



## Module 3 reflection exercise

45 45

[Dan Wilton](#)  
[All Sections](#)

### Objective 3.3

To analyze one alternative food system transition strategy, using concepts and ideas from the module.

#### 3.13 Read “Food Security, Food Justice, or Food Sovereignty?” (~10 minutes)

Holt-Giménez, Eric. “Food Security, Food Justice, or Food Sovereignty?” Food First Backgrounder, 16, no. 4 (Winter 2010). [https://international.uiowa.edu/sites/international.uiowa.edu/files/file\\_uploads/FoodMovementsWinter2010bckgrndr.pdf](https://international.uiowa.edu/sites/international.uiowa.edu/files/file_uploads/FoodMovementsWinter2010bckgrndr.pdf) ([https://international.uiowa.edu/sites/international.uiowa.edu/files/file\\_uploads/FoodMovementsWinter2010bckgrndr.pdf](https://international.uiowa.edu/sites/international.uiowa.edu/files/file_uploads/FoodMovementsWinter2010bckgrndr.pdf))

This food movements article succinctly summarizes four major clusters of food institutions, actors, and models. Each advocates different food system agendas—neo-liberal, reformist, progressive, and radical—all of which you have been exposed to in this module.

Reflect on the differences between the four agendas outlined. Be attentive to different political levels or political planes. Recall the MLP lenses for sorting your thinking about the possibilities for transformative change in the food system. Consider the landscape pressures arising from the industrial food system (GHG emissions, environmental toxicity, production, and consumption patterns) and then reflect on bottom-up niche innovations and movements you have been exposed to and ask yourself the following questions:

Given what I have been exposed to thus far,

- What are the key issues I think we should be resisting;
- What innovations do I find most compelling given my local/regional context; and,
- Where would I put my time, talent, and resources if I were to make food a key priority for my social change work?

These are big questions. The invitation is to reflect on each of them and then choose one (or more if you like) and explore it in more depth. However, we suggest that for discussion with your peers, use a page or two (at most) to set out your main points.





[Murray Hidlebaugh](#)

<https://learn.canvas.net/courses/2527/users/895967>

Apr 9, 2019

In this module I think a key issue that needs to be debated is whether an individual's access to about 2000 calories of healthy food and 2 litres of clean drinking water per day is a **right** or a **privilege**. If access to food and water is a right there will need to be a movement to reinstate the public commons system where access to food and water is free at the point of access.

My analysis of the information presented in the chart, where the four agendas are referenced, is they all generally treat access to food as a privilege. The key differences among the four agendas seem to be more of a debate about who gets to control how people access food within a traditional market economy, who owns the land, and who controls distribution, than it has to do with any aspect of the concept of food democracy. Food aid, food banks, soup kitchens, food stamps, and other forms of food charity are actions by those who deem access to food as a privilege.

I found the information in both Drawdown and in Agro-ecology to be of little value in my work. I find both to be more "self-promoting" than they are applicable to the problems as I see them. In Drawdown one example I would reference was the proposal that the implementation of SRI by small holder farmers would be a strategy for emission reduction and improved rice yield. It makes the assumptions that this is both feasible for small farmers to implement and that the outcomes will be better. My information from an SRI project I worked on in Cambodia and a study of SRI in Vietnam indicated that both Drawdown assumptions are suspect. The video on agro-ecology discussed the importance of maintaining biodiversity. I agree. But this was followed by a discussion in the video about weed and pest control methods and of ways to increase crop production. This is an anthropocentric attitude. It is not the ecocentric attitude that I think is essential when referencing "ecology".

The most compelling innovation for me was LaDonna Redmond's presentation on food justice. I found her discussion on the need to revisit the historical narrative related to agriculture, to food, and to settlement was applicable to our situation in rural Saskatchewan with settlers, with resource extraction and with the forcible clearance of First Nations from the buffalo commons. Her ideas could be discussed with our teachers in our school system many of whom have established school-yard gardens as part of their school curriculum. It would be a matter of expanding the concept of healthy food production, as they are doing, to a related discussion on food justice, as framed by Ms. Redmond. In Saskatchewan this could be part of the Truth and Reconciliation discourse with students, staff and the wider community.

I found the videos showing women harvesting with sickles and men tilling with hoes to be disturbing. In the 21<sup>st</sup> century where most small farmers have cell phones and motor bikes I think it

is unacceptable that 11<sup>th</sup> century farming tools and techniques are accepted by NGOs as traditional and therefore effective. It reminds me of the line by Stanislaw Lec "If cannibals use forks is that progress"? Small farmers I have met, especially women, want to learn about 21<sup>st</sup> century farming equipment and techniques scaled to their situation. Over half of their harvest now is lost to bad harvest practice, inability to test moisture, and improper handling. Producing more, such as promoted by SRI advocates, does nothing unless a systems change is supported. It is also a gender issue. Aid programs dig wells and then women and girls carry water for up to 3 km per day. Gender equity? With small power equipment there would be more time to tend gardens and small animals and improve food supply. Most of the main aid institutions I have seen involved are referenced in the matrix under Neoliberal and Reformist. All promoted private control, individual competitiveness, and the need for farmers to compete in the global market. They offered quick solutions based on farmers going into debt at interest rates that bordered on loan sharking.

My focus is to work with people in small rural and remote communities, here and in developing countries, to exchange ideas and to explore place-based policies needed to address regional food-sovereignty. There is a need for 21<sup>st</sup> century tools, effective methods to re-vitalize the commons, and ways to share up-dated knowledge that relates to each community's situation. Development of place-based, authentic education opportunities with multiple portals for entry is an important component.

← [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Apr 14, 2019

Hi Murray. Very helpful analysis of the materials, their shortcomings and assumptions, as well as many new ways of seeing alternatives that could work for many small farmers. Thanks, Mikeg.

← [Reply](#)



[Anthony Kamson \(https://learn.canvas.net/courses/2527/users/899285\)](https://learn.canvas.net/courses/2527/users/899285)

Apr 17, 2019

Hi Murray,

I would like to establish contact with you and share with you my efforts in using an investment approach that is in the conceptualization stage for pilot project to develop digital living in rural community based on a cooperative structure for a minimum of 25 units that integrates housing and farming using controlled environment greenhouse on the rooftop. The pilot project is for a takeoff launch to 'developing' countries where it is imperative to use the local food development as a strategic consideration in reducing or preventing western style consumption pattern. Cutting off the massive food advertisement and other coercive activities that promote neoliberal food consumption can only happen if food production is localized in 'developing countries'.

← [Reply](#)



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)

Apr 10, 2019

**"All models are wrong, but some are useful." - George Box**

All answers and solutions at this time, and going forward, will be at BEST partial and, will also only, be temporary.

**"In all of this is uncertainty and ambiguity. These are fundamental characteristics of our lives and the natural world, including human culture, society and our economic systems. To befriend uncertainty is to let go of the need for prediction and control." - Dr. Daniel Christian Wahl**

#### KEY ISSUES TO RESIST

**Landscape:** *resist neoliberal collective values of: scarcity mindset, fragmentation, reductionist mindset (heavily found in research), scaled-up everything, monoculture, dominance, control, subjugation, conformity, violence, uniformity, transactional 'rights', blame/criticism/division, security, obedience & convenience & comfort at all costs. In doing this, we then won't have to resist conventional/industrial farming practices that embrace profit (at all costs) over planet and people.*

**Regime:** *resist the dominant story of separation which says people and their environment aren't an extension of each other. Resist the story that Ontario and Canada can't feed itself now and in the coming future.*

**Niche:** *resist the cultural dependency on government to provide for, and to fix all food justice, food security and food sovereignty problems. Governments in my experience don't lead - they follow.*

#### COMPELLING INNOVATIONS

- *Change the story and you change the outcome. Collectively embracing regenerative values of: collaboration, patience, sharing, abundance thinking, balance, harmony, inclusive, courage, wisdom, love, diversity, trust, resilience, sufficiency, flow/evolution, interdependence, speaking truth to power, co-operation, transparency, responsibility, biomimicry, wisdom of water, women & their wellness as the foundation of community/society..... shifts outcomes.*
- *Using the practice of social acupuncture. This refers to the catalytic transformative effect that well-targeted, small scale creatively designed interventions can have - even in complex systems. It is the right place, at the right time, with the right understanding (cultural meaning of place), with the right methods to unblock pent-up energy for the purpose of social and cultural change.*
- *Using progress indicators that are local measurements. It would tie together social well being with ecological measures for ecological and human health. It also creates multi-level 'buy-in' .*

#### PERSONAL RESPONSIBILITY

My time, talents and resources have been invested and directed over the last 20 years to make food a key priority by:

- o learning my place in my place (mostly unlearning)
- o asking more questions than there are answers
- o mapping our local bioregions, with watersheds determining boundaries, through the lens of traditional ecological knowledge
- o learning and honouring the wisdom of water, soil, plants, animals & some humans....in that order
- o growing food & not lawns in both urban and rural settings
- o seed saving & seed sharing & composting
- o teaching traditional food harvest, preparation & preservation techniques
- o living an imperfect forest -> farm -> fork lifestyle
- o co-creating regenerative cultures through dinner table conversations, social media technologies, partnering with other growers/producers/distributors in the region - it isn't always legal, participating regularly in ceremony, supporting women to rise rooted
- o remembering to laugh and play

← Reply

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**Mike Gismondi** (<https://learn.canvas.net/courses/2527/users/227458>)

⋮

Apr 14, 2019

That social acupuncture list works for me..Im smiling at the term, and the busy list of activities it generates. Mikeg

← Reply

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**Tristan Laing** (<https://learn.canvas.net/courses/2527/users/679918>)

⋮

Apr 10, 2019

Apologies, I keep moving this around because it's too long. But I think it belongs on this discussion board more than the other, because it's a direct response to the Holt-Giménez text. However, it does not answer any of the three questions.

