RADICAL

ECOFEMINIST

ORGANIZING

INTERSECTIONAL



~~ASEED~~

style



A zine by

ASEED



Diclaimer : Security Culture

As a grass-roots activist group, our own safety and security and the safety of those around us is of utmost importance. Some of the information in this zine is of a sensitive nature, so please don't leave it lying around where anyone with ill-intent (*cough* cops *cough*) could find it. Other than that, please share it in your networks, our wish for this zine is that it reaches all those who might need it.

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Section 1

Who is ASEED and what is this zine?

ASEED is a grassroots organisation of young people based in Amsterdam, working towards food sovereignty, fighting against corporate control of our food systems, and striving for a just future for all inhabitants of this planet. We do so through empowering young people towards grassroots organising, mobilising people to take action, and by supporting the non-formal exchange of skills and knowledge around social issues, climate change, farming, food, resilience and resistance.

While our work is not explicitly ecofeminist, we do see ecofeminism as a praxis that has embedded itself into almost every facet of our work. It has allowed us to, over time, define our ways of working collectively, to build on previous commitments to care and love, and to work towards a world of just and transformative possibility.

The purpose of this zine is not to suggest that the methods, how to's, and ways of working included here are the only method(s) of transformative ecofeminist organising - indeed to do so would contradict many of the ideas and concepts within ecofeminism itself. Instead we position ourselves within a realm of multiplicity, possibility and pluriversality; as the Zapatistas say, "a world with many worlds in it".

These are the methods that work for us at ASEED, at this moment in time, and with these specific people. The purpose of this zine is simply to share this framework in the hope that it will inspire and spread into wonderful iterations and versions, all grounded and rooted in ecofeminism. It is a collection of seeds thrown into the wind that will hopefully be cultivated, cared for and nourished by each of you who read it.



Section 2
How we understand ecofeminism

We found inspiration for the framework and structure of this zine in ecofeminism - our understanding and application of ecofeminism to be exact. There are many lines of thought, theories and practices that fed into this as well: anarchist, anti-racist, queer, anti-capitalist, decolonial. We included these freely and in part automatically. So if you are looking for pure ecofeminism: keep searching!

Ecofeminism allowed us to emphasise that restoring a connection to nature is an important part of our work, as is creating commons, caring for each other, dismantling systems of oppression and investing in our networks. Ecofeminism also puts attention to what constructed binaries are and how they tend to serve the patriarchy and therefore capitalism. Often characteristics or actions that are traditionally categorised as female, such as care work, emotional availability or weaving networks have a connotation of inferiority. Mirroring the inferior female to superior male. This critique is the basis of many older (or "classic") ecofeminist texts, which we think is important to include. However, we refuse the illusion of the female or the male. We reject this analysis since it reproduces gender stereotypes and fails to address the harm that the women/men binary division causes, not just to gender non-conforming folks but to cis-identified men and women as well.

Nevertheless, we refer repeatedly in the text to what patriarchy names female to make the connection to ecofeminist texts clear. Depending on the context, female means people perceived or read as female or in other cases bodies with a menstruation cycle and uterus. We specify in the text!

ASEED is mostly a FLINTA* group, and in our day-to day practice we embrace queerness and adopt an intersectional perspective. We do not believe that you need to be a (trans)woman to engage in any of these activities. Cis-men can make delicious desserts too!



Section 3

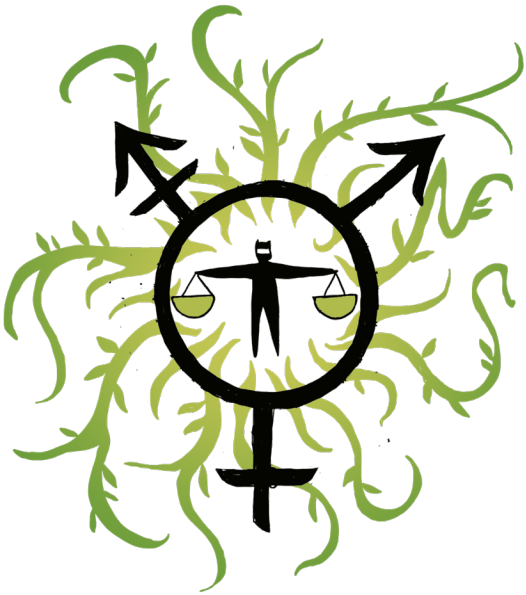
Refusing binaries and embracing diversity

What are binaries actually? Two things; opposites?
Arts against craft, male against female, rational against emotional, upper against lower class, the familiar and the Other, West and East, culture and nature. Binaries pretend to be definable, distinguishable, unmixable, extremes and opposites.

This is a construct that is holding up surprisingly well in common thought. It needs to because it is the underbelly of capitalist and male agendas: without a superior and an inferior player there can be no competition, because there is nothing to win, no-one to defeat; nothing to fight for.

