

Decolonizing experiential ag education: Creating space liberatory learning

January 24, 2019

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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



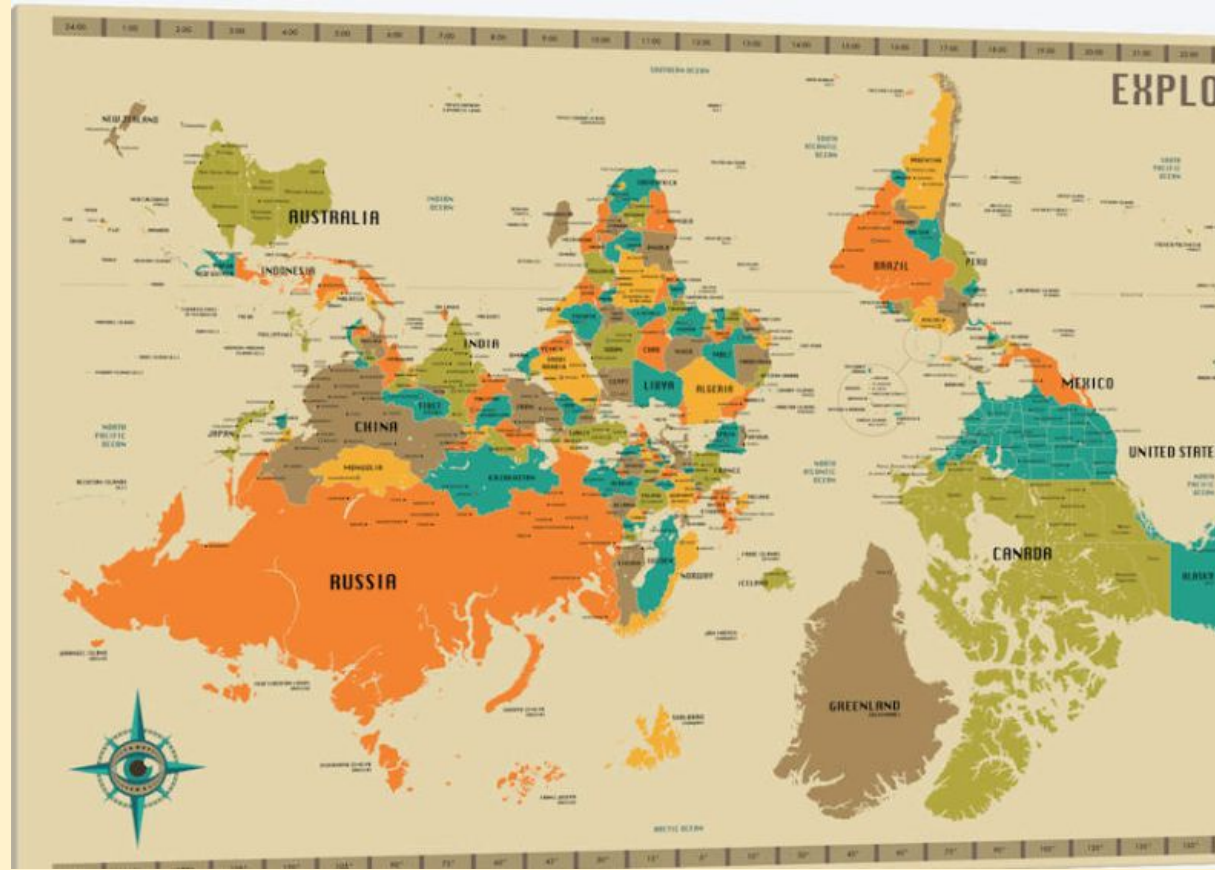
“Decolonization is the ongoing process to end oppression and servitude and to restore respect for indigenous knowledge and ways of life. Decolonization requires both spiritual healing and political resistance.”