#### Is MLP consistent with a Co-operative approach to transition?

I've been feeling increasingly frustrated at the way problems are being framed in the course materials, and reflecting on the document from the Week 3 reflection assignment (Food First Background Winter 2010) has helped me clarify my thoughts. I'm starting to realize that **the framework of MLP may discourage utopian solutions to social problems**. How is that?

1. It considers society to be separate from economic activity (society is part of the "landscape",

- whereas business relationships are part of the "regime") and
2. the paradigm of systems-change offered is essentially based on the discourse that interprets social tension through the lens of conquest/permanent war, (if anyone is interested in the history of this discourse I recommend Foucault's "Society Must Be Defended", which can easily be found online as PDF) and
  3. it encourages us to think of the breakdown of any existing stability and order as what makes "sustainability" and "innovation" possible, when it is exactly the breakdown of the social order, and above everything else "innovation", which has led to the current state of ecological precarity. It's essentially a theory of creative destruction, sharing an inner idea of liberalism - that society is an engine of strife and competition, and through the breakdown of the old produces a better future.

Luckily, it is not true that "reformism" can be reduced to the role of "mitigating" the negative externalities of the liberal food regime. That may be true of the non-profit industrial complex in the post-war period, but it is not true of reformist movements during the Victorian period. To quote Co-op historian Ian Macpherson describing Canadian co-operators in the early 20th century:

*"Co-operators placed great faith in their system because they believed it could help society end exploitation of labourers and farmers by business and banking interests. By reducing the power of capital and by elevating roles for consumers, labourers, and farmers, co-operators believed they could end profiteering while producing goods more cheaply and distributing them more efficiently. Co-operators further believed that their more ethical methods, based on natural rights and individual involvement, were destined to overcome the self-centred ways of the bankers, businessmen, and speculators favoured by the existing economic system. Weakened by their own sinful ways, the baneful exploiters (so the co-operators believed) would ultimately be reformed or removed by the aroused virtue of the labouring and farming classes.*

*Strongly influenced by this conviction of moral superiority, Canadian co-operators imparted a strong sense of ethical purpose to their organizations. They believed, in fact, that co-operation was vital in the essentially moral struggles they saw in the world around them. In particular, they hoped co-operation would help overcome the separation of religion from business life, the decline of the family as an institution, the alienation of man from nature, and the dwindling sense of community." (Each for All p.35)*

Between the reformist and progressive movements that dominated the 19th and early 20th century, and what gets called "reformism" today, there is a cataclysmic gap - which seems to be the acceptance as natural of the liberal order by those very social classes which in earlier times retained a moralistic animosity towards the "profit motive". Part of this acceptance includes the adoption of the theory of permanent struggle by the liberal classes themselves - you can see this, for example, in the New Deal policies of the USA (which we should stop taking as paradigmatic if we want to make any progress against liberalism), and in Margaret Thatcher's decision to require her cabinet to read Marx. It's not that class-struggle has ever stopped, but rather than the capitalists decided to begin engaging in class struggle themselves, and often more intentionally and with more education and strategic direction than the working classes.

Now there is an important difference between both the pre-neoliberal social reformers, as well as pre-war socialists, and the "radicals" described in this article. And that is they took seriously the importance of creating some kind of **social religion** which could be universally adopted, and which would give order and meaning, as well as improve the daily lives of those who adopted it. This is, I

think, the clue for how to move forward and - I'm going to end on a positive note - help unite the food reformers and the food radicals. The problem, as I see it, is this: what is going to be the shared social religion which can be adopted by food reformers and radicals, which is open to membership and meaningful participation in by consumers, producers, and distributors alike, and which identifies the **moral problems** with the existing regime (starting with the moral nightmare of neo-liberalism, which is at its root a kind of [heresy that proclaims divination](https://www.nature.com/articles/palcomms201539) (<https://www.nature.com/articles/palcomms201539>)), and provides solutions to them at all levels and in ways that don't endanger the livelihood of anyone precarious. Participation in this new social religion should increase the sense of responsibility/obligation towards others of everyone involved, but in such a way that they themselves materially benefit. On some level, they're all already doing this, but not very well. In order to do it successfully, we'll have to develop a discourse that can stand as an alternative to liberalism.

← [Reply](#)



[Stephen Michael Zannakis](https://learn.canvas.net/courses/2527/users/895442)

<https://learn.canvas.net/courses/2527/users/895442>

Apr 13, 2019

I'm reminded of a Joker quote in the Lego Batman movie (yes crazy pop culture)\_

"You good guys might feel good about yourselves, but you never plan anything. I'll be back, better than ever, with a really good plan to win!"

The power vacuum of collapse would indeed be an opportunity for an evolution in responsibilities to each other and life. Unless we prototype the many solutions we are kinda kidding ourselves we are ready for that. In that scenario the tongue in the shoe will have much more weight than the tongue in the mouth.

There were 2 opportunities to rebuild in Europe with the great wars, and we still haven't done very well articulating a clear picture of what we want to be, Martin Heidegger's question to Germany and the world.

BTW I like the idea of the humanist religion connected to Earth. Dan Dennett, an atheist, is

convinced this is the next evolution of religion as a technology of social organisation.....

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 13, 2019

The anthology [The Revolution Will Not Be Funded](https://www.dukeupress.edu/the-revolution-will-not-be-funded) (<https://www.dukeupress.edu/the-revolution-will-not-be-funded>) defines the nonprofit-industrial complex as “a set of symbiotic relationships that link political and financial technologies of state and owning-class control with surveillance over public political ideology, including and especially emergent progressive and leftist social movements.”

Yikes! This MOOC's not not one of these surveilled "*emergent progressive and leftist social movements*" is it? (<https://www.dukeupress.edu/the-revolution-will-not-be-funded>)

← [Reply](#)



[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 13, 2019

You need to state your question more clearly Anthony. I really do not understand the point in relation to this MOOC.

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 13, 2019

Sure. Sorry Michael. I thought it would be obvious. My mistake.

Tristan introduced the idea of a "nonprofit-industrial complex". I hadn't heard of this. So I googled around a bit and got the impression that it's a not uncommon Left analysis of what's more conventionally regarded as activity at a Niche level of organization, *putatively* moving in Polanyian *opposition* relative to dominant Landscape forces of for-profit capitalism; all within the Noospheric prevailing Westerlies of Neo- and plain-vanilla Liberalism.

According to this view, this sector actually *serves* Liberalism. Thus co-opted, it's become simply part of the Landscape, not a viable path through it to better vistas. If this analysis of the non-profit sector as "industrial complex" in Eisenhower's ominous sense of a self-sustaining omnivorous beast has merit, and to the extent that the

MOOC is, or resembles, a not-for-profit enterprise, to what degree if any are we co-opted in participating?

Questions oft-times dismissed as trivial matters of inconsequential "ideological purity" are fascinating but can be divisive to the point of counter-productivity, IMHO. They are necessary but they're hard. (Bakunin vs Marx. Lenin vs Trotsky. Anarcho-Syndicalism vs Co-operative Utopianism.) Is blazing a path to a Co-operative Commonwealth helped, hindered, or maybe both, by the non-profit sector?

Edited by [Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860) on Apr 21 at 8:03am

← [Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 13, 2019

A couple of takes on this question...

<https://truthout.org/articles/beyond-the-non-profit-industrial-complex/>  
[\(https://truthout.org/articles/beyond-the-non-profit-industrial-complex/\)](https://truthout.org/articles/beyond-the-non-profit-industrial-complex/)

<http://www.theartofannihilation.com/category/the-manufacturing-of-greta-thunberg-for-consent-the-political-economy-of-the-npic/>  
[\(http://www.theartofannihilation.com/category/the-manufacturing-of-greta-thunberg-for-consent-the-political-economy-of-the-npic/\)](http://www.theartofannihilation.com/category/the-manufacturing-of-greta-thunberg-for-consent-the-political-economy-of-the-npic/)

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[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Apr 14, 2019

There seem to be good number of interesting counter-discourses in play today, some of them around solidarity economy that seem to knit together elements of this older notion of cooperation with newer ones indetified by many of today's practitioners and theorists in different movements.

I can agree with you about shortcomings in MLP (many do), although its proponents would not accept your claim it separates the economy and society so simply.

For us, it seemed important that participants keep multiple levels of struggle front of mind. In that sense, MLP is a crooked staff. We may reconsider it, go back to micro, mezzo, macro, or keep looking for a better teaching tool.

I don't disagree about the need for a discursive and passionate element that frames a movement or discourse of alternatives. Myself, I have always like E.P. Thompson's moral critique of capitalism and that of the 'new left.' Tim Rogan in The Moral Economists 2017 tries to link his work, an dthat of Tawney and Polanyi, to Amartya Sens thinking about economic

reform.

It is an incomplete bit of the book and needs to be developed. But, you might find it of interest.

Living in Alberta, I am close to what remains of MacPherson's cooperative commonwealth almost 100 years later. Even in tatters one finds elements of cooperation (seed cleaning coops, rural electrification associations, worker owned coops, small credit unions). That moral vision and those institutions are less firm these days, pressured by neoliberalism many have de-mutualized. Much of the leadership and practical organizing capacity of that rural movement no longer exists. Many are old and tired. My friends.

Some years ago in BALTA, we explored how those continuities might be resuscitated to engage contemporary realities. We arrived at mixed conclusions. See [balta-sis.ca](http://balta-sis.ca).

