

# Le Frigo Vert: Electronic Newsletter, May 2007

This once-monthly digest consists of a compendium of Frigo collective news, social justice events, calls to action, healthy recipes, and articles related to Le Frigo Vert's social justice and anti-oppression mandate.

The purpose is to better inform and interact with Frigo Vert members. It is an attempt to better explain changes we make to the organization and to directly link Frigo members with local grassroots struggles. If you do not wish to receive this newsletter, please email: [shelly@lefrigovert.ca](mailto:shelly@lefrigovert.ca)

## Messages in this Digest:

1. Le Frigo Vert Updates/Events: Community Supported Agriculture Program Begins! & Concordia Food Collective Splitting Proposal Passed
2. Food Politics: Food Not Bombs: Wikipedia definition & "Towards a non-violent society: a position paper on anarchism, social change and Food Not Bombs"
3. Featured Anti-Oppression Issue: "A New Fat-Positive Feminism: Why the Fat-Positive Feminism (Often Sucks and How to Reinvent It"
4. Recipes: Curly Kale with Rosemary and Chili, Original Pepper Tofu Jerky, Asparagus Pesto Salad, Ambrosia
5. Social Justice Calendar

## 1. Le Frigo Vert Updates/Events:

Spring is here, and with it comes our annual Community Supported Agriculture Program!

About the program: The CSA program is a partnership between you and the farmer. By becoming a partner in the farm, you share the risks and the bounty of the harvest with the farmer, as well as allowing the farmer to sell their products locally.

About the farm: This year we will be working with the same farmers as last year, Reine Baron and Rosaire Beauregard, whose farm is situated in the Canton of Granby. Their farm is pesticide-, chemical fertilizer-, and GMO-free, as well as being bio-dynamic. They have been certified organic by Quebec Vrai for seven years. Reine and Rosaire grow dozens of varieties of vegetables, fruits, herbs, and edible flowers. The composition of the baskets vary from week to week, as the season progresses and different vegetables are in season. Every week the baskets will contain between 8 to 12 vegetables and fruits.

The season lasts approximately 18 weeks, beginning at the end of June and ending at the end of October.

The baskets are delivered every Wednesday evening. The produce arrives in plastic containers which you will bring back, washed, and you receive another basket of freshly picked fruits and vegetables.

Contents of the basket:

Format Basic Price/With Extra/X 18 weeks/Total Basic / Total with Extra

MINI	14.25	18.75	X 18	256.50	337.50
REGULAR	23.25	27.75	X 18	418.50	499.50
FAMILY	40.25	44.75	X 18	724.50	805.50

The Extra is optional and can be added to any basic basket; mini, regular or family size. It contains herbs, edible flowers and vegetables from the greenhouses.

The amount can be paid in one installment, or as three post-dated cheques.

Please come by Le Frigo Vert, at 2130 Mackay, (metro Guy-Concordia) to sign up, or contact bronwen@riseup.net for more information, or for translation. Deadline: first come, first serve, or Monday, May 7th.

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### Concordia Food Collective Splitting Proposal Passed

On 10 April, the Concordia Food Collective (CFC), the current Board of Directors for both Le Frigo Vert and the People's Potato Project Collective, called a General Meeting to discuss the current and future status of both organizations. Since 1999, LFV and the PP have been incorporated under the CFC. This meeting was called to propose a split of the CFC board to create 2 separate boards, effectively creating 2 legal entities. The decision was passed unanimously for both LFV and the PP to become separate legal entities incorporated under their own boards.

The unanimous vote called for the CFC to continue as the Board of Directors for Le Frigo Vert; and the People's Potato Board was then created for the People's Potato Project Collective. This change in structure will take effect as of July 1st 2007. New board members were voted in for each board and their term will start as of July 1st 2007 (to end at the next Annual General Meeting called for in the constitutions of each organization). Finally, a new constitution was adopted for the People's Potato Project Collective and modifications were made to the CFC constitution for LFV.

All decisions at this General Meeting were passed unanimously. Copies of both constitutions can be made available by contacting either organization. LFV can be contacted at: 514.848.7586 or by coming into the store located at 2130 Mackay. Only hard copies of the CFC Constitution are available for distribution at this time and can only be picked up at Le Frigo Vert. The People's Potato can be contacted via their website: [www.peoplespotato.resist.ca](http://www.peoplespotato.resist.ca)

## 2. Food Politics

### Food Not Bombs

From Wikipedia, the free encyclopedia

Food Not Bombs is a loose-knit group of independent collectives, serving free vegan and vegetarian food to others. Food Not Bombs' ideology claims that myriad corporate and government priorities are skewed to allow hunger to persist in the midst of abundance. To demonstrate this (and to reduce costs), a large amount of the food served by the group is surplus food that would otherwise go to waste from grocery stores, bakeries and markets.

Food Not Bombs is an effort to feed anyone who is hungry. Each chapter collects surplus food that would otherwise go to waste from grocery stores, bakeries and markets, sometimes incorporating dumpster diving,

then prepares it into community meals which are served for free to anyone who is hungry. The central beliefs of the group are:

If governments and corporations around the world spent as much time and energy on feeding people as they do on war, no one would go hungry.