- [Decolonize your diet.com](http://Decolonizeyourdiet.com)



*Graphic by Ernesto Yerena
Montejano, Hecho con Ganas*

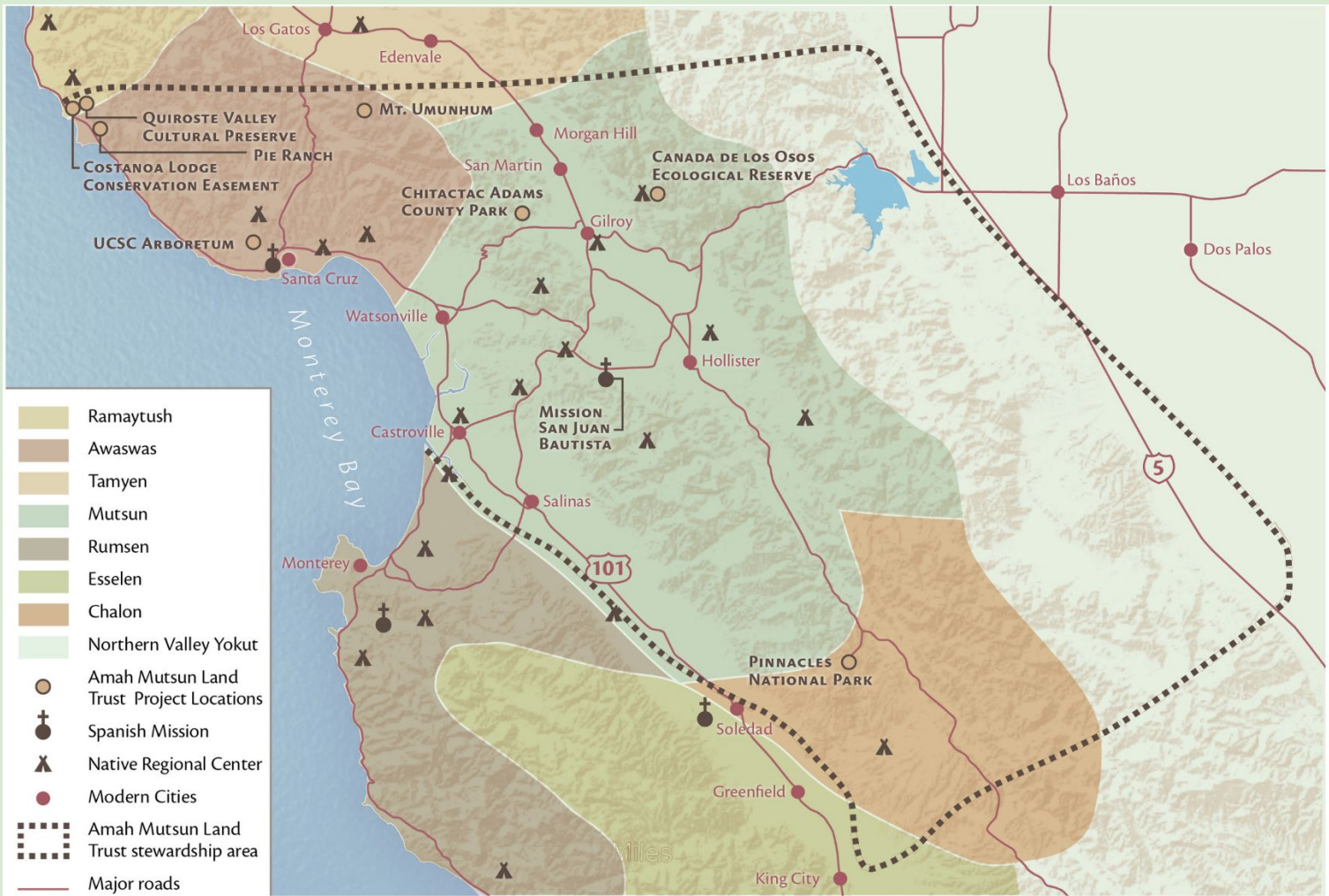
**How do we
conceptualize
land and place?**



