

Module 3 visual exercise

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

72 72

The power of pictures

Each week we encourage you to seek out and select a different image describing that week's key topics.

Consider how you think “visually” about the week’s issues. In Module Three, we have been talking about questions of alternatives of the industrial food system, local food, CSAs, food hubs, food sovereignty, and food movements.

You are encouraged to find or create an image of any one or more of these topics, post it to the CANVAS discussion file marked Visual Exercise. (Note that small files are better). Tell us where you found the image. Add a sentence or two explaining what the image means to you in terms of the course.



Feel free to explore and comment on your classmates’ postings. Done well, the exercise should become a bit like crowd sourcing an idea. Try to be analytical or share a feeling evoked by the images!


Most of all, have fun.


How to embed an image


[See this FAQ from the Help and FAQ forum](#) for tips on embedding an image into your post.

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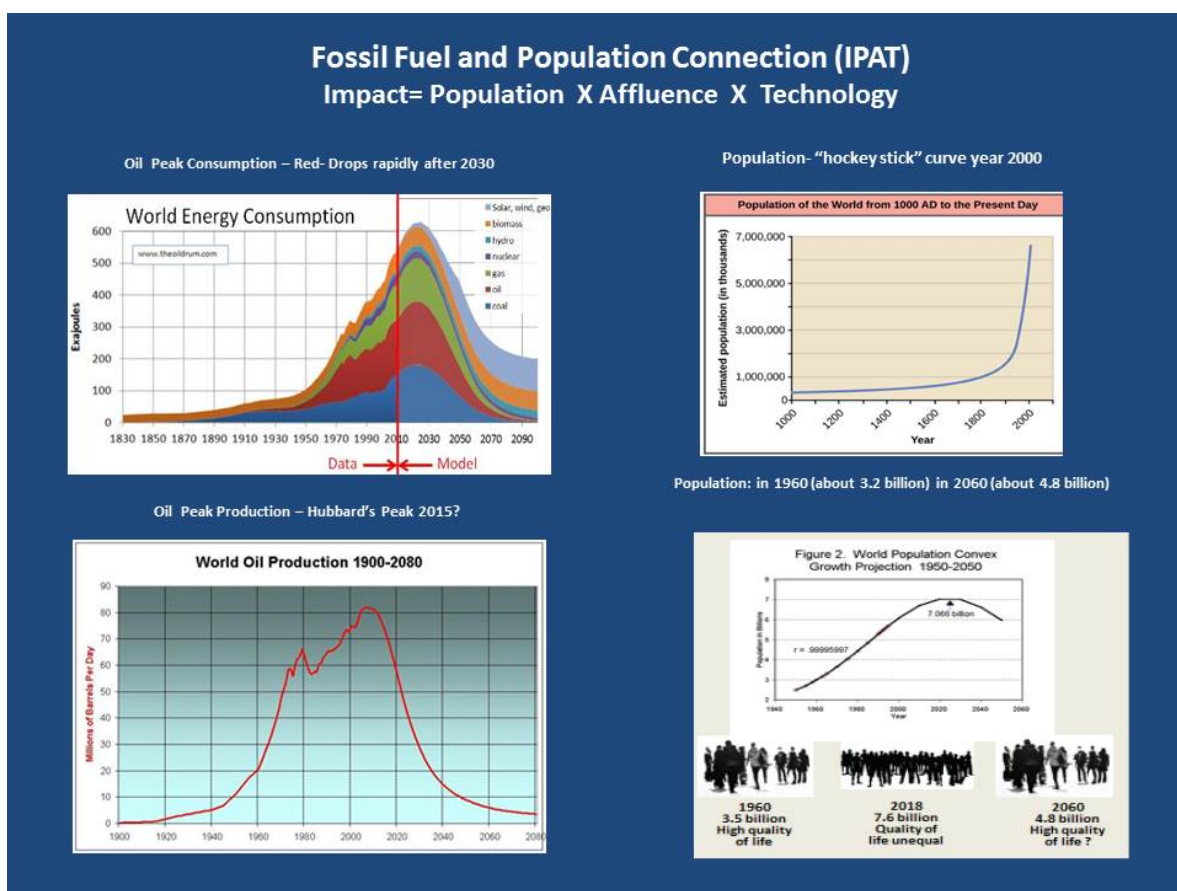


<https://learn.canvas.net/courses/2527/users/895967>

[Murray Hidlebaugh](#)
<https://learn.canvas.net/courses/2527/users/895967>

Apr 7, 2019





These graphs are based on sources of data from the fossil fuel industry that I have cross-referenced with data from social research. I found some of the readings and the videos in this module to have very contradictory, and what I think is some misleading information, particularly in relation to Energy In and Energy Out ratios (EIEO). Also I thought there were weaknesses in addressing the Law of Entropy in relation to net calories when growing crops.

Tracking the increase in oil consumption shows population increase tracking in lockstep. In the 1960's oil production and consumption surged. So did the human population. There has been no significant discussion in this session, and indeed very little in the literature, that discusses Earth's carrying capacity in terms of number of people and our impact. The graphs indicate that the food needs of 7 billion people are not expected to be met as oil depletes at an ever increasing rate. The common refrain by politicians, agri-industry companies, and many academics is “we have enough food to feed the World. We just need more equitable distribution”. I suggest this is really problematic and that we need to acknowledge that as oil decreases so will the number of people. This could be even more catastrophic because this doesn't account for the using up of other non-renewable resources necessary for food production such as phosphate.

The only reference that I saw in this module ,related to oil and food production, was in chapter 6 of the book by Mike Lewis and Pat Conaty, *The Resilience Imperative*. 2012, “**Oil is so integral to our economy, society, and culture.. particularly so when it comes to the food system.**” P.128 | appreciated quote since it is consistent with my research. I also thought that entire chapter was the best resource in this module.

However, I am also aware of how difficult it is to fact check. So if others have information that refutes these graphs I would be very interested in furthering the discussion and exchanging

baseline data and data sources. I think the population explosion is a much bigger concern than is being debated.

← [Reply](#)



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

Apr 14, 2019

Murray, your comments are very appropriate and accurate. I too share your question about population, and am suspicious of the claim we can feed 9 billion. This speech I made to Food Secure Canada you may find interesting. It is not long. It is a modest attempt to popularize the implications of your graphs. If you are interested, I could send you a set of power point slides I have used that depicts the data you are presenting in bit more accessible way. Thanks very much for this corrective.

[Oil, Global Food and New Community Systems: Michael Lewis \(https://www.youtube.com/watch?v=EFDOmQOL7Go\)](https://www.youtube.com/watch?v=EFDOmQOL7Go)



<https://www.youtube.com/watch?v=EFDOmQOL7Go>

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

Apr 14, 2019

We have been "eating", in effect, petroleum.

← [Reply](#)



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

Apr 15, 2019

Thank you Murray and Micheal for the discussion on the links between fossil fuel, population growth and food supply. There are deeply held narratives in these industries that have become cultural cornerstones in our society.

These are not being questioned deeply and publicly and I find that problematic. Systems

change (on a large scale) before collapse seems daunting at the moment because (in my opinion) a new and compelling narrative (that we can & want to step into) has yet to fully emerge.

George Monbiont is using his reach and social media platform to try and nudge things along....and doing a fair job for one person. I'm interested in what other means & methods are in the works to shift the conversation around oil, population and food.

← [Reply](#)



[Murray Hidlebaugh](#)

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

Apr 15, 2019

I am interested in your ppt slides. Is it possible to send to my email? iet@sasktel.net (<mailto:iet@sasktel.net>).

I appreciated your presentation. It is really consistent with my research. I was in Japan in 1991 and interviewed farmers and urban people on the Seikatsu project. I was in Morioka. Your description is most accurate. The difference between here and there was that in Tokyo I met people who were willing to pay 16 times more for rice that came from Japan than for American imports because they supported their farmers and they were remembering WWII when they starved.

An addition I would make that in their restaurants and their homes they had "seasonal menus that supported the food harvest at the time. Their imports were very strategic. Food sovereignty was a "given" to both rural and urban. I don't come across that level of thinking here. I think your proposal that it needs to decentralize with overlapping governance is on the mark.

Thanks MH

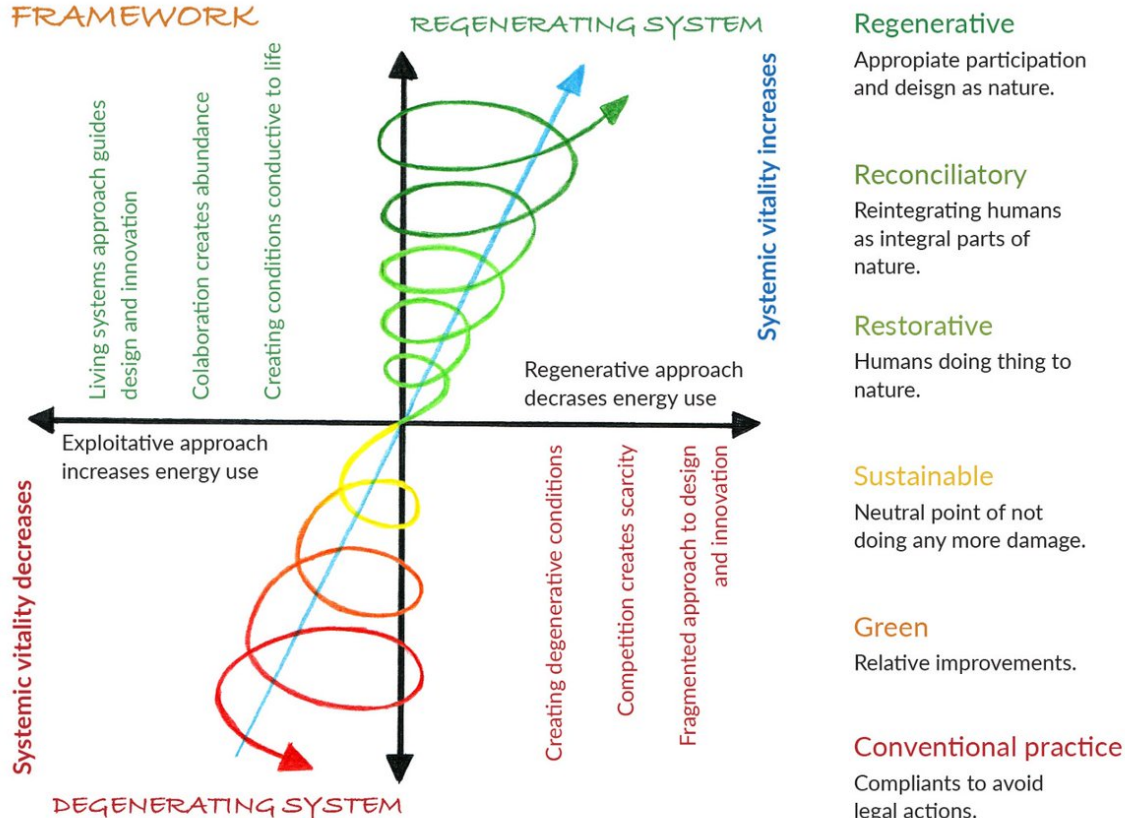
← [Reply](#)



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

Apr 8, 2019

THE REGENERATIVE DESIGN FRAMEWORK



Source: Designing Regenerative Cultures, 2016 - www.danielchristianwahl.com; Graphics: www.flaviagarglulo.com

Source: Designing Regenerative Cultures, 2016 - www.danielchristianwahl.com:
(<http://www.danielchristianwahl.com>); Graphics: www.flaviagarglulo.com
(<http://www.flaviagarglulo.com>)

Kate Raworth states that taking on a moral project begins by shifting our societal priorities away from an economy that grows regardless of whether we thrive towards an economy that enables us to thrive regardless of whether it grows.