There is enough food in the world to feed everyone, but so much of it goes to waste needlessly, as a direct result of capitalism and militarism.

Vegan food is both healthy and nonviolent.

Food Not Bombs also tries to call attention to poverty and homelessness in society by sharing food in public places and facilitating gatherings of poor, homeless and other disenfranchised people.

There are four tenets to the Food Not Bombs philosophy:

Recycling of food

Decision making by consensus

Nonviolence

Vegetarianism

Anyone who wants to cook may cook, and anyone who wants to eat may eat. Food Not Bombs strives to include everyone.

History

Food Not Bombs began in the early 1980s in Cambridge, Massachusetts, USA, a city adjacent to Boston, when a group of anti-nuclear activists, who were protesting the nearby Seabrook power plant, began spray-painting the slogan “Money for food, not for bombs” around the city. The slogan was shortened to “Food Not Bombs”, and it became the name of their group. Soon after, they decided to put their slogan into practice. At a meeting of wealthy bank executives who were financing nuclear projects, the group showed up and started handing out free food outside to a crowd of three hundred homeless people. The action was so successful that the group began doing it on a regular basis, collecting surplus food from grocery stores and preparing it into meals.

In the late 1980s, a second chapter of Food Not Bombs was formed in San Francisco. This chapter soon encountered tension with the police and fought two “Soup Wars” with the city’s mayors, Art Agnos and Frank Jordan. Agnos initiated the first confrontation by using riot police to shut down a Food Not Bombs serving. The group was persistent, however, and despite being arrested hundreds of times, managed to continue serving food on the street. Their use of the media’s coverage of the altercation allowed them to gain community support. The conservative Mayor Jordan succeeded Agnos and tension continued between Food Not Bombs and the Office of the Mayor. Members of the group were routinely beaten and jailed by police.[citation needed] By this time, however, the group had expanded. With crowds of hundreds of people at each serving, police action was difficult. Members of Food Not Bombs began videotaping police action and using the court system to try and stop police abuse.

During the 1990s the Boston chapter of Food Not Bombs also faced some opposition from local police. However, following demonstrations and offers of solidarity from local churches, the potential bad publicity

made carrying out of this opposition impractical.

In the San Francisco election of 1995, candidate Willie Brown promised to stop the attacks on Food Not Bombs. Brown won the election.

In part because of the media attention that Food Not Bombs garnered during their struggles in San Francisco, chapters began springing up all over the world. Food Not Bombs continued to gather strength throughout the 1990s, and held four international gatherings: in San Francisco in 1992 and 1995, in Atlanta in 1996, and in Philadelphia in 2005. Chapters of Food Not Bombs were involved in the rise of the Anti-Globalization Movement in the late 1990s, leading to the APEC resistance in Vancouver in 1997; the June 18, 1999 International Carnival Against Capitalism; and the “Battle in Seattle” later that year, which shut down the World Trade Organization meetings.

Food Not Bombs has also been heavily involved in the anti-war movement which arose in 2002-2003 to oppose the 2003 invasion of Iraq.

During a presentation to the University of Texas at Austin in 2006, an FBI counter-terrorism official labeled Food Not Bombs and Indymedia as having possible terrorist connections.

Today, there are close to 200 chapters of Food Not Bombs all over the world, though most are concentrated in North America. Food Not Bombs has a loose structure: every chapter of Food Not Bombs embraces a few basic principles, and carries out the same sort of action, but every chapter is free to make its own decisions, based on the needs of its community. Likewise, every chapter of Food Not Bombs operates on consensus: everybody does an equal share of work, and has an equal say in making decisions. Besides collecting and distributing food for free, most chapters of Food Not Bombs are involved in community anti-poverty, anti-war and pro-immigrant organizing, as well as many other political causes. Because most Food Not Bombs groups share the same values and because they operate in a generally anarchist fashion, Food Not Bombs is sometimes known as a “franchise anarchistic organization”.

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Towards a non-violent society: a position paper on anarchism, social change and Food Not Bombs  
by Chris Crass

The origins and purpose of this position paper:

This paper was originally written 11.29.95. as a result of discussions that we were having in San Francisco Food Not Bombs about our politics and how we represent our politics in literature. In a meeting on 11.09.95. we embarked on a rather in-depth and thought provoking discussion about anarchism and FNB. Most of us at the meeting strongly believed that FNB in its structure and goals was and always had been anarchist in orientation. However, there were several people who raised concerns about anarchist politics and the principles of FNB.

This position paper was originally a proposal put before the group which addressed those concerns and to push for anarchist politics in the group. The proposal was distributed at meetings and many discussions, both informal and formal, took place over the course of about a year before the proposal passed consensus by the group. Soon after anarchism became a formal element of FNB politics and a vision statement was assembled that clearly expressed the larger politics of the group and put our daily actions into a radical political context. The vision statement, which is included at the end of this paper covered everything from our dedication to anti-sexist struggle to community gardening and composting as actions moving towards an ecologically sustainable society.

