

## Food, Justice and Food Justice for All



Sharing Learning from a Workshop on June 30th, 2017  
Birmingham, East Midlands

On 30<sup>th</sup> June 2017, twenty-seven people from different walks of life came together for a workshop exploring, “Food, Justice and Food Justice for All.” This report shares the discussions and presentations held between all the participants. We have included images, video links, photos and quotes from the event for you to enjoy and we suggest you keep an eye on the websites listed for other creative and reflective outcomes that may arise from this workshop, including those to which you have contributed!

### **Happy reading**

Workshop outputs and other resources are available here:  
<https://communityknowledgecentred.wordpress.com/food-justice/>

### **Organised by:**

#### **Community Centred Knowledge**

[www.communityknowledgecentred.wordpress.com](http://www.communityknowledgecentred.wordpress.com)

iser’s Insights on the day

#### **t the Centre for Agroecology, Water and Resilience**

[www.peoplesknowledge.org](http://www.peoplesknowledge.org)

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*"How we, as a collection of individuals were to hold a conversation about Food Justice in a British setting was always likely to be challenging. Especially when considering the deep, structural, systemic and geographic inequalities that form a backdrop to social relations in Britain."*

*However, as community organisers, activists, academics and students, we came together, and, with food as catalyst, we munched, crunched and lunched our way through a very packed agenda only to arrive at the familiar place of their being more questions than answers!*

*At least we have begun to broach the challenge: how to work, across difference, converging similarities, to begin a process of exploring the yawning gap of social injustice and oppressive social relations which affect how we relate to food in the world."*



*"When it comes to decoloniality and social justice, we have a long way to go and a lot to learn. Sometimes this can be paralyzing and lead to despair. Yet, this despair, this paralysis can be disrupted through the company and support of critical friends who can help navigate together how each of us from different walks of life can best confront and dismantle racism, patriarchy and other interconnected systems of oppression."*

*It can also be hard to see our own complicity in these systems of oppression and we all need space to discuss and reflect. This workshop, and the work of putting it together with this team was for me an important step on a path to understanding and action."*










*"This workshop brought an enthusiastic group of people together and there was a real buzz and energy in the room throughout the day. It was great to have a mix of people from different sectors tackle some of the 'big questions' about the type of food systems we want and need, and how we might realise this. It was a pleasure to be part of the team that co-ordinated the event."*



*"How can we be the change we want to see in the world? Although universities have been historically regarded as key sites of knowledge and education, critical thinking and transformative innovation, there is an increasing emphasis on universities becoming more aware of their complicity in founding and driving the colonial explosion and in being key sites of transacting the social and intellectual consequences of encounters between colonists and 'the colonial other' in the past and within the present. This workshop represents a story of traveling far away from my home country, Taiwan, to one of the main roots of the global capitalist and industrial food system, the UK, to discover sites of soldiery and views and aspects of the revolutionary process for changing the world. More importantly, it is not an individual journey, but a collective one, between cities, communities, peoples, disciplines, and identities, between knowing and not knowing, between being both an insider and outsider and between past, present and future. It is as much about discovering truth as creating it."*



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## Why hold a workshop on Food Justice in the UK? The Context

Why not hold a workshop on food justice given the increasing instances of food poverty and the multiplicity of news articles on the distress and suffering caused by food deprivation in a country deemed 'developed', 'first world' and other such epithets?

Again, why not, when we know that Britain, once a leading global empire, has significantly extracted from the world it has colonised, treating it as a breadbasket to exploit? Britain has also brought together a wide range and quantity of foods from across the globe to cater for the appetites and all-season demand of her wealthy at their 'banqueting tables', whilst simultaneously creating hunger both at the sources of supply as well as at the margins of such tables.

We must repeatedly ask 'why not', especially because we stand to gain so much, in terms of insight, by asking difficult questions of the historical record concerning poverty in the UK. Doing this enables us to better understand the archetypes of deprivation so we can understand the patterns of lack and injustice today and how they are linked to the broad stratifications of inequality that affect access to good food for all.

The United States, once a colony of Britain but now a financially wealthy independent federation of states, and which is made up of widely different internal populations, is similar to Britain in terms of its poor income distribution and inequality. It is arguably more similar to Britain than many European states are. However, in terms of the disparities of labour, class and land distribution history, it is significantly different. The populations which laboured to supply the raw materials to galvanise Britain's industrial revolution were, for example, located 5,000 kilometres or more from its land mass, although the wealth accrued from either enslaved or indentured labour in the different colonised lands still found its certain way back to the metropolis.

The 'local' 'banqueting table' of food for the rich was also significantly transformed by Britain's imperialism across the globe. Certain 'foods' became firmly associated with the exploiting classes before their use trickled down to the labouring classes and underclasses. This often took place in ways which were detrimental to the user's overall health status and consisted of the acquisition of habits which are, arguably, the forebears of today's social-class and food related ill-health and unhealthy food consumption habits in the UK, especially among the urban poor.

These and other patterns of class related food inequalities, which prevail up to the present-day, form what appears to be an indelible stamp upon the cuisine of 'eat out' Britain. As the Food Standards Agency has pointed out, consumer markets are two tiered: there are the cuisines of choice and affluence, based upon both exotic imports and farmers market fayre and then there are the takeaways and fast foods of the inaccurately labelled 'Just Eat' or appropriately named 'Hungry House' food purveyors, providers of the food which is consumed by the precarious earners of society, who have significantly fewer choices.

*"There was a time when families only went out to eat at a restaurant for a birthday. Interest in food has exploded...we have a new exciting and vibrant food scene with passionate cooks and artisans. The majority, however, live on ready cooked meals and on fast food. Our elite culinary culture is a global culture and subject to changing fashions. Chefs are the driving force. We follow the fashions and try to cook like chefs...but the last global trends are to revalue home cooking and our mother's cooking and to cherish regional cuisine."*

**Claudia Roden, Food Writer, 2017**

Much of this history may not be apparent to those responsible for managing what appears to be the 'order of things': for those thinking about food in academic and policy circles or even in social movements. Decoloniality might be understood as a force of resistance to the normalised, yet colonial, way of thinking about or doing things. If expressed within such spaces, especially within universities and elite institutions, will find it tough to challenge that which is hidden, intersectional or considered a right and privilege of the classes to which academics, policy-makers and charismatic community leaders belong or aspire to. The same might be said of those civil servants who inhabit the corridors of city or country government and who are responsible for setting and refining policy and law.

Food Justice is, therefore, not the popular face of Food Sovereignty. It is not easily championed and rarely are activists willing or easily able to step out of line to present its more radical or behaviour change requiring modes. Instead of solidarity, what often is practiced is a range of complicities in the refining, defining and combining of assertions of rights, expressed as policies or report recommendations: 'Do we really want those 'others' to share in 'our hard-won privileges'?

Charitable support can be offered at a distance but the threat of an over-spilling miasma emanating from the 'borderlines of the poor' ensures that both class myopia and contradiction remain very much the directing forces of change agency in the discussions and actions around food system activism.

Our workshop contained many of these elements as background discourse, added to which was the headiness of a Britain discussing Brexit implications, with its attendant need to look again at the commonwealth as a revisited site of cheap food sources. In addition to this, some food activism offered challenging alternative visions, disrupting the normal 'order of things' in activist gatherings.

For example, at the UK Food Sovereignty Gathering of Hebden Bridge in October 2015, though there was much talk of the need for a re-localisation of food and farming and a People's Food Policy process cut its teeth, we were unable to invite in our midst representatives of the 'developing' nation's economies, growers and activists. These were ones who could have shared with us their stories of exploitation and the actions they were taking to resist the same, but our home office deemed them 'undesirable', they were unable to attend, but yet we were able to still enjoy their rice, their coffee and bananas as desirable, all season imports.

More significantly, past immigration and recent movement to the economic metropolis that Britain has become - as the result of her food histories - has produced a class of people who labour in her fast food kitchens, behind the scenes in restaurants and stacking food shelves in supermarkets. The stories of the development of capital intensive food importation and trade over the last few centuries speak to how migrant labour weed the fields of supply chain farming, yet may be found sleeping rough or sleeping little on our streets. All of these people were absent from our conversations, apart from a very small handful of representatives. Also, mostly absent were those whose heritage derived from the industrialised parts of Britain, racially distinct or otherwise, those largely from 'The North', who, having been demonised as 'chavs' have little access to the great auditoriums of well-booted, tweed-jacketed, food activism.

The great hall in which we debated experienced minutes of silence whilst we reflected, if not respected as to whether we could truly sacrifice our time-honoured habits of tropically sourced beverages, fruits and sweets for our arguably loftier goal of championing local farming and eating.