Food systems are a reflection of our values and our relationships to those values. Right now it would appear that we want fast, cheap and easy so we have ordered a relationship with the global industrial food system. It happens to come with a side order of steep consequences...like spiralling towards systems collapse.

The value system of local food, CSA's, food hubs, food sovereignty and food movements are rooted in the values of: transparency, harmony, inclusivity, humility, collaboration, diversity, resilience, abundance, etc etc.

It is within these collections of values that the spiral towards systemic vitality is found. Energy use is decreased, inputs are minimized and the overall goal of well being for all is strived towards.

However, these alternatives also come with side orders.

Consuming local, seasonal, ethically grown, nutrient dense etc. etc. has its consequences too. There are reasons why we aren't doing it en masse. I can say from first hand experience that it impacts things like relationships, finances, time, resources like: planning, food prep skills and

availability - there are always trade-offs and sacrifices in both rural and urban settings.

Regenerative living systems require assistance.... lots of assistance.

The era of 'Village poverty' compounds these challenges as well as ongoing climate disruption. It truly takes a village to live regeneratively.

How quickly in the West we forget that the responsibility of many of the food storage techniques stayed with women and the elderly. No one woman or elder can put away enough food to feed themselves or family for a year in alternative food systems.

Part of the restoration on the spiral towards regeneration is to recognize and change how we value women and elders. When we as a culture truly value the contribution from all segments of society, the shifts that we would like to see are more likely to be adopted, and less likely to be co-opted by industrial agriculture.

[← Reply](#)



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



Apr 14, 2019

Thanks Kelleigh, a great and holistic post where you frame the food systems beautifully.

The book "Designing Regenerative Cultures" is a book that opens so many doors that it would be a great foundational book for a Transition and new paradigm course

[← Reply](#)



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



Apr 14, 2019

As Jesus says this post is a wonderful synthesis Kelleigh. It also speaks to Murray Hildebaugh's post in a very helpful way. One issue it raises is is a tension embedded in the whole discussion of systems change, one that can leave us stuck at times. The implications of your text focus us on the human energy, time, skills and collaboration needed to maximize local production of nutrient rich food. In the context of climate breakdown. creating bio-regional and more localized supply chains is vital. This takes time and resources which leads us to the question of how to finance broader regeneration efforts such as what Daniel and many others are setting out, which in turn are important to promoting and protecting adaptation efforts at the local level. We explore some of this module 7 on money and finance. Thanks again for this Kelleigh.

[← Reply](#)



[Gregory Corning \(https://learn.canvas.net/courses/2527/users/905149\)](https://learn.canvas.net/courses/2527/users/905149)



Apr 19, 2019

I love the highlighting of women's and elders' roles in a sustainable society.

I don't know Canadian culture much. In the USA, we actively ridicule or at the least demean "senior citizens". We most certainly do not look to them for wisdom, which I believe elders can provide. I wish we could fix that.

↩ [Reply](#)



[David Schneider \(https://learn.canvas.net/courses/2527/users/907095\)](https://learn.canvas.net/courses/2527/users/907095)

Apr 8, 2019

Industrial agriculture, SO MUCH EFFORT, COMPARATIVELY SPEAKING, FOR SO LITTLE OUTPUT WHEN COMPARED TO AGROECOLOGICALLY PRODUCED FOOD. The total value to the people, the soil, the environment is many times greater than the IA way.

↩ [Reply](#)



[David Schneider \(https://learn.canvas.net/courses/2527/users/907095\)](https://learn.canvas.net/courses/2527/users/907095)

Apr 8, 2019



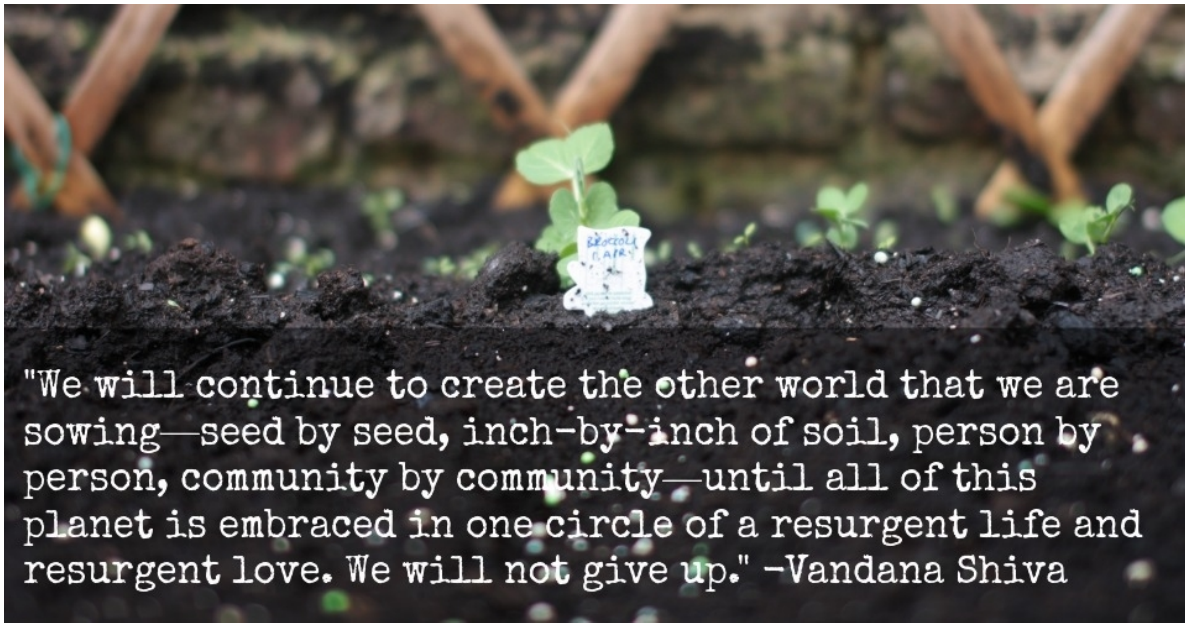
https://www.ucsusa.org/food_and_agriculture/our-failing-food-system/industrial-agriculture/hidden-costs-of-industrial.html

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

Apr 8, 2019

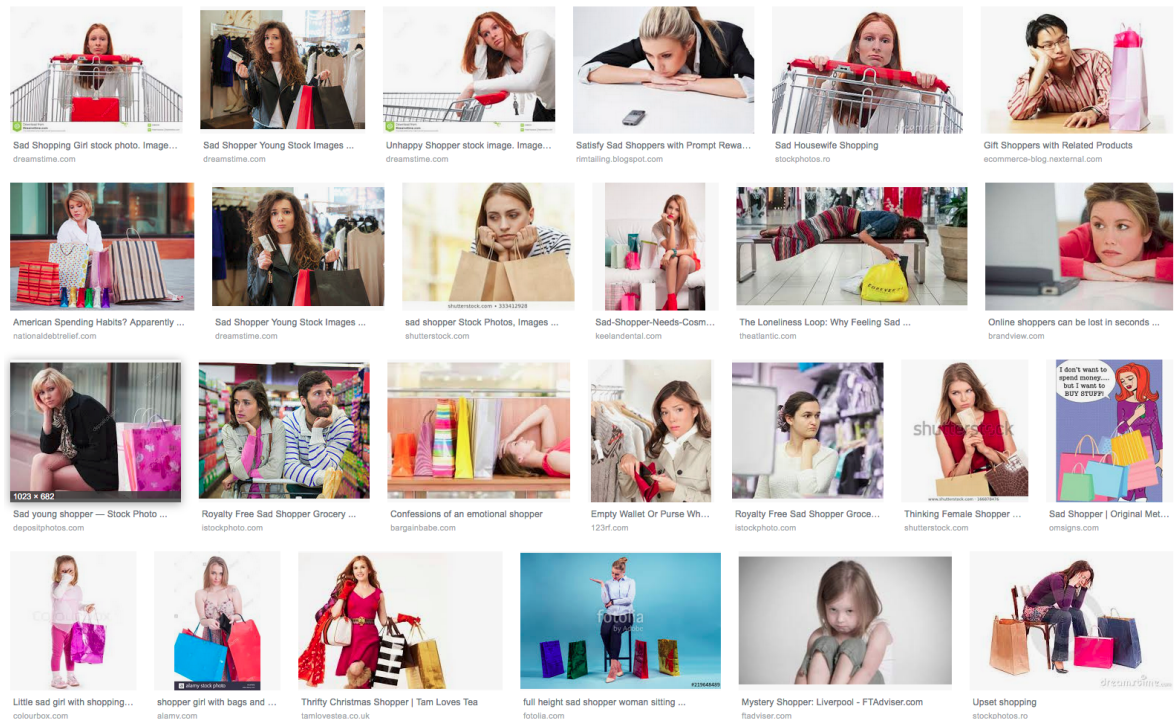


← Reply



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

Apr 8, 2019



I was looking for a picture to communicate the alienation, sadness, sense of powerlessness that I feel when I learn about the disaster that is the capitalist industrial food industry. But when I searched for "Sad Shopper", I noticed something - nearly all the pictures that came up were of white women. And this made me realize a few things.

1) The materials for this week were a bit light on gender implications around production and distribution of food - which is, the more I think about it, pretty surprising.