This paper moved from being a proposal in San Francisco Food Not Bombs to become a position paper on FNB politics for the larger FNB community and activist movement. It is hoped that this paper will open up discussion about the political future of FNB as a transnational movement working to confront global corporate domination and world poverty while simultaneously working for fundamental social change. It is also hoped that this paper will help others in the larger social justice movement understand FNB's actions and politics. It is the radical politics of Food Not Bombs that make our servings meaningful, that give energy and vitality to our daily efforts - no matter how insignificant they may appear to be at times. When we see our own daily activism as being connected to a much larger movement working for social and economic justice, it helps give us the inspiration and motivation needed to keep on choppin' those vegetables, or deal with that slimy compost, or wake up super early and get coffee and bagels to the picket line. Radical social change is made day by day and knowing that you're a part of something much bigger than yourself, just might help you get through that day.

What the hell is so important to discuss?

It is crucial for a group and movement to have a clear understanding of what it stands for and what its vision of a better world looks like. While FNB has three clearly defined principles, it is the larger political context that we place these principles in that give them their true meaning.

We believe in consensus, non-violence, and vegetarianism. By themselves these concepts are rather ambiguous and open for wide interpretation. While it is good that our principles are flexible and inclusive, it is also important that we prevent our ideas from being co-opted. It is the way that FNB has put these principles into action, and the way we have come to define them, that has given these ideas their true meaning and value. We combine these ideas with decentralization, collective and personal empowerment, feminism, and non-hierarchical organizing strategies. We have rejected the concept of charity that usually defines free food give aways. We believe that charity fails to address the causes of hunger and poverty, and attempts to band-aid the crisis without challenging the institutional structures that create inequality. We attempt to confront and dismantle the power structures of patriarchy, white supremacy, and other forms of domination - in society, in our organizations, and in our own consciousness. These are ideas and beliefs that have been expressed in meetings, written about in our literature, and incorporated into the way we organize our own groups and in the solidarity we try to build with other groups and struggles.

It is our, often, unspoken politics that replace ambiguity with a vision of a better world; a world that we are attempting to build now. This is why this discussion is important.

For Anarchism:

There have been various concerns raised about FNB and anarchism within San Francisco and also in other FNB groups around the United States that I am aware of. The argument for anarchism address not only the concerns that have been raised, but also tries to demonstrate the inherent connections between anarchism and FNB.

The first concerns about anarchism usually revolve around the popular misconceptions of anarchism as nothing more than chaos and violence. Professor Howard Zinn, author of the People's History of the United States and long-time supporter of FNB, describes anarchism in his book *Declarations of Independence* as following: "Anarchists, I discovered, did not believe in anarchy as it is usually defined - disorder, disorganization, chaos, confusion, and everyone doing as they like. On the contrary, they believed that society should be organized in a thousand different ways, that people had to cooperate in work and in play, to create a good society. But anarchists insisted, any organization must avoid hierarchy and command from the top; it must be democratic, consensual, reaching decisions through constant discussion and argument."

He continues, "What attracted me to anarchism was its rejection of any bullying authority - the authority of the

state, of the church, or the employer. Anarchism believes that if we can create an egalitarian society without extremes of poverty and wealth, and join hands across all national boundaries, we will not need police forces, prisons, armies, or war, because the underlying causes of these will be gone.” Howard Zinn wrote the forward to the Food Not Bombs books, and has consistently spoken out against police attacks and city harassment of FNB groups in San Francisco and most recently in Worcester, Massachusetts. In a recent newspaper article about the city harassment of Worcester FNB, Howard Zinn is quoted in the Worcester Phoenix.

His statement reads as following: “Food Not Bombs protests a system which fails to give people basic necessities in life” says Zinn, adding that prior movements faded because they couldn’t cope with “conditions of economic distribution in the country.”

Anarchism is movement for a society in which the violence of racism, sexism, homophobia, capitalism, and coercion are removed from our daily lives. Anarchism is the belief in a world without war and economic poverty. Anarchism is a philosophy and movement working to build cooperative, egalitarian human relationships and social structures that promote mutual aid, radical democratic control of political and economic decisions, and ecological sustainability. So how does this apply directly to FNB?

Anarchism and Consensus:

Consensus is a form of making decisions which is based on anarchist principles. Consensus is a decision making process that seeks to empower people to be able to participate in the shaping of and implementation of decisions made by the group. Consensus aims to create a non-hierarchical, anti-authoritarian, cooperative group structure that decentralizes power and encourages collective participation and responsibility. Part of the struggle to create non-hierarchical organizations is to confront and eradicate racism, sexism, homophobia, and other forms of oppression and domination which privilege certain people, while keeping most people powerless and voiceless. Because we seek to create organizations - a eventually communities and societies - that empower people and create equality we must work against hierarchy. Anarchism and consensus go together like hot vegan soup and a good day-old bagel.

