

undercommons, Gender, black pudding, jerk food, bangers and mash, Patriarchy, swing riots, breadfruit, economic Justice, poor h
house, breakfast club, food waste, curry house, chow, chedda, consumer, food citizen, public purse, food bank, junk food, nanny state, veg, bubble and squeak, comfort food, workhouse, D
decolonisation, able-bodiedness, Social Justice, brexit, racism, world food, discrimination, colonialism. heteronormativity, queering,
do-gooding, breastfeeding, chicken and chips, conviviality
decolonial, feminisms, wimin, colonial, food bank, emancipation, food vouchers, homeless, big lunch, new society, racism

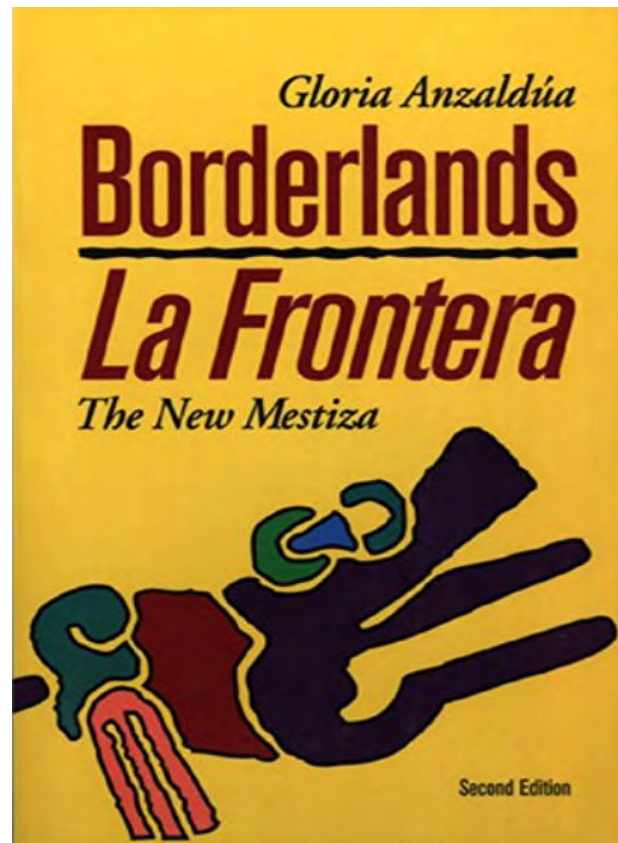
B R E A D L I N E S . . .

FOOD AND SOCIAL JUSTICE IN THE UK



INSPIRATIONS...PROVOCATIONS

Questions...Lyrics...Poetry...Thoughts...



“Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate. I will no longer be made to feel ashamed of existing. I will have my voice: Indian, Spanish, white. I will have my serpent’s tongue - my woman’s voice, my sexual voice, my poet’s voice. I will overcome the tradition of silence.”

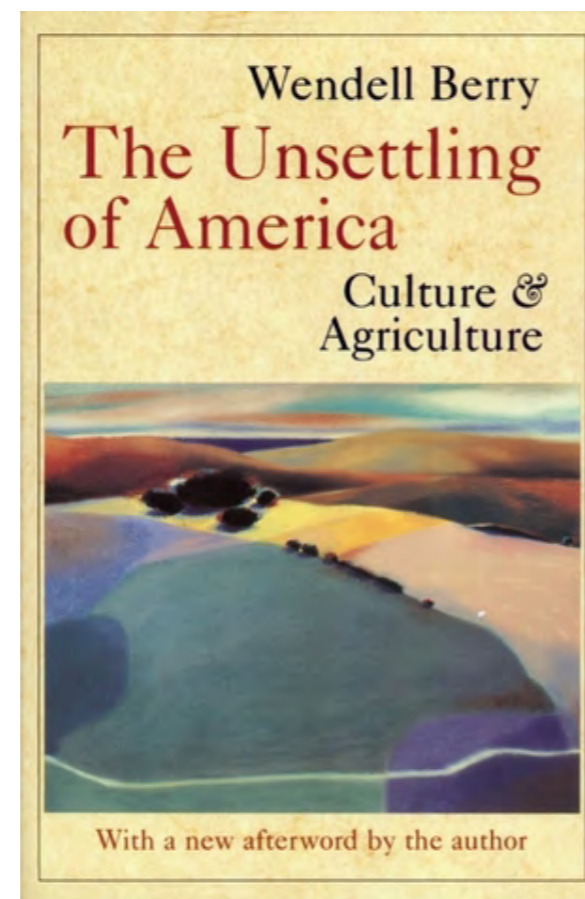
- Gloria E. Anzaldúa, Excerpt from Borderlands

“The growth of the exploiters’ revolution on this continent has been accompanied by the growth of the idea that work is beneath human dignity, particularly any form of hand work. We have made it our overriding ambition to escape work, and as a consequence have debased work until it is only fit to escape from.”