2) The gender politics of the Japanese consumer co-op movement is one area where we could dive in here - John G. Craig's book "The Nature of Co-operation" has a good chapter that focuses on the Han groups, and talks about the way that traditional gender norms support the functioning of these systems - in ways that, as a self identified "Western Feminist", makes me pretty uncomfortable

3) I'm just never going to stop complaining about this - the way this module talks about food systems is extremely **dis-empowering** towards almost everyone. In order to have a role in one of these solutions, you either have to be a food producer yourself, or maybe you could work in the non-profit industrial complex to co-ordinate wealthy local landowners with local anchor institutions (themselves full of upwardly class mobile "students) who are willing to pay extra for "local" food. Or you can purchase a CSA - which is great, but there's still no commoning here, it's just an "innovative new market form" that brings you in direct contact with the farmer, but doesn't de-commodify the relationship, and the consumer remains passive because they lack an ownership stake or any democratic control over production. Even with a CSA, you can "vote" only with your dollars.

I'm not unfriendly towards any of the critiques of the industrial food system, and yet although I keep being exposed to them on a once every few years basis, there is no action that a financially precarious person can take, on the basis of this discourse. And the result of this isn't just attempts at systems change are a bit less effective, the result is I get sad. It means that when you teach people about how fucked up the food system is, and then they realize there's nothing they can really do about it besides "buy local and organic", this is an experience of powerlessness that results in sadness and is the opposite of mobilizing people towards systems change.

We're not getting at the root of things here. Yes, we've hinted at the fact that we used to all be farmers, and now hardly anyone's a farmer, but we're not really owning that insight, or its implications. Is it reasonable that farmlands should be owned by the farmers who work them? Should they be owned by the state? How do we decide who gets access to land to farm? How do we decide who gets to eat when the food shortages begin? How do we prevent hoarding, how do we prevent rich people being able to buy more food? Co-operation has answers to all these questions (co-ops invented rationing during WW1!), if people are interested I can recommend sources to learn more.

↳ [Reply](#)



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

Apr 9, 2019

Of course we're interested. We signed up for a course with "Co-operative" in the title. There are people here, including yourself and the MOOC designer-facilitator-professor John Restakis (and others I'm certain), who have an extremely strong background in Co-op at all tiers and levels. Also the MOOC includes a partnership with U.K. Co-op organizations which are

presumably steeped in the theory, practice, traditions and history from enclosure, through cottaging, guilds, Owenite experiments, the gestation and birth of all the political-economic theories from Classical Liberalism, surviving and sometimes thriving through Marxism and all the flavours of Anarchism, from mid-nineteenth century rebellions and repressions, through Bolshevism, Mao-ism, Keynesianism, Neo-Liberalism, to date. My hope is we'll get to some of this in the later modules(?).

My own initial attraction to the course was based on the suggestion, contained in the title, that it drew inspiration from the historic eponymous Co-operative Commonwealth Federation (CCF) which was, as you know but our international MOOC-ers may not, at one time a broad popular movement and a successful political party in Canada, reformed post-war to it's current form, the New Democratic Party (NDP), still very relevant in Canada, holding power in at two provinces and recently a real contender federally. So yeah, I'd be interested. I kind of came here to learn about "small c" co-operation in all its potential manifestations sure, but Upper Case Co-operation too, *for* sure. My introduction to Co-ops generally was in a recent previous MOOC about Co-op governance that largely concerned itself with if/how tweaking Co-op Boards of Directors models could help Canadian Co-ops survive in the face of the onslaught of private capital forcing so many to de-mutualise. Hardly inspirational. Given how almost indistinguishable most of the cases we studied were from their capitalist rivals, one was almost tempted to ask, "why bother?"

You've suggested, Tristan, in many of your posts, that there is a richer tradition of highly successful Co-ops rooted in fervent Utopian idealism, that offers a real competitive alternative to Capitalism and that is the obvious "model" (sorry, I know you don't like that word) around which we should rally, rather than re-invent the wheel, so to speak.

Do tell!

Edited by [Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860) on Apr 17 at 1:36pm

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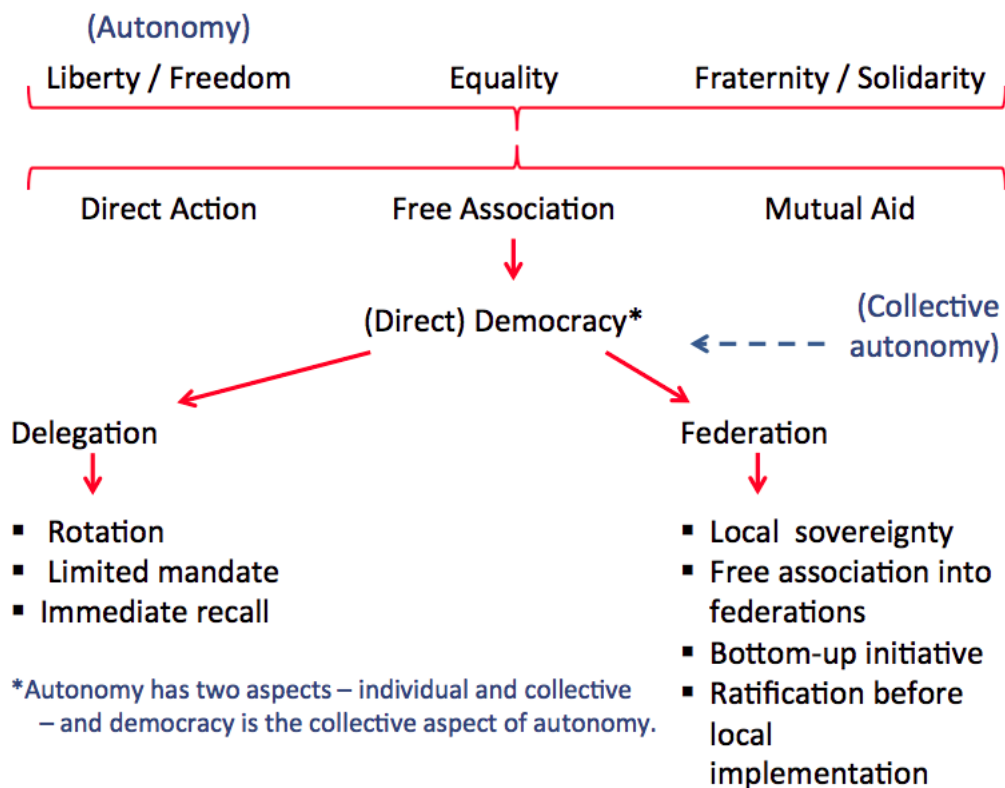


[Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860)

Apr 9, 2019

As for "How do we decide?" questions in your final paragraph, again, correct me if I'm wrong (it's hard to consolidate all your posts in one place and time-consuming to seek them all out for review), you seem, in previous posts and conversations (again, please forgive and correct me if I'm not representing your positions well), to advocate bottom-up democracy where the fundamental unit is the local consumer co-op which units (somehow) tier up to form federal structures (delegation via representative democracy?), which (again, somehow) begin to occupy enough of the economy so as to put Capitalism on the ropes? I know you've discussed ideas such as non-paternalistic charity, inner motivation and ethics, etc.

This may be hopelessly naive, but how does this differ from Anarcho-Syndicalism, which also seems to me (my study of this is pretty juvenile, so far... months not years nor decades) to be an attempt to build co-operation and real democracy at every political-economic scale?



This is one of those (hated!) org charts that attempts to distill one guy's interpretation of how democracy ought to work in an Anarcho-Syndicalist federation. He explains it here... https://www.youtube.com/watch?v=0RwlaNva_4g (https://www.youtube.com/watch?v=0RwlaNva_4g)



https://www.youtube.com/watch?v=0RwlaNva_4g

[Anarchism and Anarcho-syndicalism - ASF-IWA](http://asf-iwa.org.au/assets/Anarchism-101-mk.2_1.pptx) (http://asf-iwa.org.au/assets/Anarchism-101-mk.2_1.pptx)

you can find his Power Point for download...

asf-iwa.org.au/assets/Anarchism-101-mk.2_1.pptx (http://asf-iwa.org.au/assets/Anarchism-101-mk.2_1.pptx)

Again. Like you've observed (but not yet explained, sorry if I'm too lazy/busy to do the research) here seems to be lots of serious work already done in terms of political-economic decision-making theory *and a rich history of successful practise*. So again, why re-invent the wheel?

← [Reply](#)



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



Apr 9, 2019



Anarcha-feminists militia during [Spanish Social Revolution](https://en.wikipedia.org/wiki/Spanish_Social_Revolution) (https://en.wikipedia.org/wiki/Spanish_Revolution_of_1936).

Unknown - <http://madrid.cnt.es/historia/> (<http://madrid.cnt.es/historia/>)

Miliciennes de la CNT-FAI à Barcelone en juillet 1936.

← [Reply](#)



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

⋮

Apr 9, 2019

<https://en.wikipedia.org/wiki/Anarcha-feminism> (<https://en.wikipedia.org/wiki/Anarcha-feminism>)

← [Reply](#)



[Nathan D Church \(https://learn.canvas.net/courses/2527/users/909863\)](https://learn.canvas.net/courses/2527/users/909863)

⋮

Apr 9, 2019

Thank you for sharing the Anarcho-syndicalism video. While watching it on YouTube I found this amazing ~50 min interview with Noam Chomsky from 1976 where he was advocating for and describing his understanding of Anarcho-syndicalism or what he also called left libertarianism. So inspiring!

https://youtu.be/h_x0Y3FqkEI

Edited by [Nathan D Church \(https://learn.canvas.net/courses/2527/users/909863\)](https://learn.canvas.net/courses/2527/users/909863) on Apr 15 at 1:32pm

← [Reply](#)



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

Apr 10, 2019

Yeah. I'm a big fan too.

← [Reply](#)



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

Apr 13, 2019

That conversation with Noam was a brilliant contrast of de Bono's water logic vrs rock logic. With Noam in the role of water. He was very quickly able to call to question the interviewer's assumptions in the line of question, undermining them and then present the positives of direct democracy and autonomous groups. The interviewer kept making great splashes trying to squash the potential of no archy or anarchy to operate in a sophisticated society. That simply allowed Noam to ride a wave to new heights presenting a very coherent framework for a highly organised worker led decision making.

Love it when the urge to compete drives the 1st Tier thinker to stumble about when engaging with a 2nd Tier system or wholistic thinker (I prefer whole to hole for what I think are obvious reasons).

← [Reply](#)




[Michael Sommerfeld \(https://learn.canvas.net/courses/2527/users/903134\)](https://learn.canvas.net/courses/2527/users/903134)

Apr 11, 2019

Anthony, I always like reading your insightful comments. I had to laugh about reinventing the wheel, which reminded me of a conversation I had once with friends about how a desirable political-socio-economic-system might look like. My friends approached it from their anarchism perspective while I wielded Marx's theories. As it turned out, we were only discussing labels.