We disagree, we fight without believing that, for our collective, and for justice (keeping it short and dramatic here). There is no interest in being homogeneous, definable, choosing one or the "other". We want diversity and everything along the spectra of the "binaries" above.

The ASEED team always changes, but we try to make it the most welcoming and safe space we can for any person.



There are specific things we do to work towards this goal:

- We have an intersectionality statement that we ask anyone considering to join the team to read and get behind.

- We organise internal trainings as part of a period of "on-boarding" for new team members. One training we repeat regularly is anti-oppression trainings for the purpose of raising awareness about privileges and discriminations that we might not be aware of. It takes time and a lot of explaining, trial and error, and joining ongoing projects to begin understanding what happens at ASEED (doubtful that anyone really knows, actually). As a long-existing group, there are many agreements, written and unwritten, that take time to get used to. By making this period of getting "on board" explicit, we hope to avoid feelings of exclusivity and intimidation.

- For events that we host, we try our best to make it possible for anyone to join. This means organising an awareness team and doing our best for accessibility (such as wheelchair accessibility and a calm, low sensory zone).

Our biggest limitation to being accessible and intersectional is because of the way we are funded: paid team members need to have a European passport. It really sucks, and we know it, and it is an ongoing process to find ways to enable other people joining and being paid! The lack of funding also leads to the whole team not getting adequate compensation for the amount of work they do.

Everyone at ASEED works partly voluntary. Part of our work is also dedicated to getting more funding to pay adequate salaries to ensure anyone can work here, regardless of their financial and/or citizenship status.

Section 4
Connecting to nature via farming

Inherent to the capitalist and patriarchal system is to exclude ourselves from nature and our own nature from us. Nature is seen as a separate entity or space that humans can enter into and experience for a bit, before we return to "civilisation" again. To formulate it within binaries: culture against nature, man against animal.

Some strands of ecofeminist thought suggest women are the key to lost connections: the caring mother to the child and the child of mother nature. Essentialising and exclusive to women with wombs as this is, it does not seem necessary. It mainly reinstates the division, when we are atoms, cells, we share DNA with all living beings - we are part of nature and we cannot live without it. Nevertheless, society, cities, offices, houses and supermarkets make us forget, isolate us, make us literally loose our ground and or roots.
So why not dig for them?

We have a project dedicated to rebuilding and strengthening connections to land and to nature with its cycles. Grounding ourselves by working on agroecological farms that can use extra help. These days expose us to the weather and they demand muscle work, cooperation, and patience.



They also make us aware of how much labour goes into producing crops in agroecological ways, without chemical input or monocultures and with little machinery. We are reminded that what we sustain and care for in return cares for us and sustains us; the vegetables and fruit we help grow but also the soil, the insects, the mushrooms and microbes we care for.

If this sounds like something you need, search online for “Mycelia of Hope” and join a farming day!



Section 5

Reclaiming care work

We love to care for each other, and it is a big component of our work culture. Some elements of mutual care have been in parts formalised into structures and rhythms. Other elements exist at ASEED in more informal and intuitive ways.

Attitudes like being sympathetic and open to emotional processes are undervalued in patriarchal culture, together with the undervalued archetypal object that is forced to represent them: the woman*. We refuse this and we choose to celebrate care in all its forms: we experience it as a precious source of connection, strength, and trust. Through care, we continuously unlearn our conditioning towards productivism and competition. Caring and looking out for each other are both ways to enter the collective and to nourish it.

Over the years, we have put care systems in place. Thanks to them, we do not forget to check-in with each other when times get hectic and we get busy with projects and tasks. These systems also create intentional space for feedback and support when new people join. This way, we make sure that care does not only happen as a result of friendships and camaraderie: it includes everyone automatically.



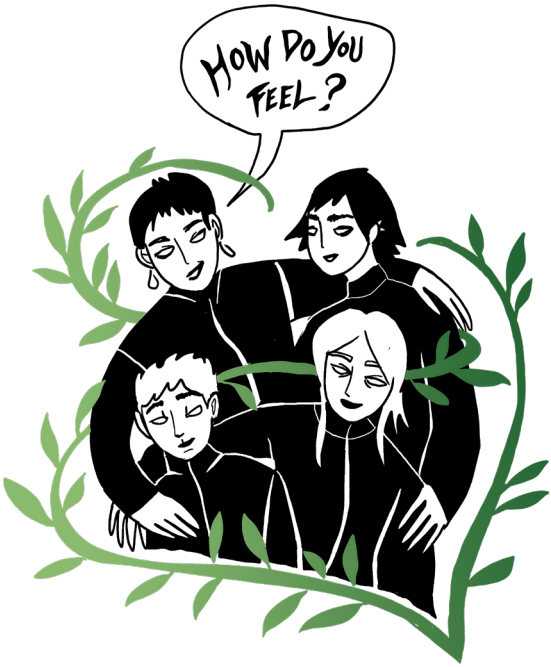
Here are some habits and systems that have (been) developed:

- Buddy system: Every month, pairs are randomly formed in the team so that everyone gets a a "buddy".