That said, I see in the many new movements and examples we discuss here ( and later in the MOOC) the kind of ethos about economy (and ecology) you seek in the more theological ones described by MacPherson with its critical reformism. One reason I like Kevin Mackay is that he agrees with you ( a sperhaps would Gibson Graham and their collective) about this more critical sense of cooperation as discourse, and the need to combine critical reformism within radical system change). I attached a piece by Gibson Graham them below, they also have a good book out that you have probably seen.

Anyway, thanks Tristan for the discussion piece and following my wandering response.

Lots to think about.

Mikeg

[JKGibsonGraham-1-1.pdf \(https://learn.canvas.net/files/876338/download?download\\_frd=1&verifier=xmQiG55mSfkPT9LYPMIV494j42681zEhf9mIV5DVJ\)](https://learn.canvas.net/files/876338/download?download_frd=1&verifier=xmQiG55mSfkPT9LYPMIV494j42681zEhf9mIV5DVJ)

↩ [Reply](#)

○



[melissa scaman \(https://learn.canvas.net/courses/2527/users/897624\)](https://learn.canvas.net/courses/2527/users/897624)

Apr 12, 2019

Given the complexity of food systems and economics, all the alternative models would be needed on the path towards sustainable systems.

I think we do need to stay rooted in today's reality which is that many people around the world no longer want to or just won't be agrarian, and 75% of the world will soon live in cities/urban centres, and want to work at non-agrarian jobs. Therefore, in the real world system 'commoning'/taking land out of private markets would inheritantly dis-empower those who do farm. Land will be owned by someone or some organization for the next 50+ years. Period.

I have the most personal experience with the CSA model, helping to establish one, and being a member of 3 over a number of years. It is a good model to help in early phases of transition we in

industrial states are currently in. **Benefits:** It helps to create connections between producers, urban consumers, and creates community. Many people who start with CSA's develop an interest in addressing other food system issues once they are sucked in.

**Negatives:** CSA's do not address legislation or regulatory frameworks, do not address gender issues in ag or land use/rights issues, and many CSA members fade away and don't meaningfully connect- every CSA I know of suffers from lack of labour mid season+ as stupid city people forget or get lazy and don't show up to do their labour hours, so many become glorified food delivery companies. It also requires lump sum payments, which can be a financial obstacle for lower income people. No model is perfect, but CSA's offer one good start.

Edited by [melissa scaman \(https://learn.canvas.net/courses/2527/users/897624\)](https://learn.canvas.net/courses/2527/users/897624) on Apr 12 at 1:55pm

↳ [Reply](#)



[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)

Apr 23, 2019

This sounds realistic Melissa, while still offering transition overlap. Food's importance is central. I quote from this course: "In Module Two, we introduced Paul Hawken's book *Drawdown: One Hundred Solutions to the Climate Crisis* and noted that nine of the 80 solutions had to do with land use. Another ten are directly related to food. Together their importance in GHG reduction outstripped the combined contribution of renewable energy transition and energy conservation retrofits of existing buildings and infrastructure." I think that's quite a striking statement.

Annie B. Ryan, Irish lecturer wrote [Enough Is Plenty \(https://www.amazon.com/Enough-Plenty-Private-Policies-Century/dp/184694239X\)](https://www.amazon.com/Enough-Plenty-Private-Policies-Century/dp/184694239X) a few years ago echoing other voices calling for a slowdown of growth as another key step for sustainability. One of those other voices was the economist Richard Douthwaite, whose tackled the money economy as well as environmental issues. He set up the Irish organisation [Feasta \(http://www.feasta.org/2015/01/07/beyond-globalization-the-legacy-of-richard-douthwaite-1942-2011-for-a-degrowth-economy/\)](http://www.feasta.org/2015/01/07/beyond-globalization-the-legacy-of-richard-douthwaite-1942-2011-for-a-degrowth-economy/) which continues to promote his ideas.

↳ [Reply](#)



[Stephen Michael Zannakis \(https://learn.canvas.net/courses/2527/users/895442\)](https://learn.canvas.net/courses/2527/users/895442)

Apr 13, 2019

Being a purist around a solution is what is coming up for me to avoid.

Wholistic or systems thinking says everything that effectively helps deliver your values (the more the better of course), via your endorsed principles is worth a shot. Prototyping the for-benefit-company (as idealised by Common Ground) is what has helped Enspiral do some amazing work

whilst testing what it is to be a leaderless worker operated enterprise in the IT space in New Zealand.

I find the potential of Brisbane's first Food Hub the Food Shed bought by 520ish careholders the most compelling innovation in the food space in my hood. As a careholder and an architect I intend to be involved in the team helping the community of people to deeply listen to each other to co-design the renovation to the warehouse to house more of what we want in a responsible food system and education/event space. Perhaps this project may not go far enough to make food a right rather than a privilege. But perhaps the next project of a community owned farm might? Perhaps the next community lead co-housing development including a farm and education centre might? Perhaps the next community lead university town of life essentials with a festival of sharing will?

Wholistic Design Thinking has heaps to offer this space..... the power to ground dreams!

[← Reply](#)



[Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480)

Apr 13, 2019

Do you have anything you can post on this Stephen that is already accessible, specifically around the Brisbane Food Hub?

Edited by [Michael Lewis \(https://learn.canvas.net/courses/2527/users/263480\)](https://learn.canvas.net/courses/2527/users/263480) on Apr 14 at 10:55am

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[Stephen Michael Zannakis \(https://learn.canvas.net/courses/2527/users/895442\)](https://learn.canvas.net/courses/2527/users/895442)

Apr 14, 2019

In terms of the Food Hub, the reported version

<https://probonoaustralia.com.au/news/2018/12/food-connect-raises-2-million-equity-crowdfunding/> [\(https://probonoaustralia.com.au/news/2018/12/food-connect-raises-2-million-equity-crowdfunding/\)](https://probonoaustralia.com.au/news/2018/12/food-connect-raises-2-million-equity-crowdfunding/)

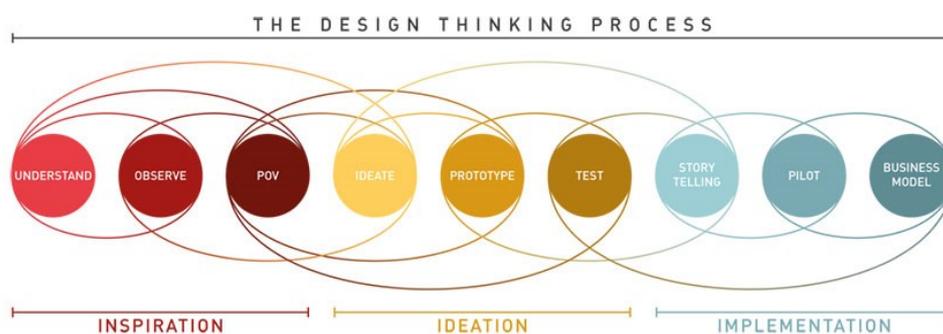
& Self Promotion

<https://foodconnectshed.com.au/campaign-blog/> [\(https://foodconnectshed.com.au/campaign-blog/\)](https://foodconnectshed.com.au/campaign-blog/)

On design thinking there's heaps on the net. It's important to note design thinking is like a journey of re-framing the perceived problem much the same as we are through this

course. We are getting a feel for the landscape of issues and responses. We are gradually empathising with what needs to be done. We are reflecting and ideating. We are feedback loops to each other. Otto Sharma's U-theory is very helpful in digging into the emotions and experiences we draw on in a co-design space along with day long activities of weaving vision webs and global cafes setting broad agendas to be developed.

When we are talking about restructuring everything its also important to acknowledge it is necessarily a long conversation. But it can also be swiftly prototyped with 2nd Tier thinkers in a smaller scale. The training to be an effective human in a direct democracy alone will take many cycles to develop. Not everyone plays fairly in this space. We all carry lots of sub-conscious programming from the current paradigm and it apparently does 95% of the thinking. A reflective practice is highly important in this space of co-operation, particularly around what matters to us.



<https://www.interaction-design.org/literature/article/design-thinking-a-quick-overview> (<https://www.interaction-design.org/literature/article/design-thinking-a-quick-overview>)

← Reply



Karl Horak (<https://learn.canvas.net/courses/2527/users/903858>)

Apr 13, 2019

Here's a timely article on NPR today that has bearing on this discussion -- <https://www.npr.org/sections/thesalt/2019/04/13/711144729/can-this-breakfast-cereal-help-save-the-planet> (<https://www.npr.org/sections/thesalt/2019/04/13/711144729/can-this-breakfast-cereal-help-save-the-planet>)

In this case, the work of Wes Jackson focused on the need for a perennial grain crop, his key issue. Thus, a no-till innovation is highly compelling for his regional context (the Great Plains). Jackson has put his time, talent, and resources into the Kernza project as a key priority for his social change work.

When I reflect on this from the point of view of my days long ago as a post-doc in vegetable horticulture, the key issue I think we should be resisting is industrial monoculture and the loss of

diversity in crop species.

The innovations we found most compelling at New Mexico State University at that time were simply genetic materials to be had in heirloom varieties and field races. NMSU researchers collected chili seed from all over the Southwest and onion species from all over the world. At the time, we had the largest onion germplasm collection in the world. In that collection were genes for disease resistance, flavor, color, cold hardiness, and other useful characteristics. We used largely traditional plant breeding methods, which were a little like throwing a hand grenade into the genome of our plants and picking up the pieces. (As an aside, the precision of current genetic engineering has much to be recommended compared to blasting seedlings with colchicine and backcrossing the resulting tetraploid mutants.)

Had I stayed working in the plant sciences, I no doubt would've brought modern genetics tools to improvement of these crops using the genetic pools that we had collected. However, Reaganomics and Star Wars military spending in the 80s caused a downturn in job opportunities. Two years teaching genetics and plant improvement in Chihuahua was ended when oil prices crashed and the bottom fell out of the Mexican economy.