- Wendell Berry, Excerpt from The Unsettling of America: Culture and Agriculture



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@PeepsKnow



What if I told you that all life is African...

Video available at:

<https://youtu.be/-Q9i8FjR7QQ>

*Hush-a-bye baby, on the tree top,
When you grow old, your wages will stop,
When you have spent the little you made
First to the Poorhouse and then to the grave.*

-Anonymous verse from Yorkshire.

One who eats alone cannot discuss the taste of the food with others. -African Proverb

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Contribute

Please send your ideas for a contribution to Colin (colinrayanderson@gmail.com) and Mama D (ommunitycentredknowledge@gmail.com).

WHAT'S EATING COVENTRY?

By Tomas McBrien
<https://youtu.be/UcGiUN8EdoY>

Food Justice Coventry's Men Shed
What's Eating Coventry.
As I walk through the city streets
What I see, can I believe
My friends down on their luck
I offered a hand, I offered a hand, I offered
my heart
That was not enough
I will pull you out, do not pull me in
Will have to let go
I give an open palm and not a closed fist
No one cares
Food can be replaced by three meals a day
With drink and drugs
Into the deep red, into the deep red beyond
Where's the best place to sleep tonight
Not down in the car park
I got into a fight



We try to find a way to pay the rent in our town
A what that once was,
When the phoenix rises, rises, rises, from the ashes
Will rise again once more
We have paid with our minds, our bodies, our blood, our bones
Our hearts are burning, turned to ashes



No other way but our way
Sky blue chant
CCFC OK
City mantel.
OK. OK. OK.
CCFC OK.



The time has come has come
Coventry fights back, Coventry fights back
With peace with love, with compassion
Feed by children, feed me, help me face
another day
In the name of food justice
What we do, what we can for our town



Blown away, blown away, blown away
In the front of our eyes
Where's the rebel yell
In the city of kings
Sky blues of white and gold
CCFC OK. Sky blue army. Sky blue way

WORKING ON FOOD JUSTICE

Welcome to the first edition of *Breadlines* - a new publication to share and discuss social and food justice in the UK!

Our vision for *Breadlines* is to be a forum where critical and controversial issues in discussions on food and food system are made visible and debated. We strive to open a space for a wide range of voices, especially those less heard in 'expert'-dominated spaces, so that we can listen to a more textured and substantive set of narratives and arguments. As editors, we feel our work is to make this space attractive and welcoming to potential contributors, supporting the representation of the issues raised, only offering a light editorial hand. We intend to be selective in choosing pieces to ensure they reflect a focus on social justice rather than it being an afterthought or peripheral in nature, as it often is.

In this inaugural issue, the contributions reflect some of the diversity we intend for the grassroots journal to contain. We welcome pieces in multiple styles and formats - art, video, poetry, writing and stories. These might include contributions about food grown across the globe, local food, food politics, culture, food lore and cuisines, food histories and food futures. We also expect articles and reflections on food sovereignties and food security, food poverty, food excesses and wastage, hunger, malnutrition and views on the root causes of food injustices as well as stories in which food justice is being attained.

We feel this is doing justice to food: how people eat, grow, trade, process and waste are all implicated in profound ways on the social, political and economic justice delivered at the end of the day. How our engagements with food in the UK reflect the deep history of colonialism, the enormous inequalities in society and the obstinate systems of racism, class-ism, patriarchy, heteronormativity and neoliberalism. How the structures which shape the way we relate to food obstructs and prevents a more intersectional approach to dealing with social structures not yet understood in their plurality.

How can we, those concerned about food justice, disentangle our own social, cultural and political selves to recognise more clearly how they impact upon how we speak about the food systems of the UK? To unravel food justice in the UK - one of the world's most impactful global empires - requires deep reflection, reconstruction of the systems that support injustice (with which we are complicit) and more shared conversation and collective action. We hope that the content of this journal will focus on that awareness raising as it relates

to the UK, but it will also draw connections with related issues and movements in other parts of the world.

Despite the given state of affairs, 'marginalities' are also creative and powerful places. Social movements around the world are contesting and resisting the disastrous influences of colonialism and neoliberalism and creating alternatives.

Mainstream food movements often don't have social justice as a central focus - instead issues of environmental sustainability, health and localism are placed centre-stage. Yet, those who are positioned as marginal to a monolithic idea of a 'food system', along with some allies and are asserting their own issues and their own worldviews. A food justice perspective calls for the foregrounding of equality and the decolonisation of our minds and activism in food movements towards a more just weaving together of food systems both locally and globally.

