Decolonizing experiential ag education: Creating space liberatory learning

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Kellee Matsushita-Tseng, David Robles, Christof Bernau

UC Santa Cruz
Center for Agroecology & Sustainable Food Systems
Learning Goals

- Explore the process of decolonizing education and the role of intersectionality and positionality
- Audience members can begin to identify sources of alienation and disempowerment
- A sharing of CASFS processes as a case study for audience to reflect on their own organizations
- Audience members can begin to or strengthen their ability to create liberatory learning spaces
“Decolonization is the ongoing process to end oppression and servitude and to restore respect for indigenous knowledge and ways of life. Decolonization requires both spiritual healing and political resistance.”

- Decolonize your diet.com
How do we conceptualize land and place?

Whose knowledge systems are valued?
What does centering indigeneity look like?

“‘indigeneity’ is an indigenous identity particular to an individual who sees him/herself as belonging to a specific group with roots dating prior to the so-called “great encounter” of 1492.”
UCSC CASFS Farm and Gardens
Where do you see colonial legacies present in your experience with land based education?
**Continuum on Becoming an Anti-Racist Multicultural Organization**

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Intentionally and publicly excludes or segregates African Americans, Native Americans, Latinx, and Asian Americans</td>
<td>Tolerant of a limited number of “token” People of Color and members from other social identity groups allowed in with “proper” perspective and credentials</td>
<td>Makes official policy pronouncements regarding multicultural diversity</td>
<td>Growing understanding of racism as barrier to effective diversity</td>
<td>Commits to process of intentional institutional restructuring, based upon anti-racist analysis and identity</td>
<td>Future vision of an institution and wider community that has overcome systemic racism and all other forms of oppression.</td>
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<tr>
<td>Intentionally and publicly enforces the racist status quo throughout institution</td>
<td>May still secretly limit or exclude People of Color in contradiction to public policies</td>
<td>Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life</td>
<td>Sees itself as “non-racist” institution with open doors to People of Color</td>
<td>Develops an institutionalized white power and privilege</td>
<td>Institution’s life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, constituency, policies and practices.</td>
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<tr>
<td>Institutionalization of racism includes formal policies and practices, teachings, and decision making at all levels</td>
<td>Usually has similar intentional policies and practices toward other socially oppressed groups such as women, gays and lesbians, Third World citizens, etc.</td>
<td>Continues to intentionally maintain whiteness and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life</td>
<td>Continues to intentionally maintain white power and privilege</td>
<td>Develops an institutionalized white power and privilege</td>
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<tr>
<td>Operates mainly in the dominant group’s power and privilege</td>
<td>Makes official policy pronouncements regarding multicultural diversity</td>
<td>Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life</td>
<td>Continues to intentionally maintain white power and privilege</td>
<td>Develops an institutionalized white power and privilege</td>
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<td>“Not those who make waves”</td>
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<td>Little or no contextual change in culture, policies, and decision making</td>
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<td>Is still relatively unaware of continuing patterns of privilege, paternalism, and control</td>
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<td>Token placements in staff positions must assimilate into organizational culture</td>
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CASFS Social Justice Advocacy Committee

Mission Statement: The Social Justice Advocacy Committee (SJAC) advocates for and recommends program adjustments that build towards a more inclusive and equitable learning environment within the Apprenticeship Program that are also reflective of the just food system and equitable society we envision.
“Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects.”

- Kimberly Crenshaw

<table>
<thead>
<tr>
<th>Social Identity Categories</th>
<th>Privileged Social Groups</th>
<th>Border Social Groups</th>
<th>Targeted Social Groups</th>
<th>Ism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Race</td>
<td>White people</td>
<td>Mixed-race people (with recent white ancestry)</td>
<td>Asian, Black, Latinx, Indigenous people</td>
<td>Racism</td>
</tr>
<tr>
<td>Color</td>
<td>White-presenting people</td>
<td>People with light brown, tan skin</td>
<td>People with dark skin</td>
<td>Colorism</td>
</tr>
<tr>
<td>Sex</td>
<td>Men</td>
<td>—</td>
<td>Women, intersex</td>
<td>Sexism</td>
</tr>
<tr>
<td>Gender</td>
<td>Gender-conforming cis men and women</td>
<td>Gender-ambiguous cis men and women</td>
<td>Transgender, nonbinary people</td>
<td>Transgender oppression</td>
</tr>
<tr>
<td>Sexual orientation</td>
<td>Heterosexual people</td>
<td>Bisexual people</td>
<td>Queer, lesbian, gay people</td>
<td>Heterosexism</td>
</tr>
<tr>
<td>Class</td>
<td>Rich, owning, upper-middle-class people</td>
<td>Middle-class people</td>
<td>Working-class, poor people</td>
<td>Classism</td>
</tr>
<tr>
<td>Ability/disability</td>
<td>Temporarily able-bodied people</td>
<td>People with temporary disabilities</td>
<td>People with disabilities</td>
<td>Ableism</td>
</tr>
<tr>
<td>Religion</td>
<td>Protestants, secular</td>
<td>Roman Catholics</td>
<td>Jews, Hindus, Muslims, Indigenous religions</td>
<td>Religious oppression</td>
</tr>
<tr>
<td>Age</td>
<td>Adults</td>
<td>Young adults</td>
<td>Elders, children</td>
<td>Ageism, adulthim</td>
</tr>
<tr>
<td>Language</td>
<td>Fluent English-only speakers</td>
<td>Bilingual speakers of English</td>
<td>Speakers of languages other than English</td>
<td>Language oppression</td>
</tr>
<tr>
<td>Education</td>
<td>College-educated people</td>
<td>High-school-educated people</td>
<td>People without formal high school education</td>
<td>Elitism</td>
</tr>
<tr>
<td>Documentation</td>
<td>US citizen</td>
<td>US resident</td>
<td>Undocumented</td>
<td>Xenophobia</td>
</tr>
</tbody>
</table>