Anarchism and Vegetarianism:

Food Not Bombs groups serve all vegetarian and vegan food as a political act against the meat and dairy industries and to promote ecological sustainability, equal distribution of food and resources throughout the world, human health, and animal liberation. The commitment of FNB groups to these issues has lead to long lasting coalitions with groups like Earth First, the Save Ward Valley Coalition, the Save Headwaters Forest Coalition, and many other environmental groups as well as animal liberation groups. Anarchism challenges the exploitation and domination of the earth that is characteristic of capitalist expansion. Anarchism attempts to not only change the relationships of humans to each other, but also of humans to the earth and environment.

Anarchism and Non-Violence:

There have been many concerns raised about whether or not anarchism and non-violence are compatible. We argue that anarchism and non-violence are inseparable.

First, let us look at the historic role of the state. Christopher Day, of the Love and Rage Revolutionary Anarchist Federation, writes: “The state - by which we mean the police, the army, the prisons, the courts, the various government bureaucracies, legislative and executive bodies - is the enforcer and regulator of authoritarian rule. The state maintains a monopoly on organized legal violence.” Day writes further, “The state has always been an instrument of war. It is impossible to conceive of a society without war in a society still dominated by states.”

In the Food Not Bombs book *Feeding the Hungry and Building Community*, it is explained that, “The name Food Not Bombs states our most fundamental principle; society needs to promote life, not death. Our society condones, and even promotes violence and domination. Authority and power are derived from the threat and use of violence.”

The state and correspondingly capitalism, white supremacy and patriarchy, concentrate power into the hands of the few, which systematically denies power to the majority of humanity. The denial of power over one's own life contributes to the violence that permeates day to day life. Violence happens in hundreds of different ways, everyday, as a result of this system of inequality. Whether it comes through rent, food with pesticides and price tags that hide the damages done to workers, taxes, jobs working to make someone else rich, malnutrition, police sweeps of homeless people, forced sterilization of women of color, social exclusion of poor people, and the list goes on.

So what is the connection between anarchism and non-violence? We must recover the long history of anarchist resistance and movement that has existed, and we will find that in fact anarchism and the struggle for a non-violent world have a long history.

In her study *Native-born American Anarchism*, written in 1932, Eunice Schuster discusses the profound influence Henry David Thoreau had on the development of civil disobedience, calling him, “not only an anarchist in thought, but also in action.” Thoreau's act of civil disobedience during the US war with Mexico has forever influenced the theory and practice of non-violence.

Leo Tolstoy took notice of Thoreau, and was developing his own ideas of non-violence. Robert L. Holmes, in his book *Non-Violence In Theory and Practice*, writes, “Tolstoy pursued this understanding of Christianity to what he saw as its logical conclusion: the rejection not only of the organized violence of war but also of the institutionalized violence of government itself, which makes war possible.”

In the introduction of the book, *Government is Violence: essays on Anarchism and Pacifism* by Leo Tolstoy, it is written, “Tolstoy's suggested means of attaining anarchy were those that have now become well known as civil disobedience and non-violent direct action... Tolstoy advocates unbending moral resistance to authority.”

Gandhi writes of Tolstoy in his autobiography, “It was forty years ago, when I was passing through a severe crisis of skepticism and doubt that I came across Tolstoy's book, *The Kingdom of God is Within You*, and was deeply impressed by it. I was at that time a believer in violence. Its reading cured me of my skepticism and made me a firm believer in ahimsa(non-violence)... He was the greatest apostle of non-violence that the present age has produced”.

Anarchist ideas also influenced Gandhi's ideas about the future society. In the book *Gandhi Today*, Mark Shepard explains, “India could become strong and healthy, Gandhi insisted, only by revitalizing its villages, where over four-fifths of its people lived - a figure that still applies today. He envisioned a society of strong villages, each one politically autonomous and economically self-reliant. In fact, Gandhi may be this century's greatest proponent of decentralism - basing economic and political power at the local level.”

After Gandhi was assassinated, the person who was known as “Gandhi's spiritual heir”, Vinoba Bhave led several major campaigns to reclaim land for the poor. In 1951 Bhave and the many workers from *Sarva Seva Sangh* (Society for the Service of All), started the *Bhoodan* (land gift) movement. Many felt that Bhave was a saint in the Hindu tradition, and so when he began walking across the country asking for acres of land from landowners, he received land gifts, which were then given to the poor. One and one third million acres, according to Shepard, were actual reclaimed by the poor (far more than had been managed by the land reform programs of India's government). Bhave was involved with other projects and campaigns to bring about the

“non-violent revolution”. Bhave was an anarchist.

The United States has a long tradition of non-violent anarchism. One of the first groups was the New England Non-Resistance Society that denounced government, capital punishment, war, and inequality as inconsistent with Christian teachings. The Society, that included William Lloyd Garrison, was heavily involved with the abolitionist movement that struggled to end slavery in the United States.