Voices from the food movements of the globe, but also here in the UK are making links between the thinking, activism and the praxis found in the movements for anti-racism, feminism, human rights, peace, anti-austerity, veganism, migrant and gender based rights, amongst other radical movements. This is fertile ground that can help to deepen all of our understanding, theorising and our political approaches to what has, before now, been seen by many critical thinkers as the preserve of normative, patriarchal, colour-blind and single theory thinking. It enables all of us to better see the systems of oppression working across all of these domains.

We hope this forum, in this issue and beyond, provides thoughtful and provocative contributions, stirring each reader to raise comment on the different pieces of writing and to come forth with their own perspectives. *Breadlines* is an emergent forum and we welcome your input and feedback. Enjoy the creative pieces of work offered in the following pages which we hope will prompt deliberation on how to restore justice to each of our overlapping food systems in ways that feel meaningful and relevant, in ways we can all see ourselves in and therefore ways in which we can each powerfully engage.

Enjoy!

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Editors



FOOD BANKS REPRESENT FOOD INJUSTICE

By: Yasemin Craggs Mersinoglu
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Emergency aid
Here to stay

State advocated
Responsibility abdicated

Human rights undermined
Users' dignity sidelined

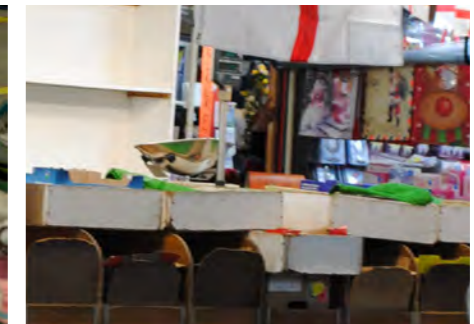
The right to food is not reflected
The reality of food poverty must be rejected

Need the government to listen
For change to the system

Access for all consumers
Respect for producers

Acknowledge colonial legacies and
intersectionality
Implement the reduction of health inequality

Food justice domestically
Food justice globally
Food justice now



TRADITIONAL PUBLIC MARKETS AND THE AGENDA FOR FOOD JUSTICE

By Sara Gonzalez
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 School of Geography, University of Leeds



Traditional public markets are indoor or outdoor, permanent or itinerant gatherings of sellers and buyers which have existed in UK towns and cities for centuries. In London, they are often street markets whilst in Northern England they tend to be covered Victorian halls. Birmingham, for example has a very large complex of several indoor/outdoor and until recently also a wholesale market which are big resources for the city.

In the UK, today, there are 1,227 of these markets employing 24,500 people, and it is estimated that they attract 26 billion shopping visits across the UK per year. Therefore

markets play a significant role in the economic and civic life of the UK, especially supporting health and income deprived areas by providing affordable food and low cost start-up business opportunities and fostering social inclusion

In particular, markets can deliver economic, social and cultural benefits:

Economic: they provide affordable food, products and services as well as creating opportunities for low cost business opportunities, higher employment density than supermarkets adding footfall and vibrancy to high streets.



Social: they can act as a platforms for social mobility and the development of community ties and trust, leading to better social inclusion thus partly addressing inequalities in cities.

Cultural: they are recognised as spaces for experiencing a diversity of cultures and ethnicities through consumption and provide a sense of place for migrants, ethnic minorities and more vulnerable citizens as well as enhancing local identity in the face of homogenised urban environments.

However traditional markets are undergoing profound transformations, affected by both big changes in the global retail industry and public sector cuts which could be relegating them, in many locations, to a marginal space affecting the communities they support.

And in the face of the potential decline of the traditional markets, other types of markets are surging: privately and

community-run farmers markets, street food, fashion and crafts fairs.

These markets tend to be aimed at high spending consumers such as “foodies”, tourists and those looking for “authentic” experiences and have become highly profitable ventures. These new types of markets are attracting considerable policy attention and many local authorities across the country are trying to emulate them - setting up street food areas, farmers markets, etc.

We have seen this transformation for example in Leeds Kirkgate Market. There has been a £13m investment by the council which has focused on creating a new space for street food and temporary traders and fairs. They have specifically targeted new traders and businesses that sell gourmet food.

But the redevelopment process displaced many long term traders, such as butchers but also others selling cards, clothing,

haberdashery, bags, shoes, all selling non-premium commodities. I have conceptualised this as a process of gentrification because it aims to replace markets that target low income populations and sell essential goods with niche and specialist produce targeted at high-end consumers. In the process traders and market users are displaced.