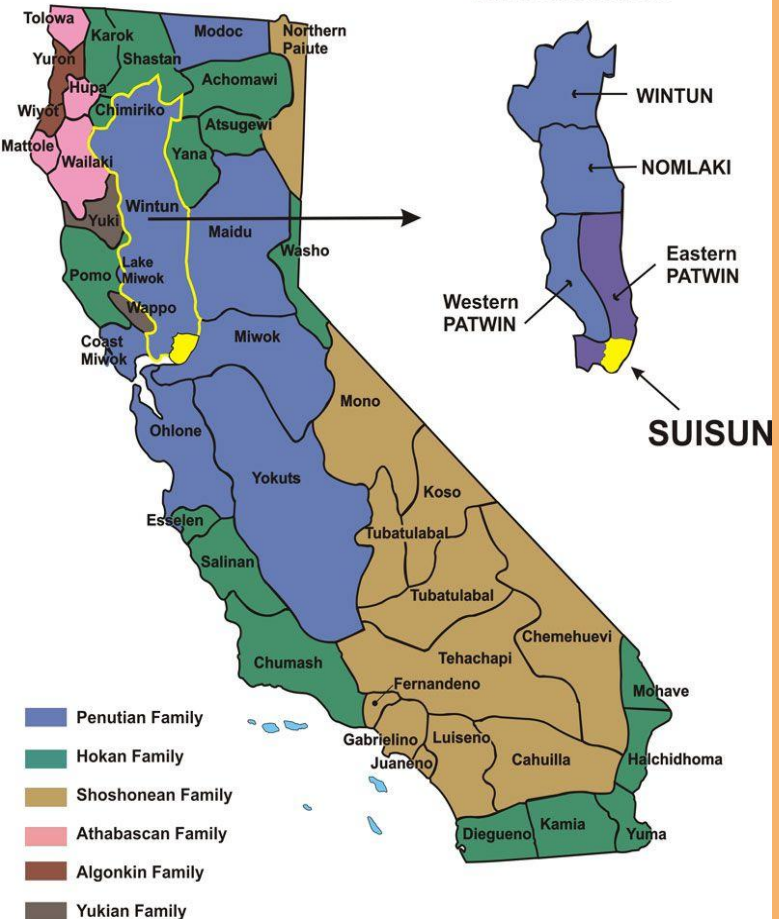
Whose knowledge systems are valued?

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.”



California Indian Major Language Groups



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

MONOCULTURAL ==> MULTICULTURAL ==> ANTI-RACIST ==> ANTI-RACIST MULTICULTURAL

Racial and Cultural Differences Seen as Deficits ==> Tolerant of Racial and Cultural Differences ==> Racial and Cultural Differences Seen as Assets