A similar scenario greeted us at the 2016, Nyéléni, European gathering that brought us to Cluj Napoca, Romania, which was a gathering of around 500 food activists, met together after a five-year interval of active campaigning and gathering of the different hallowed constituencies of those deemed critical to navigating food sovereignty discourse for Europe.

The UK delegation went armed, having had some preliminary discussion on food injustices (see poster below which represents an outcome of such discussions) but also with the apprehension of being a group whose imperial language was to be the default lingua franca of the event.

Yet even in this 'super-diverse' situation, where we were regaled with locally sourced meals, the offering of the maize polenta and tomatoes present at almost every meal, did not offer a point of contradiction as to the make-up of the gathering. Whilst pulling together representative narratives, a decision was made to exclude the 'constituencies of the south who are resident in the north'. It was felt, perhaps, to be a less relevant constituency to have voice within in a European gathering. We found ourselves silenced, though amongst radical activists, who were again able to overlook the causes and effects of historical, colonial realities which disabled us.

Eventually, what we considered to be a 'protest presentation' was permitted some space but the challenge to deepen the understanding, discussion and practice of race, gender and oppressive/privileged intersectionalities around and within our shared, yet unjust, food world, still remains outside the main ongoing campaigning of the European gathering.

We have still yet to see through the dark lenses of the prescribed decolonial spectacles, the intersectional realities and the complex pluriversal world framed by modernity. These concepts use big words, but simply refer to a situation in which people have been made ever smaller by the attrition and erosion of their rights within the food system and social systems at large.

The workshop is a beginning; it is our hope that it is a journey that will not stall. The questions are many but great also is our commitment to find responses to them. It is clear we have to listen to **all** amongst us: positioned as weaker or stronger, lesser or greater, racialized, genderised or able-ised into different identities, yet each of us have a role to play in challenging the structures and systems which disempower us. Whether we step up or step down; we do so understanding that we share one world and need, therefore, to develop common or complementary solutions and ways of co-habiting the planet based upon a shared respect and a resolute moving towards Justice, in food and in all connected aspects of our lives.





This poster, exploring decolonising food, was created by the UK delegation to the Nyeleni European Forum for Food Sovereignty held in Cluj, Romania in 2016.





## Aims and Expectations for the Workshop

Participants were invited to the workshop based upon what the organisers had defined, after much discussion, as the following objectives, which were to:

- Initiate discussion, raise awareness and create shared learning on why issues of Food Justice have not been critically part of the Food Sovereignty and general UK food movement so far.
- Identify how Food Justice can become part of current thinking and action about food, given that it is already implicit within the broader landscape of social justice, but remains invisible as such in activism and academic thinking.

All participants attending the workshop introduced themselves and explained their hopes and expectations for the day, reflecting the range of interests and people attracted to the workshop, these are represented below:

Shared learning!  
What does FJ 'look like' in the UK?

*Learn + understand*

To hear different experiences and perspectives of food justice

*Can we get a working definition of the word justice?*

*Broader food movement that is community led and internationalist*

Equality, diversity and respect in plural food systems

Connections around food co-ops

*For people 2 learn & learn from their (& others) mistakes!  
Feeling happy*

How can we, as a global society, meet the food needs of the most food insecure people in the world? – meeting people's needs whilst recognising their demands

Food Justice for whom?  
For plants, animals, stones, mountains, rivers, and humans a particular and important worldview – we are part of nature

*Be surprised  
-----  
Connection*

Educated. Better informed

***Learning from failure***

*Representing the elephant in the room. To have fun whilst learning respectfully together.*

To learn, synergise and synchronise

**Food sovereignty UK movement vs food security – community; intersectionality; health; environment**



## The Food Journey

We commenced proceedings with the experience of an immersive performative, participatory workshop called the Food Journey. It simulates a voyage of food from an imagined primal or primary beginning, across the ocean, to the Caribbean and Americas, with contributions from Europe and Asia and in deep consideration of the impact of the modern relationships we have with food.



The layout of the space enables an interactive, sensory experience and so, to begin, participants were seated back to back and were asked to don blindfolds, spread their napkins and open their hands to receive what was on offer.

After a short introduction and welcome, participants were 'treated' to a multi-sensory experience using a variety of inputs, each of which marked points along the historic voyages of food and people during colonisation and enslavement.

Upon removing blindfolds, workshop participants were given a short time to reflect upon the experience following which they shared their thoughts in pairs, and then in larger groups, to discuss more broadly how and what they learned from the experience.

Printed questions were shared to provide a critical prompt to participants to respond to a wide range of issues stimulated by undertaking the Food Journey. However, in the remaining time available, we were unable to do share our thoughts as a larger group. A short summary was given.

Participants were able to share that their experience was a profound one, and that it surfaced many provocative thoughts concerning the normal narratives surrounding food activism.

Everyday food experience is anchored in the broader politics, history and economics of food trade, production and processing. It is also strongly related to the traditions and lore that each individual and household participates in, much of which is shaped by social, religious and familial traditions as well as by the ways in which race, class, gender and associated impacts upon each person. Such impact is usually through larger social structures and systems which may be more or substantially less egalitarian, accessible and reflective, depending upon how one is positioned within the larger social system.

The Food Journey encourages participants to reflect upon the inconsistencies, blind-spots and short-sightedness of the larger food system, and to place it within a broader frame of reference. This enables useful insights and stimulates action/activism to address what might be perceived as a shortfall or lack of balance within the system or society.

What the Food Journey challenges is the narrow, normative discourse on food which often prevails. Such a discourse does not question the points or lines of authority or challenge received wisdoms. It is usually not intersectional (more on this later).

Mainstream discourses closely follow the set of standards which emerged out of a colonising and imperial agenda. This was practiced abroad throughout the administration of empire with its legacy in the commonwealth and global trading and banking administration and at home through the persistence of a range of Poor Laws, the legacy of which is the Welfare State. The essential nature of both these global and local structures remains within mainstream food discourse and notably in the public media and legislation around food trading and consumption.

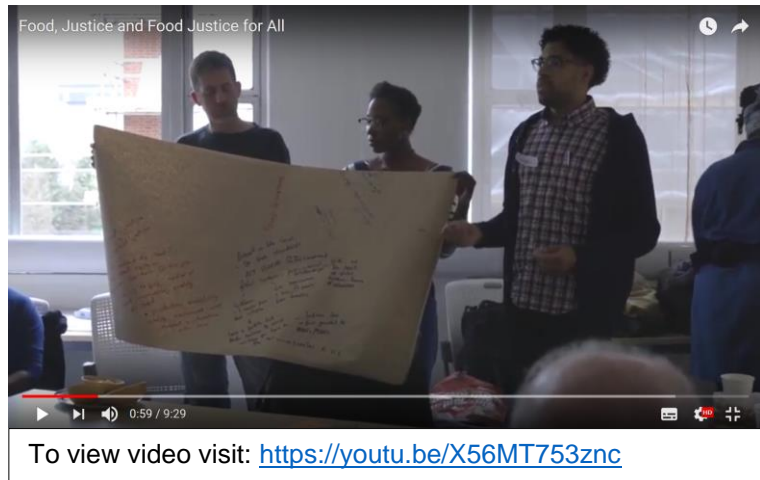
**"We have pretended that the problem is hunger and not poverty. We've pretended that the solution to hunger is charity, not ensuring the right to food or increasing the political power of the poor."**

Andy Fisher, Big Hunger



## The Meaning of Food Justice

Luke Owen and Marina Chang (CAWR) facilitated a morning session titled 'The meaning of food justice'. The purpose of this group discussion based session was to stimulate conversations about how we collectively 'think' and 'do' food justice. This enabled us to begin identifying the commonalities and areas where there might be synergy amongst us, and to set a platform for the remainder of the workshop.



We asked two 'big questions' to generate discussion, debate and commentary on the topic of food justice:

1. What does food justice mean to you and/or your organisation?
2. How do you understand food justice in a UK context?

Summary of points from this session based on the group's feedback on the day, and facilitator reflections:

- a) Group work approach to this led to some stimulating conversations and thoughts that were documented on the table cloths (see below). This was valuable, although we needed more time than the hour allocated.
- b) There was a strong entanglement between food justice and broader notions of social justice as articulated by the group.



- c) Difficult to pin down and define food justice, or to create a 'working definition' owing to the multiplicity of meanings this has for different people. This, however, is a strength in terms of a wider range of people, communities and institutions engaging with food justice, thinking about what it 'is' and means to them, and how this might be applied in practice.

Excerpts of the notes and mind-maps made by each group during these discussions are copied below.