Buddies schedule a one-on-one moment to check in with each other about work, personal life, whatever they feel like sharing outside the office space, for instance during a walk.

- Intention: giving everyone the opportunity to get to know each other and having a personal talk, strengthening bonds, listening and being listened to.

Socio-emotional meetings (SEM): Every six weeks, the team gets together for a two-hour session. SEM are a place to share and express feelings around topics that affect the team and the work at that time.
People can always ask for support or advice, but in general we try not to jump into problem-solving mode, since other structures exist at ASEED for finding solutions to work-related problems.
The SEM facilitator includes body-related practises designed to connect with oneself and with the group, for example nervous system regulation/de-stress exercises, role play, and attunement games.
Team members can suggest themes or questions to explore. In the last years(s), topics such as change, feedback, boundaries, focus, and stress and triggers have been explored.



- Intention: having dedicated space and time to connect with our feelings and bring up any topic, building interpersonal knowledge and skills, freely reflecting on internal processes and work culture.

- Feedback culture: we have practised giving and receiving feedback in an emotionally safe and healthy way during SEM, and some people also do it during Buddy talks. When new people join the team, it is the opportunity to do a short training in order to maintain our feedback culture

  - Intention: giving people the tools to approach potentially uncomfortable discussions,
preventing conflicts, making the habit of giving heartfelt compliments and expressing clear
requests and needs.

- Cooking and eating together + 1h lunch break: Every work day, two people prepare a healthy vegan meal for everyone. We eat lunch together during our one-hour break, and we try to talk about everything but work during this time.

  - Intention: taking time for bonding, making sure everyone enjoys a nice warm meal around the table - even in highly busy periods - sharing new tastes and recipes.

- Collectively caring for our office and building: We divide cleaning tasks for the week and the month, and we help out with repairs and construction that comes up in the whole building. Each working day, a different group of the team is responsible for leaving the space tidy at the end of the day

  - Intention: to keep our space nice and cosy, while splitting the work so no-one gets frustrated (and to keep the mouse population at a minimum).

*choice of words here for dramatic effect and to relate to classic ecofeminist texts that do not make distinctions. Most people read as feminine or female are forced in many situations to position themselves towards these archetypical attributes.



Section 6

Refusing male & capitalist domination

We are anti-capitalist and anti-patriarchal, and more than that, we actively work towards refusing and dismantling the structures of domination that those ideologies have created and rely on to sustain themselves. For us, this manifests in centring solidarity work, both within the team and in a wider context.



As an organisation based in an old colonial centre of power and dominance, the Netherlands, we are conscious of the position of privilege that has given us. We actively work with and stand in solidarity with organisations working on decoloniality and anti-racism. We feel the need to be able to react to current global developments in our work. We try to redistribute the resources we receive thanks to operating in a somewhat institutionalised way that gives us funds that others don't have access to. This for example means co-organising with other collectives, paying our collaborators a fair wage, and using our network and social media reach to amplify marginalised voices.

In practice, solidarity with one another exists on an everyday basis. Under Western capitalism, we are not taught how to balance our "professional" workloads, commitments and responsibilities with our interpersonal relationships, we are taught that in order to "succeed" we must constantly push and fight for it, regardless of the impacts this may have on us, or those around us. We have made an intentional effort to dismantle this, to share workloads and responsibilities based on (often fluctuating) capacities. Our routine practice of checking in, both in and outside of meetings, and reflecting honestly on our own capacities allows us to work on a basis of consent and solidarity,

to transfer work when necessary and to share the load.

We try to trust that each of us knows our own capacities best and work within a model that centres mutual support.

