularly in costume dramas and at our favorite museum, the V&A. We adore working together in a team because we are so in tune with each other's approach in business and to life in general!

Our goal is to be as inclusive as possible. We deliberately source all sorts of sizes and go out of our way to try and find larger sized vintage clothing! We firmly believe that vintage fashion should be for ALL!

As well as an online shop we both offer a personal shopping experience. So if you are looking for something in particular please let us know!

As a great believer in slow fashion, we carefully handpick each vintage gem so nothing about what we do is disposable and mass-produced. It is VERY important that we all send a message of sustainability and our clothing is a great place to start....

Take a look at what Twintage offer and find out more on: <https://www.facebook.com/search/top?q=twintage>





## THE BEAUTY OF NEURODIVERSITY .

*Artwork Neurodiverse Rainbow by Lois Tierny*

By Paula O'Hare

When we think of learning disabilities we think of the disabling effects that these conditions have on the individual. What, just what would happen if we adopted an alternative viewpoint? The social model of disability reframes the way disability is viewed; for example if we 'disable' an individual by not providing wheelchair access we disable them, in the societal context. If we provide aids and access we enable that individual and we no longer just 'see' that individual as disabled.

As a neuro diverse individual who got their diagnosis later on in life, I have often thought 'what if' the society I grew up in had firstly identified me as a neuro diverse individual and not someone who was always a problem. What if it had provided me an environment in which I could have thrived?

Of course I am not alone in thinking this as many of us who are diagnosed or identify as Neuro diverse feel the same way. As a so-called high functioning autistic person it was difficult for neurotypical people to understand my struggles, conversely it was difficult for me to navigate the neurotypical world.

There is also an issue when referencing an autistic individual as 'high functioning'. Sometimes this term is unhelpful when trying to identify an individual's needs and abilities. To simply label a person as high functioning because they are not apparently intellectually impaired can discount the true nature of their condition, consequently this concept disables them.

If we enrich the lives of the neuro diverse people and truly cater for their needs we enable them to really shine and show that there is a beauty in the neuro diverse mind that cannot be overlooked.

The beautiful minds of the neuro diverse with their divergent thinking styles have peppered our world with invention, true novel concepts, beautiful art and music .

On analysis the documented behaviours of some of the greats fit with being on the autistic spectrum, Albert Einstein was purported to pay little attention to every day goings on of his fellow humans, he initially didn't do well education and took a job at the patent office. Later he would become one of the most truly inspiring minds ever.

Leonardo da Vinci was also thought to exhibit many autistic traits and the ability to not only create great works of art but also envisage feats of engineering centuries before anything resembling those creations could ever be realistically built. Leonardo is credited with designing a flying machine based on the movement and structure of a sycamore seed . Those designs became the basis of what we know to be the modern helicopter.

Unlike a visible disability, where an access ramp might be obvious, or visual cues for, say, a hearing impairment, hidden disability adjustments for neurodiversity are not always obvious. I hope that organizations and workplaces can research how they can be more inclusive to neurodiverse people. This can be beneficial as it can help organisations bring people in who will 'think outside the box' and bring in solutions people had never thought of before, maybe even come up with ideas like Leonardo da Vinci! The world needs different types of minds like ecosystems need various life forms to function

### Neurodiversity

- Neurodiverse people can have labels of Autism, Asperger's, dyslexia and other "invisible" neurological disabilities.
- Neurodiverse people have a cognitive profile of extreme
- strengths and weaknesses, whereas neurotypical people tend to score about the same on all measures.
- Neurodiversity is the diversity of human brains and
- minds, the infinite variation in neurocognitive functioning within our species. The Neurodiversity Paradigm is an emergent paradigm in which neurodiversity is understood to be a form of human diversity that is subject to the same social dynamics as other forms of diversity.





By Paula Ishtar

## WHY TRANSPHOBIA HAS NO PLACE IN FEMINISM

The idea that transphobia is a popular form of modern “feminism” is surprising and confusing to me. I came across feminism when I was 18, then in 1996 I graduated with a degree in Women's Studies and Psychology. Feminism has floated in and out of vogue since then. One of the crucial things I learned during my degree, was that one female voice does not speak for all women. Traditionally white Middle-class women are the majority voice who define and explain what feminism is. The subject of trans inclusion in womens circles is currently very controversial. The discussion has polarized and is often hysterical. As a long time femminist, I just don't agree at all that transwomen present a cloaked invasion by men into women's spaces. Transwomen are women. It is our job as feminists to be inclusive of all women, including transwomen. Black feminist Angela Davis provides a counter-argument for the popular exclusion ideologies of the Terfs, and she also promotes the recognition of transwomen as a key part of the womens libration movement.