While I have to chalk up my career in horticulture as a prematurely ended opportunity due to political-economic events beyond my control, it gives the reader some idea about where I was coming from back in the 70s and 80s. A friend from high school also went into economic botany and ended up working in Peru, Columbia, and Mexico before, late in his career, working for the USDA in Phoenix. Disappointed with Trump's policies on agriculture and climate change, he has recently retired.

[← Reply](#)



**Karl Horak** (<https://learn.canvas.net/courses/2527/users/903858>)

Apr 13, 2019

And this just in from Atlas Obscura re: Extinct Native American food crops being recovered from the wild. <https://www.atlasobscura.com/articles/native-american-crops>  
(<https://www.atlasobscura.com/articles/native-american-crops>)

[← Reply](#)



**Kelleigh Wright** (<https://learn.canvas.net/courses/2527/users/897550>)

Apr 13, 2019

There is something to be said about eating flora and fauna from the place where you reside. With industrial monoculture and loss of crop diversity, there is a parallel loss of diversity in soil microorganisms. This also mirrors the loss of diversity in our gut microbiome. We know there is a link between the diversity and robustness of our inner 'gut gardens' and our physical and mental health.

In Canada there are Inuk and Swampy Cree on the Hudson Bay coast. I know of a family (mom was Inuk and dad was Cree) who had an opportunity to work in the mines (this was a fly-in site). Their children went to live with their Cree grandparents in the south (James Bay) for a few months.

This kids stopped thriving, dropped considerable weight and were becoming rapidly unwell. It was eventually determined that the children didn't have the micro biome to digest Cree food (cooked) because they were raised on a raw meat diet. The children's health was restored when they returned to a land based Inuk diet.

We've forgotten why eating a diverse local diet matters (it's more than economics, food justice and food security). We are a reflection of our 'place' in the world.

← [Reply](#)



[Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458)

Apr 14, 2019

I like what you said about old hierlooms and new methods of plant breeding and farming. Im am just a backyard/community gardener but it seems to me we need to identify advances in agricultural science with post-capitalist farming economics. Its not my field ( sic) but would love to learn more. Its kind of like the call earlier for recognizing that peasant farmers are not "traditionalists" but also like new tools and engineering solutions, and new social and economic innovations that help reduce physical labour and even gender inequities.

Great post. BTW I just came yesterday from a discussion of hemp farming in Athabasca and St. Paul Alberta regions and a cooperatively owned decortification plant that locals want to develop. Lots of interest in Canada in the medicinal and other uses of this plant since Canada liberalized pot laws.

← [Reply](#)



[Conor O'Brien \(https://learn.canvas.net/courses/2527/users/906698\)](https://learn.canvas.net/courses/2527/users/906698)

Apr 16, 2019

Issues to resist. The question focuses too much on examining issues in the landscape. The issues arise from the values we use to determine what is relevant in the landscape. It is these values that determine the purpose to which the landscape is put.

I managed a hotel once, for a short period while the decision to close it was being taken. The drinks auditor gave me hell until he established was I honest or not and we got on very well after that.

He was an auditor, not a philosopher, and his experience was that ten per cent of people are

incapable of being honest; and ten per cent of people are incapable of dishonesty. The other eighty per cent will adopt the values of whoever is on top.

It is essential to have honest people guiding an organisation, but his experience was that very often the honest people were innocents. One needed a certain amount of roguery to understand and forestall the dishonest people, while accepting that the honest ones would often not understand the need for precautions built into the organisation structure and find them cumbersome. He would come in every fortnight; I learned a lot from him.

The landscape we operate in is one where the key value for almost everyone involved is to extract wealth from every and any transaction. Some, the ten percent of honest people, reject this and forego the benefits of going with the flow. It is hard work to physically survive like that. It is even harder psychologically to survive as an outsider in society and having to live with abhorrent values in order to do so.

There are niches where good values are accepted. There are two questions here. The first is how to link the niches so that they have the psychological nutrition of mutual support. Forums such as this can provide a framework to grow those links.

The next question is how to expand the niches until they reach the tipping point where the eighty percent switch. It is not sufficient to resist bad issues. The weight of the eighty per cent will swamp the resistance.

Innovations. We are social animals. Neo-liberalism theory of individualism is a convenient tool for the 10% to justify keeping us separate and to break down our particular needs into market segments. That is a reflection of their values.

We need to build our values into strong social structures before we can hope to effectively resist theirs. Local food is one way but is not sufficient to overcome the damage done to the soil by the actions of the 10%. The focus must go deeper to prioritise the soil, and let food follow on.

Personal priorities. As a farmer in Ireland I can see the effects of commercial farming both good and bad. A friend is working on a small part of the farm to see how it might develop into a food area. If a person wants to know more I would be happy to describe it. That is how links are formed.

[← Reply](#)



[Kelleigh Wright \(https://learn.canvas.net/courses/2527/users/897550\)](https://learn.canvas.net/courses/2527/users/897550)

Apr 16, 2019

I like the use of your term 'psychological nutrition'

[← Reply](#)



[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 17, 2019

Sure, Conor. I'm curious about the project. Do tell!

[← Reply](#)

[Don Skerik \(https://learn.canvas.net/courses/2527/users/890501\)](https://learn.canvas.net/courses/2527/users/890501)

Apr 16, 2019

I would like to tell you to my experience with food security in the Cowichan Valley in British Columbia. I have been a member of the Cowichan Green Community whose main purpose has been food security and environmental sustainability. A few of the programs they run are:

-Agriculture equipment library which allows local farmers to rent equipment rather than having to buy for short term use.

-Food Recovery which employs six full time staff which reclaim food from grocery stores and either sells it in their newly opened reFresh Store or processes it into value added products.

-Incubator Seed Farm which teaches young farmers how to grow plants and then save the seeds.

-Fruit Save which harvests fruit from peoples backyards that they no longer use.

This organization would certainly be described as progressive as well as radical. Vancouver Island at one time was completely self sufficient in producing their own food, in the 1950's we produced about 85%, but with the present corporate model on the monopoly of food production the island only produces 5-10%. At any given time there is only three days of food supply on the island thanks to the corporate model of just in time delivery. Not much room for error.

Organizations like the Cowichan Greem Community are working to change but much more is needed. We have many new young farmers in the Valley who operate CSA programs or are supplying restaurants in Victoria and our local Farmers Market attracts many people from Victoria and Nanaimo so people are trying to help with changing the way the corporations supply our food.

Is it enough? No, but we can only do what we can locally and lobby for larger changes.

[← Reply](#)

[Carol Lomas \(https://learn.canvas.net/courses/2527/users/906655\)](https://learn.canvas.net/courses/2527/users/906655)

Apr 17, 2019

It's a pretty overwhelming question to answer or even think about! The thing that scares me the most is how ignorant and blasé people can be, including me. I have never really taken climate change seriously until lately. I also didn't know the scope of corporate power in our food system beyond the outrageous prices in some stores. My area is bustling with local enterprises, such as CSA's, farmer's markets, little stores that sell organics and hand made items. I was a member of a CSA for several years and I was one of those people who didn't offer to labour in the garden and also had the food delivered. I have grown my own food and enjoyed that but other priorities seemed more important. So, for me, this is an eye opener.

From my reading so far, I think we need to resist the corporate power to disenfranchise small farmers and growers. I also think more information could be made available to the public of the consequences of centralizing all food production in the hands of corporations.

Our new conservative government in Ontario is talking about privatization of vital services (the commons), such as health care and water management. This must be resisted. The Walkerton Water Crisis was a direct result of privatization of water security.

Something I think I can do is to talk to friends, co workers about what I am learning (without being strident about it lol). Most of my friends are doing what they can for the environment but they don't know the bigger picture. And while we can continue to recycle and repurpose, it doesn't look like that alone will be enough to halt climate change and address food insecurity.

← [Reply](#)



[Benjamin Turner \(https://learn.canvas.net/courses/2527/users/897723\)](https://learn.canvas.net/courses/2527/users/897723)

Apr 17, 2019

Reflecting on my local context, in regards to the food movement, I was drawing blanks when thinking about niche movements other than local farmers markets and hobby farmers. I live on Vancouver Island where food security is a significant issue.

The current landscape is based on a population that relies heavily on imported food. "Vancouver Island farmers produced as much as 85 percent of the Island's food supply in the 1950's, while local agricultural production was estimated to supply only 5-10% of the Island's food supply as of 2004 ([Capital Region Food and Agricultural Initiatives Roundtable \(http://www.crfair.ca/\)](http://www.crfair.ca/)). This statistic is shocking because visually, much of our rural land remains farmland. Driving up the island, one passed endless pastures, farmlands, chicken farms etc.. Is this food no going to feed the local people or is just not enough? Obviously, farm numbers continue to drop due to the generational shift from farming to other forms of employment and the migration to urban areas.

I was happy to come across one progressive Vancouver Island food movements to which I was not aware of. The Nanaimo Foodshare, for example, works with community partners to address hunger in the community, build food skills, bring the community together to share resources, and build community capacity to provide healthy foods to everyone. One of their projects is a \$10 a month delivery of fresh produce. It is marketed at half price compared to stores and contains ~75 servings of fruits and vegetables. Their website shows that 1000 people have benefitted from this program which remains much too small to create significant impact.

One major obstacle, which I experienced, was with government bureaucracy. I grew up in a small town called Sooke and we had a three-acre hobby farm. We had chickens, turkeys, sheep and some pigs. It was not my parent's main source of income but it provided great meat and basically covered costs of animal feed. As time went on, the small farm regulations started to get so tight regarding where the animals could be processed, how/where they could be sold etc, that it started making no financial sense to continue on. My parents eventually got rid of all the animals due to this which increased our dependency (and those who purchased meat off of us) on grocery stores. From talking to other farmers in the area, most have succumb to this pressure as well.