In Birmingham the proposed Smithfields project seems to be going in a similar direction with a suggestion (according to the Council's website) that "its retail markets will be improved to encourage niche and specialist traders to locate alongside the famous brands on offer at the nearby Bullring retail centre".

In London, in particular, this gentrification trend is now advanced with various markets now under threat of closure or redevelopment putting at risk small and independent businesses as well as excluding the communities they support.

Traditional markets are not perfect. In terms of food provisioning, at the moment, the model that traditional public markets have is not the most sustainable in the long run. It tends to be based on cheap food, not necessarily produced locally and/or under fair-trade conditions. It also still produces waste.

- However, it is fairer than the model reproduced by large supermarkets:
- prices for the public are lower;
- there is more seasonal and locally sourced produce;
- traders have the autonomy to reduce prices to sell produce that is going off or of less quality, so that waste is reduced;



- there is less packaging involved;
- it encourages an economy that circulates at a relatively local level, delivering benefits for small and often family based businesses;
- markets adapt to offer particular produce to ethnic minorities which can make these groups feel more included.

Another advantage and interesting potential of traditional public markets is that the majority is still owned and managed by public local authorities. This means that, at least in theory, the public can have an influence in how they are managed and it also means that there is more potential for markets to be inserted within social, economic and environmental policies.

For example, the Alexandra Rose Charity has developed an initiative to promote healthy eating and combat food poverty by giving families vouchers that can be redeemed for fresh fruit and vegetables at local markets. This idea could be extended to local authorities who often operate voucher systems.

It is important to think of traditional markets in terms of a food justice agenda. As explained above, there are many potentials for traditional markets to deliver affordable food in a safe and welcoming environment, which is already in public hands.

But the role of markets in making our food system more just has not been sufficiently explored and is not currently on the agenda of public authorities or private operators of markets.

Strengthening this link would help in making a stronger case for these markets which, as explained above, are in danger of becoming marginal spaces in our cities and towns.

NYELENI +10: TAKING BACK CONTROL OF OUR FOOD SYSTEM

10th Anniversary Celebration of Nyéléni 2007: Forum for Food Sovereignty

By Patrick Mulvany
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Taking back control of our food has been a perennial theme in the food sovereignty movement and resonates in England and the rest of the UK. It's been a matter of transforming and realising justice in our food system and ensuring we can decide what we eat and how it is grown, processed and delivered. It was therefore very welcome when [Via Campesina](#) invited a range of organisations and social movements to explore in 2007 how to widen the food sovereignty movement. The [UK Food Group](#), members of which [had been](#), and [continue](#) to be, involved internationally in the development of food sovereignty, was invited to become engaged and both the then Coordinator and Chair (myself) participated in the preparation of the forum, in supporting the forum itself, especially in the documents produced, and in the [follow-up](#).

The decision, 10 years ago, to hold [Nyéléni 2007: international forum for food sovereignty](#) in a



specially constructed training centre in rural Mali was inspired and has achieved an important legacy.

First, [Via Campesina](#) realised a lasting impact by developing in 2007 an explicit [women's perspective on food sovereignty](#) and deliberately widening the food sovereignty movement to be more inclusive of all smaller-scale food providers (farmers, growers, fishers, nomads/herders, forest dwellers, Indigenous Peoples and more), as well as first steps towards including citizens and gardeners in urban areas. It also facilitated the production of the landmark [Nyéléni Declaration](#) and [Synthesis Report](#), with its [6 principles](#) of food sovereignty, that have endured.

Secondly, [CNOP](#), the Malian peasant farmer coordination, and member of [Via Campesina](#), has subsequently hosted at the Nyéléni Centre, which they run, many further important convergences,

regional and international forums, such as the [International Forum for Agroecology](#), as well as a numerous training events and workshops for promoting peasant agroecology, farmers' seeds systems and food sovereignty.

It was to participate in one of these workshops that gave me the opportunity to visit Nyéléni Centre again in September 2017. The workshop was organised by the [IPC for Food Sovereignty](#) with Via Campesina, [MAELA](#) and other peasant and Indigenous Peoples organisations. Its purpose was to develop a joint position paper for presentation at the Governing Body of the [International Seed Treaty](#) in Kigali at the end of October 2017. The Treaty meeting decided on a programme for the implementation of Farmers' Rights to save, sow/use and improve, exchange and sell their seeds – a cornerstone of the Treaty – though several powerful countries will try to block progress. The workshop also reviewed a publication on the conservation and sustainable use of Agricultural Biodiversity, summarised [here](#). It was immediately followed by the Nyéléni 10th anniversary event and I was invited to stay on... (I had been involved in the organisation of Nyéléni 2007 10 years ago).