### Trans Exclusion

All women are unique, from different cultures, classes and levels of gender expression and disability/ableness. Transwomen are included under the umbrella of ‘women’ as a ‘type’ of female. However, the right-wing anti-trans British hate movement, known as gender-critical feminism or trans-exclusionary radical feminism ‘terfs’, has made it clear that trans women are not welcome in women's spaces. It appears that in 2020 transphobia is acceptable in feminism's, political, academic, and popular spheres and has gone mainstream.

Posey Parker is an avid campaigner promoting the exclusion of trans women in women's spaces. The movement she represents uses posters and t-shirts depicting the dictionary definition of ‘women’, to make clear what a woman is and is not, which excludes transwomen. Under this purely biological and reductionist position, one of the definitions is having periods. This is confusing. Some women have biological issues which means

they don't menstruate and all women will stop having periods when they go through menopause!

The argument against transwoman inclusion in women's spaces appears to be the threat of rape and other sexual and power abuses. Unfortunately, this has happened once in a woman's jail. A Times article claims that ‘Transgender prisoners are five times more likely to carry out sex attacks’. Due to the upsurge of trans hysteria, it is difficult to trust the legitimacy of framing transwomen as sexual predators. Claims made by former prisons minister Rory Stewart that transgender prisoners are “raping female prison staff” have been disputed by Lord Keen, a barrister in the House of Lords. He attested that there had been “no reported incidents” of female prison staff being raped by trans inmates.” But mainstream media would like to play up a hysterical unfounded fear of transwomen. I have known many transwomen. I have performed with these women and been in dressing rooms/backstage with them. I never felt in any way threatened and neither did anyone else, we were just women getting ready together. Instead, the truth is that one in every three women have been sexually assaulted, with men not needing to go to the bother of dressing up in any type of clothing be it female or not to make these heinous attacks. It is men, former or current partners, not trans people that kill two women a week in Domestic Violence, yet there is no uproar in the media.

### Genetic variations

Being male or female is not as simple as XX or XY as many people believe. The trans exclusion movement uses this genetic polarisation as a way to divide trans women from biological females. People can be born with X, XXY, and many other variations, even where X genes have even crossed and ended up on the Y of a YX individual. Hormonal sensitivities may also make the person have features that resemble their opposite sex. For example a person with this condition could have a vagina but be XY. Some people have outward physical characteristics of both sexes; we describe these people as intersex. These people



are born with physical sex characteristics that do not fit typical binary notions of male or female bodies.

Many transgender people experience gender dysphoria, and some seek medical treatments such as reassignment surgery, or psychotherapy. Not all transgender people desire these treatments, and some are prohibited from achieving them for financial or medical considerations.

Being a transgendered woman requires sacrifices. Many transgendered people face discrimination and abuse. It is estimated that transgender people only constitute 1 in every 500. Yet 83 percent of trans women experience some form of discrimination and this can accelerate or cause mental health problems. Almost half of trans people in Britain have attempted suicide at least once; 84 percent have thought about it. 60 percent of trans people have experienced threats and intimidation. Trans people are also twice as likely to be victims of crime in England and Wales.

Many societies are hostile to marginalized persons and perspectives in general, not just trans people. The tiny percentage of trans people in the population means they cannot present a serious threat to Cis women, by 'invading our spaces', as is being suggested by right-wing feminists. Unlike other forms of bigotry, it is currently acceptable in many academic, political, and media circles to disseminate lies and fear about trans people. Transphobia is merely the tip of the reactionary iceberg, beneath the surface is much conscious and unconscious bias towards many groups that stand outside of the white, male, abled, privileged class, 'norm'.

Black feminist and founder member of the Black Panthers, Dr. Angela Davis explains her views on trans inclusion in her inaugural lecture on Feminism and Social Transformation in the Trump Era at the University of Costa Rica.(2018). She reflects on the radical and queer women of colour who have risen up to find feminist approaches to social transformation. She argues for the inclusion of trans women; 'If we want to develop an intersectional perspective, the trans community is showing us the way. Because this community has taught us how to challenge that which is totally accepted as normal'. Angela Davis (2018).

Personally I feel feminists prioritizing trans exclusion as a campaign subject is a waste of time and energy. Many serious issues are affecting women at the moment. Rape, child abuse, low or no pay, food poverty, and environmental destruction, to name a few. I believe that feminists should spend valuable campaign time lobbying for things that will have a big impact on women's lives.