← [Reply](#)

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

Apr 9, 2019

You will have a chance to discuss these issues with Tim your instructor this week, whether small scale efforts like community gardening in common with others or worker controlled coops in the food sector, to larger national and international approaches such as fair trade.

So hang onto your questions for another day and Tim will be with us. Look for his introduction on Wednesday.

Living out here in northern Alberta, I am struck by the legacy of gardening, seed saving, sharing knowledge and techniques, canning, preserving, cold sheltering all the survival skills of frontier people. Much of it led by women.

Combined with ideas like community kitchens/church kitchens used for canning and skill sharing, new farmers markets, a whole new interest in relocalizing food production, and political work to protect agricultural land around cities, recovering brownfields and civic lands for food production, using land trusts to protect farm land for food production, and more I think you will find a range of active people, even a few anarchists and a few politically savvy older cooperativists still using coops in their food politics (seed cleaning, storage and shipping, rail lines) and working to change the foodscape in cities, and up and down the commodity chain. It is these places I am exploring for positive change that also includes a sense of equity and justice. Some of it includes new generation coops that are somewhat controversial, but have proven effective at scale. Other examples like Via Campesina have used direct action, as have some urban guerilla farmers.

At the level of transformation rather than transition, I can recommend my friend Kevin MacKay's *Radical Transformation: Oligarchy, Collapse and the Crisis of Civilization*. Kevin uses a concept of evolutionary ratchet combined with Gramsci's notions of counter-hegemony to explore if people are capable of changing the system. He sees it as a more gradual war of position, where initial reformist efforts gain legitimacy for system critics, and provide a basis for more radical change towards a more just and ecological system of life as he calls it. He is an urban activists in Hamilton, my old hometown.

Here is an interview with [Kevin](http://open-book.ca/News/Kevin-MacKay-on-the-Coming-Ecological-and-Social-Collapse-How-We-Can-Still-Avoid-It) (<http://open-book.ca/News/Kevin-MacKay-on-the-Coming-Ecological-and-Social-Collapse-How-We-Can-Still-Avoid-It>)

and a longer one i did with him about his [book and work](http://aurora.icaap.org/index.php/aurora/article/view/96/122) (<http://aurora.icaap.org/index.php/aurora/article/view/96/122>)

The book is from Between the Lines Press...

Hope this helps

Mikeg

[← Reply](#)



Ed Mayo (<https://learn.canvas.net/courses/2527/users/893222>)

Apr 10, 2019

Thanks Mike, and for all your inputs

Kevin's work, and his next book, sound fascinating. It reminds me of the Donella Meadows et al 20yr follow up to the Club of Rome Beyond the Limits, that says we don't run out of food or water first, we run out of the institutional capacity to change course...

ed

← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 10, 2019

Aha! The very bloke (we never get to say bloke in Canada) who's "*...presumably steeped in the theory, practice, traditions and history from enclosure, through cottaging, guilds, Owenite experiments, the gestation and birth of all the political-economic theories from Classical Liberalism, surviving and sometimes thriving through Marxism and all the flavours of Anarchism, from mid-nineteenth century rebellions and repressions, through Bolshevism, Mao-ism, Keynesianism, Neo-Liberalism, to date.*" A brief summary, if you will Ed. Enough of this shadowy lurking!

Mikeg. Nice interviews with Kevin MacKay. Was not aware of this important voice just around the corner from where I live. Will try to get to his books, but I almost feel I don't have to given the range of your discussions. Thanks! I was sad to learn that there had been a (losing) battle over the Red Hill Valley in Hamilton. I use that expressway all the time, never once having imagined the valley without it. Now I shall have to see it properly.

← Reply



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

Apr 12, 2019

I would recommend getting involved in a CSA if you can Tristan.

For me being in a CSA is the most empowering experience and relationship with food, farmers and community alike, a bright day in my week.

For over 13 years I've been fortunate to be involved in FoodConnect Brisbane Australia, first as a city cousin/pick up point/or spoke as named by Riverford Farm in the material.

FoodConnect is a collaborative evolution of the CSA model; many farmers, regular commitment to trade in what they call 'unruly' vegetables, what the markets reject instead of upfront season investment. I've since left that workplace, but now I'm part of an unincorporated coop who buys wholesale, not only from FoodConnect but also another enterprise Sovereign Foods (started by one of the coop founders) who supply us with dry goods in the same CSA manner, plus some produce from a community garden, plus a bakery, plus members excess produce and value added jams, chutneys, drinks. We pay 1/3rd less than the Duopoly SUPER market options here in Aus and 1/2 of the local organic grocer. We do audits every now and then. Yes we are fringe, but kinda not. There have been a number of evolutions from our model and one very successful one that is around 3 times the number of regular members. I would love some space in my life to develop a campaign including education material in how to train up a group of friends and neighbours how to do this, to remove your finance of industrial ag. and support family farms + start up farms. Then we would see an acceleration.

The result is like an extended family, who share time, food and stories of making a difference in the world. I rarely ever step into a super market for anything. We've been scheming around a whole number of enterprises in construction, water management, organic market gardening, renewable energy, cohousing co-ops and sustaining settlements. Four enterprises have emerged, with a number more in the pipeline. We model our decision making on sociocratic principles and it works well with our 6 independent working groups. We meet formally monthly in 18min or less and celebrate often. We use an awesome open source platform for all our trade with each other, developed by an ex-member who moved to another co-op, <https://lettuceshare.org/> (<https://lettuceshare.org/>)

As a measure of the level of community engagement at the broader scale, FoodConnect has recently just crowdsourced 2mill AUD to buy the warehouse it has been in for the last 10years with plans to be Brisbane's first Food Hub housing many, many enterprises and startups all value adding and contributing to a greater food culture that humans will be able to experience in the public space that will also included in the project. One of the current tenants transports out of date food from supermarkets and distributes it throughout a network of charities. Yes, one of those feel good industrial not-4-profit setups, funded by the profit motive corporates. They do support real humans still.

You have an impressive ability to accurately find fault. What de Bono calls the black hat.

I would appreciate if you could take a few more design steps with us and apply your intellect to the yellow hat of optimism, finding kernels of value. Then with the green hat, brainstorming solutions and divergent systems that nurture that kernel into a path towards the common wealth, the transition. Different types of thinking.

Apologies for my earlier passive aggressive post.

Edited by [Stephen Michael Zannakis \(https://learn.canvas.net/courses/2527/users/895442\)](https://learn.canvas.net/courses/2527/users/895442) on Apr 15 at 4:19pm

↩ [Reply](#)



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 14, 2019



Rapoport's Rules

<https://www.brainpickings.org/2014/03/28/daniel-dennett-rapoport-rules-criticism/>
(<https://www.brainpickings.org/2014/03/28/daniel-dennett-rapoport-rules-criticism/>)

1. *You should attempt to re-express your target's position so clearly, vividly, and fairly that your target says, "Thanks, I wish I'd thought of putting it that way."*

Hi Michael. You like being involved in CSA's for all sorts of excellent reasons including how it empowers you and everyone else involved, how it fosters human connectedness with one another (and with the land?), how it brightens your day, how economical it is, how well it can scale...

2. *You should list any points of agreement (especially if they are not matters of general or widespread agreement).*

My late wife got incredibly excited on Saturday when our weekly bounty was revealed, and infected the whole family with her joy. This was relived every time she used some C.S.A. morsel throughout the week. I miss that so. I completely relate to your heartfelt personal feelings about the C.S.A. experience.

3. *You should mention anything you have learned from your target.*

I didn't know the C.S.A. model could scale well. Thanks.

4. *Only then are you permitted to say so much as a word of rebuttal or criticism.*

Tristan took me up on my invitation to meet for a delicious Co-op pint <http://www.brewing.coop/> [\(http://www.brewing.coop/\)](http://www.brewing.coop/) last week and I now consider him my friend and have protective feelings toward him. He's also dazzlingly bright and a very decent guy to boot. For instance, a drunk came over to our table and made a stupid joke about when it might be appropriate to murder a baby (a kind of more-disgusting version of the classic ethics "trolley problem"), and Tristan, a philosophy post-grad, *gently and compassionately explained why even posing such a question* could be seen to be ethically problematic. The guy staggered off a better and happier man, it seemed to me.

While I appreciate your passion, I find some of your critique unfounded (e.g. I don't agree that Tristan's posts can be summarily dismissed on the basis that he displays any sort of "extreme desire for the perfect or ideal solution to all problems now" and suggest we all re-read, if we have a chance his many thoughtful points), and some of your language harsh, sarcastic, and likely hurtful. I hope you will consider re-phrasing.

With greatest respect.

Tony

← [Reply](#)



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



Apr 14, 2019

I mean, "Hi Stephen Michael". Sorry. Starting to assume everyone's named Michael. :-)

← [Reply](#)



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



Apr 15, 2019

Point taken Tony.

One of the leading enterprises next for a few of us at the co-op is a craft brewery specialising in meads. I'd be more than happy to share a pint with the two of you.

I'd like us all to come away with pathways towards making the difference. We are the leading edge, perhaps 5% of humanity actively trying to develop our systems or wholistic thinking according to Wilber. When we can grow to 15% then we will see a rapid shift once people find out there is much more meaning in life once status is dropped.

I'm much more of a right brained thinker and I obviously got triggered and then behaved poorly.

I would appreciate some more translation of the lingo used. Finding the idea in the words can be very hard at times.

respect,

steph

← [Reply](#)



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



Apr 12, 2019

Anyways, ideas in response to comments above re: individual consumer actions that require no money:

- Advocate for land use changes,

- Grow a garden, start community gardens at larger scale
- Volunteer to pick fruit from neighbors who let it fall/rot or form an organization that does that at scale like Edmonton Fruit Rescue
- Form a organization that rescues waste food

Edited by [melissa scaman \(https://learn.canvas.net/courses/2527/users/897624\)](https://learn.canvas.net/courses/2527/users/897624) on Apr 12 at 1:23pm

↩ [Reply](#)



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



Apr 12, 2019

Hi Mikeg

The longer interview with Kevin McKay is a good one - hope you include it as part of the resources list in the future MOOC.

↩ [Reply](#)



[Gregory Corning \(https://learn.canvas.net/courses/2527/users/905149\)](https://learn.canvas.net/courses/2527/users/905149)



Apr 19, 2019

Tristan, I think it is important that you brought up your *feelings* around the food system and the options for change. Anyone looking to change how we do things MUST consider how people will feel about changing things.