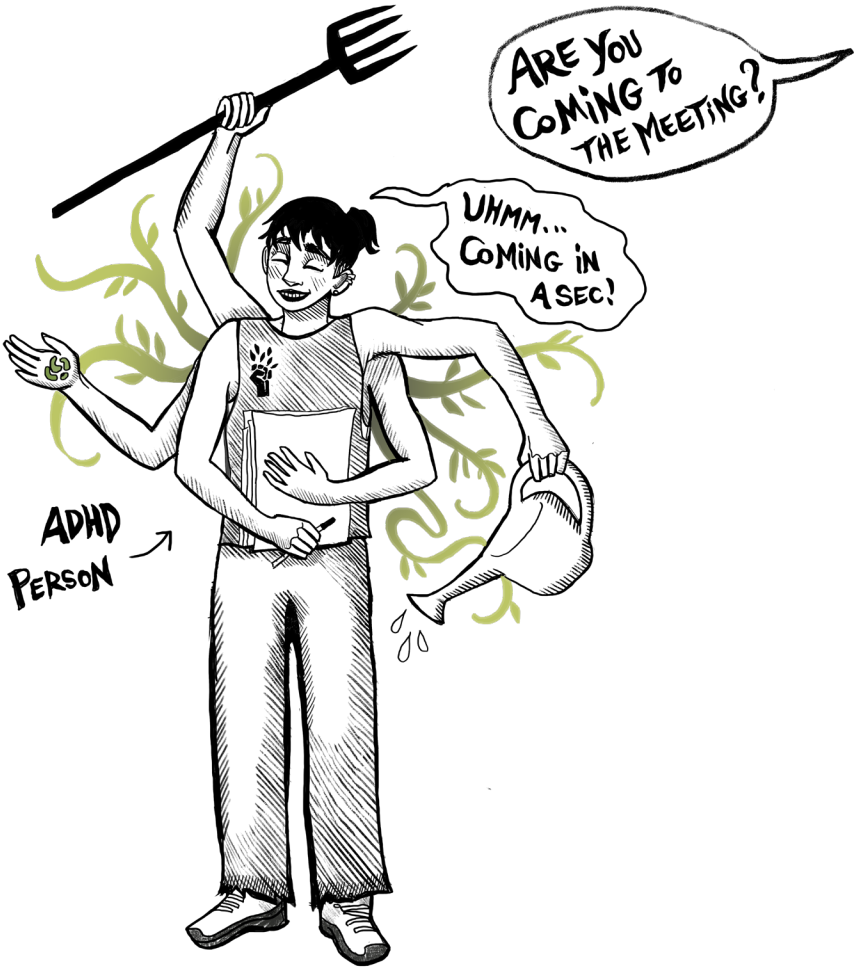
That is of course much easier said than done - in reality we do struggle with knowing our own limits and capacities, with wanting to do more than we possibly can. This has previously been observed both in ASEED and other activist spaces, and in the past we have experienced how this can lead to burnout. We have by no means perfected this balance, but it is an intentional and important part of our work.

We also take time to recognise the various hierarchies that exist within the team - of knowledge, experience, decision-making power, time commitment, responsibility, and more - and work towards either dismantling or making them transparent. We practice and operate within a horizontal structure rather than a non-hierarchical one, simply because we recognise that hierarchy, in its various forms, is inevitable and unavoidable.

For us, transparency takes the shape of open conversations about salaries, responsibilities and capacities, but also about our emotional well-being on a daily basis. Are we stressed about one particular element of work? Has something outside of work affected our ability to show up for one another as expected? How can we be transparent about this and ask or offer support when necessary?



The realm of emotional and care work has been considered inferior and unimportant by patriarchy, devalued because it was women's work. It is considered a waste of time, standing in the way of getting any real work done. The previous section explained how this is formalised in our care structures in more detail, but it is also an intentional and active practice of how we work to refuse and dismantle patriarchy and capitalist domination. By dedicating paid time to emotional and care work, through a practice of solidarity and mutual support on a daily basis, we redefine what it can mean to work under a capitalist system.



Section 7

Commons and sharing resources

Sharing is caring! As a collective, no matter how big or small, with or without funding, resources accumulate. Perhaps an overview of some of ASEED's resources is more insightful than trying to define what we mean by "resources" here:

Material Resources	Immaterial resources
Office space and materials (printer, screens, storage...)	Paid working hours
Funding: money, network of people and groups	Trusted name of our collective
Materials for action/camping/ gardening/...	Knowledge & research
	Network of people and groups

Since ASEED has been around for multiple decades, some things have accumulated. No one in today's office team has been part of the group since the start. Members of ASEED (short and longer-term) benefit from these resources and use them. On the other side, we all contribute to them, by fundraising or through building our networks and working on the campaign. In that sense, these resources are commons that we manage and use as a collective for the struggle for food autonomy.

We also try our best to share what we have with groups and people outside of the team. Our office is often used for meetings outside of our work hours. If equipment we have is needed by someone, we offer it. If we have a collaboration with people working in their free time we try to take on more responsibility to use the fact that we have paid hours for some of our activism. We do our best to make decisions about what to share with whom and when together. There are also pre-made agreements and guidelines for people using our space or borrowing things.

This saves time and helps to have everyone on the same page.

Nevertheless, things break, keys disappear, and we are left with extra work and are annoyed for five minutes. But we can get over it, and so can you.

By following principles of solidarity and sharing what we have, we can build networks of mutual aid and a strong system of resistance. It is at the same time an active refusal of capitalist principles of exclusive (intellectual) ownership that combined with competition prohibits sharing and commons. This, we believe, prohibits collectives.