**“Present action  
can heal past  
injustices and  
ensure future  
opportunities  
remain open for  
generations  
to come.”**

Not  
monolithic  
CONTEXT OF  
SOCIAL  
JUSTICE  
Food Sovereignty & Food Justice  
Geography of Food  
→ WHO ARTICULATES

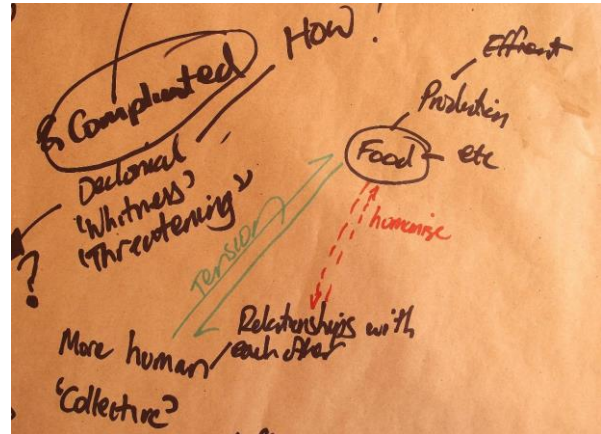
tension  
of  
local  
and culturally  
appropriate  
Democratic  
processes  
are  
Fundamental  
Who  
decides?

Power & Control and  
what creates  
food injustice  
Inequality  
Colonial history  
Food banks  
you  
probably  
won't  
control

the local  
food standards  
GLOBAL (e.g. La Via Campesina)  
Systems - post-colonial  
relationships - U.K.: at  
the heart  
of global  
system - legacy  
of colonialism  
U.K. supermarkets  
3 days / 9 meals  
from anarchy

Food Justice  
&  
Social Justice

Can I afford the food?  
Has the food system  
become less fair for the poor

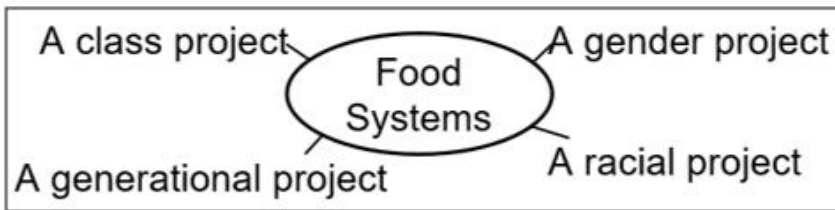


De-linking of  
Economics of food  
& Cultural hegemonies  
around food

Food Producer  
role?

Not  
monolithic

infants  
quality



Breaks — Could go either  
way for food justice  
but probably won't

Policy  
created to  
maintain  
control

Power +  
Cost





After group discussions, each small group briefly presented the issues which had come out during discussion to all workshop participants. Sections of the presentations are available to watch in the workshop video [here](#).

Issues raised during the short presentations included:

- rights vis a vis justice;
- different conceptions of what food is to different people, places, and cultures;
- the psychology and sociology of food;
- fairness and unfairness of food systems;
- giving the right power to the right people;
- food as more than what we put in our mouths;
- links between food and health - food isn't healthy unless our mind is healthy;
- intergenerational aspects of food;
- needing to move beyond silos to ensure we are sitting at the table where decisions are made;
- food is not a dichotomy of producer and consumer;
- the power of productive capacity;
- corruption of 'food sovereignty' by the elite;
- international solidarity.



## Lenses for Food Justice

During this session, workshop participants were asked to think about different lenses for food justice. The session began with three short presentations by members of Community Centred Knowledge and People's Knowledge at CAWR.

### Privilege and Food Justice Provocation by Tom Wakeford

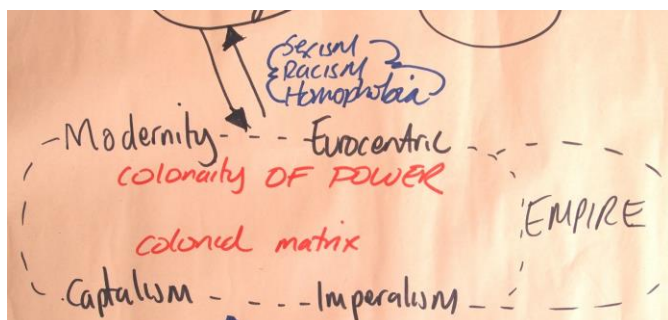
White middle-class people find it hard to talk about privilege. If we are being harsh, we could say that talking about it means facing up to our own complicity in sustaining systems of injustice. For perhaps a generation, many white people have believed we are living in a post-racial society, where the colour of your skin matters less and less. By this account, anti-racism projects are gradually eliminating racism among both individuals and institutions. Soon society can move beyond thinking about race and gradually be able to forget that racism ever existed. In his chapter for the [book](#) *People's Knowledge: Escaping the White-walled Labyrinth*, Jasber Singh points out that, for people of colour, the struggle to live in a society of deeply racist attitudes and structures has not eased. The post-race society is a myth to enable white people to feel better about themselves. Because it is completely normal for power structures to favour white people, white privilege is largely invisible to white people.

After the hundreds of years of invading countries where people of colour lived and building international military dominance on the back of the trans-Atlantic trade selling millions into slavery and an early death, as highlighted by the Food Journey, it is hardly a surprise that, less than two hundred years after it ended, people of colour still feel its effects. Type in "uk celebrity chefs" into google and look at the images that come up. It is all white men. That's a reminder of the endurance of white privilege. Implicit in other sessions is a message that racism in the food system is entrenched and there is some evidence that we are currently going backwards.

Some say that talking about race is a distraction from the urgent priorities of the food movement. It is increasingly clear to me, having been involved at the fringes of "food justice" movements for a quarter of a century that it has been the failure of the to work with, and learn from, anti-racist and feminist struggles that has been part of what has held foodies back.

### Food Justice and the Legacy of Colonialism Provocation by Jasber Singh

Does food justice engage with the legacy of colonialism and the process of decolonization?

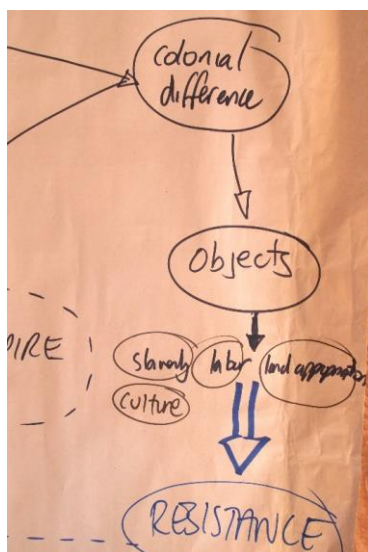
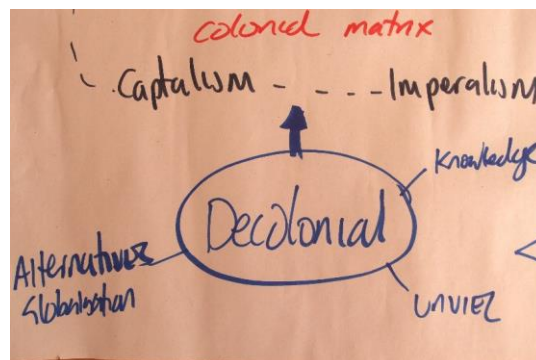


Food justice recognizes that the food system is a source of injustice, oppression and environmental degradation. It is also widely recognized that it is part of the neoliberal capitalist project. Does locating the food system within this context obfuscate other issues connected with justice, such as structured global racism?

Decoloniality activist and scholars have shown that the current 'world system' is more than neoliberalism capitalism. They have shown that capitalism is interlinked with imperialism, eurocentrism, and modernity. These factors intermingle

forming a 'colonial matrix of power'. Scholars and activists have argued that this colonial power still operates today.

Impressive anti-colonial struggles removed European powers from direct rule. However, the independence movements did not remove, dismantle, the colonial matrix of power, for example, but not exclusively, the World Bank, cultural supremacy, and systems of international finance. A process of decolonization is still clearly required.



Taking a decolonial perspective, we can see that the neoliberal capitalism is only part of the story. Thus, locating the food system in the neoliberal capitalist system or within the context of the colonial matrix of power, is significant.

How does food justice position itself?

## Intersectionality Provocation by Mama D

Intersectionality is what negates the term 'Oppression Olympics'. ***The idea that oppressions are linear, additive and competitive and not complex, interdependent and shape each other in different ways is not apparent to those who inhabit what is taken for normal and mainstream. Intersectionality does not permit such a simplistic notion.***

It claims that there is an agent behind the oppression and that oppressions are programs of systemic negligence, oversight, distortion and wilful appropriation of agency and autonomy and not as a result of the symptom of the oppression.



Therefore, the poor nutrition of a child can be understood as the symptom of class injustices around income earning, rather than wilful neglect based upon the inability of the parent to know what to cook or not growing food locally. In such a case, the provision of classes to low income parents is but a plaster on the wound created by a 1% misappropriating public funds and which contributes to systemic inequality at a profound level. One way of addressing this might be

through campaigning for and acting on a fairer distribution of land, fair wages for a family-fair work situation and by changing dated allotment rules which were made for another era. Fundamentally, it means facing down a system which is corrupt at its core and does not recognise the hidden prosperities within layered systems of relationship and identity.