Exclusive An Exclusionary Institution	2. Passive A "Club" Institution	3. Symbolic Change A Compliance Organization	4. Identity Change An Affirming Institution	5. Structural Change A Transforming Institution	6. Fully Inclusive Anti-Racist Multicultural Organization in a Transformed Society
<ul style="list-style-type: none"> • Intentionally and publicly excludes or segregates African Americans, Native Americans, Latinos, and Asian Americans • Intentionally and publicly enforces the racist status quo throughout institution • Institutionalization of racism includes formal policies and practices, teachings, and decision making on all levels • Usually has similar intentional policies and practices toward other socially oppressed groups such as women, gays and lesbians, Third World citizens, etc. • Openly maintains the dominant group's power and privilege 	<ul style="list-style-type: none"> • Tolerant of a limited number of "token" People of Color and members from other social identity groups allowed in with "proper" perspective and credentials. • May still secretly limit or exclude People of Color in contradiction to public policies • Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life • Often declares, "We don't have a problem." • Monocultural norms, policies and procedures of dominant culture viewed as the "right way" business as usual" • Engages issues of diversity and social justice only on club member's terms and within their comfort zone. 	<ul style="list-style-type: none"> • Makes official policy pronouncements regarding multicultural diversity • Sees itself as "non-racist" institution with open doors to People of Color • Carries out intentional inclusiveness efforts, recruiting "someone of color" on committees or office staff • Expanding view of diversity includes other socially oppressed groups <p style="text-align: center;"><i>But...</i></p> <ul style="list-style-type: none"> • "Not those who make waves" • Little or no contextual change in culture, policies, and decision making • Is still relatively unaware of continuing patterns of privilege, paternalism and control • Token placements in staff positions: must assimilate into organizational culture 	<ul style="list-style-type: none"> • Growing understanding of racism as barrier to effective diversity • Develops analysis of systemic racism • Sponsors programs of anti-racism training • New consciousness of institutionalized white power and privilege • Develops intentional identity as an "anti-racist" institution • Begins to develop accountability to racially oppressed communities • Increasing commitment to dismantle racism and eliminate inherent white advantage • Actively recruits and promotes members of groups have been historically denied access and opportunity <p style="text-align: center;"><i>But...</i></p> <ul style="list-style-type: none"> • Institutional structures and culture that maintain white power and privilege still intact and relatively untouched 	<ul style="list-style-type: none"> • Commits to process of intentional institutional restructuring, based upon anti-racist analysis and identity • Audits and restructures all aspects of institutional life to ensure full participation of People of Color, including their worldview, culture and lifestyles • Implements structures, policies and practices with inclusive decision making and other forms of power sharing on all levels of the institutions life and work • Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities • Anti-racist multicultural diversity becomes an institutionalized asset • Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments 	<ul style="list-style-type: none"> • Future vision of an institution and wider community that has overcome systemic racism and all other forms of oppression. • 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 • Members across all identity groups are full participants in decisions that shape the institution, and inclusion of diverse cultures, lifestyles, and interest • A sense of restored community and mutual caring • Allies with others in combating all forms of social oppression • Actively works in larger communities (regional, national, global) to eliminate all forms of oppression and to create multicultural organizations.

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.

Table 16.1. Matrix of Intersectionality

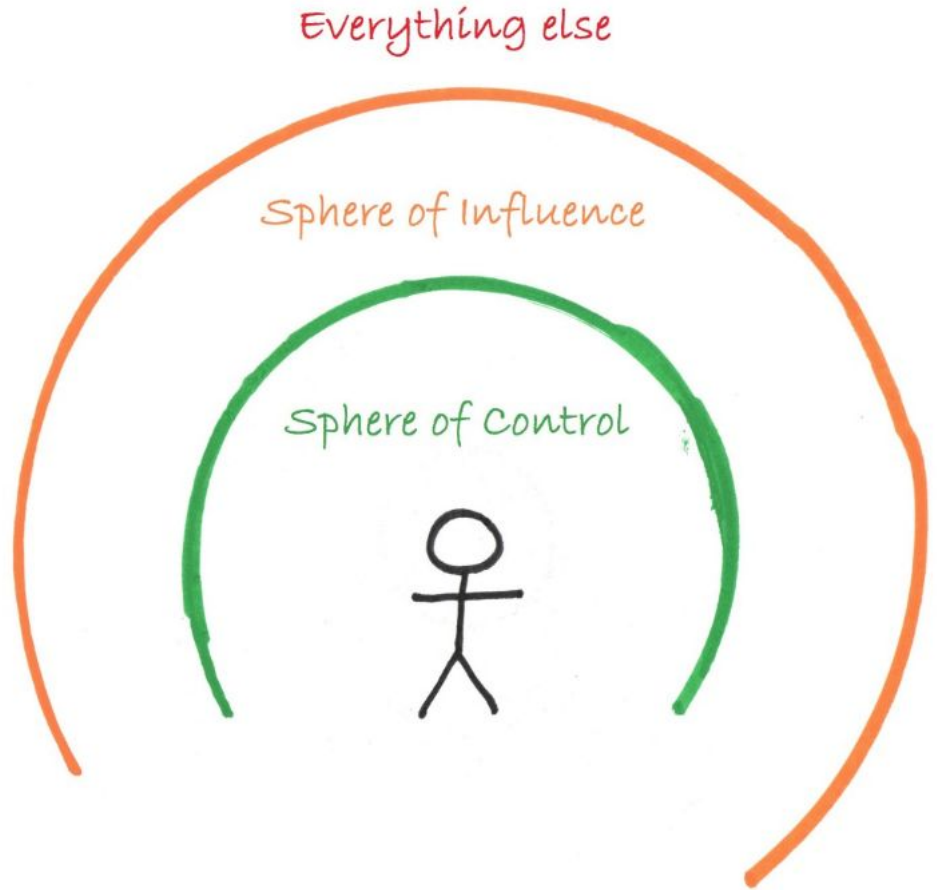
Social Identity Categories	Privileged Social Groups	Border Social Groups	Targeted Social Groups	Ism
Race	White people	Mixed-race people (with recent white ancestry)	Asian, Black, Latinx, Indigenous people	Racism
Color	White-presenting people	People with light brown, tan skin	People with dark skin	Colorism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