↩ [Reply](#)



[Kankshi Waghrav \(https://learn.canvas.net/courses/2527/users/892027\)](https://learn.canvas.net/courses/2527/users/892027)



Apr 9, 2019



This image effectively captures the benefits of local farming from many perspectives - whether it's environmental or ecological, providing a livable income or promoting local business and community development, it illustrates a better quality of life not only locally but from a global lens as well.

<https://www.iowapha.org/Planning-Public-Health>

← Reply



[Shazib Naveed \(https://learn.canvas.net/courses/2527/users/464318\)](https://learn.canvas.net/courses/2527/users/464318)

Apr 10, 2019

← Reply



[Tim Crabtree \(https://learn.canvas.net/courses/2527/users/379204\)](https://learn.canvas.net/courses/2527/users/379204)

Apr 10, 2019



Hello folks. I thought I'd post a picture which I am very fond of - it's of my daughter Grace (in the middle) twelve years ago, eating a soup lunch provided by a social enterprise - Local Food Links Ltd - which I was working for. We went on to provide hot meals for 25 schools (and since I left it's now 50) - strangely, soup is not permissible under the new nutritional guidelines for school meals. We had started in 1996, organising farmers' markets and food festivals but it soon became clear we weren't reaching the people in our communities who most needed good food, so we shifted into catering for children and older people. Anyway, Grace's friends still tell me how much they liked the soups!

[← Reply](#)



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

Apr 11, 2019





Above is a photograph I took of the Los Poblanos Farm Store in Los Ranchos de Albuquerque. They feature locally grown, organic foods and locally made products. The Farm Store is operated in conjunction with an award-winning restaurant and a historic inn. Besides this thriving business, Albuquerque's North and South Valleys have numerous community farms, micro-breweries, a food co-op, and many farm-to-table restaurants. I'm encouraged by all this in my neighborhood, but worry that it won't scale well enough to feed the 900,000+ people living in the metropolitan area.

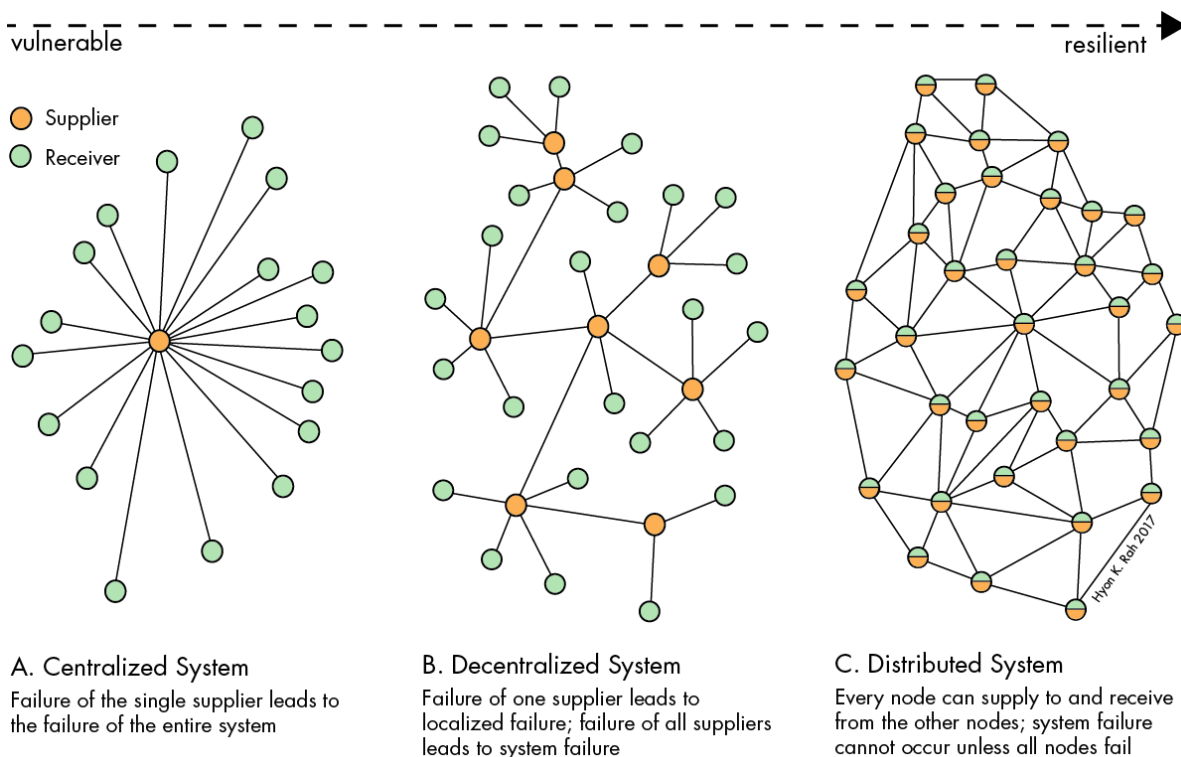
[← Reply](#)



[Paul Cabaj \(https://learn.canvas.net/courses/2527/users/893364\)](https://learn.canvas.net/courses/2527/users/893364)

Apr 12, 2019





I chose this image as I believe food systems need to consider a distributed system at its core, not decentralized. Having worked with multiple local food initiatives in the past, I was frustrated with the ingrained resistance to the idea of economies of scale. It is one of the central strategies behind our industrial food system but the logic of economies of scale is essential for local systems to be viable. Distributed systems are more possible now given new technologies. They allow us to "centralize for efficiency and localize for effect."

[Puerto Rico graph eng.png \(https://learn.canvas.net/files/875934/download?download_frd=1&verifier=ce85qJK8G9ph7DRQmlgkHZx9VdyHpVspuHmR0EeL\)](https://learn.canvas.net/files/875934/download?download_frd=1&verifier=ce85qJK8G9ph7DRQmlgkHZx9VdyHpVspuHmR0EeL)

↳ Reply



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

Apr 13, 2019

Hi Paul

I agree there are challenges with food distribution at the local level.

There are a few assumptions with the idea of local food systems taking on a distributed system at its core for efficiency that weren't mentioned.

I am left wondering what the externalities of this might be (like transportation, capacity etc), and how you might propose addressing them, for a circular economy - to be truly efficient.

Did you have any examples of a successful distributed food system that you drew upon for inspiration?

← Reply



Tim Crabtree (<https://learn.canvas.net/courses/2527/users/379204>)

Apr 14, 2019

Thanks for these comments and the diagram Paul. It's one that Robin Murray used to show in his presentations. He did, however, suggest a note of caution when speaking of "scale".

Please see Robin's webinar at:

<https://balta-sis.ca/2013/04/16/webinar-march-18/> [\(https://balta-sis.ca/2013/04/16/webinar-march-18/\)](https://balta-sis.ca/2013/04/16/webinar-march-18/)

It's worth a read or a listen I think.

← Reply



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

Apr 15, 2019

Thanks Tim - the link answered my Q's.

← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 15, 2019

Me too. For coffee, anyway. Which is only sort of a "food". I was listening to the webinar in the background as I did other tasks so forgive me if I missed the part where the ideas were generalised to other farmed products including, of course, actual food.

← Reply



melissa scaman (<https://learn.canvas.net/courses/2527/users/897624>)

Apr 12, 2019

Urban Sprawl Imge by ON Farm Land Trust

Edited by [melissa scaman \(https://learn.canvas.net/courses/2527/users/897624\)](https://learn.canvas.net/courses/2527/users/897624) on Apr 12 at 1:29pm

[land.jpg \(https://learn.canvas.net/files/875970/download?download_frd=1&verifier=QD9RvysOPsoJovdkrJbCuXSzqZ6bJWtkkIbL0uC6\)](https://learn.canvas.net/files/875970/download?download_frd=1&verifier=QD9RvysOPsoJovdkrJbCuXSzqZ6bJWtkkIbL0uC6)

← Reply

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

Apr 12, 2019

Melissa's sprawl image



[Reply](#)

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

Apr 12, 2019

Are there any practical strategies out there for constraining sprawl?

[Reply](#)

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

Apr 14, 2019

Build up, instead of out? Although, that is only a solution for so long. Also, there are often obstacles there with building height restrictions and things along those lines

[Reply](#)

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

Apr 13, 2019

"Let food be thy medicine and medicine be thy food"
Hippocrates



... and for the society and the planet.

This is a photo I composed and tweeted years ago. Maybe we understand Hippocrates' quotation in a personal perspective but just for being explicit I have added a short sentence. So, it is clear that engaging with food and food systems is important not only for our personal health, but also for the health of our communities and the environment too.

Edited by [Jesus Martin \(https://learn.canvas.net/courses/2527/users/902512\)](https://learn.canvas.net/courses/2527/users/902512) on Apr 13 at 2:20am

↳ [Reply](#)



[Stephen Michael Zannakis](#)

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

Apr 13, 2019



The Indigenous Peoples of Earth, the people with roots to place and a solid picture of who they are to each other, keep on demonstrating such clear thinking and direct practice, shining through in the course material. No matter where they call home, they have faced colonizing forces at one time. Some have shed their colonizers others have not. Viva la Campensina indeed!!!

"It's about life on Earth" Auntie Vandana Shiva.

If only we could decolonise our thinking and bond once more with life on the one Earth we have, to re-indigenise.

The Over View Effect... ask an astronaut, in perspective from up there, life on Earth is so wonderous and beautiful, hanging in the void, with such a paper-thin atmosphere. Precious!



This is what we live on. The economy up here cannot be seen perse. Although land clearing, agri-farming, some mining and dammed waterways can. So can desertification. But so can the greening of the Loess Plateau. What are we to choose? Drawdown in place, designed and cared for by the community who call the land home... an option.

Uncle Bruce Pasoe, a First Australian Man and Author of *Dark Emu* (a great read), suggests “to honour the ancestors is to care for the land so it can feed and house all the people who live on the land”. A right to be housed, fed, clothed, educated to effectively take part, and cared for till death. Yes, the dream alright!

The First Australians modelled the Distributed System with Autonomous nodes practicing Direct Democracy and responsibility to the whole through men’s business and women’s business and community business and celebration. With + 67-80 thousand years of continuous habitation they must have got something right around finding balance, peace and connection with all life on Earth.

Uncle Mahatma Gandhi’s mission of touching people’s hearts empowered India to peacefully non-cooperate with the system to get what the people wanted. So did Uncle Martin Luther King! Could we be this organised and brave to do the same for life on Earth?

Perhaps we could start with demonstrating another way is possible on an International Networked CLT embodying all of these principles, with the land purchase financed by the elders and their retirement savings in exchange for being cared for till death. The young can do the rest, with the right education and training... who are the current peeps with skills to prototype such an adventure??