Intersectionality points to the apparent vacuum that modernity describes and says, 'here is what you have masked, we uncover it and reveal how it works interactively, how it is creating subtleties which may be only apparent to those on its underside'.

- Intersectionality reveals capital to be produced at the intersection of oppressed earth and the bodies that produce from it, bodies that can be exhausted and subject to diminishing returns. So, wealth creation has to have an intersection of class, race and gender to explain it and make sense of it.
- To introduce single narrative notions into food production, ie, the idea of the 'global peasant', is to try to over simplify complex systems and histories which need complex tools of (intersectional) analysis.
- Intersectionality questions who is the teacher and who is the learner, at all times, in all circumstances.
- Intersectionality is an analytical tool, a mode of critical enquiry and a way of conducting knowledge production leading to different life outcomes.'

If one benefits from the standards defined within the systems of 'public food', one tends not to notice their inimical effects. This is usually completely reversed if one's lifestyle becomes or is challenged, thwarted or destructively affected by the mainstream discourse. However, those so affected have little power to articulate their issues, being usually less able to access the platforms which enable social critique, save their sole franchise, the vote. Even when there is a *de facto* greater ability to articulate choice, a variety of disabilities in the complementary vehicles of social justice may act in such a way as to keep 'the poor' silent and/or complicit in their own attrition as agents of change for their own betterment.

In modern times there is a profusion of identities, each of which might have the effect of highlighting particular social realities. Such identities are usually based upon visual (or audio) signals of difference, such as race/ethnicity, gender/sexuality, class/creed mental or physical ability and others. All however are treated as permanent and separate categories of humanity which are then open to being exploited by an increasingly mercenary public advertising industry in whose interest the division and rulership of the masses works inexorably in their financial favour.

That these categorisations are, even in their physicality, still ***socially-determined*** constructions, rarely is discussed or factored in when seeking to understand or work with oppressive social or political structures, discourses or taught histories. These categories in reality occupy places on a spectrum or range of difference and in more cases than not are multiply affected by the structures which try to keep them discrete.

This is the meaning of intersectional oppression: it is where mainstreamed social structures, laws, regulatory devices and suchlike treat human beings as occupying discrete categories requiring discrete solutions. It thus makes invisible the related way in which oppression acts across the system, fails to address the many nuances of being, for example, a person being both of African



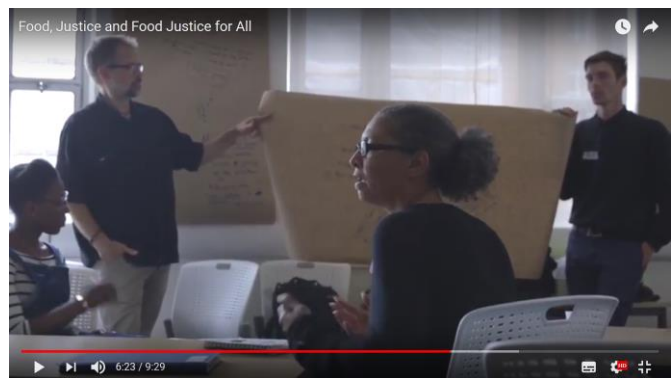
heritage and female and 'physically challenged' and therefore does not accommodate this reality in its policies, directives or structures, such as planning for food imports or market design.

Intersectional *privilege* on the other hand provides for the nuanced ways in which categories deemed privileged will intersect and have particular needs which are then accommodated. These intersectionalities have become invisible because they *are* the structures and processes which we tend to regard as normal and natural to the imperial (internalised) imperative.

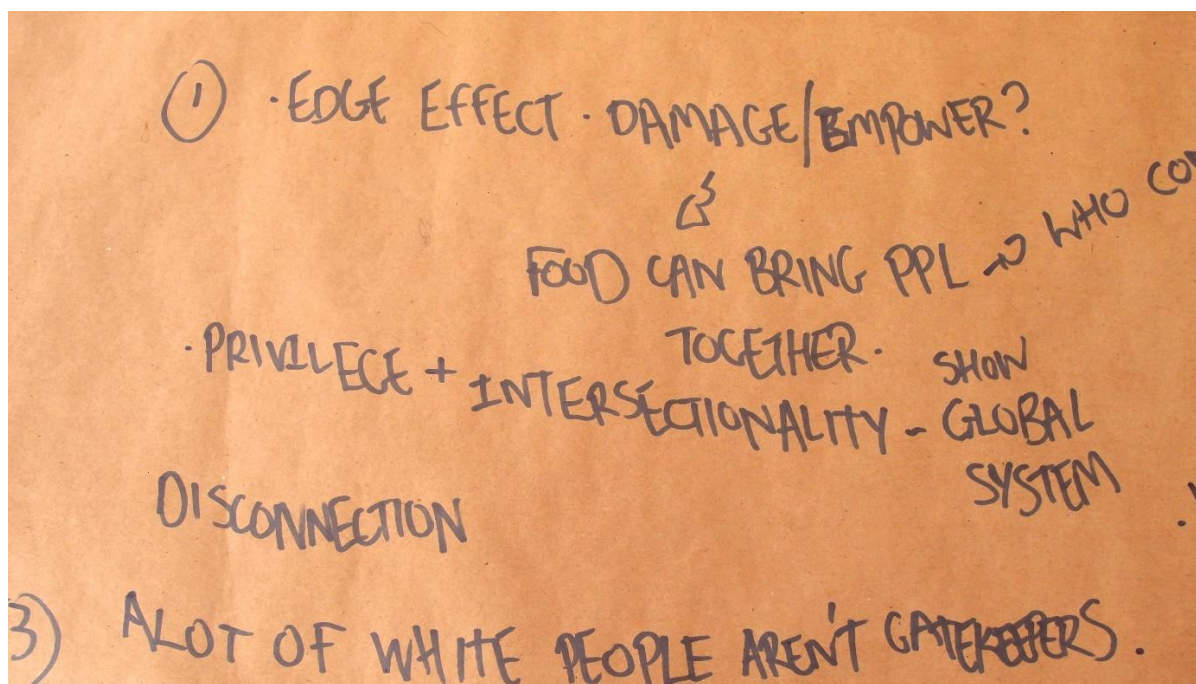
An example of this might be the way in which coffee shops have proliferated in modern times despite the impact of coffee growing, processing and trade on all parts of the coffee system. There is also the abundance of lettuce based salads as exemplars of 'healthy food' for humans, despite their relatively low nutritional content compared to maybe 'ethnic vegetables'.

It is very challenging for those privileged by the systems and structures of the mainstream to actively respond to the everyday nature of their own intersectional privilege!

Following these three provocations, workshop participants discussed these lenses of food justice in small groups, making notes and drawing mind-maps on paper table cloths. There then followed a group discussion on what there is to learn from these lenses when pursuing Food Justice. The notes and mind-maps produced during discussions are below.



To view video visit: <https://youtu.be/X56MT753znc>



## Working knowledge

Journey – who is initiating it? Who's agenda?

What is on it? Trust

Empowerment + confidence

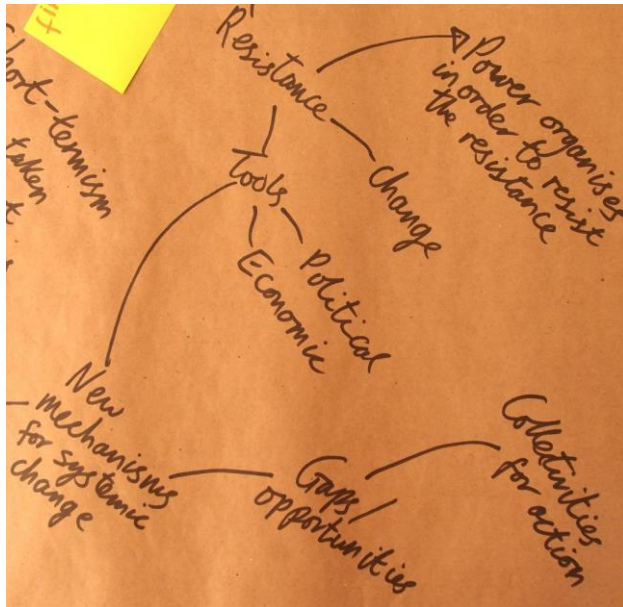
EMPLOYED  
'WOMEN IN CONVERSATION'  
OPEN + HONEST.  
RACE | GENDER | EXPLORING SELF  
WOMEN WANT TO CARRY ON SPACE  
CAN'T TALK RELIGION.

food poverty  
access  
rights to food ← means of production  
food sov. food security - movement