Section 8

Refusing "professionalism"; embracing collective joy, community and honesty

We understand ecofeminism is a praxis that frames an alternative way of being in the world, one that recognises the importance of nature, care work, and human and more-than-human relationships in a playful and joyful way. We try to bring this into our work as well, to find small ways to embrace everyday magic and re-enchantment, as a way of refusing the idea that there is only one way to be "professional", that we must remain rational and emotionless. Instead of trying to repress or disregard our humanity as corporate institutions do in the name of productivity, we choose to redefine professionalism in a way that embraces emotions, relationships, care, and motivations.

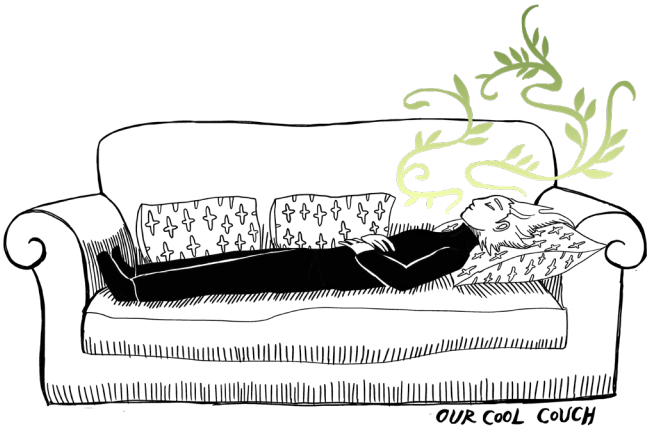
The nuances of this redefinition are most evident in our relationships with one another, we are at the same time colleagues, comrades, and friends, and it is precisely this dynamic that allows us to care and show up for one another.





We are based in an office in Amsterdam, but tucked away in the corner of a legalised squat, self-built in the early 2000s it is hardly a traditional office space. It is busy and bustling, with frequent visitors, a couch for cosy working or even the occasional nap during work hours.

Arguably, this is hardly conducive to a productive working environment, and is certainly a far stretch from the traditional image of an office, but this has also allowed us to embrace that redefinition of professional working life. We contribute to the care and upkeep of the building, cleaning the toilets and watering the plants - the tasks that are often considered inferior and lower paid are just as important in our working days.

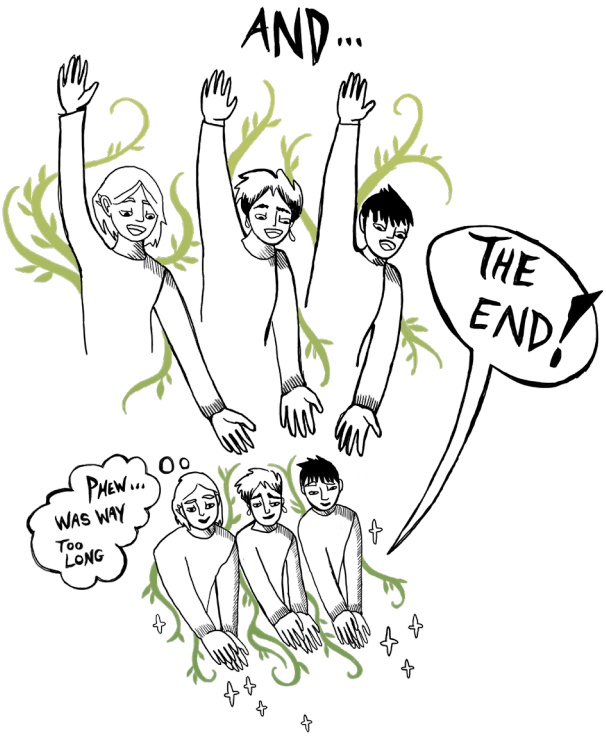


This is an important part of contributing to our community and to the people around us, part of our intertwined balance between professional, personal, and political.

We also acknowledge that "professional" and "proper" working methods quite simply do not suit everyone.

As a team, we all have very different working and learning styles, for example with some of us being neurodivergent. For us, it is important to redefine our ways of working into something that makes sense to us, that leaves space for our humanity and diversity of our experiences.

Over the years, our own small rituals have emerged, moments of celebration that contribute to this joyful atmosphere. We conclude our longest weekly meetings with a final stretch and clap, trying (and usually failing) to clap at the same time. Our shared lunchtimes have become an important daily ritual of cooking for one another, of taking the time to appreciate that moment as a time to connect with one another and the food we eat.



Section 9

Recipes & Examples

Welcome to the recipes section of this zine!
We wanted to make a section of this zine inspiring and practical, so below is a collection of "how to's", guides, and actual recipes that explain some of the elements of our ecofeminist organising that we have mentioned so far.
As with before, these are not meant as proscriptive rules or necessary steps, but as guiding principles rooted in ecofeminism for you to adjust and make your own!

How to: Socio-Emotional Meeting

Section 5: Reclaiming Care Work described our socio-emotional meetings - what they mean for us, how we use them, the intention behind them, and some previous topics we have focused on. In a more practical sense, below are some guiding suggestions from our resident socio-emotional facilitator!