Government support is so important in these niche food movements. People can only do so much out of the goodness of their hearts. When it's a constant battle with regulations, it's very unmotivating for people.

↳ [Reply](#)



**Mike Gismondi** (<https://learn.canvas.net/courses/2527/users/227458>)

Apr 17, 2019

Beans have good protein and less regulations...

I am having fun but some will find of interest my friend [Troy Vettese's writing on diet](http://bostonreview.net/science-nature/troy-vettese-climate-gut-check) (<http://bostonreview.net/science-nature/troy-vettese-climate-gut-check>)

and becoming vegan and how he links animal husbandry, land use, and avoiding meat-eating diets to addressing climate change.

This is a popular piece that Troy wrote for a Boston area readership...

He has a more academic piece in [New Left Review where he debates green strategies like steady-state and introduces instead the idea of half-earthing as a concept, the 2000 watt world, and near the end of the paper "ethanizing the carnivore" \(you could just read this if you are a meat eater or vegan\)...This is a bit more challenging read to engage a bright new Canadian mind worth knowing...](https://newleftreview.org/issues/II111/articles/troy-vettese-to-freeze-the-thames) (<https://newleftreview.org/issues/II111/articles/troy-vettese-to-freeze-the-thames>)

**Regards** (<https://newleftreview.org/issues/II111/articles/troy-vettese-to-freeze-the-thames>)

**Mikeg** (<https://newleftreview.org/issues/II111/articles/troy-vettese-to-freeze-the-thames>)

Edited by [Mike Gismondi](https://learn.canvas.net/courses/2527/users/227458) (<https://learn.canvas.net/courses/2527/users/227458>) on Apr 17 at 6:29pm

↳ [Reply](#)



**Benjamin Turner** (<https://learn.canvas.net/courses/2527/users/897723>)

Apr 17, 2019

Hi Mike,

Although a few years old now, I still people here people discussing the film Cowspiracy. Have you seen the documentary? If so, I would love to hear your take on its merits. Was anything embellished? etc...

Ill look in the beans haha

← [Reply](#)



[Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512)

Apr 21, 2019

Here there is deconstruction of Goal 2 (ODS) from the point of view of Buen Vivir perspective. It is a google translation of the part of the book where appear Goal 2. The book is in Spanish and the translation of the title could be ([The Objectives of Buen Vivir on a global scale. A critique of the Sustainable Development Goals and a transmodern alternative proposal](https://www.academia.edu/38765618/Los_Objetivos_del_Buen_Vivir_a_escal_a_global._Una_cr%C3%ADtica_de_los_Objetivos_de_Desarrollo_Sostenible_y_una_propuesta_alternativa_transmoderna) ([https://www.academia.edu/38765618/Los\\_Objetivos\\_del\\_Buen\\_Vivir\\_a\\_escal\\_a\\_global.\\_Una\\_cr%C3%ADtica\\_de\\_los\\_Objetivos\\_de\\_Desarrollo\\_Sostenible\\_y\\_una\\_propuesta\\_alternativa\\_transmoderna](https://www.academia.edu/38765618/Los_Objetivos_del_Buen_Vivir_a_escal_a_global._Una_cr%C3%ADtica_de_los_Objetivos_de_Desarrollo_Sostenible_y_una_propuesta_alternativa_transmoderna).)

Goal 2: End hunger, achieve food security and improved nutrition and promote sustainable agriculture

Goal 2 (Deconstruction) (No) End hunger, (No) achieve food security and improved nutrition and (No) promote sustainable agriculture

"End hunger means ensuring the effective satisfaction of the basic food needs of the world's population . Based on the fact that we currently have the capacity to generate enough food on the planet to guarantee the adequate nutrition of the world population (Ki-moon, 2012), the problem of hunger is not related to the provision of food but to its distribution.

This distribution is carried out through the market, in which the large transnational companies engaged in the commercialization of Foods, with great market power, maintain a collusive oligopoly (Dixon, 2001), which imposes food prices that make them inaccessible to a large part of the world's population. And it is not possible to put an end to hunger without limiting the market power of these companies; for example, fixing prices, maximums at destination and minimums at source, of food. However, the SDGs do not refer to the regulation of food markets, but to the proper functioning of the markets for basic food products and their derivatives. In reality, there is no intention to end hunger. On the other hand, in the SDGs the promotion of a sustainable agriculture is based on the promotion of an agriculture essentially destined to the market, with increases in production that require an intensification of the exploitation of the land and, even, of the expansion of the agricultural frontier. Basically, what is intended is to produce more food to try to reduce hunger without having to distribute food better, depositing on the production capacity of nature the solution to the problem of hunger. But, in reality, the logic of producing more is an unsustainable logic of agriculture, since increases in productivity tend to rest on the use of agrochemicals (which pollute ecosystems), on the production of GMOs (which threaten genetic biodiversity and biosecurity). )

and in the expansion of the agricultural frontier (which destroy the biodiversity of ecosystems and species) (Gudynas, 2015). Sustainable agriculture must be organic farming.

On the other hand, when the SDGs refer to the improvement of nutrition, they do not allude to the problems of overfeeding (obesity, anorexia, bulimia, cholesterolemia, hypertension ...) of the so-called developed countries. The application to the access to food of an ethic of "limitarianism" (Robeyns, 2014), according to which we have "the duty of not having more resources than what is necessary for a fully flourishing life", would not only improve nutrition in the so-called developed countries, but it would allow to release food to improve the nutrition of the so-called developing countries. Therefore, what is really intended is a false improvement in nutrition.

And, in line with the above, food security is only possible if there is "food sovereignty" (World Forum for Food Security, 2001); that is, if the different peoples have the capacity to decide on their agriculture and their food, so that they can guarantee in the long term the correct supply of food, in nutritious, environmental, social and cultural terms. Food security without guaranteeing food sovereignty is really food insecurity."

↳ [Reply](#)

○



[Rolando Ramirez \(https://learn.canvas.net/courses/2527/users/893132\)](https://learn.canvas.net/courses/2527/users/893132)

⋮

Apr 21, 2019

Innovations most compelling.

The contextual reality in latin america requires, in addition to system transformation, innovation in addressing paradigm fragmentation....there is large proliferation of issue/thematic paradigms, such as the environment, socio-economic, hunger, land tenure, poverty, culture, climate change, agriculture, food, and each one of them with its "specific movement" and cadres. In the meantime corporate structures continues to be well organized with one clear paradigm....profit, with its own set of clear values, principles and "spirituality". So I guess the most compelling innovation required is at the level of value-organization-action that can bring all the diverse issue/thematic oriented movements together, to create a bottom up inclusive overall society's alternative system. Issue system change will remain localized and isolated, and eventually it fade away as we have seen so many times.

↳ [Reply](#)

○



[Lazaros Angelou \(https://learn.canvas.net/courses/2527/users/886724\)](https://learn.canvas.net/courses/2527/users/886724)

⋮

May 1, 2019

1) Landscape : I live in Greece, a member state of the Eurozone.

2) That means a regime of austerity measures, landgrabbing, privatization pressures and funding of big agrifood corporations.

3) Niche : Resistance built by local activists, forming alliances between urban and rural movements at the regional, national, European and global levels.

Industrial food system is dominant, but there is a considerable proportion of small food businesses striving to overcome crisis. Big retail chains are dominant in the food system market, but small retail shops are existing in the neighborhoods too. Production costs are too high, purchase prices are too low for retail chains, while their prices are too high for consumers. Retail chains have a dominant market position, producers and consumers being the weak ones.

During crisis the “potato movement” emerged, bringing potato producers in the city neighborhoods selling potatoes directly to the citizens, much cheaper than retail chains and small retail shops. Too many people were gathering in “open markets” buying potatoes, vegetables and other basic foods at affordable prices. A counter movement then arised from food chains and small retail shops, demanding from the authorities to stop “open markets” that brought producers and consumers together setting aside the existing retail market. Then the government passed a law that in practice stoped the “potato movement”. One could say that it was a “win of the middlemen”, against the producers-consumers alliance under crisis conditions.

Another action of producers-consumers alliance is the formation of urban cooperative shops that have on their shelves local and regional products, produced by methods that do not harm human health and the environment. This is a weak trend until now, not annoying the retail chains and small shops due to the very small market share they have achieved. Though, they have a big ideological impact, as they promote “another world”, more just, equitable and environmental friendly, with social solidarity economy and direct democracy.

Resistance to gmos, seed patents, privatization, land and water grabbing, and promotion of local traditional seeds, agroecological production methods and zero waste management are common practices of these movements. Alliances, networking and cooperation are built more on the resistance basis rather than promoting alternatives, a more difficult task due to the diversity of the movement's “ecosystem”.

There are encouraging paradigms, like the water movement in Thessaloniki I described in Module 1, but they are few and inadequate concerning the aims of the movement.

The concept concerning food could be:

- o Resistance against agrifood industry, gmos, urbanization, pesticides and insecticides, plus
- o Alternatives like agroecology food sovereignty, discourse plus action, local action plus regional, national and international networking.
- o Starting from nich level and expanding further. Building alliances between urban and rural areas, producers and consumers, setting aside big retail chains and building alliances between small farm producers and urban citizens cooperatives and small shop retailers. Supporting a “biodiversity” of entities like community supported agriculture, consumers cooperatives, agroecology, food hubs, etc.
- o Connecting anchor institutions with community, adressing health, education, energy, local and regional economy and other issues related to food production and consumption, as well as food waste management.
- o Putting pressure on legislators for laws that support all the above collective actions between

community actors and stakeholders, as well as funding institutions for relevant supportive measures.