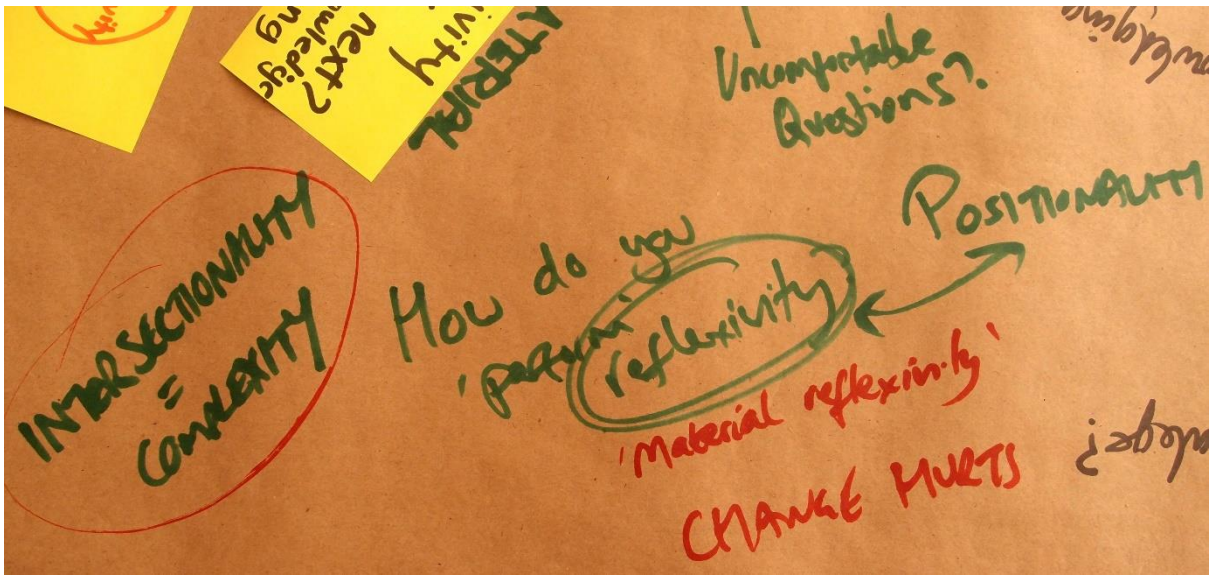
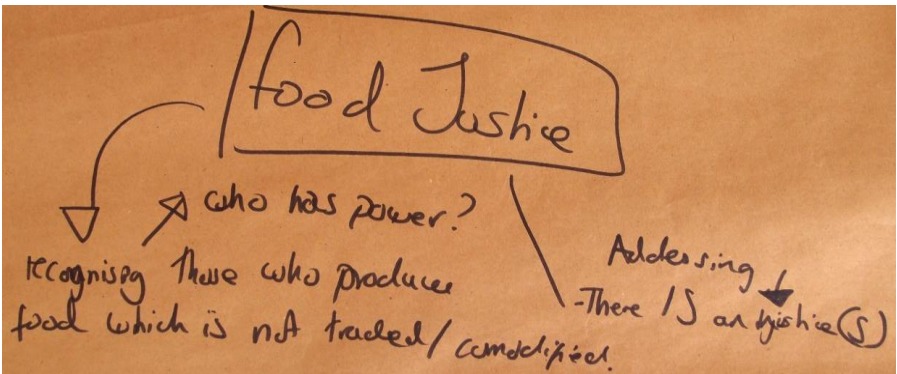
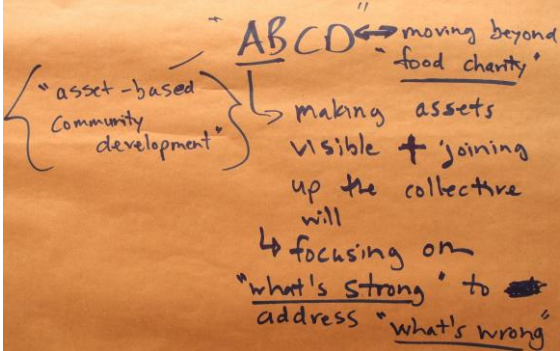
connect process with reflection  
Do we know who the actors are?  
Create a space for intersectionality  
Hidden injustices  
at to hold on what you have

**"We each hold a personal responsibility to accept the reality of existing food injustices and to take action to achieve food justice for all. Food is a common base to understand social justice."**





**"If we don't hear each other – we will sink..."**



***“Reflexivity needs to acknowledge uncomfortable knowledge and uncomfortable questions. What barriers are there to reflexivity? Privilege, power, exploitation?”***

MAKE PRIVILEGE VISIBLE

It's a man-made construct  
just like 'class', 'race' etc.  
It isn't natural

Access to spaces  
to obstacle  
to Western  
NGO's  
doing things  
differently

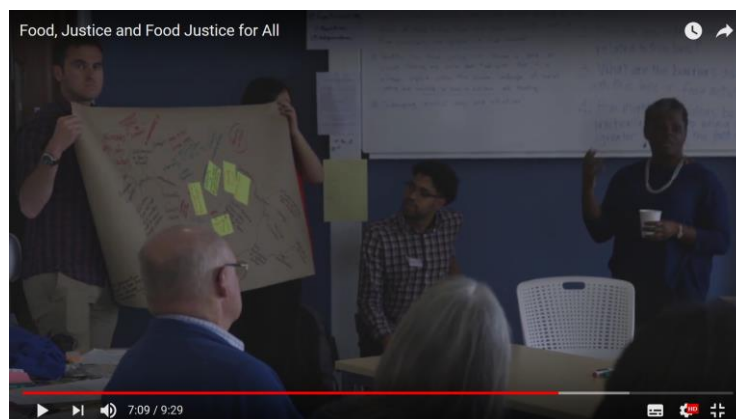
Knowledge  
of privilege

Language

She who feels it

KNOWS IT

“View food justice  
through less  
North ↔ South  
collaboration and  
more  
South ↔ South  
collaborations.”



To view video visit: <https://youtu.be/X56MT753znc>



## Critical Lenses: Summary from the Provocations:

LUSH and CAWR have a responsibility and can take leadership in working towards creating trust and safer spaces in which can be invited in different voices.

Many journeys have been started by white males and so it is necessary to be mindful of both who initiates these journeys and who is journeying on them.

Recognising privilege as a privileged person in the UK. For example, in the case of Food Poverty within the UK.

(In the long run/in the bigger picture) What is privilege anyway?

Personal responsibility:

Can be overwhelming and disempowering, but we start with self and work on forming stronger alliances hereon. We are the (point of) first resource.

Reflexivity needs to be materialised in actions.

We can be more supple or agile when we have a better idea of what the real differences are.

The privileged (tend to) hold on to their privileges.

Look for the cracks in the edifice: these are the possibilities!



## Policy and Food Justice



This workshop was designed to engage participants on the question of how policy can best address the aims of the food justice movement. The workshop began by presenting initial findings from research being done at CAWR into post-Brexit food and farming policy and its alignment with social justice principles. After making several provocations about the different types of policy approaches evident in recent publications, and, furthermore, the different types of social justice approaches in evidence in these documents, the workshop concluded by initiating discussion around the

following questions: how can policy be used in the fight for food justice; what does it look like to incorporate food justice into food policy; how important are considerations of 'process' (i.e. who is included and how) in devising food justice policy?

Colin highlighted the work of the People's Food Policy – [www.peoplesfoodpolicy.org](http://www.peoplesfoodpolicy.org), which went some way to incorporating issues of social justice for example related to workers in the food system, food poverty, unequal distribution of land and the implications of British policy on countries in the global south. It also made demands not just for changes in policy but in the way that policy is made, reflecting the tenets of food sovereignty which rejects the elite control of food systems and fights for the power of food producers and citizens to have control over food policy and practice.

Just Space, an alliance of community groups in London, outlined the process they are using to work together to inform and develop London's planning strategy from a grassroots perspective.

Cities are playing an increasingly important role in addressing the challenges associated with global food systems. The need for cities to take a lead in sustainable food systems has been recognized at the global level, through the Sustainable Development Goals (SDGs) and the 'New Urban Agenda' adopted by the UN Habitat III conference in 2016. Urban food policies are concerted actions from the city authority to address food-related challenges driven by different factors and objectives.

For example, while in Belo Horizonte in Brazil, tackling food security through a state-led alternative food system enabled its urban food policy, addressing the structural causes of obesity is the key to Amsterdam in the Netherlands. While Nairobi in Kenya's urban food policy was developed through progressive urban agriculture thanks to constitutional change and civil society activism, Detroit in USA obtains new powers by its urban food policy to regulate and promote urban agriculture.