Adapted from *Teaching for Diversity and Social Inclusion*, 2nd ed., Routledge, 2007.

“Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects.”
 – Kimberly Crenshaw

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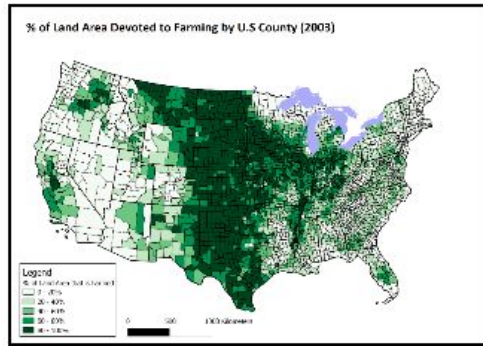
Part I: Understanding the Issues; Land, People, and Food

- 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](#)

Colonization and Conquest

1600s this land was Europeans seeking religious freedom and economic

ingshaping (which our stem rises immortal Native people was one of the introduction of sheep of native lifestyle

were enslaved as farm as the CA missions and the Spanish Mexican rule



Cultural Servitude and Slavery


ants were brought work in the fields, seized passage into exchange for their returned servants, enough labor, one brought to the for their skills as millions of Africans




grate and work as they was being brought with them at have become a man agriculture and

ture were the Americas.

Western Expansion & Mexican-American War



TAFTA



Franklin Pierce



Franklin Pierce



John Quincy Adams



John Quincy Adams



Andrew Jackson



Andrew Jackson



Record

Weigh and Label

Record

Record

California History

California History

FARM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		

EAST

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 the 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

1999- The Agricultural Justice Project

Disappointed that the National Organic Program's standards did not address the people involved in agriculture, the group began four years of gathering stakeholders (indigenous farmers, farmworkers, and indigenous, retail and consumer groups) to set "Food Justice Standards" that address:

2013- California Farms are Certified!
Local Farms (Swanton Berry Farm and Pie Ranch) are first Food Justice Certified farms in California



- Workers' rights to freedom of association and collective bargaining
- Fair wages and benefits for workers
- Fair and equitable contracts for farmers and buyers
- Fair pricing for farmers
- Clear conflict resolution policies for farmers or food business owners/managers and workers
- The rights of indigenous peoples
- Workplace health and safety
- Farmworker housing
- Interns and apprentices
- Childreap on farms

Partner Organizations:



Working for a Fair and Just Food System



USDA Discrimination

- 1989 **Pigford v. Glickman** lawsuit filed on behalf of African-American Farmers was the largest civil rights settlement in history.
- 1999 **Kingsavage v. Vilack** lawsuit filed on behalf of Native American farmers for unequal discrimination against them in the USDA's farm loan and farm loaned servicing programs.
- 2009 **Love v. Wilack** lawsuit filed on behalf of women farmers filed on behalf of women farmers for gender discrimination in the administration of the USDA's farm loan programs.
- 2000 **Gerota v. Wilack** lawsuit filed on behalf of Hispanic farmers for unequal systematic discrimination against them regarding credit transactions and disaster benefits.