How does privilege inform your sphere of influence?

How can you think about this strategically in effecting organizational and institutional change?
What do you want liberatory learning to look like in your experience with land based education?
CURRICULUM: Class Examples situating Ag Education in Society

Amah Mutsun Relearning Program and CA Native Plant Communities at the UCSC Arboretum

Introduction to Social Systems and Food

Agroecology: The Need for Sustainable Agriculture and Food Systems

Farm Labor Issues

Agroecology on Local and Global Scales

Movements for Food Justice

Working with Youth From an Empowerment Perspective
2018 CASFS
SOCIAL JUSTICE READER

Background:
From the struggles of landless peasants in Latin America and the fight for workers rights among the Immokalee Coalition tomato pickers, to the urban farming movements across the cities of the United States, food movements have always had social issues at their core. The CASFS Social Justice Reader has emerged in recent years as a result of apprentice and staff demand for a critical tool to help root our work of growing food within a larger international conversation about food justice and equity.

This reader acknowledges and links our course material to a number of systemic issues:
1. Racist socioeconomic and political structures are one of the prime causes of food insecurity and related health issues among people of color.
2. Land that is currently farmed has commonly been acquired by the historical dispossession of land from indigenous and native peoples.
3. The modern food system in the United States was developed with economic wealth accumulated from slavery (free, forced labor).
4. The people that are most impacted by the structure of our current food system are those most impacted by multiple systems of oppression (i.e. women, people of color, LGBTQ community, youth, the differently abled).
How to use the SJ Reader:
We hope that this document will help inspire and support the work of many generations of farmers, gardeners, and activists who dream of creating food systems where the risks and benefits of food production are shared fairly.

The CASFS SJ READER is intended to provide an introduction to the connections between our food system and various social systems, and to offer a critical lens by which to understand the political, social, and cultural patterns that have shaped our current norms of food production, distribution, and management. We hope to support a collective shift toward a future that supports both people and planet.

These materials are intended be read in conjunction with other readings and materials required for the Apprenticeship in Ecological Horticulture. The SJ Reader is divided into two sections. Part I provides an introduction to the multitude of critical issues to understand, as well as an opportunity to look at how the issues connect with one another. Part II adopts a solution-focused perspective, highlighting the ways in which communities across the globe are building health, justice, and equity in their approaches to food.

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Part I: Understanding the Issues; Land, People, and Food

Section 1. History of Current Food System in the US
Section 2. Land Access, Ownership, and Distribution
Section 3. Impacts of Globalization on Farming and Communities
Section 4. Unequal Distribution of the Impacts of Food Production on Human Health And Environment
Section 5. Exclusivity of the Food Movement

Part II: Seeing the Connections and Working Towards Solutions; Resistance, Decolonization, and Movement Building

Section 1. Shifting our Frameworks of Thinking
Section 2. Local and Global Food Justice Movements
Section 3. Reclaiming Community Health
Section 4. Land Access
Section 5. Public Advocacy and Institutional Transformation
Section 6. Seed Sovereignty
Section 2. Land Access, Ownership, and Distribution

Learning Objectives:
1. To answer the questions, ‘Who gets to own farmland?’ ‘How did they come to own it?’ and ‘How does this shape our food system?’
2. To explore the connections between modern patterns of land ownership/access and historical patterns of colonization and disenfranchisement.

Resources:
- Barriers to Entry: Challenges for Beginning Farmers
- Hands of the Land for Food Sovereignty
- This Land is Our Land?
- Farmland Blues
- Global Campaign for Agrarian Reform
- The Real Story of Racism at the USDA
- What Happened to America's Black Farmers
- Who Owns Almost All Of America's Land
Chinese Exclusion Act and
Jim Crow Laws

1882:
The Chinese Exclusion Act banned the employment of Chinese workers. It was the first major attempt to restrict the flow of workers coming to the U.S.