Then we campaign to for 30-40% of humanity to stop paying their mortgages to the mercantile banks. The real mathematical reason the economy has to continually grow, compounding interest and our very real indentured slave masters. I wouldn't be game causing this chaos until the alternatives were proving themselves. Then again, the global economic system is doing a great job of hurting itself with all of its competitive sport. Just saying....

↳ [Reply](#)



[Marion Repetti \(https://learn.canvas.net/courses/2527/users/892790\)](https://learn.canvas.net/courses/2527/users/892790)

Apr 13, 2019

While I find it absolutely essential to understand the political economical / ecological mechanisms that shape social injustice, including the domination of agro-industry on food and food market, I am also interested in finding strategies that I can imagine to improve my food consumption. Using local farmer'a food baskets can both support local economy and be financially interesting. Also, while I have no garden in my house, I have a small balcony. By looking on the web how to make a "garden without garden", I found very inspiring ideas such as on this picture. I don't think that political change can only come from individual strategies, but I think that changing modes of consumption when we can can contribute to Ponanyi's idea of "double movement".



Edited by [Marion Repetti \(https://learn.canvas.net/courses/2527/users/892790\)](https://learn.canvas.net/courses/2527/users/892790) on Apr 13 at 1:15pm

↳ [Reply](#)



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

Apr 13, 2019

It's impressive how much food can be grown in a small area. Growing something - anything, brings an appreciation of the time an energy required to put food on the table everyday.

Would our patters of consumption change if we took the time and energy to cultivate a few things in our diet? It makes me think of the victory gardens that were mandatory in world wars I & II and how culture was shifted for a short period of time.

← [Reply](#)



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



Apr 14, 2019



Somebody made the climate victory garden image already,

Edited by [Mike Gismondi \(https://learn.canvas.net/courses/2527/users/227458\)](https://learn.canvas.net/courses/2527/users/227458) on Apr 14 at 8:13pm

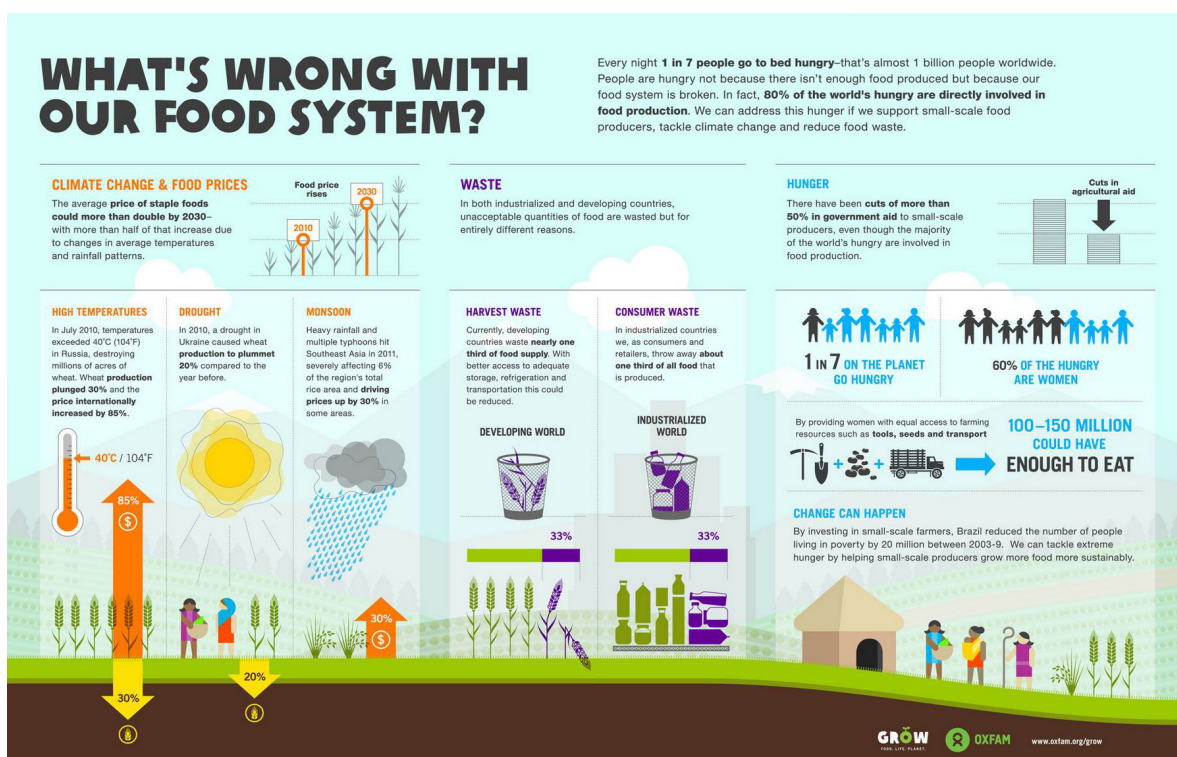
← [Reply](#)



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



Apr 14, 2019



Here is the link for larger viewing: <https://ecdpm.org/wp-content/uploads/Oxfam-Food-Production-Infographic.png> (<https://ecdpm.org/wp-content/uploads/Oxfam-Food-Production-Infographic.png>)

This was found on the ECDPM website. "ECDPM is a leading independent think tank that wants to make policies in Europe and Africa work for inclusive and sustainable development."

I have always been a fan of infographics due to their simplicity and visual components. This one, in particular, has shown many of the alarming stats that we mentioned in this week's readings and videos. What interested me most on this image was the stat showing the effect of empowering women has on food production. In many developing nations, women remain an untapped economic resource, but I had never thought about in regards to the food chain before.

The struggle I have with this weeks module is that benefits are so clearly laid to turn to small scale, polyculture farming but corporate lands grabs still happen. What is the argument on the other side of the table? How are these corporations doing this? Is it just their ability to offer some quick cash to people/governments? What are the other key points to their argument?

← Reply



Anthony Christie (<https://learn.canvas.net/courses/2527/users/843860>)

Apr 15, 2019

"Economies of scale", "efficiency" ... there's two. There's a fine line between "argument" and "rationalization".

Personally, I think it's pretty much the cash.

← [Reply](#)



[Tim Crabtree \(https://learn.canvas.net/courses/2527/users/379204\)](https://learn.canvas.net/courses/2527/users/379204)

Apr 15, 2019

I teach alternative economics and have worked in the past for the New Economics Foundation so am fairly familiar with the arguments/rationalisations that underpin neoliberal approaches in food and farming elsewhere. I find it interesting though that one of the key critiques (alongside the empirical evidence of the last 40 years, the financial crash of 2008 and theories such as complexity economics which undermine the dominant models) comes from some of the key philosophers of the 20th century. When I listened to Vandana's talk I was reminded of Heidegger critique of technology.

According to Dreyfus (1993: 305), Heidegger thinks there is "a more dangerous situation facing modern man than the technological destruction of nature and civilization.....the human *distress* caused by the *technological understanding of being*, rather than the *destruction* caused by the specific *technologies*." For Heidegger (1966: 56), the greatest danger is that:

The approaching tide of technological revolution in the atomic age could so captivate, bewitch, dazzle, and beguile man that calculative thinking may someday come to be accepted and practices as *the only way* of thinking.

The essence of modern technology, in Heidegger's view (1977: 15), is the goal of achieving an efficient ordering of everything: "Everywhere, everything is ordered to stand by, to be immediately at hand, indeed to stand there just so that it may be on call for a further ordering. Whatever is ordered about in this way has its own standing. We call it standing reserve".

Dreyfus (1993: 307-11) seeks to explain Heidegger's thinking:

Although our understanding of things as resources to be ordered, enhanced and used efficiently has been building up since Plato, we are not stuck with that understanding. Although the technological understanding of being governs the way things have to show up for us, we can be open to a transformation of our current cultural clearing.....we must learn to appreciate marginal practices – what Heidegger calls the saving power of insignificant things.....we must foster human receptivity and preserve the endangered species of pretechnological practice that remain in our culture, in the hope that one day they will be pulled together in a new paradigm, rich enough and resistant enough to give a new meaningful direction to our lives.

OK, we can dismiss Heidegger for his flirtation with Nazism, but we hear similar things from Merleau-Ponty, Wittgenstein, etc. Schumacher talked of an "intermediate technology" and Illich (1973: 12) emphasised the need for "conviviality":

We must come to admit that only within limits can machines take the place of slaves;

beyond these limits they lead to a new kind of serfdom.....Once these limits are recognised, it becomes possible to articulate the triadic relationship between persons, tools, and a new collectivity. *Such a society, in which modern technologies serve politically interrelated individuals rather than managers, I will call 'convivial'.I have chosen 'convivial' as a technical term to designate a modern society of responsibly limited tools.*

I'm working at the moment on affordable housing, and am interested in how we find a middle path between traditional craft and "hand-making" on the one hand and new technology such as off-site fabrication using digital design and digitally driven tools. It feels there is a parallel here with the issues surrounding food and farming. We tend to look for either/or solutions, but Wittgenstein would ask how we create (poesis) new combinations of language games (e.g. modern "scientific" plant breeding techniques and deep ecology?) and their associated forms of life, not seeking to follow just one mode.

Sorry - probably all sounds a bit off the point, but I studied politics, economics **and** philosophy at university and I still believe all of those need to be drawn on as we explore alternatives.

Dreyfus, H. (1993). 'Nihilism, art, technology and politics', in Guignon, C. Ed. *The Cambridge Companion to Heidegger*. Cambridge: CUP.

Heidegger, M. (1966). *Discourse on Thinking*. London: Harper & Row,

Heidegger, M. (1977). *The Question Concerning Technology, and Other Essays*. Harper & Row

Illich, Ivan. (1973). *Tools for Conviviality*. New York: Harper Row.

← [Reply](#)



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



Apr 17, 2019

Every new technology seems to bring a new sense of alienation and a renewed nostalgia for a previously more authentic engagement with the world, the things and the people in it, with a kind of collective life force. That somehow technology distances us from our best nature, our truest selves, our best ideals, our communal goals and aspirations. That the tool somehow becomes internalized and we're psychologically and spiritually altered. I don't know. And I'm not sure how high a priority we ought place on this line of inquiry. I doubt there's any end to it.

I too am "interested in how we find a middle path between traditional craft and 'hand-making' on the one hand and new technology such as off-site fabrication using digital design and digitally driven tools" but doubt there is one middle path. There is a range of paths available and I suspect there is no single philosophically correct one. It depends on what values are brought to bear.