The process of organising a socio-emotional meeting usually follows the same steps. First, checking in with the team - are there any topics that they would like to explore, is there one particular thing that is relevant at the moment? Is there a particular dynamic, challenge or concern that has been observed? Alternatively, there are seasonal topics that return; change, stress before big events, integrating new people, balancing workload. Choose any of the above!

The meetings are usually structured in a similar way, no more than 1h30, and always starting with a somatic exercise of some sort. The purpose of this is to take a moment to connect with yourself and/or the group.

We then spend time exploring the topic or theme chosen and explained by the facilitator, sometimes breaking out into pairs or smaller groups. Guiding questions or exercises such as role plays can be helpful here.

Depending on the topic, it can be useful to include a change of state exercise halfway through - something energising to wake people up, or a grounding breathing exercise to recentre.

'How Not To' Socio-emotional meeting: Maintaining a safe space for emotional processing, vulnerability and insecurity. It is important to note that this meeting is not the time or space to solve interpersonal issues, these can and should be mediated in a space that doesn't include all members of the team.

Some tips for facilitation:

- Avoid problem solving: it is important that the meeting doesn't become a space to fix issues, but instead that it focuses on the emotional elements and roots of those issues.

- Ensure everyone has a moment to contribute.

- Awareness of language & words: try to support others in expressing their own experience. Active listening principles can be useful here!

- Big, open physical space can be helpful, we spend so much time sitting it can be a good reminder to use our bodies! It is also useful for more embodied exercises.



Feedback Culture Recipe

Creating a culture of feedback is something we consciously consider at ASEED, we even have a "how to" poster up on the wall to remind us of this! It is based on principles of non-violent communication and active listening. This guide is a short example of how a conversation focused on giving and receiving feedback could be structured.

Feedback Giver	Feedback Receiver
Give context Tell them what they did (observations on behaviour, not assumptions on intentions) Focus on how you felt	Listen Do not respond, interrupt, try to explain (unless you are explicitly asked to clarify something)
	Repeat/rephrase what you have heard Check if this is correct
Yes? Great! No? Clarify so they can sum it up correctly.	
	If no, try again until feedback giver feels understood.
	Share what was useful for you. Share what you will think about.

Lunch Recipe

We have also mentioned our love of shared meals at lunch quite a bit so far, so it would be a great shame not to include a good recipe here as well. This super easy spicy carrot soup is easily scalable, and it includes quantities for cooking for either 4 or 100 people, so whether you are an action kitchen cooking for hundreds, or friends embracing this same joy of cooking for one another, this recipe should work just as well!

Spicy Carrot & Lentil Soup:

Ingredient	For 4 people (1L)	For 100 people (25L)
Onion	0.1kg (1 onion)	2.5Kg
Celery	0.05kg (1 stick)	1.25Kg
Garlic	2_4 cloves	0.375Kg (can be pre-minced)
Carrots	0.35Kg	8.75Kg
Red Lentils	0.1kg	3Kg
Vegetable stock	0.5 L	12.5L
Chili Flakes	To taste	To taste
Salt&pepper	To taste	To taste
Fresh Parsley	To taste	To taste

1. Sauté onion, celery, carrots and garlic in oil until the onions are translucent and softened. Optionally, add wine to de-glaze the bottom of the pot when the mixture just starts to brown. Season with salt.

2. Add stock and bring to a boil.

3. Add the lentils and cook until soft, adding water as necessary.
Blend until smooth.

4. Season with salt, pepper and chilli flakes to taste.
Add freshly chopped parsley, and serve!



Intersectionality Statement

ASEED's commitment to embed intersectionality as an organising principle

"The cause of the majority is the cause for all of us! It is all of our humanity that we seek to recover, the humanity of both 'us and them'" Mamá D

ASEED recognises the need to embed an intersectional approach in the way we organise and act as a social movement aiming for agricultural justice, climate justice and food autonomy and overall systemic justice. This text serves to clarify the relevance and value of intersectionality as a concept and practice for our organisation. We finalise by detailing a clear set of commitments to the way we organise and collaborate.

ASEED acknowledges that the majority of its organisation, the (Dutch) climate justice movement to which it is part of and the alternative food movement (1) which it supports are overwhelmingly represented by people with white, middle-class, academic, CIS-gender (Cis-gender: When a person's sex and gender identity aligns), and Western identities. This is problematic because then the fight for climate justice becomes defined from a place of multiple power positions, which can be a source of silencing (sometimes not identified as such).

Agroecological and organic food is no longer widely accessible to a large amount of people, especially those facing multiple and intersecting forms of systemic oppression. The movements in this Western European context which seek justice and liberation for all peoples from the corporate food regime and climate change injustices are not accessible, represented or decided by all peoples (2).