When the United States entered World War I, anarchists were at the forefront of the anti-war movement. In 1916 Emma Goldman, Alexander Berkman, and others organized the No Conscription League. They organized rallies, protests, and marches. They issued a manifesto which read, “The No Conscription League has been formed for the purpose of encouraging conscientious objectors to affirm their liberty of conscience and to make their objection to human slaughter effective by refusing to participate in the killing of their fellow men”. Berkman and Goldman were arrested for violating the Selective Draft Act. One of the first prosecutions under the Espionage Act, passed in 1918 making anti-war literature illegal, was against a group of five anarchists, including Mollie Steimer. The group had been distributing newspapers by stuffing them in mailboxes at night, and had written up leaflets against the draft. One of the defendants, Jacob Schwartz never made it to trial. He had been beaten so badly by the police during interrogations, that he had to be taken to the hospital, where he died. The group were all found guilty, and were eventually deported to Russia in 1921 for their anti-war activities.

There were others protesting the war, one of them was Dorothy Day. Day along with Peter Maurin, founded the Catholic Worker movement. Nancy Roberts, in the anthology *American Radical*, writes of the CW, “[it] had a three point plan for radical social action based on Christian values. Maurin envisioned a lay, communitarian, anarchist movement offering round table discussions, forums, and lectures for ‘clarification of thought,’ houses of hospitality in every urban parish to feed and shelter the poor and homeless, and farming communes which would break down ‘acquisitive’ industrial society into manageable, organic units where worker and scholar would live and learn in a community.”

Ultimately some 200 houses of hospitality were established - no one is sure exactly how many - across the world, mostly in the US. The idea behind the hospitality houses is explained by Walter Brueggeman as following: “Compassion constitutes a radical form of criticism, for it announces that the hurt [of poverty and hunger] is to be taken seriously, that the hurt is not to be accepted as normal and natural but is an abnormal and unacceptable condition of humanness.” Therefore hospitality in a society structured around profit margins and individualism constituted not only resistance but also offered an alternative. On May 1st 1933, Day helped launch the Catholic Worker newspaper, which sold for a penny a copy (and is still sold for a penny). The paper always linked peace with social justice, and covered that many acts of non-violent civil disobedience committed by Catholic Worker activists and other radicals to end militarism. In James Farrell’s *The Spirit of the Sixties: The Making of Postwar Radicalism*, he writes that in the “Catholic Worker [newspaper] pacifism, personalism, and anarchism were front-page news, and the paper conscientiously promoted its revolution by ideas.” Farrell writes that within a few years the newspaper’s circulation topped 100,000 and that by 1938, the print run was up to 190,000. During World War II, Day and the Catholic Worker were denounced for their pacifist stance, some activists were beaten in the street while distributing the paper.

For over fifty years Day committed her life to peace, social justice, and non-violent revolution. In their 1983 pastoral letter, US Catholic bishops indicated a historic shift in their teachings about war and peace when they wrote that pacifism is an acceptable moral and political choice for Catholics. Day was singled out along with Martin Luther King, Jr. as one who had provided “non-violent witness” that had “had a profound impact upon the life of the church in the United States.”

Dorothy Day, who was once affectionately called the “Head Anarch” by an editor of the Catholic Worker, has

been called the “First Lady of American Catholicism”, and some are petitioning the Vatican to have her declared a saint. Anarchism in Day’s words was “increased responsibility of one person to another, of the individual to the community along with a much lessened sense of obligation to or dependence on the ‘distant and centralized state’”.

One of the movements that has had the most impact on the United States in recent history, has been the Civil Rights movement. One of the key groups of that movement was the Student Non-Violent Coordinating Committee. The group was born out of the sit-in movement that swept across the South in 1960 protesting the apartheid segregation system of Jim Crow Laws. While SNCC never formally considered itself to be an anarchist group, it was structured on an anti-authoritarian, decentralized, radically democratic model and they used direct action in their struggle for an egalitarian society. SNCC played a crucial role in the Freedom Rides, the 1964 Freedom Summer campaign, the formation of the Mississippi Freedom Democratic Party that challenged the racism of the Democratic Party, and they have left a legacy of radical activism and organizing that is of paramount importance to everyone working for social change. Their style of community organizing, their emphasis on empowerment and their non-violent direct action tactics have much to offer FNB groups.

Ella Baker was the person who helped bring SNCC together and off its feet. Ella Baker had been an organizer for years with the NAACP and helped initiate and build the Southern Christian Leadership Conference of which Martin Luther King Jr. was the president. Ella Baker believed in the need for direct action and participatory democracy. She believed that successful groups must develop leadership that comes from the group, rather than groups coming around a leader: strong people don’t need strong leaders. In the book, *Women in the Civil Rights Movement: Trailblazers and Torchbearers*, Carol Mueller includes a chapter on Ella Baker and the development of participatory democracy. Mueller identifies Baker’s ideas on participatory democracy as follows: 1. an appeal for grass roots involvement of people throughout society in the decisions that control their lives; 2. the minimization of hierarchy and the associated emphasis on expertise and professionalism as a basis for leadership and 3. a call for direct action as an answer to fear, alienation, and intellectual detachment.” The experimentation of participatory democracy in SNCC influenced a broad range of social movements. Mueller writes that “participatory democracy and consensus decision-making ranged from the early voter registration projects of SNCC in Mississippi and Georgia, to the ERAP projects of SDS (Students for a Democratic Society) in the slums of Northern cities in the mid -1960s, to the consciousness raising groups of women’s liberation in the late 60s and early 70s, to the affinity groups associated with the antinuclear and peace movement of the late 70s and early 80s”.