Opened by CNOP and political leaders, a video presentation* by Olivier de Schutter and a delightful film* about the history of the Nyéléni Centre, the meeting was rooted in the development of the food sovereignty movement. Subsequently, a series of plenary and thematic workshops – ably interpreted in half a dozen languages by a



dedicated team - explored multiple strands of food sovereignty, land and territory, seeds and peasant agroecology leading to the adoption of the [Nyéléni Peasant Agroecology Manifesto](#).

A [Press Release](#) published by Via Campesina summarises the results of the event, ending with a call for policy makers and researchers (some of whom had a [meeting](#) about agroecological research immediately after this event) to help “in combating the false solutions put forward by multinationals and in promoting peasant agroecology as the path to food sovereignty”.

As '[A People's Food Policy](#)' highlights, a biodiverse and agroecological approach developed in the framework of food sovereignty will ensure the food system, including in England, can deliver both social as well as environmental benefits, as well as healthy food. And it will need a new approach to research and technology development. What we can learn from the Nyéléni food sovereignty process is that by extending the range of social organisations that are actively engaged in realising a just and equitable food system, the results can be

transformative; increasing numbers of people and their organisations are now committed to ensuring justice and equity in the food system framed in the pillars of food sovereignty. It also allows for the development of localised, biodiverse and agroecological food systems, which can link together across countries and continents, to help realise food sovereignty in the territories and

communities of both food providers and food eaters, including those in diasporas. In this way, a healthier, more environmentally sustainable and just food system under people's control is possible

*Olivier's speech and the film, both of which are in French, are available on request.

WHY WE CAN'T AFFORD TO LOSE THE PLOT: LAND, LABOUR AND CONNECTEDNESS IN BRITAIN

By Mama D Ujuaje
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 Community Centred Knowledge

Poverty has not always been a scourge upon humanity nor has it always been represented as such. Originally, being poor was regarded as a blessed state of being, associated with virtuosity, as in 'blessed are the meek': the poor, it was said, would inherit the earth. Indeed, rural living, prior to the early enclosures would mean a reasonable access to the fruit of the land, commensurate with a household's investment of labour.

However, following the religious reformations, the protestant church played an increasingly greater role in defining structures of governance and law and the economy. It became clear that greater wealth could be personally accrued through territorial enclosure and so poverty became redefined, especially under Calvinism, as equivalent to a status of the lowest form of servitude: the status of those whose entire common lands had been seized by the church operating as state. It was one who was deserving of assistance because of physical handicap, or through no clear fault of their own.

Economic thriving – through access to the land – or hereditary access, became equivalent to being virtuous and it bestowed upon one a natural position to take charge of the 'lesser blessed' and to put them to work. This condition was understood as part of predestination and was a key part of the Calvinist belief system which assured the population that social advantage was a gift bestowed upon those 'select of God', and the absence of wealth meant that the reverse was also true:

'Christians are to respect civil government as society's and the church's protector, and we should obey civil authorities even when they are unjust.'
 Calvinist quote

The scientific thinking which grew out of this and related moral positions was that which helped to both underpin and further colonial adventurism and thus the imperial system which exploited land and labour and then seed and sovereignty across the globe.

This 'science' was based upon ideas of exclusive differentiation and a



predetermination of the nature of beings. The ability to predict and classify became almost obsessive. Knowledge became something only to be acquired rationally and empiricism was the basis of the facts which were generated. Facts were deemed scientific 'truths', falsifiable, but yet validated by cliques of 'scientists' who were predominantly male, always white and of European descent. Such folk were felt to possess the authority of auditors who, through the support of their peers, and the tools of their own invoked privilege, though absolutely blindfolded by a self-congratulatory sense of rightness, were able to advance, unchallenged, into doctrine and law. Fortified by the gains of capitalistic endeavour on the high seas, this science redeemed itself in its own eyes as unconquerable.

However, I am getting ahead of the narrative...

In Britain of the middle ages, the control of resources: land, labour and materials, for example sheep and their wool or women's hand woven lace benefitted those privileged enough to own significant quantities of these and who were well positioned, such as the landed gentry, to acquire more for the purposes of trade. It came to be considered natural and inevitable that surplus profit was as a God given right.

How could this idea be maintained in the

face of the grim hardships faced by the masses of poor? Serfs from the feudal system had recently become landless, set adrift by the growth from the enclosing of arable lands for the raising of sheep for their wool. All of which was exacerbated by the removal of the yoke of Catholicism. In Britain there was a loss of monasteries and churches, which had provided for the very poor and 'impotent', and this deepened impoverishment. Thousands of monks, now homeless, were now forced to join the ranks of the poor.