The main work of Just Space and its member organisations is "developing ideas about what a London Plan would be like if it were to prioritise – or at least protect – the interests of its citizens, its environment and the real economies in which we meet each other's needs." That is, to shape research and policy development by the GLA planning teams working on the London Plan and the Mayor's other strategies. Activists and groups, especially of those of working class and low-income groups, support each other in influencing formal plans and policies at scales ranging from metropolitan, through municipal to local.

In August 2016, Just Space released the document, '*Towards a community-led London Plan: policy directions and proposals*', and there is a section focusing on 'Community Food Growing and Food Production' under the theme of "Making London a Blue and Green City". However, as we know, London-based financial, commercial, legal, insurance and other institutions have supported Britain's overseas trade and imperial ambitions for centuries. We have realised that not only food production important but also that entire food systems are strategic sites for understanding everyday finance, law, economics, ethics, equity, ecosystems, environment, society, politics and history.

Indeed, food integrates place, people and time across multiple scales and levels of organisation. Since it plays critical roles in diverse areas, food falls under the remit of disparate local, regional, national and international bodies and departments – transport, housing, public health, education, environment, employment, local economy and so on. Inspired by the increasing interest in developing urban food policy around the world, a joint initiative, a *Community-led London Plan through the lens of food*, aims to provide a vehicle for grass-roots and underrepresented groups in London, working with universities and policy makers to transform the whole food system of the large and complex city whenever and wherever possible: to chart a roadmap for London to the authenticity of agroecology and food sovereignty.

Following these presentations there was an open group discussion about food justice and policy. This discussion addressed questions including:

- What can food policy contribute to a Food Justice agenda for the UK?
- What pro-participation and activist mechanisms exist to address Food Justice in the UK?
- How can the ways in which we work on food sovereignty / within the food movement be more accountable to a Food Justice lens?
- What are the gaps (in knowledge, experience, policy pointers)?

## Feedback on the Workshop

Workshop participants were asked to give their feedback on the workshop by responding to two questions on sticky notes. The feedback given is below.

### What would you have wished to be different?

	More time for each session	Could be a slightly shorter day – bit tired....	<i>The policy section after lunch was not so creative, felt too academic and a bit zzzz. Sorry!</i>
<i>Programme too busy!</i>	Follow-up / repeat workshops to take things forward into action.	<i>Creating a platform for all to share onwards</i>	More discussion of practical measures to realise food sovereignty / justice

### What did you enjoy / learn?

Creative writing, experiential learning, encouraging action	<i>A diverse group of people</i>	Great day! Really thought-provoking	Policy section: London Community Plan – surprised to learn most policy documents did not include other connected issues / social / environmental / health justice
<i>Jaz's explanation &amp; his general vibe 😊</i>	I enjoyed everything!	<i>Excellent event! I learnt waaay more than could fit on a post-it note! Thank you!</i>	Food Journey 😊 Learned it is ok to be out of comfort zone



## Outputs and Next Steps

As agreed by all participants at the outset of the workshop, the outputs from the workshop will be made openly available to all. The outputs include:

- the workshop report in an accessible format;
- an 'e-zine' (electronic magazine) which will include creative outputs, images and gifs, a podcast, and vox pops filmed with participants during the workshop;
- video and audio from the event;
- a repository of resources on food justice and related issues which will be available online.

Those involved in organising the workshop are leading on preparing these outputs into a format which will be readily available for all. The process for preparing these outputs involves seeking reflections from workshop participants and sharing drafts of the outputs with participants before they are made public.

The organisers of the workshop wish to continue with the work started during the workshop and we invite your involvement. Please do contact us if you would like to engage further, our contact details are on pages 2 and 37.



## Prototypes for Food Justice

In the final session of the workshop, participants were asked to get creative and produce a 'prototype' for food justice.

All participants at the workshop created a 'prototype' for food justice (see below). Each individual created this prototype to take forward into action as part of their own next steps as we collectively work towards food justice for all.

These were intended to be starting points to build food justice for all. Photos of the prototypes created during the workshop are below.

Mama D of Community Centred Knowledge was sent an invitation by LUSH to come to their headquarters to spread the word on Food Justice and Patricia Noxolo and Leon Sealey Higgins both expressed a desire to run food journeys at their institutions for their students. Mama D invited everyone to keep in touch and see if we could find a way to collaborate in both spreading the Food Justice message and participate in future Food Journeys.



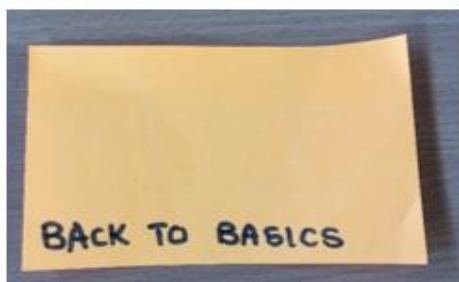


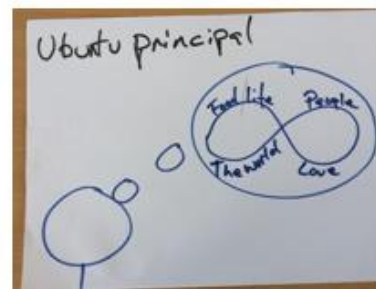
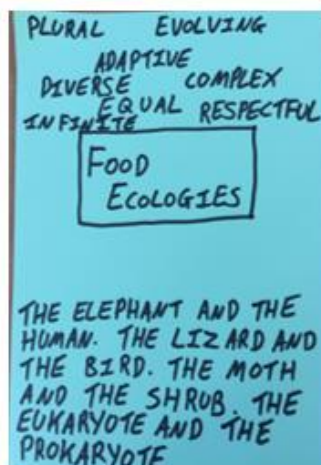
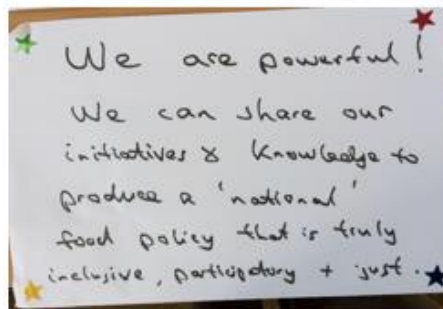
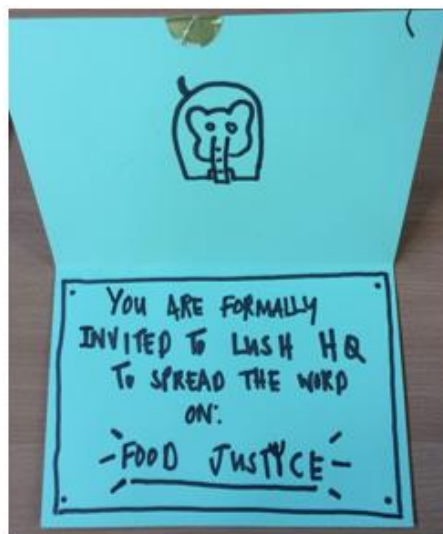
CREATE & USE  
 "SUBVERSIVE  
 INTERSTITIAL  
 SPACES"  
 IN THE CRUMBLING  
 INDUSTRIAL SYSTEM  
 TO REALISE JUSTICE  
 & FOOD SOVEREIGNTY

\* Holly Anderson, US Academic

Food Systems<sup>(\*)</sup>  
 (\*) yes, with "S"  
 where each food  
 puri-, multi-, poli-  
 universe have a  
 decent room to  
 exist and celebrate  
 food.