We strive for food autonomy which is "the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agricultural systems" (3). ASEED acknowledges that the very concepts/practices which we strive for (agricultural justice, climate justice and food autonomy) are not concepts and visions solely made by white/western climate movements originally (as which it often seems to appear). These

practices have been commonplace long before within indigenous and peasant cultivation practice all over the world.

Yet often those whose forebears were long involved with these practices, or those who do not get to voice their distinct experiences and issues are then excluded from attempts to create holistic solutions. By not holding ourselves accountable for taking up space, where it is not ours to take, we are holding on to and legitimising power structures which configure whiteness as the norm. Interlocking systems of power and oppression are likely to be reproduced even by those of us who strive for an intersectional approach to creating alternative food systems. This must change and an intersectional approach to organising provides possibilities to reduce power inequalities, exclusion and marginalisation within and across progressive movements.

By reproducing oppressive structures, we can never obtain system change because the systems of oppression are the pillars of the capitalist, colonial and patriarchal system that has put us in a state of humanitarian, environmental and climate crisis. As in the words of Audre Lourde (1984): "The master's tools will never dismantle the master's house. They may allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change"

Intersectionality is a framework to understand how persons, or groups of people, are disadvantaged/advantaged by multiple sources of prejudice/power and discrimination, due to their uniquely overlapping structured identities and experiences such as race, class, gender, age, sexuality, disabilities, migration status and geopolitical location.

When looking at privilege/oppression one should not only look at one category of privilege/oppression (such as race or class) to understand the situation but always take into account the multiple intersections. For example, a white woman will face oppression in the form of sexism and misogyny but still retain the power of being white whereas a black woman will face both racism and gender-based oppression. To these can be added distinctions of class and/or different forms of ableism or ageism.

Therefore, we cannot look at oppression/privilege from "just" a gender or a race perspective, but we always have to take into

account the intersections. We give thanks, respect and recognition for our increased awareness to black anti-racist, feminist and queer theorists and activists for intersectionality's origin (4).

If multiple marginalised communities and people have their decisions, voices, experiences and agendas silenced, there cannot be a just system change. Similarly, if whiteness and maleness as an intersectional privilege is unrecognised then their disproportionate voice also passes for an invisible norm and gets amplified unnoticeably.

Transformative cross-community, cross-sector and cross-issue collaborations cannot occur without an intersectional analysis. Intersectionality provides analytical and practical tools for everyone because we are all impacted by oppressive structures. We think that activists, advocates, lawyers, artists, scholars, cultural workers, farmers and everyone else involved in the climate justice movement can use intersectionality to understand and work alongside each other (5). Intersectionality is one means, within a toolbox of others, for building respectful, compassionate and decolonial coalitions.

ASEED commits to embed intersectionality in our work by putting it into practice and applying it as an organising principle. We translate this intention into a set of action-oriented commitments.

1. ASEED commits to be constantly checking our privileges and to become aware of how these create blind spots in our work. Since we work within a system of oppression our work will be influenced by this, and we will commit to dismantle, and make evident our biases and internalised oppressive behaviour.

2. ASEED commits to be a platform of allyship (6) and solidarity for those who do not have access to different levels of power because of bodily otherness, class or other forms of intersections.

3. ASEED commits to recognising and raising awareness of multiple, systemic barriers to opportunities and multiple forms of prejudice and privilege. Within this we commit to learn about and engage with intersectional oppressions/privileges in which

multiple forms of oppression/privilege overlap and create complex, unique and reinforcing barriers/gains to opportunities.

4. ASEED commits to centre the voices of those most affected by agricultural, climate, and food injustices. We will step aside and be supportive of these marginalised voices and contribute to removing the oppressive struggles they are facing.

5. ASEED commits to horizontally organising knowledge exchanges, panel discussions and programmes, such as the Food Autonomy Festival. We invite people from a diversity of backgrounds and bodies who take part in deciding the contents and process of the public events.

6. ASEED commits to participate and learn from and with different, intersecting struggles, beyond our own work for food autonomy, agricultural and climate justice. This includes solidarity work and trainings in anti-racist, feminist, anti-fascist and working class struggles as well as the relationships between these things.

7. ASEED commits to organise with everyone whom the system represses and to reach out to those who are currently made invisible, with humility, and open hearts and minds to work alongside them systematically recognising the relationship between all 'causes' that contributeto social justice.

8. ASEED commits to credit and recognise the originators of ideas and practices which are used in our social movement work. Many of the ideas and visions the climate justice movement are striving for are based on those of the working class, Black and anti-racist movements of the 18th through 20th centuries.

9. ASEED commits to collaborate with people and/or provide resources for people from different communities, issue areas, and sectors to realise transformative change together.