It became necessary for the then governing nobility to intercede and proclaim the first Poor Law in 1388 which located the responsibility for relieving those estranged by enclosures upon the church or noblemen of each parish. This act came on the back of knowing that the labouring classes, whether released from war or from farm drudgery had the potential to organise and threaten the accumulated wealth and status of the privileged, if they were not, somehow, kept subdued either by civil responsibilities or by being forced to meet their own basic needs as well as those of their betters.

This act also introduced the first criminalisation of the impoverished of the land who sought justice: those who migrated from their places of origin could be brought to the law and punished. The 1496 amendment to the Poor Law instituted

serious punishments to those who were now referred to as vagabonds or 'idle poor'.

These attitudes paralleled the prison system of the concurrently run colonial plantation system, where it was also necessary to manage labour not only through control of movement but by using the prison as a form of valve, enabling the unchained labour therein to be freely available to pick up the slack of plantation labour requirements as ones available for free use through the random and cruel application of punishment at strategically located lock ups and dungeons.

There was a close association of farm work with drudgery., Captive breeding would further produce cheap, available labour who could be easily accessed by the gentry. Such labour were also vulnerable to either organisational or much later technological change which would replace them - and also provided a reason for labourers to riot, as rebel leaders did, from time to time. The manipulation of labour became a key feature of lands regarded as rural and/or colonial across the growing empire and it also translated into how labour was controlled for the purpose of industry in the areas which became sites of urban (under)development.



Works Canteen by National Library of Ireland on the Commons (1928)
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"It is beyond the omnipotence of Parliament to meet the conflicting claims of justice to the community; severity to the idle and vicious and mercy to those stricken down into penury by the vicissitudes of God ... There is grinding want among the honest poor; there is starvation, squalor, misery beyond description, children lack food and mothers work their eyes dim and their bodies to emaciation in the vain attempt to find the bare necessities of life, but the Poor Law authorities have no record of these struggles."

Philanthropist William Rathbone, 1850

The value of labour and its treatment differed only by degree and circumstance as plantation agriculture expanded in the tropical colonies whilst enclosures of land continued apace in Britain and its territories of conquest overseas. There were also crossovers and exchanges: overcrowded prisons and the absence of a commitment to discharge parish obligations meant many poor were either press-ganged into forced ship's labour or sent, as a consequence of uprisings and riots for extremely punitive sentences, where families were separated, and sent off to work the new colonies of Australasia or those fought over Caribbean territories. In this way, those identified as poor, idle, vagabond or deserving capture were able to be brought into play in the early stages of the great colonial pre-industrialisation production system.

Those who were not sent abroad by the early 18th century found themselves relocated to the northern territories within Britain where the processing of cotton and other imperial commodities were beginning to take place. They faced either that, or to work in ship-building or other colonial trades. Many were conscripted into the Navy's many imperial

battles, or found themselves joining a crew of brigands or buccaneers, intercepting and undermining Caribbean sugar, rum or mahogany profits.

Thus was the labour of Africa, Asia and malnourished and indentured Britain, used to service the wealth accrual of the landed gentry, and were first brought together in common suffering as mere factors of production.

The poor law of 1547 stated:

‘that if any man or woman should refuse to labour, and live idly for three days, that he, or she, should be branded with a red hot iron on the breast with the letter V, and should be adjudged the slaves, for three years, of any person who should inform against the said idler.’

It went on threatening a further branding on the cheek, beating and chaining and a diet of bread, water and ‘refuse meat’, such as the master should think proper, were they to be found again to be without occupation or in servitude.

Such conditions were not much different to those obtained in Barbados as a sugar colony, for example, during a similar period, and which were experienced by Irish and African alike. The key difference in it was that the African was also subject, as servitude continued, to the warped logic of a science which determined that her condition was inevitable on account of her physical characteristics. As such, it would take another 500 years before any African would feel able to renounce such a claim of determinacy and categorisation, and even then, not completely.

In the structures and systems of our social frameworks today, such pseudoscience remains: embedded, surreptitious and influential. Despite a number of acts to regulate its impact, it lives on regardless, shaping how migrants are perceived and received, ironically, often to work in farms which have been abandoned by those seeking to migrate to the cities. The irony is such that some of those abandoning the rural areas may even end up running or working on city food growing

“Poverty ... is a most necessary and indispensable ingredient in society, without which nations and communities could not exist in a state of civilisation. It is the lot of man – it is the source of wealth, since without poverty there would be no labour, and without labour there could be no riches, no refinement, no comfort, and no benefit to those who may be possessed of wealth.”

Patrick Colquhoun, 1806



projects, so deep goes the call to the land.

Given such histories, how can projects, which may operate out of a legacy of seeking to extend charity to the poor, meet these same poor on their own terms?