In the introduction to the book, *Memories of the Southern Civil Rights Movement*, former SNCC member Julian Bond, looking back, writes of the group, “SNCC’s young people were organized anarchists, railing against both the segregated system and the slow-but-sure legal tactics used by older organizations to bring it down... (they were rebels) against unthinking order and despotic authority.”

Anarchism and a truly non-violent world are more than just compatible, they are inseparable. While this section has discussed but a handful of people, groups, and movements, the examples from history are endless, and must be reclaimed and remembered as they offer us insight and inspiration in the struggle for a new world, today. I want to mention that I do not deny the violent moments in the history of anarchism, but they are overshadowed by the examples of revolutionary non-violent direct action; and furthermore these acts of violence must be put into the context of the time and situation so that we can understand them in relation to the institutional violence of systems that profit from human misery. We will never see peace, so long as people are denied power over their own lives.

But anarchism is so unpopular, and misunderstood:

Yes it is unpopular and most often misunderstood, but remaining silent about our politics will do nothing but

strengthen the power structure. When people opposed slavery, when people have demanded equality for women and people of color, when people have organized against war, when people have struggled for better working conditions and pay, when people have stood up for their rights as human beings they have been opposed, denounced, ridiculed, attacked, slandered, imprisoned, and even murdered (as they are trying to do to Mumia Abu-Jamal now).

When we allow others to set the standard for acceptability, then it becomes unacceptable to oppose power and privilege (who do define what is acceptable). The Democrats and Republicans, the mainstream media, the corporations, and the state bombard us daily with their standards of acceptability; standards which cause suffering and misery for the bulk of humanity. Popularity by these standards is not what we should be seeking. We must break out of this straightjacketing of ideas and politics. We must define and express ourselves - with defiance for this system of oppression, and with hope for the world we long to see.

In his book, *Anarchism and the Black Revolution*, Lorenzo Ervin writes, "As a practical matter, Anarchist-Communists believe that we should start to build the new society now, as well as fight to crush the old Capitalist one. They wish to create non-authoritarian mutual aid organizations (for food, clothing, housing, funding for community projects and others), neighborhood assemblies and cooperatives, not affiliated with either government or business corporations, and not run for profit, but for social need. Such organizations, if built now, will provide their members with practical experience in self-management and self-sufficiency, and will decrease the dependency of people on welfare agencies and employers. In short, we can begin now to build the infrastructure for the communal society, so that people can see what they are fighting for, not just the ideas in someone's head. That is the way to freedom."

We can make the ideas of cooperation, mutual aid, solidarity, egalitarianism, and a non-violent society popular, but only through the actions we take and the politics we advance. We can win.

Chris Crass has been an organizer with Food Not Bombs since early 1993 when Whittier Food Not Bombs began and has worked with San Francisco Food Not Bombs since 1994.

[http://www.practicalanarchy.org/fnb\\_crass.html](http://www.practicalanarchy.org/fnb_crass.html)

### 3. Featured Anti-Oppression Issue:

A New Fat-Positive Feminism: Why the Fat-Positive Feminism (Often) Sucks and How to Reinvent It

by Emi Koyama

A while back, I went through my entire zine library to decide which zines and chapbooks I wanted to keep and which ones I should give away or recycle, since the sheer volume of other people's DIY writings I've accumulated over the years began to overwhelm me.

My goal was to consolidate three medium-sized cardboard boxes full of zines into one big box that would contain only those select zines that I am actually likely to read again. In the process, I've come across quite a few zines addressing the topic of fat oppression and women's self-esteem written by other girls who are, like me, fat, proud and fierce.

Even though I've never been deeply involved in "fat-positive" feminist movements, I've been around them long enough to know how much they have impacted fat girls like me, and how zine-making is the perfect medium to confront and contradict the anti-fat, pro-diet biases in the mainstream media and the anti-fat

industries that finance them. Nonetheless, after skimming through several of these zines, I felt empty and ended up tossing many of them in the “give away or recycle” pile.

And I know that this is the same empty feeling I get after attending most “fat-positive” workshops and events (and I’ve attended many), including even the otherwise fabulous “FatGirl Speaks!” event, in which I performed a spoken-word piece last year. Why? This essay is an attempt to verbalize the shallowness or emptiness that I frequently feel in fat-positive feminist movement, and to consider how we can reinvent it.

The greatest turn-off for me at fat-positive workshops--and it somehow manages to take place in just about every such workshop--is hearing the comment that “fat oppression is the last remaining socially acceptable oppression” or that “if this was done to Blacks (and it’s always Blacks, or else other people of color), there’d be an outrage.”

Sometimes, this is the premise that workshop presenters (almost always white) speak from, and other times these comments are made by regular participants (again, almost always white). And it is extremely rare that someone points out how wrong it is to rank the severity of various oppressions, or to assume that mainstream society is no longer tolerant of racism (or classism, or heterosexism, or any other oppressions, for that matter) before I do. Or sometimes don’t.