References:

1. Bobby J. Smith, Food justice, intersectional agriculture, and the triple food movement, 2019

2. Bobby J. Smith, Food justice, intersectional agriculture, and the triple food movement, 2019

3. https://www.opportunityagenda.org/explore/resources-publications/ten-tips-putting-intersectionality-practice

4. The Spark, INTERSECTIONALITY/DECOLONIALITY: Information for Facilitators, 2016

5. https://www.opportunityagenda.org/explore/resources-publications/ten-tips-putting-intersectionality-practice

6. https://www.guidetoallyship.com/



Safer Space Agreement from the Food Autonomy Festival 2024

We aim to organise the festival to be as safe and accessible as possible to the widest range of people. Therefore we created a guide on interacting with each other, culture of consent, being mindful of privileges and potential oppressive behaviours, as well as caring for the spaces during the Food Autonomy Festival. While these guidelines are a collective responsibility, everyone is also personally responsible for their own behaviour. We encourage everyone to carefully read and consider these points.

Prejudice based on ethnicity, nationality, class, gender presentation, sexuality, ability, asylum status or religious affiliation, as well as discriminating behaviour related to systemic oppression like racism, sexism, or ableism, is not accepted and will be challenged. We wish to facilitate a space where there is room to learn and grow from these topics, to start thinking about systemic struggles that are present in our societies. Even though the goal is not to hurt, embarrass, or offend anyone, conflicting moments can happen.

Discrimination is not always intentional. It is important to become aware how certain people constantly struggle with discrimination. That is why we want to encourage everyone to acknowledge and listen to people when they feel discriminated, regardless whether it "was meant that way". The Awareness Team's role is to be approachable if someone is in need of support and mediation in uncomfortable situations like discrimination and conflict, as well as to ensure the safer space guidelines are respected. They are identifiable by their yellow vests and available throughout the festival.





Main points for a safer space:

- Foster a spirit of mutual respect and actively seek explicit consent in all types of interactions.

- Before smoking or consuming alcohol, make sure everyone around you feels comfortable with it, otherwise there are designated areas for smoking.

- If taking photographs or videos, ask if people want to be in them, and explain what you intend to do with them.

- Non-human friends are welcome, but keep in mind that some might feel unsafe around them or be allergic to them. Please keep dogs on a leash. If your dog could put someone in danger, we might ask you to leave the festival.

- Coming from different backgrounds, seek clear and sincere communication, explaining what certain ideas mean to you.

- Some people tend to dominate spaces due to their socialisation and identity: check if your will to speak is preventing others from speaking.

- Do not interpret or assume others' identities (gender, origin, etc.). Instead, let people speak for themselves.

- We want the FAF to be a place where we can stand against colonialism. ASEED stands in solidarity with the people of Palestine and other peoples and places facing oppression. No one is free until we are all free.

- If you feel unsafe seek support in your direct environment, everyone should be attentive to take care of each other. If needed, call in the awareness team to take action.



How to: Organise a Farming Day

Farming days are one of our favourite things at ASEED, they offer us a way to connect with nature and the land, learn more about the practical side of food autonomy and develop lasting relationships with agroecological farmers working towards the same goals as us. We currently organise monthly farming days through Mycelia of Hope, as well as occasional office farming days as a team bonding moment!

Below are some guiding principles and suggestions for organising your own farming day!

- Reciprocity: We organise our farming days around a principle of reciprocity. We truly want these days to be mutually beneficial for both participants and farmers. If we go with the group Mycelia of Hope, we include discussion sessions and joint lunches. Doing so, we hope to connect activists and farmers on a personal level, creating a network of mutual aid. In a way, we give our physical labour to free up time for them to go into conversation with us or to do other political things.

- Making sure it's not additional work for the farmer: Similarly to the principle of reciprocity, we do our best to avoid creating additional work for the farmer. In practice, this can look like bringing a potluck style lunch for participants, or focusing on work that they actually need many hands to do on the farm. If it is also a busy time of the year, and the work is not easily explained to volunteers with little or no farm experience, we adjust the plan.

- Clear and honest communication: To follow up from the previous point, we have also found that it is important to be clear, concise and effective when communicating with the farm. Farmers are often busy people, and long, drawn out communication can create additional work for them.



- Choosing a date and time that works for the farmer: Some of the farms we work with are used to volunteers on their farm, but others often aren't. We try our best to be accommodating to them, and often they suggest the times and day that suits best, trying to avoid days that they usually don't work, for example. This could also often mean visiting a farm in a different season, depending on the work needed.

- Transport: Many of the farms we visit are in rural locations - it is important to be mindful of that when organising volunteers (those are the ones that usually don't get so much help, so it is nice to try and go a bit further). Carpooling can be a great option when public transport options aren't so good!

Resources

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Giorgia Tolfo: How to bring ecofeminist concerns into your thinking and organising. Think tank pop up. https://thinktankpopup.co.uk/how-to-bring-ecofeminist-concerns-into-your-thinking-and-organising/

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IS

FERTILE !