- o Above all, building social and solidarity economy structures, operating with direct democracy principles, as preparative measures for an "other world", with social and solidarity economy and direct democracy, spreading from local to regional, national and international level.

← [Reply](#)

o



[Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858)

⋮

May 2, 2019

I appreciate your detailed post. Wish I was somewhere with daily open-air markets and direct-to-consumer sales, but the best I can do is a weekend farmers market and the local Co-op.

← [Reply](#)

o



[Cheryl Lyon \(https://learn.canvas.net/courses/2527/users/895841\)](https://learn.canvas.net/courses/2527/users/895841)

⋮

May 4, 2019

Transition Town Peterborough/Nogojiwanong sees food & the food system as fundamental to climate change adaption. No surprise there. Just thought I'd add to the overflowing cornucopia of ideas and actions in progress around the subject with a couple from TTP in this part of Anishnaabe territory.

Our literal landscape is one of plenty (good soil, water, weather) and an agricultural sector dominated by dairy, beef and cash crops for export (with a small number of young new farmers, including urban ones, trying to get a foothold, some using permaculture principles.) Neoliberalism is dominant but I have faith that a challenge is being planted in many minds, particularly from the youth graduating from Sustainable and Indigenous Knowledge-related programs at Trent University. (A personal, unproven thesis.)

TTP has had one Niche experiment underway now for about 8 years: a local currency - called the Kawartha Loon - in support of economic localization. It is beginning to catch on mostly among food producers and those who understand why supporting a local economy is a good idea.

<http://www.new.transitiontownpeterborough.ca/ttp/kawartha-loon-exchange/>

[\(http://www.new.transitiontownpeterborough.ca/ttp/kawartha-loon-exchange/\)](http://www.new.transitiontownpeterborough.ca/ttp/kawartha-loon-exchange/)

(If the "non-profit download" were not in full swing, we might find more volunteers to help us take it to the next level...)

TTP's 2013 research (with a local Grad student's help) into increasing local food production and consumption by 25% showed a significant overall regional economic impact over 10 years of more than \$400M annually. But the local Economic Development body ignored it. BTW, we are in need

of a Graduate researcher(s) to do an extension of the 2013 research to look at the overall economic impact and job creation potential of a 50% increase in local food production and consumption...

Reflection on this scene in light of the framework of this Course, I see TTP's actions as a kind of resistance, ones that work from within capitalist system to bring in ideas from outside it that, although not its primary intent, can change the capitalist system with the practice of local economy that can be replicated/scaled out. e.g. the neighbouring region (bio- or watershed) could start its own currency for its local economy and we could agree on an exchange rate between us.

Also, if our local food economic impact research get traction, perhaps that will help change the regime's marriage to "business-as-usual" locally. One problem to address is the regime's Rules on what a municipality can do with its money (mostly governed by Provincial legislation.). As part of a bigger picture to the above, we are looking at the possibility of eventually forming a Public Trust or municipal bank through which public money can be invested for local use, keeping more money in the community, in addition to the Economic Multiplier Effect of a local currency.

At a recent evening seminar on Social Financing and Investing, attended by well-heeled but socially-conscious folk, I noted to the presenter that all the vehicles of investment he was touting (that performed comparably to traditional investment vehicles) sucked money out of a community. I asked him what he'd recommend to keep money in a local community, he quickly answered - a local currency!

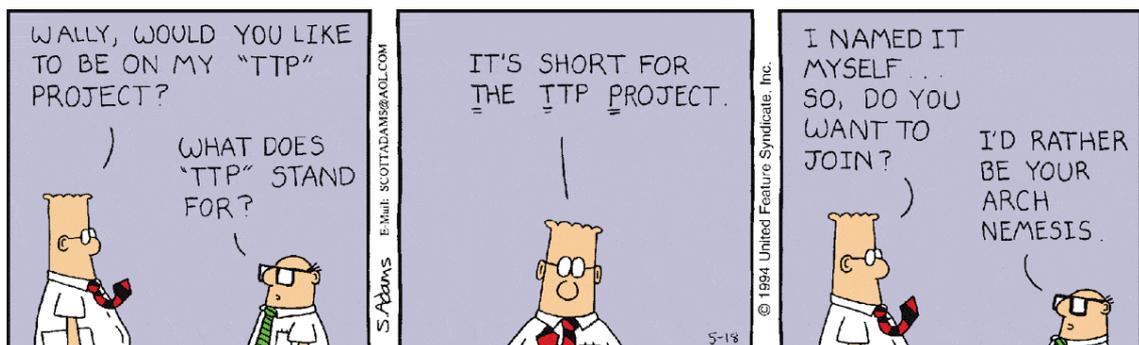
[← Reply](#)



[Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858)

May 5, 2019

Apologies in advance, I just couldn't resist...



Seriously though, your ideas have much merit. In the U.S. I'd like to see land grant universities study and teach these aspects of agricultural economics. The idea that I can buy Irish butter shipped thousands of miles cheaper than local New Mexican butter astonishes me (even though I love the taste of Irish butter). The concept of a local currency also has interesting ramifications for cross-border economies, which are under attack by the current administration. Imagine a coin that had value only in Chihuahua, Sonora, Arizona, and New Mexico.

[← Reply](#)

-  [Cheryl Lyon \(https://learn.canvas.net/courses/2527/users/895841\)](https://learn.canvas.net/courses/2527/users/895841)   
May 5, 2019
- Love the Dilbert cartoon! Thanks.
-  [Reply](#)
- 
-  [Conor O'Brien \(https://learn.canvas.net/courses/2527/users/906698\)](https://learn.canvas.net/courses/2527/users/906698)   
May 6, 2019
- Hi Cheryl, I will be visiting Peterborough next week to meet with cousins whose family left Mitchelstown in 1830's and found us 150 years later.
- Is it possible to meet up?
- cmobrien at eircom.net.
- Conor
-  [Reply](#)
- 
-  [Karl Horak \(https://learn.canvas.net/courses/2527/users/903858\)](https://learn.canvas.net/courses/2527/users/903858)   
May 15, 2019
- This lengthy Tweetstorm just turned up via a friend's link. URL to the original source data at the end of this text.
- From Dr Sarah Taber @SarahTaber\_bww via Carne Adovada Kedavra @punditmoi
- So I've long had the sense that a lot of "farms" were tax dodges & raised crops/livestock just for show, if at all.
- Now there are statistics!
- USDA censuses break farms down by income.
- The single largest category of farms by income? Those that sold less than \$1,000 worth of products. As of 2012 that was 22%.
- Nearly a quarter of US farms sell barely anything at all.
- There are several potential explanations for this: new or retiring farmers, and something something marginalized farmers (basically, "maybe they're selling less than \$1,000 because they're a lady and/or minority") which...
- Sorry, but that's a real reach. Business owners of color & women tend to have smaller holdings & less capital across the board, yes, but also don't suffer from "marketing? what's that?" good ol' boy-

itis. They tend to be better at making profit out of holdings they do have.

Basically, race & gender can explain seventy cents on the dollar. It can't explain "less than a thousand dollars/yr total."

As seen here: "The vast majority (440,000 of the roughly 466,000 farms) that generated no income in 2012 were owned by white operators."

I really hope nobody's reading these numbers & going "oh no poor struggling family farms living on less than \$1,000 a year." That's... not what this means. Something like 90%+ of farmers have off-farm jobs. The sub-\$1,000 farms are side hustles at best, not someone's living.

There are probably also a few farms that had complete & total crop loss that year due to flooding, etc.

But while some weather losses are normal, a complete & total washout where an otherwise-operational farm sells less than \$1,000 all year is not.

So weather losses aren't how we get to 22% either.

Oh my! What gives? How is it that 22% of US farms barely raise anything at all?

Tax shelters.

"It looks like there is a large number of rural landowners who USDA counts as operators who aren't producing anything for commercial or non-commercial markets."

"This may be because anyone who owns a land designated a farm is eligible for a tax break, regardless of whether they sell or produce food."

ding ding ding ding ding there it is

There's always been a heavy real estate speculation/tax shelter element in US agriculture, going all the way back to when lands were first stolen & parceled out. That's just. how our ag system has ALWAYS worked.

It seems like folks in the food movement are continually dismayed over how inefficient US ag is, and I'm like

well no shit

This industry's barely even about making food. It's mostly about real estate hustles & tax scams. Of \*course\* quality & efficiency are an afterthought.

But you barely see that addressed at all in the food and sustainable ag media. They fret 24/7 about "corporate farms," and are silent on vast tracts of land sacrificed to the tax gods.

This is a serious problem. We're looking at 10 billion people by 2050. The US has a HUGE percentage of the world's arable land.

And here we are pissing away up to a fifth of it on tax shelters.

Worried about family farms? This concerns you too!

Tax shelter properties have exactly the same effect on farmland that they do on urban housing. They price it way the fuck out of reach for everyone who actually has to work for a living.

I have to wonder if part of why the foodie/sustainable ag press has stayed away from this is they've built their whole brand on attacking "faceless corporations."

But these land tax shelters ain't owned by faceless corporations. They're owned by rich-ass individuals.

AKA, the folks who read the foodie & sustainable ag press. : /

Another fun tidbit!

"The Economic Research Service found that between 1982 and 2007, farms with no sales had increased fivefold. The authors also found that almost 60 percent of the increase in women farmers between 1982 and 2007 was due to the growth of no-sales farms."

Again, women who actually farm tend to have smallish holdings- but not "can't make it past \$1,000/yr" small.