The U.S. Department of Agriculture (USDA) has been sued for Indian and female farmers in various programs, but particularly in its Farm Service Agency loan programs. These groups have filed five lawsuits under the Equal Credit Opportunity Act (ECOA) and the Administrative Procedure Act (APA). (*Pigford v. Glickman* (and *Pigford II*), filed on behalf of African American farmers, is probably the most widely known. Native American and female farmers also filed suit in *Kingsavage v. Vilack* and *Love v. Vilack*, respectively. Finally Hispanic farmers filed against USDA in October 2000 in *Gerota v. Wilack*. In each case the applications slowly, constituting unnecessary and burdensome amounts. These actions caused unnecessary financial hardship including the loss of home and farm for many of those farmers.



La Via Campesina

- 1993 La Via Campesina was founded at a time when agricultural policies and the agribusiness were becoming globalized and small farmers needed to develop and struggle for a common vision.
- An international movement which brings together millions of peasants, small and medium-size farmers, landless people, women farmers, indigenous peoples, migrants and agricultural workers from around the world.
- It defends small-scale sustainable agriculture as a way to promote social justice and dignity.
- It strongly opposes corporate driven agriculture and transnational companies that are destroying people and nature.
- Via Campesina launched the idea of "Food Sovereignty" at the World Food Summit in 1996. It ensures that the rights to use and manage lands, territories, water, seeds, livestock and biodiversity are in the hands of those who produce food and not of the corporate sector.



George Washington Carver



George Washington Carver advocated and promoted organic and sustainable farming practices as an agricultural pioneer and scientist long before these terms were coined for use in the farming community today. Dr. Carver spent his entire career, 1896-1943, at Tuskegee University researching, teaching and experimenting on new and improved methods to make sustainable farming practices more accessible for southern farmers.

World renowned for his many innovative uses for the peanut, Dr. Carver initially experimented with this legume along with cow peas and sweet potatoes as **cover crops**. These crops were excellent at replenishing nutrients in southern soils which had been severely depleted due to the mono-cropping of cotton. Carver said of cover cropping, "Every progressive farmer recognizes that certain crops exhaust or make his soil poorer and certain others build it up or make it richer. He is also aware that a better crop follows a pod-bearing peanut, etc."

Dr. Carver also championed **crop rotation**, the use of **green manures** and **composting**. He constantly spoke against the use of commercial fertilizers saying that they "are costly; their excessive use tends to hasten depletion of the soil, and they should never be considered a substitute for green crops or barnyard manure."

Dr. Carver spent 47 years encouraging and influencing southern farmers to practice farming methods that we now call **organic and sustainable agricultural practices**. He would be proud to see his vision come full of life.