The view that fat oppression is the only socially tolerated oppression negates the experiences of not just Blacks, but all people who are marginalized by various intersecting and overlapping systems of oppressions, while at the same time erasing the presence of fat people who are dealing with multiple oppressions. Together, these factors function to limit the appeal and the membership of the fat-positive feminist movement almost exclusively to fat women who are relatively privileged otherwise.

This brings us to the second problem with the fat-positive feminist movement: the inability of fat-positive workshops and zines to address the multiple layers of meanings that society attributes to fatness. Contrary to the idea that fat oppression functions in some sort of socially accepted vacuum, anti-fat attitudes and systems have everything to do with racial and class politics, not just gender politics.

For example, the debate over “welfare reform” has been intrinsically shaped by fiscal conservatives’ manipulation of the public perception of inner-city welfare recipients as fat, Black, lazy single mothers. Exploiting such perceptions, they managed to convince voters that the solution to the problem of poverty is to send poor mothers back to work, never mind the fact that few jobs today actually pay “family” wage. In order to counter such propaganda, it is not enough to criticize the use of fatness or fat stereotypes as the symbol of laziness or unworthiness; we must take apart its anti-fat, sexist, racist and classist overtones piece by piece until lies and bigotry are exposed as such.

Third, fat-positive feminism must pay attention to many other ways in which human bodies are socially regulated. For example, there appears to be natural opportunities for the disability movement and fat-positive movement to work together as both movements challenge society’s definition of normal and acceptable bodies. However, this potential alliance is hindered by the fat-positive movement’s oft-repeated insistence that fat people are healthy and productive.

These notions of health and productivity both assume a certain type of body to be “normal” based on its ability to participate in the capitalist labor market as it exists today, and deny basic human dignity to those bodies deemed too “crippled” to participate in the workforce. However, it is not our physical differences that limit the ability of people with “crippled” bodies to fully participate in society; it is the lack of accessibility and accommodation based on a limited view of humanity that does.

Also problematic is the fat-positive movement's disdain of people with "eating disorders," especially members of the so-called "pro-ana" movement (i.e., women who celebrate extreme dieting and purging as personally gratifying and empowering). Dieting and purging are often forms of self-help, two of many creative ways women cope with life and reclaim a sense of control in a society that robs from us genuine control over circumstances of our lives. We could recognize that both fat-positive feminism and the pro-ana movement are basically made up of women who are refusing society's labeling of their bodily differences and coping methods as "unhealthy" or "maladaptive."

In fact, similarities between the two movements are many. Both groups are primarily made up of women who are considered sick and in need of "help" to alter who they are. Women from both groups report a strong sense of alienation and isolation prior to finding others with similar experiences. A common statement made toward someone who is anorexic is that "most men aren't attracted to fat women, but neither are they attracted to extremely thin women," as if that is all that matters in a woman's life.

Sure, dieting and purging could be, if not done carefully, harmful to one's health. But so is being fat. Why do we need to judge or fight each other? Some fat-positive activists refer to those who diet and purge as "brainwashed" or as victims in need of our rescue, but how is that different from society telling fat women that we should lose weight for our own good? As we criticize the anti-fat element within the pro-ana movement, we must also confront the paternalistic and pathologizing gaze our movement sometimes imposes on other women.

Lastly, if I may entertain a little snobbism, I find a large portion of fat-positive personal essays and performance art boring. Too often, they provide such a simplistic and linear narrative of complete victimhood to complete pride that they are laughable. I find them devoid of the human complexity and contradiction that make essays and art meaningful. The concept of fat pride is revolutionary when you hear it for the first time, but after the third or fourth time, I begin to yearn for something more real, something that I can relate to.

And most women in the United States simply do not relate to feeling completely proud and unashamed about their bodies, whether they are fat or not. It's just not realistic. Most women in the United States, myself included, struggle with our bodies. Or rather, we struggle with voices in our heads and outside telling us how dirty and ugly our bodies are, no matter how we look, and sometimes we end up agreeing with these voices. I'm not saying that this is right or wrong, but that is how it is.

Through writings and performances like those I described above, fat-positive feminism fosters a political climate that idolizes complete pride and shamelessness as an ideal. By doing so, however, we are in effect setting up yet another unattainable set of ideals that women are somehow expected to live up to, just like the "beauty myth" itself.

In such a climate, women who feel ashamed of their bodies--that is, most American women at some point in their lives--are made to feel ashamed of their shame, and are thus doubly silenced, because an admission of body-shame or desire to be thinner is interpreted by those in the movement as proof of ideological impurity, or as evidence that a woman is still under patriarchal brainwashing and needs to be liberated further. We need art that imitates and enriches life, not art that dictates or condemns perfectly reasonable life experiences of women living in an unjust society.

I envision a new fat-positive feminism that does more than just confront fatphobia. We need to pay attention to the many ways in which fat oppression is embedded not only in sexism, but also in racism, classism, heterosexism, ableism and other oppressions. Instead of merely arguing that fat is normal and healthy, we need to challenge the concepts of normalcy and health altogether, and question who is arbitrating these categories and who benefits.