Sure looks like "family offices splitting up their holdings & parceling out of the fake farmland to different family members to minimize taxation" to me.

And that's white feminism in a nutshell, folks!

These data point to a whole lot of white landowning families gaming the system three ways till Tuesday to preserve their wealth without adding any value whatsoever.

The consequences for ag as a whole are not good. This should be on the top of sustainable ag's docket.

Again, these zero-sales outfits are the single largest category of American farm. 22%.

If the sustainable ag & food press are serious about fixing are food system, it must cover this. Omitting it is complete malpractice. It's that huge.

Link to the article (which contains links to the data- multiple USDA & ERS statistics sources) –

<https://civileats.com/2019/04/12/ag-census-is-it-a-farm-if-it-doesnt-sell-food/>

[\(https://civileats.com/2019/04/12/ag-census-is-it-a-farm-if-it-doesnt-sell-food/\)](https://civileats.com/2019/04/12/ag-census-is-it-a-farm-if-it-doesnt-sell-food/)

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[Stephanie Hartline](#)

<https://learn.canvas.net/courses/2527/users/906461>

May 16, 2019



Landscape (Economic, Ecological and cultural conditions): Agriculture Production, GHG emissions, Environmental Toxicity, Consumption Patterns of Convenience vs. Healthier Options

Regime (Dominating actors, Institutions, Practices, and Shared assumptions)- industrial food system, political- economic partnerships, pesticides and herbicidal usage

Niche (Individual technologies, Grassroots) better federal policies at local levels, Building Community-to-Community alliances, Redistribution reforms of land, water, and market, Localizing productivity and improving access to good, healthy food, Publicity

---

Given what I have been exposed to thus far, the key issues 'globally' that we should be resisting is, ideally, the power given to the political-economic partnerships embedding in these oligopolies. However, you can't take out a cancerous mole by scrapping off the top, it must be taken out at the root.

I would speculate that right now we are in the beginning of another "Great Awakening", and the younger generations are asking more questions with the ability to receive an answer much quicker than past generations. That being said, the process of creating a compelling niche that will flood the minds of many people is a bit faster than previously recorded and able to stick longer due to our innate need to feel collective.

The question of "what is my purpose?" that we all once asked ourselves, should be replaced by the questions of "what is going on in the world today and how can I help?". The innovative ideas that I feel are most compelling, as far as the agriculture sector of this discussion, are localizing productivity and improving access to good, healthy food. Before this course, I did not know what a CSA was or that there were several around me. *Knowledge is power*. Thus far, I have started the conversation of providing more support for CSAs, I have had conversations with 'Communities in Schools' to create a partnership with local CSAs. I have had conversations with officials to start looking into creating a community edible landscape or urban garden with the local business's, I have started the conversation of CLTs (apparently we do have a local one that's been around for 15+ years, however they have earned the title of "The Moon People"- only due to the lack of knowledge of what exactly a CLT is). I have started the conversation of climate change and project DrawDown. I have also had the opportunity to pilot "Practicing Sustainability in the Workplace" (*with "DID YOU KNOW" facts*) at the Urgent Care Corporation I work for. The posters will roll out to every clinic nationwide within the next month.

As far as on a larger scale, speaking with my local farmers and agriculture department is the next step in this long process of progressive actions. My goal is to find out as much as I can on their process and see what they would like. What policies they would like to see happen, or what de-regulations they would invoke if they could. Again, *knowledge is power*, I have spoken with several public citizens who did not know that pesticide and herbicides are dangerous, or that there are alternatives to these products. I have spoken with people who do not know the harm that monocropping causes.

Honestly, I believe if we work together to transform media, our problems will rapidly change.

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[Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561)

May 17, 2019

I'm learning a lot too and sense the enthusiasm from this post. Regarding tackling problems at the root, I just read [an essay \(https://aeon.co/essays/bring-back-science-and-philosophy-as-natural-philosophy?utm\\_source=Aeon+Newsletter&utm\\_medium=email&utm\\_campaign=MIT\\_AD\\_CELESTIAL\\_CALCULATIONS\\_2019\\_17\\_05\)](https://aeon.co/essays/bring-back-science-and-philosophy-as-natural-philosophy?utm_source=Aeon+Newsletter&utm_medium=email&utm_campaign=MIT_AD_CELESTIAL_CALCULATIONS_2019_17_05) urging us to rely less on empirical science and more on the broader view that used to be called natural philosophy, which is also better suited to solving larger social dilemmas.

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[Lella Blumer \(https://learn.canvas.net/courses/2527/users/896798\)](https://learn.canvas.net/courses/2527/users/896798)

May 25, 2019

Just catching up on past modules, and trying to digest (figuratively) all of the profound and passionate thoughts expressed here. A very brief response: I'd suggest it's important to resist the temptation to find one solution, or even identify one issue, related to food production, distribution and consumption. I make that suggestion being fully aware that it's a trap I fall into all the time. Innovations I find most compelling: it's been enlightening to read the comments from everyone directly involved in projects, particularly in Canada, and I'm committing to find out more about them. In terms of an area to focus my time, talent, and resources, one aspect I haven't seen a lot of reference to is influencing the municipal bylaw and particularly the bylaw amendment process to curb urban sprawl and the use of highly fertile land for new homes. It's not particularly exciting, but I feel it's practical, necessary, and may prompt discussion and awareness at the political and community level.

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[Kenneth Eidel \(https://learn.canvas.net/courses/2527/users/901522\)](https://learn.canvas.net/courses/2527/users/901522)

May 28, 2019

Good question. Resistance is one key to unlocking systemic change. The first thing I think of that requires conscious resistance is Materialist thinking. The idea that everything is apart from everything else, that things exist in isolation, leads us to accept the notion that the Earth is a bottomless repository of everything we want.

The belief that science and technology have all the answers; that we will continue to grow and “progress” into that grand and glorious future, having more, taking more, without care or concern. Species loss, global heating, land erosion has no meaning in such a scenario since science will fix it. And not only fix it, but through technology, AI, or chemicals make it all even better. At best a certain naiveté is at work; at worst, an arrogance (or ignorance) about the world and other living beings.

Another issue to resist is the idea of easy fixes. Looking at the chart in the Holt-Giménez article, from neoliberal to radical there are often simplistic options offered up as solutions when they are not. Suggestions such as: climate breakdown isn’t happening; I recycle; Green New Deal, or “go vegan” often serve as substitutes for more involved, direct actions to address complex, systemic problems.

I live in an urban environment in the deep south of the United States. Living in a high-rise building, there is no opportunity for me to grow my own food and living in a perpetually hot climate in an over-developed city, there are few farmer’s markets selling truly locally grown produce. In winter, the small number of Asian families in the area sell fresh produce in the flea market. As Miguel Altieri pointed out in his talk, in 15 to 20 years 75% of the population of the world will be in my situation. Most, if not all those people will not be farmers, involved in neither the production nor distribution of food. So much of what was presented in this module is good information but not of much practical use for people who do not or cannot grow their own food.

It will become necessary for consumers to be thoroughly educated in the issues and solutions presented in this module. Therefore, my focus would be on education and organizing within my community to support sustainable farming practices, those who do want to develop urban farms, local food movements. LaDonna Redmond rightly pointed out that poverty is intimately intertwined with food insecurity. We have had two attempts to bring a grocery store to the local community in south St. Petersburg, Florida. The latest one to fail was a Walmart food store. The reason? Poverty and lack of transportation prevented people from accessing the store or being able to even afford cheap Walmart prices. Several ideas have been tried to address the issue of poverty here with little success. The latest is to create “enterprise zones” and designate it a “community redevelopment area” (CRA) in order to incentivize investment. These schemes always fail since the incentive is for speculators and the wealthy to “gentrify” the community and push the working poor out. To a large extent systemic poverty is a result of greed on the part of wealthy capitalists. Critique of capitalism is never on the agenda and is very difficult to convey to the community. Typically, community “leaders” are committed to establishment policies and politics; interested in reform (“getting a piece of the pie”) and not systemic change.

The challenge is great, but the stakes are greater. Millions of people around the globe suffer from lack of necessities. Continuing to portray this as a lack of financial income only serves the interest of capital. Return of the commons, redistribution of land, recognition of indigenous peoples’ rights, justice for all and an end to an economics of predatory and extractive practices is what I will spend my last breath working towards.

↳ [Reply](#)



[Brendan Reimer \(https://learn.canvas.net\)](https://learn.canvas.net)



</courses/2527/users/903250>

Jun 2, 2019

### Key Issues to Resist:

- The continued push for export-focused mono-cultures designed to maximize profits for investors while rendering families, regions, and countries food insecure as food grown locally no longer feeds local people. The loss of bio-diversity that accompanies industrial mono-culture, along with soil and water over-exploitation, and alienation of people from the land that sustains them is very profitable for a few and dangerously increases the fragility of life for millions of others.
- As with all aspects of our global economies, and linked to the issue above, resist the continued concentration of control and ownership of our global food systems and economies in the hands of a few multi-national corporations. The majority of our global food economy is owned by a handful of companies, whose only motive is profits, not human health, dignity, well-being of any kind, or food security / sustainability / sovereignty.
- Resist the narrative that 'we have no choice' and 'we need this to feed the world'. While technological advancements can support food security and food sovereignty, the starting lens of decision making needs to be the well being, health, and sovereignty of all peoples rather than advancements for the well being of the multinational corporations alone.
- It is easy to become completely overwhelmed by the nature of change that is required, and the complexity involved in changing our systems at all levels. It becomes important to resist the feeling / belief that change is impossible, that the powers in control are too strong and we are helpless, and that the global food economy is simply too big and complex to understand never mind impact and change - leading to paralysis.
- On the other hand, resist the temptation to over-celebrate a niche response to the point that the focus on the shiny object removes our ability to see the greater challenge on a local and global scale. While food banks and community gardens are important components of our current systems and realities, it is important to resist sliding into complacency or self-congratulations about the response created. It does no good to get tunnel vision on the back-yard, organic strawberry we grew in the backyard if it causes us to ignore the planet burning up around us.