Old and new migrants alike may well be hostage to similar factors of exclusion and institutionalised ways of operating which do not sufficiently join the dots or relate their histories of displacement, different knowledges and experiences with the land and economic power.

More importantly, do those who administer the projects, initiatives and activism begin to make the necessary links between shared histories of oppression and privilege such that potentially transformational reconciliations have a chance of taking place, or at the very least people have an opportunity for their own hidden stories to become acknowledged?

How might we systemically begin to deal with our own complicity in maintaining structures which continue to remain unhearing, unseeing, and insensitive to nuances of sameness and difference?

“Deprivation of the ability to provide for one’s own needs and those of others is a characteristic of this poverty; people handicapped by social, not existential disability. If people live off the dregs of the consumer market, this is because they are also the dregs of a labour market, descendants of those wounded by the injuries of industrialisation, urbanisation, slavery, imperialism and the remaking of the old rural sensibility in the shape of industrialised humanity. We should not imagine such traumas cease to work their evil, simply because those who were never victims of them prefer to forget. The inheritors of loss perpetuate that legacy, which survives the most dramatic periods of change and prosperity.”

J. Seabrook, Pauperland



An allotment space can be seen as one type of allotted space, a piece of land which everyone needs to facilitate a recovery, a critical healing, a re-connection to a general sense of land-ness, as connection to earth-as-sustenance, lost to the ancestors of transported Africans and also to many of those from these isles, lost together with an associated loss of agency in our lives.

A Food Justice agenda, which includes a redistribution of land and affirms agency, involves a re-imagining of a broader food and social system. It is one that takes everyone into account, everyone and their histories, connected histories, shared histories. It acknowledges histories which may cast a shadow on so many of our claims of visionary emancipation from the industrial food system. We can work together to overcome these, working towards cultivating the possibilities for peace that really exists between us to achieve truly transformational change in the food systems of the planet.



GRACE BEFORE MEAT

MONKEY AND ANANSI

told by Samuel Christie, St. Anne’s Bay

Anansi and Monkey were travelling; they were two good friends together. Anansi ask Monkey, "Brer Monkey, how much cunning you have?" Said, "Brer, me have plenty plenty!" Anansi said, "Brer, me only have one one-half; I keep the one fe meself an' give me friend the half."

Trabble on, trabble on, until they see Tiger in one deep hole. Anansi say, "Brer Monkey, you have plenty cunning an' long tail; sen' down tail into the hole an' help Brer Tiger!" While him sen' down him tail, Anansi climb one tree.

Tiger come out of the hole now, lay hold on Monkey, say, "I nyam you t'-day!" Anansi on the tree laughing. Monkey into a fix now, don't know how to get away. So Anansi call out to Tiger, "Brer Tiger, you ketch Monkey now you gwine eat him?" Tiger say, "Yes, I gwine eat him." Anansi say, "Do like me, now. Open you two hand an' clap wid joy, say, 'I get Monkey!'" That time he open his two hand, Monkey get free. Tiger run after Monkey, Anansi mak his way down from the tree, go home.

Glossary: cunning = cunning/trickery, nyam = eat, gwine = going to, trabble = travel

Read further here on Anancy and his roots in West Africa

<https://mrpsmythopedia.wikispaces.com/Anansi>

Anancy as Resistance and Resilience in the Caribbean



Anansi by regan76 (2017) www.flickr.com/photos/j_regan/24979040618
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Brer Anancy (also Brer ‘nancy/Anansi) is the trickster spider that travelled with Africans from Akan lands in Ghana to the Caribbean during the Maafa: the African holocaust. He is often championed because he is able to outwit others, often those of higher estate than himself. He manages, in most cases, to find ways to feed himself, no matter the odds and so he represented, during slavery, a laudable champion in times of scarcity. Although he is often regarded, by ‘polite society’ as having outlived his usefulness as a role model in the present day Caribbean, maybe there are still hidden values to unearth in his stories that can offer a way out of the oppressive realities for those whose poverty also impoverishes their sense of agency in today’s trying times.

PARTICIPATORY WORK IN PRACTICE

REFLECTIONS

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“People power” makes a good slogan, but is hard to implement. Communities wishing to have a say on the issues covered by this e-zine have often been let down by the very activists and academics who have promised them “empowerment” through participatory processes. The facilitators of such processes, (or ‘participatory workers’, as I prefer to call them), can put less powerful people at risk of having even more of their power taken away. The only way I know of avoiding this fate is to engage in processes of critical thinking and reflection, recognising our own ignorance and valuing the expertise possessed by those with less power than ourselves.

I wrote this short poem from the perspective of a participatory worker from a middle-class white background (not unlike my own) learning - or maybe not - on the job.