#FoodJusticeUK  
 \*Ana Maria ☺

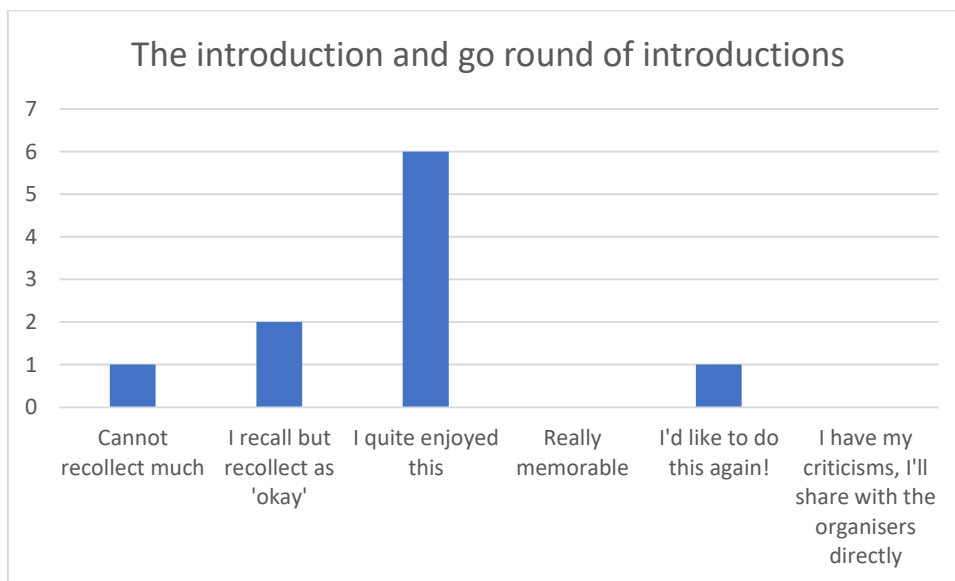


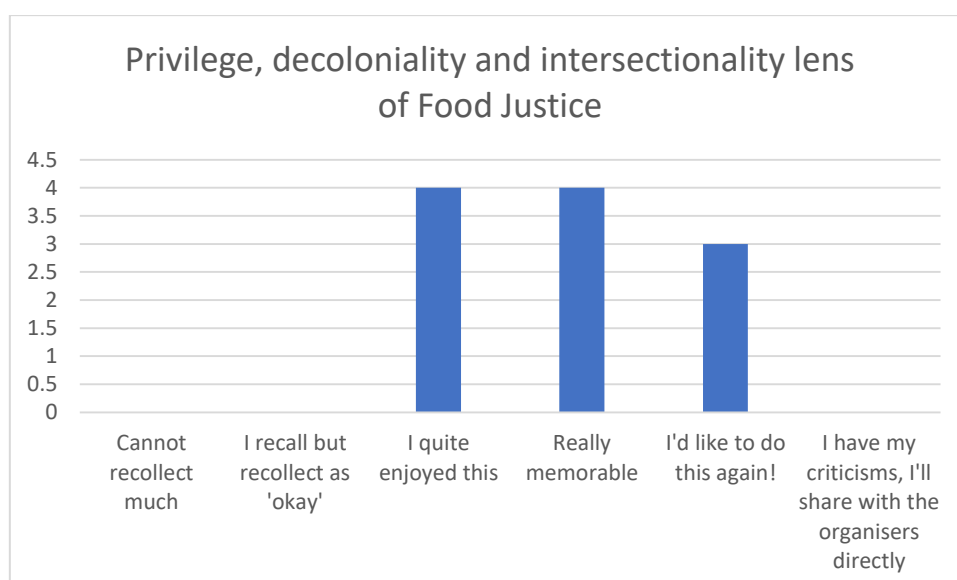
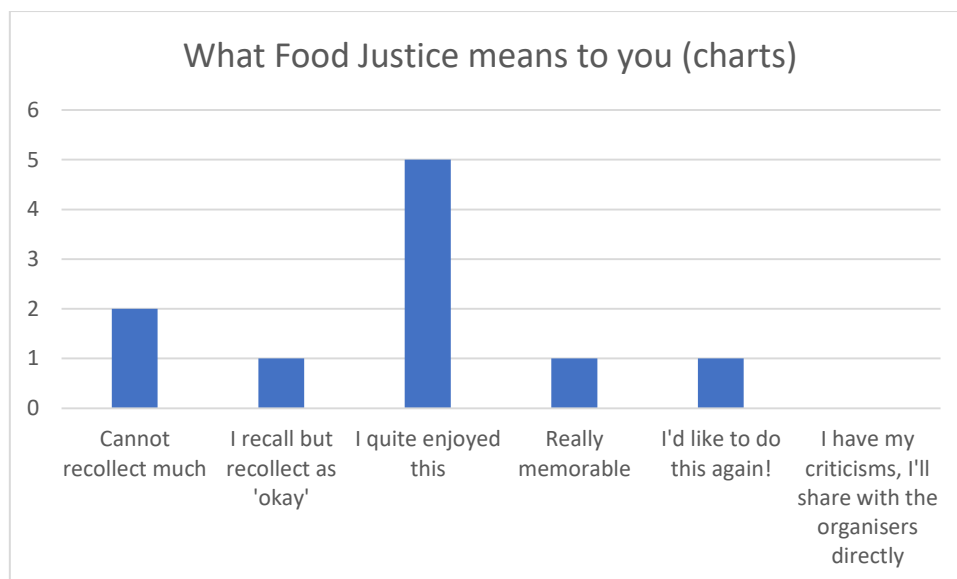


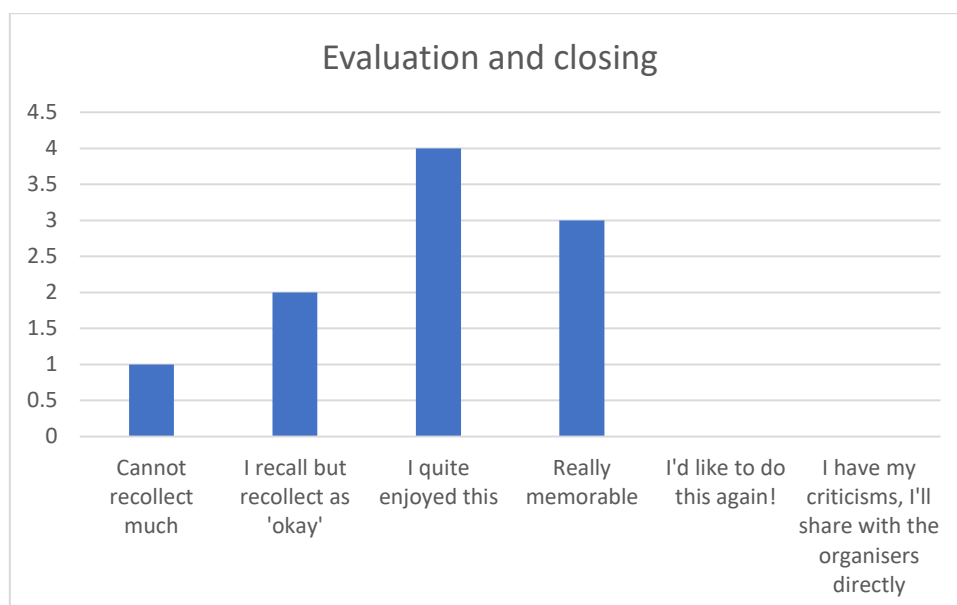
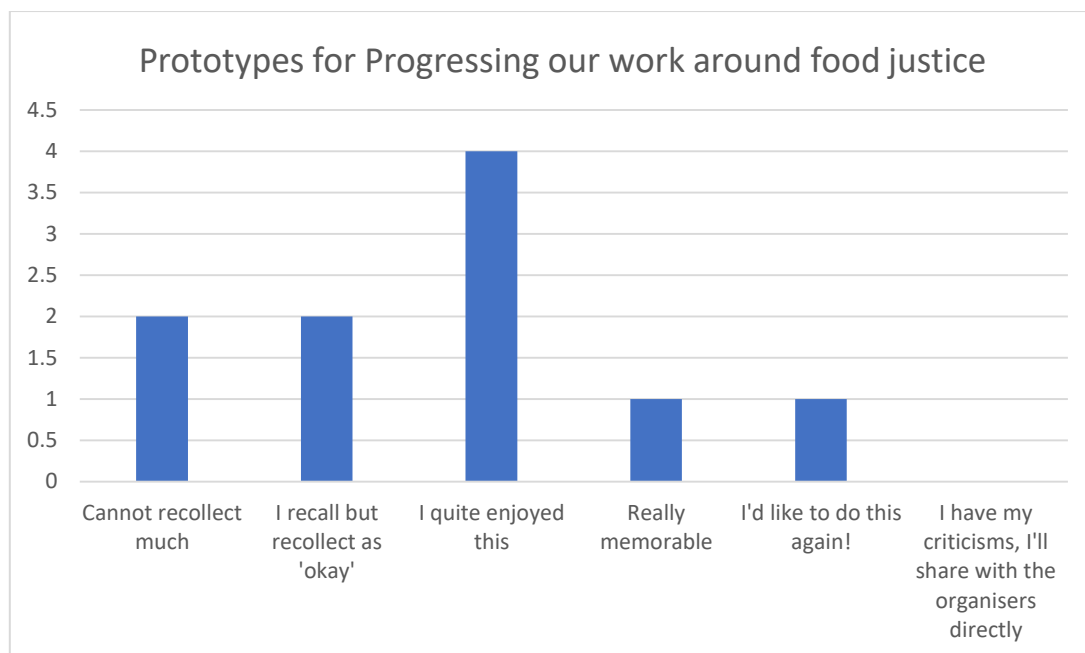
## Appendix: Post-Workshop Evaluative Feedback