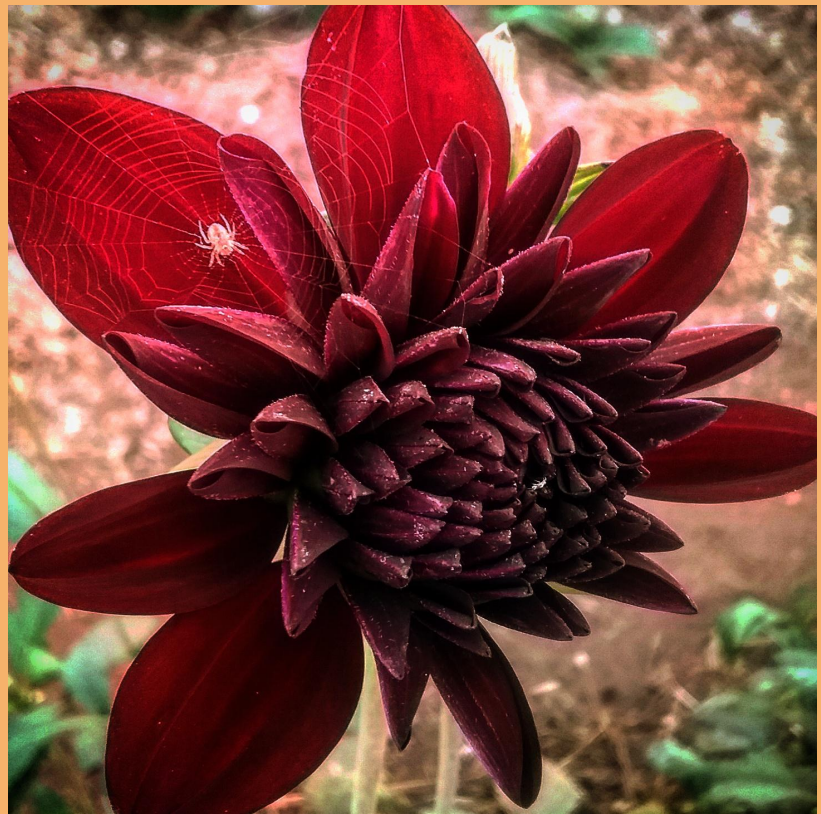












“PERFECT” FLOWERS ARE BISEXUAL

WITH BOTH ANDROECIUM (STAMENS) AND GYNOCIDIUM
(CARPELS/PISTILS) PRESENT AND FUNCTIONAL



“IMPERFECT” FLOWERS ARE UNISEXUAL



Staminate- pollen bearing
flowers produce no fruit



Pistillate –flowers, have stigma, style
and ovaries, producing fruit in dioecious
species



QUEER FARMER FIELD

SEPTEMBER 24TH

UCSC CASFS FARM
11AM - 5 PM

FARM TOURS

COLLABORATIVE ART PIECE

PHOTO BOOTH

FACILITATED PANEL

WORKSHOPS

FLOWER CRAFTS

FACE PAINTING

CELEBRATE THE INTERSECTION OF THE QUEER & TRANS FAMILY, AG AND OUR MOVEMENT FOR RACIAL JUSTICE AND GENDER LIBE

ANNUAL
**STRAWBERRY
AND
JUSTICE
FESTIVAL** *free event!*



**MAY 17, 2017
@CASFS' HAY BARN
4-6:30PM**

PERFORMANCE BY MANA GAMERO

FREE STRAWBERRIES AND SNACKS
MUSIC AND LIVE PERFORMANCES
INTERACTIVE BOOTHS AND ACTIVITIES
PANEL OF COMMUNITY LEADERS:

"SERVING JUSTICE: RESISTANCE, PERSISTENCE, AND CH

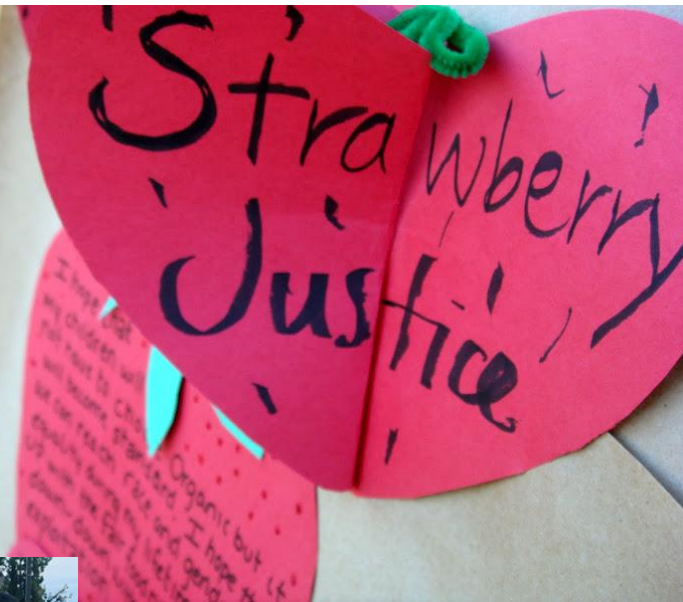
**SIGN UP TO TABLE BY MAY 9TH
BY VISITING :**

www.goo.gl/ubj65v

This event is sponsored by the the Food Systems Working Group
Center for Agroecology and Sustainable Food Systems,
Measure 43,
and Global Food Initiative.

For more questions contact casfs@uoregon.edu

For questions or disability needs call (831) 459-3875



Farmers of the Global Majority



- Home
- At CASFS
- Collective History
- Alumni
- Memories
- Resources
- Support Us
- Contact

MISSION

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.

VISION

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