Privileged women who are not affected by issues such as poverty or racism may feel enraged by people trying to join their girls club, who they don't see as legitimately belonging. As discussed trans women only constitute one percent of the population and generally are underrepresented in elite groups. Punching down to people who are often vulnerable is a strand of feminism I want nothing to do with. I have often felt excluded from some feminist groups due to superficial dimensions such as the way I dress, look and speak. Despite my feminist, academic and activist background I have even been 'othered' by my 'sisters' for not having the correct hair and shoes! This new othering of transwomen, using biological reductionism is just misogyny, and is something as progressives we should all wholly oppose.

A review of history will see that organized unification in opposition to minority groups ends up in ugly places. It is generally recognized that social acceptance is the most powerful method to reduce the risk of suicide for transgender people, as well as for those who exist in other marginalized groups. Humans are innately social creatures. Participation in society is a requirement of a healthy life for all people. Misgendering an individual creates low self-esteem, loss of identity, anxiety, and a feeling of dehumanization. Why would any decent person want to do that?

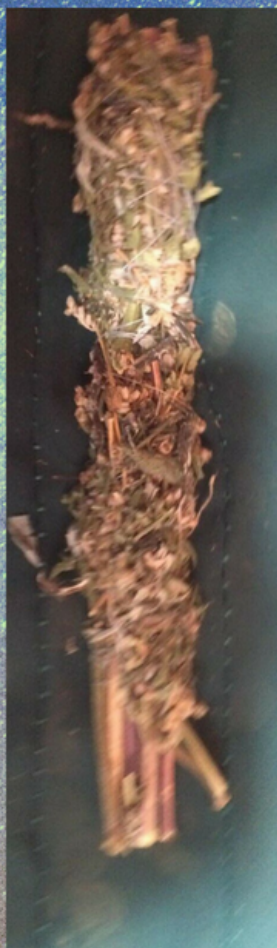
Trans people illuminate our response to gender transgression and investigates if we need to attribute a binary value to human beings. For powerful social change, all marginalized groups need to ascend together in order to realize a balanced society. Championing one group while ignoring another will not create a fair and equal society. We need to cooperate with each other; cis/trans, women/men/non-binary/intersex, to create the social and environmental change we desperately need.





# Smudge Stick

RELAX AND DREAM



The ingredients for our Mugwort, Lemon Balm and Poppy smudge stick are grown organically in our community gardens.

Herbs grow in the presence of meditation, drumming and dance sessions and earth based rituals, So has absorbed good vibes! We don't just take plants from the land. These plants have a calming, visionary and dreamy quality.

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# CALEA ZACATECHICHI (MEXICAN DREAM HERB)

By Peter Rix

Calea zacatechichi, also known as bitter grass or dream herb, is a shrub plant native to Mexico. It has a long history of use for all kinds of health issues, especially gastrointestinal concerns and was used by indigenous groups such as Chontal Maya for improving mental clarity and enhancing dreams.

A plant that doesn't do well in the cold, when grown in the UK it needs to be planted indoors or in a polytunnel. As the popularity for lucid dreaming has increased in the UK, more people now have Calea Zacatechichi as a house plant.

The Chontal people of Oaxaca in southwestern Mexico, use the plant, known locally as thle-pelakano, during divination. Reports describe rituals that involve smoking a dried version of the plant, drinking it as a tea, or placing it under a pillow to induce divinatory dreams.

The herb is defined as an oneirogen, which is a group of plants that affect dreams, this includes plants like Mugwort (see issue one), and is linked to the ancient practice of oneiromancy, in which practitioners seek to find information during dream states.

Chontal Natives believed that sounds heard on this herb were the "voice of God," and nicknamed the herb, "The Leaf of God." Calea Z induces a state of relaxation, so could be good for mild anxiety and insomnia. The state of relaxation and euphoria induced can last through the morning.

## Identification

Calea zacatechichi also known as C.ternifolia is a shrub belonging to the Asteraceae family and is related to the sunflower. It can grow up to 1.5m tall and has bunched up white or yellow, trumpet-shaped flowers. Its leaves are reminiscent of nettle leaves in their colour and pattern.

## Cultivation

This plant is notoriously hard to cultivate from seeds, which need light to germinate. From cuttings however growing the plant is relatively simple. C.ternifolia will live happily on a windowsill, do not let the soil dry out and make sure to prune the plant to encourage the desirable bushy shrub appearance.

## Harvesting

You can use your dream herb fresh. Just like when cooking. To harvest the leaves, snip up to one-third of the stem length to encourage branching and new growth. For dried herbs the cut leaves can be tied with string and hung upside down to dry. It can also be chopped into small pieces and spread onto newspaper or on mesh sheets and put in a dry dark area for 2 weeks.