### Compelling Innovations

- Really loved the innovations highlighted in the readings and videos that featured education, empowerment, democratic ownership and control, agro-economics, co-operative models, and mobilizing local and global movements.
- While not revolutionary, and in some aspects quite mainstream, I do see some hope with shifting consumer demand for farmers' markets, CSAs, fair trade and organic foods.
- Indigenous communities here in Canada are reclaiming traditional knowledge and practices around farming and food production, while blending modern knowledge and technology to begin addressing food security and sovereignty in their communities.
- With Diversity Foods, here in Winnipeg we have a wonderful example of a food service provider as a social enterprises focused on creating good jobs for people with barriers to employment while supporting dozens of local food producers.

### My Focus

- Continue to learn and share knowledge of our food systems and economies as a consumer to

inform and evolve the way I purchase and consume food.

- If we mean global influence priorities, I believe change will only come when voters / consumers / producers demand it. Whether it is political / economic / social in nature, the change will only occur when the powers that now shape all factors for our global food economy have their influence diminished and the voices of agro-ecologists (including consumers, producers, enablers, allies, and all decision makers) are stronger.

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○



[Bernadette Cohen-James](#)

<https://learn.canvas.net/courses>

[/2527/users/893046](#)

Jun 4, 2019

- What are the key issues I think we should be resisting;

We've become so disconnected on multiple levels: Our food systems where we have lost 80 - 90% of our food varieties in the last 100 years; our traditional ways of life forgotten discounting the priceless knowledge our traditional elders, the original caretakers of Earth, hold; our disconnected, broken communities both with ample and limited resources, pretending to live some version of a mono-cultured, Westernized, nuclear, fast-food, device addicted lifestyle, not understanding why nothing satisfies for more than a moment.

- What innovations do I find most compelling given my local/regional context; and,

People are reawakening to the importance of Nature in a healthy mind and body and that our modern living practices are making us sick. The movement back to tiny homes through to local food production is encouraging as people reassess alternative ways to live that is more free. This may look like creating local community movements such as a community land trust or a CSA scheme, it may be bringing organic practices back to mainstream, or investing in creating a local resource system i.e. decoupling from the mainstream. There are many broken communities and many hungry people who could be fed and appreciated in the community context of a local food system - a system that will heal on multiple levels.

- Where would I put my time, talent, and resources if I were to make food a key priority for my social change work?

Ideally actions that bring back life to dead soil is paramount, as it planting trees and creating green zones to enable wildlife to survive and thrive in our commercial world.

I would love farmers to be re-educated on food, soil health, life health, system health, community resilience. This will empower a large portion of arable land to be farmed retentively.

Second -healed communities, where broken systems find cohesion through community actions. This could take many forms, from placing value on our retired persons to fulfill society gaps (such as caring for orphans) through to creating food forests and natural fauna and flora zones in vacant, wasted spaces in the city and suburbia. This will reconnect people to Nature, an element all too evident as missing in our boxed living: garage, car, work, gym, shops, home, repeat i.e. we've lost contact with our community.

Therefore an agriculture system that heals the land and a social system that heals people is my desired areas of focus.

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[Sandra Wheeler \(https://learn.canvas.net/courses/2527/users/903359\)](https://learn.canvas.net/courses/2527/users/903359)

Jun 17, 2019

Weeks after Vermont's GMO law went into effect in 2016, Congress passed the weaker National Bioengineered Food Disclosure Standard, preempting state law and making advocating for state GMO laws no longer an alternative food system transition strategy. So much for those benefits. But this is even better.

### REGENERATIVE AGRICULTURE

#### Landscape Pressures from Industrial Food System

We are plunging headlong into climate crisis, rapidly losing topsoil worldwide, losing fresh water. Big Ag gives us methane and 25-30% of CO2 emissions. Moreover, global population may reach 9 billion by 2050, causing the World Bank to warn that global food production must increase by 70%. Big Ag monoculture GMO cash crops won't do it.

#### Key Issues We Should Resist

"There's no way around it. If we're going to reverse global warming, we're going to have to get rid of factory farms and the near-monopoly of our food and farming system by giant corporations." Meaning we resist the money landscape that owns the regime.

#### Most Compelling Innovation in My Local /Regional Context

Agriculture is the ONE human activity with the potential to completely turn around from being the source of GHGs into a prime means of naturally sequestering carbon in the soil.

Regenerative farming emphasizes natural soil carbon sequestration to increase health of soil.

Benefits: At scale, regenerated soil health not only helps reverse our climate crisis, it rebuilds top soil that would provide global food security and restore farm economic sustainability and rural communities, and "can also be an invaluable driver in reducing poverty around the world." It recharges water cycles and restores water quality that provides resilience to both flood and drought. These are desperately needed global benefits, but the drought resilience is compelling to me here in in NW New Mexico, currently the worst drought area in North America. Organic matter in soil holds nutrients better than the sandy soils common to New Mexico. Healthier soil is like a sponge, releasing water in dry weather, holding more water in wet weather. Dry as we are here, we still have flash floods because our soil is too dry and hard to absorb the hard rains that we still get on occasion.

Limits: global food security gains will not solve the problems the low income people in America face when they try to access food because that isn't caused by simple lack of available food.

No- or Low-Till

Of multiple farming practices linked to improved soil health, all keep plants with living roots in the soil year-round. Just like nature. "Tilling the soil is equivalent of an earthquake, hurricane, tornado and forest fire occurring simultaneously to the world of soil organisms. Simply stated, tillage is bad for the soil." That's from a 2011 USDA report. Instead of tilling, organic no-till farmers use a special tractor attachment called a roller crimper, a water-filled drum with blades attached to the front of a tractor. Driven over the cover crop, the roller crimper cuts it down without severing it completely, rolls it flat, and leaves the remains to cover the ground as a thick mulch. Implements on the rear of the tractor simultaneously part the mulch, drop in seeds and cover them in soil--all in a single pass. The new crop will grow up through the remains of the earlier cover crop.

Benefits: As one crop dies, releasing carbon dioxide, the next crop will be in place to keep it in the soil, possibly mitigating 103 metric tons of CO<sub>2</sub> (the equivalent of 21 million cars), according to a 2018 study in Science Advances. The mulch suffocates weeds, feeds soil micro-organisms, speeds up soil carbon storage, builds moisture retention in soil, increases rainfall penetration up to 96% to help prevent storm flooding, limits soil erosion, reduces dust and ammonia in the air and water pollution and toxic algae blooms from chemical runoff, as it saves both labor and fuel costs.

Limitations: initial investment for the roller crimper, necessity of planting more often.

#### Crop Rotation and Variety of Cover Crops for Mulch

Benefits: Variety supports diverse soil communities. Deeper rooted cover crops can draw up nutrients that other crops cannot reach and when left to decay as mulch, hand off those nutrients to those others. Also, nitrogen-fixing plants have microorganisms attached to their roots that convert nitrogen into natural fertilizer without chemical fertilizers' release of nitrous oxide, a GHG 300 times more potent than CO<sub>2</sub>.

#### Perennials

Benefits: World wide, annuals are more than 80% of all crops. In nature, more than 90% of all plants are perennials. "From this simple fact it is clearly evident that our conventional farming systems are very far removed from how Nature prefers to grow plants." Since perennials aren't replanted each year, the soil is undisturbed and soil organisms thrive. A perennial with long, vigorous roots will store carbon so deep it's less likely to leak back into the atmosphere. Agroforestry integrates deep rooted trees and shrubs with other crops for the most robust regenerative farming, sequestering 10 to 40 times more carbon than the best annuals or managed grazing system.

#### Managed Grazing

We have to eliminate the pits of standing manure produced by 50 million animals trapped on feedlots and Confined Animal Feeding Operations that produce most of the agricultural methane emissions.

Benefits: First, it's more humane. Fortunately, carbon farming "works even better when ruminants are added to the mix. Every time a calf or lamb shears a blade of grass, that plant, seeking to rebalance its 'root-shoot ratio,' sheds some of its roots. These are then eaten by the worms, nematodes, and microbes... and added to its bank of carbon." Also, healthy soils include "methanotrophic bacteria' that actually consume and decompose methane"--"enough to mitigate the methane produced by livestock in real time."

Adaptive multi-paddock grazing mimics the vast numbers of wild herbivores that grazed on the move across our prairies for best soil regeneration. Animals graze one field for a while before being moved to another and then another, allowing each pasture a fairly long recovery time before the animals are returned.

Benefits: decreases need for conventional feed crop annuals that emit carbon; a diet of high-quality, easily digestible natural pasturage reduces livestock methane emissions as well as reducing the need for antibiotics; animal manure and urine naturally enrich soil without energy-intensive petrochemical fertilizers and herbicides; boosts healthy soil microbiome; decreases air and water pollution from inefficient manure management.

Significant Barriers to Rapid Transition to Regenerative Farming

Resistance to change; up-front costs; lack of training and technical assistance: lack of research into most suitable crops for different local soils and weather conditions

My next steps to locate available support and possible leverage

Contact Food to Table New Mexico Food & Agricultural Policy Council (a grassroots group), NMSU Agricultural Science Center at Farmington, San Juan Soil and Water Conservation District

I stumbled on Regeneration International and volunteered to distribute literature at farmers markets. They offered to sponsor me for four weeks of training in public speaking on regenerative agriculture, but that particular training was full. Maybe next time.

[← Reply](#)