That said, my intuition and my experience is that at this late stage of technological development *we should increasingly err on the side of traditional craft and handiwork* in home building and all sorts of endeavors. It seems that the upshot of Heidegger's and Illich's investigations as you've set them out above, might be something along the lines of; just because a technology exists doesn't mean we must, *or even ought*, to employ it in service of so-called efficiency or some other inadequately examined value.

I spent a long career "making" music in an extremely inefficient (labour intensive) manner using primitive hand-fashioned tools (cellos, bows). Each day my colleagues and I would literally breathe and rub new life into some of the greatest, most iconic and monumental achievements of human cognition, allowing the brilliance of minds long since vanished, to shine again onto the brilliant living minds, players and listeners, in the room at the time. This experience, *unnecessary* by any measure of conventionally understood efficiency, is different *and fundamentally more valuable*, than the in-certain-respects-similar experience of hearing an "identical" recording of the same music. The immediacy, the shared-ness, the unmediated-ness... These things matter. No one seriously questions these obvious truths. Inefficiency is fundamental to the value of the experience.

The church that burnt yesterday in Paris... Notre Dame... It's "restoration" is a given. There's little discussion about modern notions of "efficiency" being brought to bear. In fact, efforts will be made to find, *or even create through training*, craftspeople to cut and join roof timber, for example, to medieval standards of efficiency.

This post refers back to my Module 1 Visual Exercise post illustrating photosynthesis and the citric acid cycle. We have been sold a bill of goods re: technological efficiency especially as to how synthetic energy (including both fossil fuels *and* magically clean green renewables) serves our needs, goals, aspirations. Efficiency is not a stand-alone concept. It only exists in relation to some process with some goal or set of goals as (a) fundamental design parameter(s). If the goal is to build "cheap" (another too-little unexamined idea, though Accounting, if not yet Economics, is beginning to take a more serious look at "full cost") housing, then productivity/person/hour is an important, indeed, *the only*, important consideration. If the goal includes other values (fun, joy, peace, human fulfillment, community, ecological responsibility...) then handiwork is obviously far more efficient.

What are you, Heidegger, Wittgenstein, et al trying to achieve, Tim?

Edited by [Anthony Christie \(https://learn.canvas.net/courses/2527/users/843860\)](https://learn.canvas.net/courses/2527/users/843860) on Apr 21 at 8:30am

← [Reply](#)



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

Apr 15, 2019





This is Martin Luther King Jr. who just before his assassination was preoccupied with the need for direct distribution to dispel poverty, and who nominated Thich Nhat Hanh beside him for a Nobel Peace Prize.

Thich Nhat Hanh did much to promote mindfulness in everyday life, including eating, and one story he told to illustrate the consequences of food choice has parents worn out by a journey deciding to eat their only child, representing future generations, to survive, which of course they live only to regret. It seems this parable came direct from the Buddha - <https://www.mindfulnessbell.org/archive/2015/12/the-sons-flesh-sutra> (<https://www.mindfulnessbell.org/archive/2015/12/the-sons-flesh-sutra>)

Edited by [Caroline Hurley \(https://learn.canvas.net/courses/2527/users/894561\)](https://learn.canvas.net/courses/2527/users/894561) on Apr 15 at 3:41pm

← Reply



[ANNA BUBEL \(https://learn.canvas.net/courses/2527/users/551904\)](https://learn.canvas.net/courses/2527/users/551904)

Apr 16, 2019

I have been reflecting comments about kids hating fresh food and here is another thought... Culture really does eat strategy for breakfast. Culture shapes, or at least informs, almost everything we do... The predominant, conventional culture is not organized in such a way as to foster inquiry or responsibility. Until we change that dysfunctional ecology, we can't hope to disrupt the status quo and create systems change in any of the domains we have discussed. It is our culture that provides us with KFC with waffles and syrup. Yes, that "menu" is also a function of our economic system, but only in North America is this presented as a "meal".... It is also a cheap and fast alternative which is hugely popular. We should ask ourselves, why.... What does our culture value and how does this product speak to those values? My image of the day....

[KFC.png \(https://learn.canvas.net/files/877025/download?download_frd=1&\)](https://learn.canvas.net/files/877025/download?download_frd=1&)

[verifier=ECgprGGGPrGFexA9ViaRsJ2rfj2W8aDL1CqApln\)](#)[← Reply](#)[ari rosenberg \(https://learn.canvas.net](https://learn.canvas.net)[/courses/2527/users/901647\)](https://learn.canvas.net/courses/2527/users/901647)

Apr 17, 2019

Water Ways



In a richly detailed, allegorical drawing overlaid on a map of the mid-Atlantic region, the vignettes of Water Ways tell the political, social, economic and ecological stories of the impact of the natural gas industry on the land and water. The stories depicted are based on events from the recent history of fracking, the politics behind the industry, and the various forms of resistance to it. The characters are played by animals: by employing the creatures most immediately dependent on the ecosystem to tell human tales, the drawings both play on our natural sympathy for story-telling animals, and irrevocably bind our stories with those of the other living creatures who share our land and water.

The process of creating this image started with interviewing and gathering the stories of many individuals who have been affected by fracking on various levels. Bri Barton and Meg Lemieur, the illustrators on this project, then synthesized these stories into visual metaphors and created this composition from that work.

← Reply



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

Apr 26, 2019

i love the details, my colleague and co writing friend Debra Davidson has been writing [on trauma and fracking. powerful work \(https://www.tandfonline.com/doi/full/10.1080/23251042.2017.1349638\)](https://www.tandfonline.com/doi/full/10.1080/23251042.2017.1349638)

← Reply



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

Apr 21, 2019



In Patagonia, Chile, communities are coming together with public protected areas to jointly improve communities livelihood, generate income, and at the same time create a resilient environment. Local initiatives are good, and need to be pursued, but the challenges these days are so big that, when possible, public institutions need to be brought on board.

← Reply



[Steven Liaros \(https://learn.canvas.net/courses/2527/users/889948\)](https://learn.canvas.net/courses/2527/users/889948)

Apr 25, 2019

Energy use in industrial food system (USA)

[2019-04-25T07:38:36.626Z.jpg \(https://learn.canvas.net/files/879901/download?download_frd=1&verifier=6loiQRrvy3dUOj0ausBYDrJN5fLrSUxou6YaZMhP\)](https://learn.canvas.net/files/879901/download?download_frd=1&verifier=6loiQRrvy3dUOj0ausBYDrJN5fLrSUxou6YaZMhP)

[Reply](#)



[Steven Liaros \(https://learn.canvas.net/courses/2527/users/889948\)](https://learn.canvas.net/courses/2527/users/889948)

Apr 25, 2019

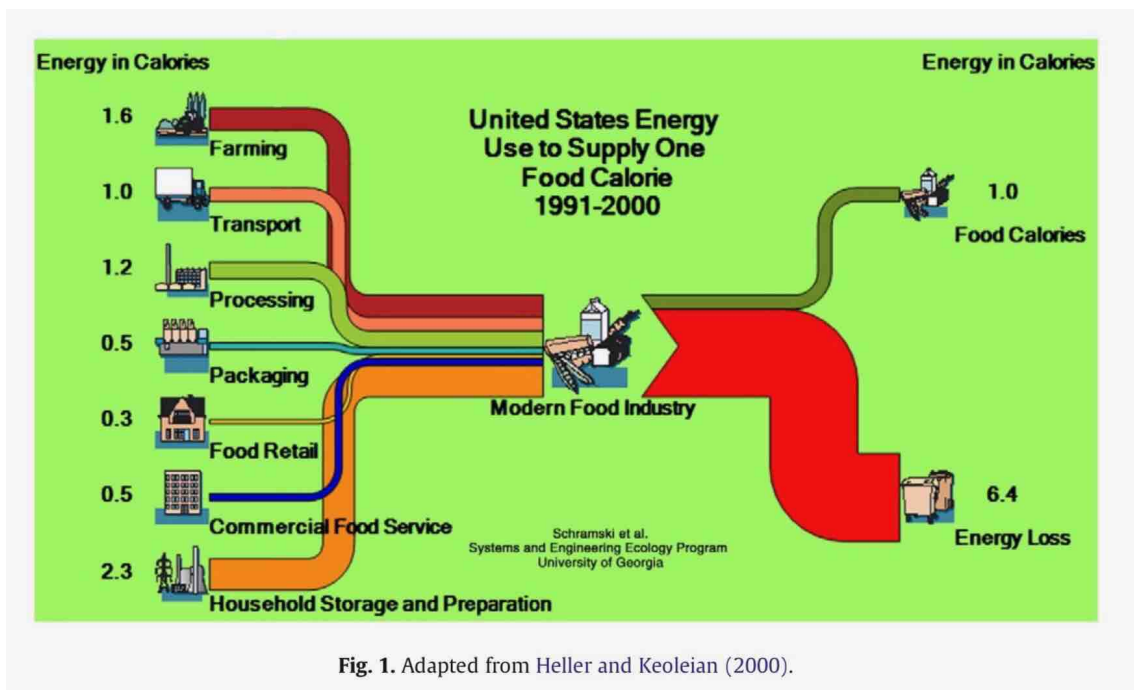


Fig. 1. Adapted from Heller and Keoleian (2000).

[Reply](#)



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

May 8, 2019

I think it is this kind of status quo that has made Greta Thunberg so arrestingly cross

Greta Thunberg speech at the European Parliament



← [Reply](#)



[James \(Gien\) Wong](#)

<https://learn.canvas.net/courses/2527/users/905142>

Apr 26, 2019



In late 2018, newly elected president Cyril Ramaphosa signed the Expropriation bill, which amends the property clause of the South African constitution to enable expropriation without compensation, with the aim of expediting land redistribution. This image from local South African newspaper [The Daily Maverick](https://www.dailymaverick.co.za/article/2019-02-12-land-reform-needs-more-than-expropriation-without-compensation/) (<https://www.dailymaverick.co.za/article/2019-02-12-land-reform-needs-more-than-expropriation-without-compensation/>) revolves around this highly controversial land restitution issue and this picture actually rolls all of the previous course material in this course - capitalism, colonialism, land and food sovereignty into one focal point.

South Africa can become a world testing ground of how restitution and social justice may be pitted against those who benefited directly or indirectly from colonialism. The bill is meant to correct historical, colonialist injustice but the uncertainty of how this would actually be operationalized has made anyone who presently holds land, from foreign investors, to farmers, local businesses and home owners nervous and has resulted in capital flight from South Africa.

As the long shadow of colonialism is cast in all countries of the South, how the South African government navigates this is being carefully watched all over the world.