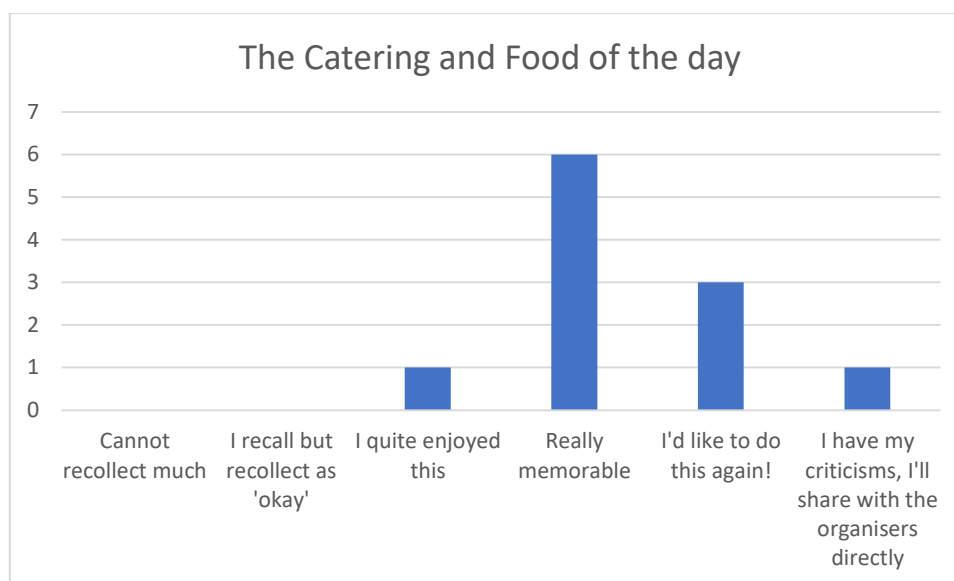
After the workshop, all participants were emailed a short online form to provide evaluative feedback on the workshop sessions, outputs and outcomes. This feedback is presented below.

**2a. Hopefully you have watched the you tube vox pops that we sent to remind you of the food journey (four have been selected below)...we'd like to know, what is your enduring memory of the workshop? (please check the appropriate column for each row).**









2b My constructive criticisms of the Food Justice Workshop sessions	3. What have you decided to do towards Food Justice in your work/your life/your community since the workshop?	4. Which of the participants/organisers would you like to work with again to promote Food Justice, how and why?	5. What would you like to see the organisers do next to help make Food Justice more mainstream as part of the Food Movement in the UK today?
	Hard to say in the short term - been rushed off my feet. I hope to do more in the long term!	All!	I'll leave that with them - they're much better equipped than I!
<p>I really found the workshop to bring up a lot of interesting perspectives and learnings and enjoyed the different sessions with different group sizes and methods to enable different expressions from participants.</p> <p>With such big and deep conversations I'm not sure what else could be done in the space, except to have a follow on session to continue conversations. Perhaps more time to focus in on particular issues could have been rewarding but then this might have limited scope of potential discussions at this point.</p>	<p>I have continued to integrate an intersectional approach in my PhD research of food justice in the UK and continued to try and listen and learn more about this.</p> <p>I have put in a workshop proposal to explore workers solidarity across food sectors in the UK food system for the Oxford Real Farming Conference.</p> <p>I have continued an</p>	<p>I am open to working with all the participants and would be really excited for a follow up discussion perhaps with some space to collaboratively create future initiatives, also with new participants.</p>	<p>I don't really think it's just up to the organisers to do this. If the organisers of the event can facilitate more space to explore ideas and initiatives around food justice with an intersectional approach then I think this would be brilliant.</p> <p>The zine sounds like a really exciting way of doing this. Perhaps CAWR with access to institutional resources can</p>



<p>In the future - perhaps a community-based venue could be good, with a link to food justice work to have the discussions.</p> <p>One person in a group talked about the need for different caucuses at different times to discuss racism as part of the food system including cross-race discussion groups.</p> <p>Development of these reflections in future discussions could be interesting depending on other peoples ideas.</p>	<p>action research project looking at how space in the city can be socially transformative in developing food justice ideas.</p>		<p>support the continuation of work.. and collective thinking around other ways to find resources to continue this work.</p>
<p>The day was really invigorating and thought provoking. I thought the tail end of the day was (unfortunately) a little unfocused. I know it's really hard to do but i would have liked more time to concentrate that energy into tangible plans/strategies. I thought it was slightly a wasted opportunity to capitalise on the great work done during the earlier part of the day.</p>	<ul style="list-style-type: none"> <li>- more conversations with community garden members about the structural injustices in the food system (and beyond)</li> <li>- make more alliances with groups working at the front line of racial injustices by attending their events (i.e. going on to their turf rather than expecting them to come onto ours)</li> <li>- making research proposals to work on the issue of food justice (specifically social movement links between alternative movement groups and migrant labour)</li> </ul>	<p>I'm already connected and working with many that attended - but hope to continue doing so!</p>	<ul style="list-style-type: none"> <li>- Campaigning on post-Brexit food policy/related issues</li> <li>- work with migrant workers, both in the field and in the fast food sector (or investigate how to make links with these groups)</li> </ul>
<p>Given the diversity of people and organisations represented I think the going into more detail in certain aspects was not feasible.</p>	<p>I will try to link several aspects of this debate with future planning of the UK Food Group work.</p>	<p>Principally CAWR and Community Centred Knowledge. The UK Food Group is related to some participants too and I will try to get them more involved in our work.</p>	<p>Document existing local experiences that showcase the solutions proposed by local communities from a diversity of angles (social, economical,</p>

			political, gender, generational, etc) and if possible prepare them for audiences who are sceptic of concepts such as food sov, solidarity, justice, etc that the NGOs and community based groups are keen to use but others are not convinced of/ unwilling to pay attention to. These can be collected and shared throughout the country targeting food challenged communities.
	Grow food locally. Bring food injustist up in workshops and training ashbeo does.	I am now working with Lynda, Vegan Vybes, do does the catering for the workshops and talks about food properties.  Would like to work with Mama D to deliver a workshop in handsworth Birmingham	organise a follow up, to see what action we can take working collectively
	Research my family history and understand better who I am. Working more on a community project. Share apples. Put on another Food Journey in Brighton. Talking to lots of people locally about how food justice intersects with class, race and gender.	Mama D, Marina Chang, plus a number of people whose names escape me this long after the meeting. If I could see names, places and work, I would be better able to recall the people who I connected with most strongly.	a) Ensure that there is another meeting soon. It was a very promising start and lots of connections and the beginnings of trust and relationships, but it will just disappear and we will be starting again from square 1 unless we meet again. b) Ensure that there is always more than a sprinkling of diversity so that this wonderful willingness to speak out from the heart can be duplicated and

			create more understanding in, and challenge to, those of us who lack day to day personal experience of poverty, hardship, oppression, sexism and/or racism, so we can begin to learn how to embody solidarity respectfully and honestly and listen properly. It is too easy for those with resources to take over and vocalise for those who actually know, without having to imagine or research.
This was fun and engaging session however, with little knowledge of policies around food justice I struggled to keep up during the after lunch session. The rest of the sessions were great and good for someone with very little knowledge. :)	Our campaign around freedom have movement had widened into a much larger discussion about race and culture.	Everyone was great ! Each person brought a different perspective from white privilege. Mama D and the elephant room and a more academic perspective on the history of colonisation.	Creating some food zines to help people grasp their heads around the basics?
I would like to thank the organisers for inviting the Latin American Institute for Alternative Law and Society (ILSA). It was a pleasure to join the Food Justice UK workshop and learn from each participant. We believe that when we gather efforts and narratives we can achieve better societies in the global north and global south.	During the workshop I had the opportunity to meet Marina. She introduced me with a project on food cycle and urban agriculture with Latin Americans in London. Whilst studying in London, I have been volunteering with them each friday and collecting data to prove the link between urban agriculture and mental health benefits.	I would suggest the ILSA as I believe it is worth to keep in touch with these types of events to participate and share perspectives on what Food Justice looks like.	Currently there is a discussion on who owns the public policy in the long term. I would say there is wide range of opportunities for the Food Justice Movement for shaping the discourse.  From my point of view, strengthening the bond between the academy, projects and civil society groups would be the duty in the short term.
There could have been a	I completed my	I would be interested in	A similar workshop

session where a campaigning/policy/research plan was drawn up with clear steps and roles for different participants in order to measure progress and try out ideas.	Masters dissertation on food systems in the UK and am contacting local food projects in my area to begin voluntary placements.	meeting all participants again to see what they have done since the workshop and whether they have new ideas on how to take the movement forward.	style event with break-out sessions and campaigning training for young people.
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Workshop outputs and other resources are available here:  
<https://communityknowledgecentred.wordpress.com/food-justice/>

**Organised by:**

**Community Centred Knowledge**  
[www.communityknowledgecentred.wordpress.com](http://www.communityknowledgecentred.wordpress.com)

**People's Knowledge at the Centre for Agroecology, Water and Resilience**  
[www.peoplesknowledge.org](http://www.peoplesknowledge.org)

**Contact details for the organisers of the workshop**

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