Photos: Pictures from two UK Food Sovereignty Gatherings in July 2012 and October 2015.

OK, if you want we can jump straight to agenda item 12: Diversity.
So
The background.

The facilitation group -
All of us -
Wanted to tackle
How white and middle class we are.

Guys, show me those jazz hands... Yes,
that’s right.
It’s all of us white folks...
You don’t know this hand signal?

That’s the signal that means we agree...
Sorry. It’s a facilitation tool...
Yeah, yeah it’s jargon.
But you’ll pick it up.

So, anyway, there we were, white and mostly middle class. And Hamish, here -
Yes, Scottish Hamish -
From a very normal background.

Very every-day,
Almost working class,
Wouldn’t you say Hamish?
But a bit less so since you got your PhD!

Hamish wanted to do something about the consensus We reached it at our last Gathering....
Yes, but we say, ‘Gathering’.

It’s just the jargon.
Everyone who spoke agreed that it was

High time
That we had some
Diversity.

We were so pleased to hear about... You...
Sorry, I still can’t
Pronounce your name!

Expenses, childcare, all sorted. You asked to
bring your friend. And we thought
Great.

Double diversity!
But as soon as you joined our group On the
very rst Skype call
You seemed angry -

Resentful -
That you were being made a spokesperson For
black people.
Well you are black.

Isn’t that what diversity is all about? Different
voices.
Of course you can’t speak
For all black people...

Oh?
People of colour is a better term, is it? Thanks.
You see, you’re helping already.

You said we were blind
To colonialism and slavery.
I think we all know that bad things Happened
in days gone by.

That’s right Hamish,
William Wilberforce ended it all.
Jazz hands!
That’s it ... though I don’t quite see everyone’s
hands.

We’re all Guardian readers here. We were
raised on Sesame Street! You don’t see us as

racist do you..? Oh, I see. More complicated...

But Stephen Lawrence was the fault of
A racist police force.
Incidents of racism in schools and universities are decr... Oh.

They’re increasing are they? I guess they
would be. Given what’s happening
In the world.

But the point is you are here now, Representing those people.
We’re more diverse, thanks to you. That’s
good, isn’t it..?

Sorry...? Tokenism?
Institutional racism?
You’re being unreasonable...
Look – you didn’t get any jazz hands.

So, we’re running out of time.
I really hope we can have another diverse
chat soon... Being patronising?
I don’t think that’s fair.

I’ve been on a facilitation training course.
And one of the trainers
Was a person of colour.
Maybe both.

You see,
Now I’m learning Your jargon Too.



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Excerpt from: Wakeford, T. (2017) Participatory workers: from tyrants to critical thinkers. In: People’s Knowledge Editorial Collective (Eds). (2017). Everyday Experts: How people’s knowledge can transform the food system. Reclaiming Diversity and Citizenship Series. Coventry: Coventry University. Available at: www.coventry.ac.uk/everyday-experts

FOOD JUSTICE RESOURCES

A Curated Online Database

Prepared by: Rachael Taylor, Luke Owen, Marina Chang, Mama D, Colin Anderson.

We have developed a resource database that includes different types (e.g. videos, blogs, articles and books) and on different topics (e.g. race and decolonality, poverty, and food sovereignty). This resource repository is one of several outputs originating at a [workshop on “Food, Justice and Food Justice for All”](#) which was held in Birmingham, UK, on the 30th of June 2017.

You can read a report on this workshop at [Food, Justice and Food Justice for All Workshop Report](#) (opens pdf). You can access the [Food Justice Resource Repository by clicking here](#).

We hope that this repository will evolve and grow through interaction with users. If there are resources which you would like to be listed in the repository and are not currently listed here, please let us know as many details as possible so that we can add it. In particular, we would like to develop lists of resources on the topics of food justice and intersectionality, and food justice and privilege.

The more we add to the repository, the more useful it will become. Email: communitycentredknowledge@gmail.com and colin.anderson@coventry.ac.uk with both comments and questions or to write reviews of any of the material we have collated or add new material of your own.



Images from Food, Justice and Food Justice for All workshop in Birmingham on June 30, 2017

Breadlines:

A Grassroots Journal - January 2018

Edited by: Mama D & Colin Anderson

Designed by: Colin Anderson

Cover photo: Coventry Men's Shed Food Justice Participatory Video Project.

We would like to thank all who participated in the Birmingham Food Justice Workshop in June 2017.

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Co-produced by:

Community Centred Knowledge

<https://communityknowledgecentred.wordpress.com/food-justice>

People's Knowledge @ Centre for Agroecology Water and Resilience (Coventry University) - www.peoplesknowledge.org