## Uses

**Dreaming:** Many users report how the tea seems to initiate vivid and lucid dreaming. The plant is also said to improve dream recall and some users have reported being able to control their dreams.



**Medicinal:** Dream herb tea has been purposely used to treat anxiety. It has also been reportedly used to treat stomach upsets, IBS and diarrhea.

## Make dream herb tea

Calea zacatechichi dream enhancing properties can be brewed into tea. Place about 1 ounce of dried herb in a teapot with 4 cups of boiling water and let it steep, straining after 5-10 minutes. Reduce/increase quantities for this recipe accordingly. Add honey if you like. We like to mix with Mugwort for a nice deep sleep, full of dreams. For best results – drink the tea for a few days on a roll, an hour before going to bed. Do not take every night or too often as there could be unwanted side effects

EarthMoves makes and sells ready made Dream herb tea bags which includes a blend of Calea Z with Damiana, Passiflora and Mugwort. £6 for five £10 for ten email [info@earthmoves.org](mailto:info@earthmoves.org) to make an order.

## Make dream herb tincture

Cut off a section of flowers, stems and leaves, these should be chopped into pieces and dried. The desiccated plant should be slightly packed in a mason jar, which is then filled with an alcohol (I use Brandy). The lid is screwed on and the mixture left to infuse for 6 weeks in a cool, dark place. The mixture should then be strained and preferably stored in coloured glass bottles. The standard dosage is a few drops in hot water, upscaling to a max of 15 depending on your body.

## Use with caution

Calea zacatechichi is possibly unsafe when taken by mouth or inhaled and could cause side effects. The safety of Calea Zacatechichi has not been evaluated in clinical trials, there have been reports of hallucinations as well as additional adverse effects such as nausea and vomiting.

This content is primarily for entertainment and information. It is not intended to be a substitute for professional medical advice, diagnosis, or treatment. Always seek the advice of a qualified health care worker with any questions you may have concerning any medical condition.



## THE DIVERSITY OF SOUND HEALING

*“He who knows the secret of the sound  
knows the mystery of the whole universe”*

Hazrat Inayat Khan



by Beverley Dodds

The earliest recorded use of sound healing was the Greeks who used sound to heal what they called a ‘madness’. The theme that connects this ancient healing, was the belief that sound waves could be heard through the Earth and the heavens. In addition to this, it was also believed frequencies were not only sacred but helped to open up energetic flows within the body, thus healing the mind, body and spirit.

We know that almost all cultures have used sound as part of their healing practices for millennia for instance; The Egyptians used sound in their secret temples as do the Australian aboriginal people who use the didgeridoo. The shamans of the North Americas use dance, rattles, and drums. While the South Americans used pipes and rain sticks, choral and organ music is common in many Christian traditions, and the Saz is played as a key part of Alevi Islamic practice.

While music is often cited as a ‘universal language’, studies reveal that people’s perception of the emotional qualities within music is associated more with cultural tradition than the elements of the music itself. Sound therapy is interwoven with cultural identity.

In recent times sound healing practices in New Age circles have used these cultural references to market the practice, such as naming things ‘tibetian singing bowls’ or ‘native american chanting’ while the

practitioners themselves have no historical or cultural connections to the practices. There is also some evidence that these practices have no relation to the cultures being cited, and are rather inventions of the 1960s wave of New Ageism. Does this orientalism or fetisation of the practices of indigenous people devalue the cultural significance and frameworks of the healing rituals?

I think rather than devaluing the practice itself, their use in marketing is the issue. Sound practitioners should be clear about the actual origins of the items, and think about cultural sensitivities in the words being used to describe practices and items. When using sound to heal, intention and understanding matter, so it is crucial to put thoughtfulness and cultural sensitivity into both the practice itself and the way it is marketed to people.

As a White English lady who is a sound practitioner I use a wide range of sound tools in my own healing practices. I see it as important for healers to ensure that they not only understand how to use the instruments used but also to understand the historical context of such practices. Cultural sensitivity and an understanding of diversity should be at the heart of the practice.

Beverly offers professional sound healing and sustainable and ethical crystal sales. Check out Beverly’s services here: [www.primal-stone.com](http://www.primal-stone.com)



# THE MOOR

Tara Hudson

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Oh Naked Earth  
No echos here bounce  
Across Moors barren sound  
This sickly path I tread  
A slow march etched to the horizon

-

Like a leper cast out  
No one dare touch  
Your skin of treacherous holes  
Merciless soil sinking  
Bogs suckling towards naked sky  
Hungry for a mis treading step

-

Vague emptiness engulfs

-

Am I the last Adam  
Borne of your deadly sod  
With not even rib  
No women friend to bare

-

Your devils pilgrimage  
A barren landscape  
Reaps sublime  
A minds heathen course



## FIND YOUR FRUITFUL DESTINY

Fruits native to the UK have always been a key part of folkloric law and medicine. They have developed significance and myth as a way for us to collectively remember their powers, dangers and beauty. But can they also act as a way to guide us and provide insight?