1890s-mid 1900s:
Segregation was maintained under the Jim Crow laws. Former enslaved Africans and their descendants continued to work in the fields, because they were in debt with the landowner or by sharecropping (working the fields in return for a share of the crop produced in the land).

Asian Workers

1860s-1930s
Farming became a large-scale industry.

The U.S. began importing Asian labor as African Americans moved into other industries and as the need for labor increased in agriculture, on the railroads, and in the mines during the California gold rush.

Due to the farming backgrounds of many Chinese, Japanese, and Filipino workers, their farm labor was essential to the development of various crops that required special skill and care.

By 1886, 7 out of every 8 farm workers were Chinese.
Food Justice Certification

Working for a Fair and Just Food System

California Farms are Certified!

Local Farms (Swanton Berry Farm and Pat Ranch) are Fair Food Justice Certified farms in California

Partner Organizations:

- RAIF-USA
- NOPA
- IOW
- GROWING POWER
- C&I
- LJP

URDA Discrimination

La Via Campesina

La Via Campesina was founded in 1995 when agricultural workers and small farmers were becoming disoriented and small farmers needed to develop different visions for a common action.

- An international movement which brings together millions of peasants, small and medium-scale farmers, landless people, women farmers, indigenous peoples, migrants, and agricultural workers from various regions around the world.
- Provides a platform for small-scale sustainable agriculture to advocate for social justice and dignity.

George Washington Carver

World famous for his many inventions for the peanut, Dr. Carver initially experimented with this legume along with many other crops. He was always experimenting with new ways to produce food from the peanut. He developed many ways to produce food from the peanut. He described the peanut as a "necessity in our diet" and emphasized the need for its use in our daily lives. He developed new techniques for growing peanuts and showed how to make peanut butter, flour, and oil. He also demonstrated how to use peanuts in various dishes.

- Dr. Carver was a strong proponent of crop rotation, the use of green manure, and improving soil fertility. He constantly spoke against the use of commercial fertilizers, arguing that they were costly and unnecessary.

- He was a firm believer in the importance of education and emphasized the need for agricultural education at all levels.

- Dr. Carver also emphasized the importance of preserving and promoting traditional farming methods that were often neglected and forgotten.
“Perfect” Flowers are Bisexual
With both androecium (stamens) and gynoecium (carpels/pistils) present and functional
“Imperfect” Flowers are Unisexual

Staminate - pollen bearing flowers produce no fruit

Pistilate - flowers, have stigma, style and ovaries, producing fruit in diecious species
Annual Strawberry and Justice Festival

May 17, 2017 @ CASFS' Hay Barn
4-6:30PM
Performance by Diana Gameros

Free strawberries and snacks
Music and live performances
Interactive booths and activities
Panel of Community Leaders:
*Serving Justice: Resistance, Persistence, and Change

Sign up to table by May 9th by visiting:
www.goo.gl/ubj65v

The event is sponsored by the Food Systems Working Group of the Center for Agroecology and Sustainable Food Systems, Measure 43, and Global Food Initiative.
For questions or disability needs call (831) 459 3675

Strawberry Justice
Farmers of the Global Majority is a collective of CASFS People of Color Alumni and current apprentices. We commit to and work towards creating social justice, food sovereignty, and self-empowerment in our communities. We advocate for institutional change and responsible environmental stewardship. Our goal is to share resources, provide mentorship, hold annual reunions, and build scholarship opportunities for future apprentices of low-income communities that historically have been marginalized.

Our vision is for CASFS apprentices of color to feel supported by a community during and beyond the apprenticeship program. We strive to collaboratively build, design, and attain solutions to challenges, directly affecting our communities at large. We uphold dignity for ourselves and our communities, and therefore are committed to ending racism and injustice on all levels. By joining efforts, we trust that transformation will take place towards a healthy, sustainable, and resilient world for all.
Resources

CASFS:
CASFS SJ Reader
Farmers of the Global Majority - farmersoftheglobalmajority.com
Food What?! - www.foodwhat.org
CASFS FSWG (Food Systems Working Group)

Books:
White Fragility, by Robin DiAngelo
Farming While Black, Leah Penniman
Queer Ecologies, Catriona Mortimer-Sandilands and Bruce Erikson
The Color of Food, Natasha Bowens
Indigenous People’s History of the US, Roxanne Dunbar-Ortiz

Orgs:
Soul Fire Farm Institute, Petersburg New York
Amah Mutsun Land Trust, California

Learning:
Agroecology: Science and Politics, Miguel Altieri and Peter Rosset
Pedagogy of the Oppressed, Paulo Freire