[Expropriation without compensation SA - Nompumelelo-Kubheka-landreform-subbed-option-03-1600x800.jpg](https://learn.canvas.net/files/880199/download?download_frd=1&verifier=O0enKDCJ5MICbT6RQ8bquFx9FBPomdCHRvWHrZvM)
(https://learn.canvas.net/files/880199/download?download_frd=1&verifier=O0enKDCJ5MICbT6RQ8bquFx9FBPomdCHRvWHrZvM)

← [Reply](#)

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

Apr 26, 2019

The issue exists in many parts of the world, the need for land restitution, yet the heavy weight of history and power over the poor always seems to prevail...Is there a Via Campesina movement in play in SA?

[Reply](#)



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

Apr 28, 2019

Some photos of our grocery coop-in-the-making. Here in St. Petersburg, Florida the south end of the city is poorer and in need of basic services. The second failed grocery in the area was a Walmart! Two reasons it closed: people had no transportation to and from it and don't have the income to support it (a Walmart!). Community came together and are forming their own grocery store. The community will determine where it will be located (or co-located), what it will offer and what the community can afford to pay. We are getting NO support from local city government or community "leaders"...yet. I'm certain they will flock in for photo ops when it opens and shows success





← Reply

○



[Stephen McLuckie](#)
<https://learn.canvas.net/courses/2527/users/896934>

⋮

May 8, 2019

A stark illustration of the difference between the extractive nature of industrial agriculture compared to the regenerative alternative. This is an aerial image of the Wairarapa CSA farm from the Happen Films piece from this module. It popped up in my social media feed the day after I watched the film! Not only better for people but such a contrast between the myopic approach that takes from and degrades the Earth and the approach that works with the soil, with nature and their myriad gifts...

[← Reply](#)

Caroline Hurley (<https://learn.canvas.net/courses/2527/users/894561>)

May 8, 2019

Joni Mitchell's song Big Yellow Taxi is so spot on

Joni Mitchell - Big Yellow Taxi (Official Lyric Video)



← [Reply](#)



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



May 9, 2019

Google Maps 2019 view is more benign... <https://goo.gl/maps/bwCNGkU7BUHEUaRz8> (<https://goo.gl/maps/bwCNGkU7BUHEUaRz8>) Is this a seasonal thing? Certainly seems like the Eco Farm is making heavy use of perennial trees and shrubs. Interesting to see what they're putting in their end-of-summer veggie shares -- <https://us8.campaign-archive.com/?u=21b898976dc08bcf7eaa96429&id=dbf1338967> (<https://us8.campaign-archive.com/?u=21b898976dc08bcf7eaa96429&id=dbf1338967>)

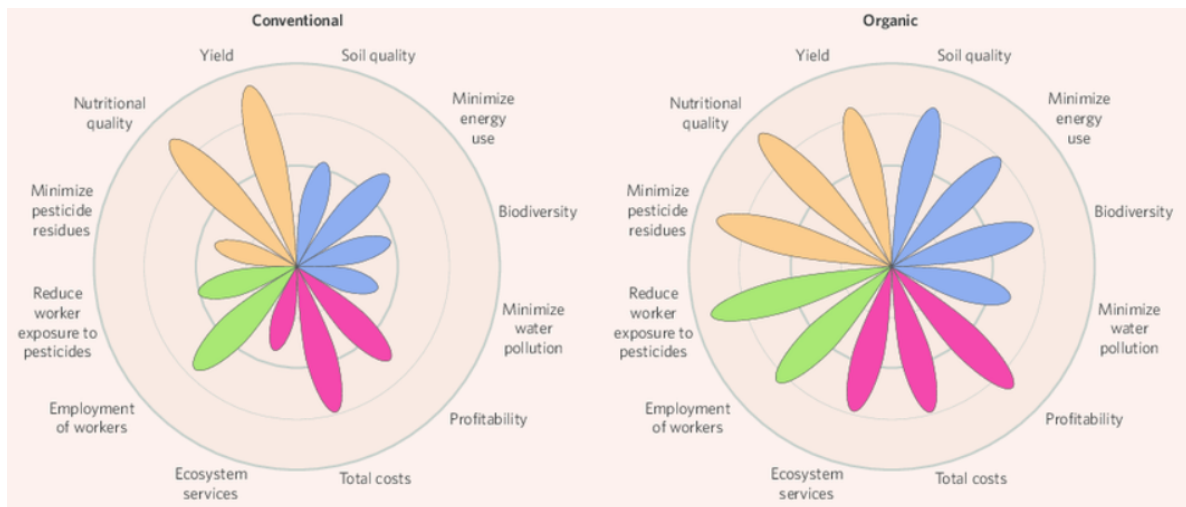
← [Reply](#)



[Stephanie Hartline \(https://learn.canvas.net/courses/2527/users/906461\)](https://learn.canvas.net/courses/2527/users/906461)



May 11, 2019



This picture reminds me of the Doughnut Economy figure shown in the previous module. It shows the illustrates differences in Conventional and Organic Agriculture. Clearly, Organic Agriculture is more beneficial all around. I felt is was important to share.



** a bit of colorful illustration with intense and truthful meaning.

[← Reply](#)



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

May 12, 2019



The FBI Parade! (Fungi, Bacteria, Invertebrates)

← Reply



[Filipe Miguel Moreira Alves](#)

<https://learn.canvas.net/courses/2527/users/888748>

May 20, 2019

I share a picture of our organic permaculture farm in the Arrábida Natural Park which is sustained by a local CSA system, visited by many schools and supported by the local community as well as international volunteers:



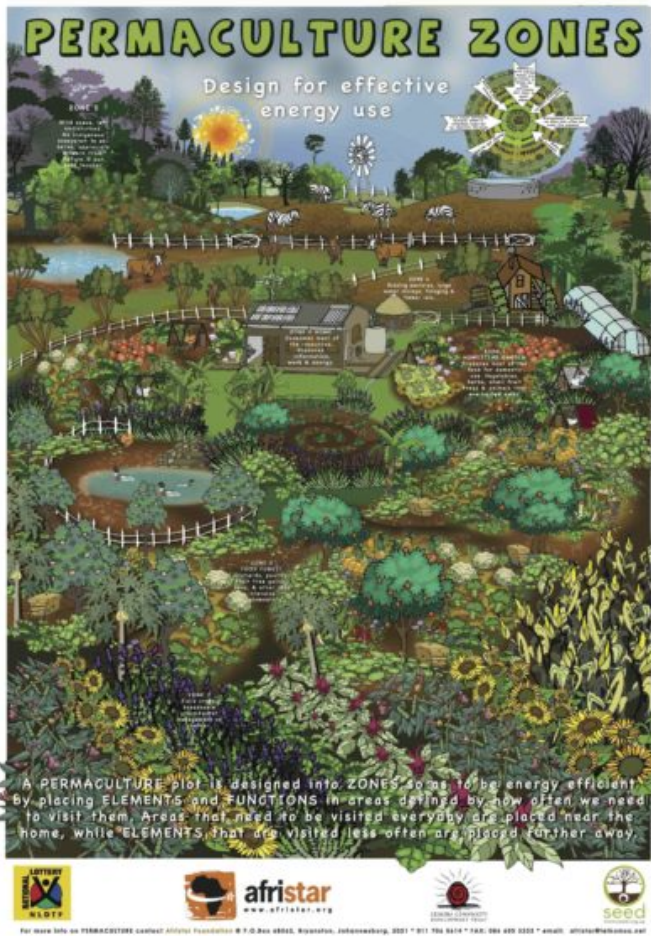
← Reply



[Bernadette Cohen-James](#)

<https://learn.canvas.net/courses/2527/users/893046>

May 27, 2019



Permaculture captures much of what

alternative food systems represent - working with Nature, balance and health key, multiple systems integrating to produce a whole. It is a system that can be small scale up to large scale and requires hands on involvement. Once set up and running efficiently, Nature does most of the work - just like in Nature!

<https://www.milkwood.net/2013/02/04/afriSTAR-permaculture-posters/>
[\(https://www.milkwood.net/2013/02/04/afriSTAR-permaculture-posters/\)](https://www.milkwood.net/2013/02/04/afriSTAR-permaculture-posters/)

Edited by [Bernadette Cohen-James \(https://learn.canvas.net/courses/2527/users/893046\)](https://learn.canvas.net/courses/2527/users/893046) on May 27 at 3:14pm

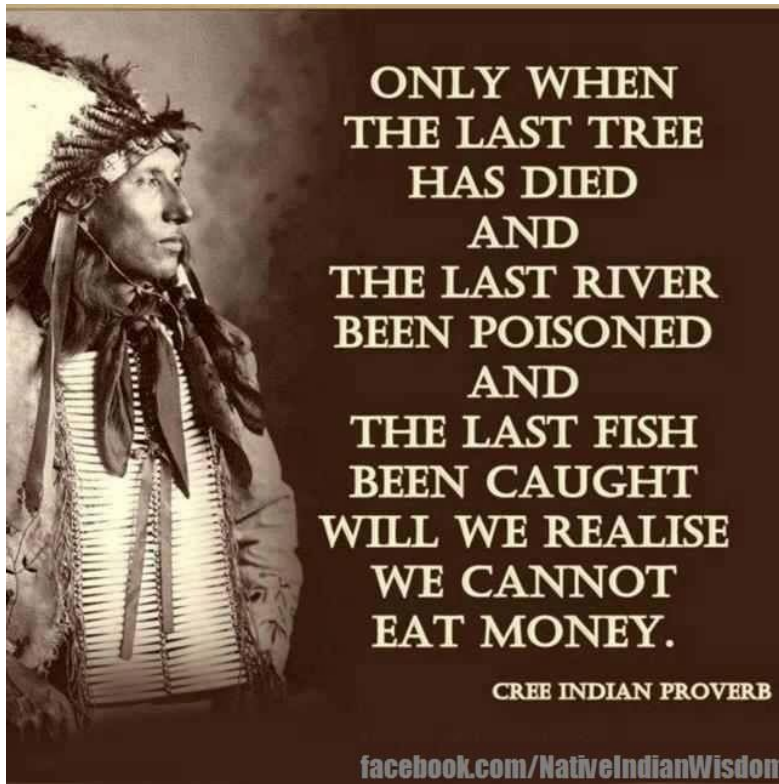
← Reply



[Brendan Reimer \(https://learn.canvas.net/courses/2527/users/903250\)](https://learn.canvas.net/courses/2527/users/903250)

Jun 1, 2019





I often wonder whether 'we' believe we'll simply innovate our way out of the problems we're creating with our current food system, or whether 'we' simply have no idea what we're collectively doing to it, and the earth that sustains us. Perhaps both - perhaps political and corporate decisions makers excuse actions with a believe in the former, while consumers live in a blind hope that all is fine?

[← Reply](#)