This activity invites you to clear your mind, relax and formulate a question in your head. It could be something like... 'Why did me and my friend lose touch?'..... 'Is this situation at work going to change?' - After you have your question, relax and take some deep breaths, then look at the cards, the image that draws your eye straight away has a message for you, turn the page to see what it is....





### **Apple**

Known in folk law as the fruit of love and the fruit of the underworld apples represent the revealing of hidden knowledge associated with love. Maybe someone has a secret crush on you? Or a happy secret will soon be revealed to you that will benefit your relationships.

### **Gooseberry**

In folk law gooseberry thorns are used to get rid of warts. Maybe there is a thorny issue in your past that you haven't yet faced up to, yet keeps bubbling to the surface through ugly behaviour. Like gooseberry thorns sometimes tackling these issues can be painful, but in the end worth it for the relief that can come through talking therapies and self help.

### **Strawberry**

Dedication, through solving problems and becoming stronger. Hard work will reap rewards, though you may have hurdles in the way right now, if you persevere and use your own inner strength you will get through this current tough time and there will be rewards. In the future you may be enjoying a Strawberry Daiquiri on holiday soon!

### **Blackberry**

Blackberry leaves are traditionally used to treat burns and scalds and in folklore is associated with resilience. Maybe you are a caring person who isn't very good at setting boundaries and someone is taking advantage of you. You should learn from the blackberry that protects its fruit with thorns, sometimes it is important to say no, especially if you are feeling uncomfortable and your gut is telling you its not right. You are a powerful person, use that power!

### **Cherry**

Cherries are used to attract and stimulate love and are associated with the goddess Venus. Use this opportunity to connect with the spirit of Venus and do something completely spontaneous and joy filled with them. Why not bake your loved one a cherry pie to show your appreciation and give them a nice sweet surprise!

### **Raspberry**

Long used to support women's health through tonics and teas. In Christian art raspberries were used to symbolise kindness. Raspberry invites us to slow down, reminds us to be gentle and inwardly kind to ourselves so we can reflect that back and be kind to others. If you are talking or thinking to yourself and a negative topic comes up, picture sweet summer raspberries and switch the thought or conversation to something kind and positive, like plants!

### **Mandrake fruit**

A poisonous fruit that if carried is said to attract love. When placed on top of money it is said to attract more wealth into your life. There will be a opportunity soon to attract wealth into your life, a new promotion at work, a side hustle that could help you finally buy that thing you dreamed of. You can make it happen!

### **Pear**

This can symbolise loss or separation and invites us to look at life from a different perspective so we can move forward. Sometimes loss can lead to an opportunity that can help us live a more fulfilling life. It is associated with the goddess Hera who as well as childbirth and marriage is known for being jealous and vengeful. We may need to give ourselves or someone we love space and reflect on our actions that may have been inspired by petty jealousies. It is always important, though sometimes hard, to say sorry, but the Pear gives us the power to do that and heal from our mistakes.

### **Elderberry**

Long used to protect the immune system but also associated with breaking curses and offering you the protection of fairies. Planting an elderberry in your garden was said to give your home magical protection, if you wanted to bring the berries in doors you had to ask the tree for permission otherwise the tree could summon evil spirits! Maybe you did something to someone without consulting them first and they are hurt by this? Why not invite them over to share an elderberry tonic and heal over any wounds between you. You can also offer some elderberry tonic to the fairies by leaving a bit in a jar at the end of your garden overnight, it might bring much needed luck!



5 WAYS TO HOLISTIC MENTAL WELLBEING & RESILIENCE TASTER  
IMPROVEMENT TO MENTAL HEALTH & WELLBEING  
INTRO TO PSYCHOLOGY FOR WELLBEING  
COMMUNITY ENVIRONMENTAL VOLUNTEERING FOR IMPROVED  
MENTAL HEALTH & WELLBEING  
INTRO TO CHILD MENTAL HEALTH

# BUILDING RESILIENCE IN CHALLENGING TIMES

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FREE to those on a low wage (under £17,500) or unwaged  
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*Email [info@earthmoves.org](mailto:info@earthmoves.org) to book and receive Zoom  
link.*

*£25 to those who do not qualify for a free place.*

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