In addition to the army of “fat and proud” women and activists we already have, a new fat-positive feminism needs to attract, not repel or patronize, weight watchers, pro-anorexics, women struggling with eating disorders (i.e., those who are not pro-ana) and ordinary women who are concerned about their weight either somewhat or a great deal. And I am not talking about “liberating” them from their body image “pathologies” and converting them to be just like us. I am talking about starting from the assumption that other women’s ways of coping with this woman-hating, body-hating society may be just as valid as our own.

Instead of belittling or condemning the vast majority of women, a new fat-positive feminism will focus on dissecting political and cultural values imposed on our diverse bodies. It will promote pro-women and pro-body attitudes by validating creative ways in which women cope with struggles of daily life and breaking the silence and isolation that separate us. The fat-positive feminist movement must take over the mainstream, rather than settling with the consolation of being the righteous fringe--and we can do so without compromising any of our key progressive values.

Along with rampant violence against women, fat oppression is one of the oppressions targeting especially women that is so ubiquitous that it can be readily identified once one begins to notice it. This fact suggests that fat-positive feminism could be an entry point for millions of women to embrace a full range of progressive politics that seek to create a more just and equitable society.

So far, fat-positive feminism has been able to enlist only a relatively small number of women--and from a relatively thin socioeconomic layer of society--partly due to the problems discussed above. If we are to change how society ranks and regulates our bodily differences, instead of secluding ourselves in the homogeneous enclaves of affinity groups who think and act just like us, we must seize this previously untouched opportunity and rally for it.

By combining the passion of pro-anorexics, the persistence of weight watchers and, yes, our fierceness and pride, we will be able to bring millions of women and men (and people of other genders) into progressive social movements. And then, fat-positive feminism will become a new common sense in the American mainstream.

## 4. Recipes

### Curly Kale with Rosemary and Chili

Preparation Time: 10 Mins

Cooking Time: 35 Mins

Serves: 4

#### Ingredients

250g curly kale

3 tbsp virgin olive oil

1 large onion, sliced

2 sprigs rosemary

1 red chilli, thinly sliced and seeded

4 garlic cloves, sliced

salt and pepper

### Instructions

Trim the kale removing the tough stems. Rinse well, then cut into shreds 1 cm thick. Shake off excess water, but don't attempt to dry.

Heat the olive oil in a wide, deep frying pan with a heavy base over a medium heat. Add the onion, turn down the heat and fry gently until very tender. Now add the rosemary, chilli and garlic and fry for 1 more minute.

Pack in the kale and season. Cover with a tight-fitting lid, reduce the heat to its absolute minimum and leave to cook gently for about 20 minutes. Stir once after 5 minutes, then again 10 minutes later. Remove the rosemary stalks, taste and season. Serve immediately.

## ORIGINAL PEPPER TOFU JERKY

1 lb. (453 g) extra firm tofu, drained

1/2 C. (237 ml) Bragg Liquid Aminos or soy sauce

3 to 4 T. liquid smoke

1/8 C. (30 ml) water

1 tsp. onion powder

1 tsp. garlic powder or 1 clove garlic, crushed

1 tsp. pepper

1 tsp. maple syrup

Cut the drained tofu into long narrow strips (about 1/4" thickness or .5 cm). They may look big but will shrink during baking.

In a small bowl whisk together Bragg Liquid Aminos, liquid smoke, water, onion powder, garlic, pepper and maple syrup.

Place the strips in a shallow baking pan or on a cookie sheet and pour the marinade over them. Let them marinate several hours or overnight for best results.

Bake in the oven for about 4 to 6 hours at 200 degrees.

Turn the tofu over once every hour so it bakes evenly. Continue until the texture is chewy, but not crispy.

Tofu jerky will keep indefinitely. Store in a container with a tight fitting lid.

## Asparagus Pesto Pasta Salad

2 pounds asparagus

2 tablespoons lemon juice

3 cloves garlic

2 tablespoons nutritional yeast

1/4 cup pine nuts (lightly toasted)

1 cup lightly packed fresh basil leaves

1/2 tsp. salt

OPTIONAL: 1 tbsp. olive oil

About 1 pound penne or other pasta

Salt and pepper

Snap off the tough ends of the asparagus. Bring a large pot of water to a boil, and add the asparagus spears. Cook until just tender, about 4 minutes. Without emptying the water from the pot, lift out the asparagus spears and set aside to cool slightly.

Bring the water back to a boil. Add salt, if needed, and add pasta. Cook until the pasta is al dente. Reserve 1 cup of pasta cooking water, and drain and rinse the pasta with cool water. Put into a serving bowl.

Trim off the top 3 or 4 inches of the asparagus spears, and put the tips into the bowl with the pasta. Cut the bottoms into several pieces, and set aside to use in the pesto sauce.

Use a food processor to make the pesto: With the processor running, drop in the garlic cloves and allow them to chop. Add 2 tablespoons of the pine nuts, and pulse to chop. Add the lemon juice, basil, nutritional yeast, salt, and the asparagus pieces (not the tips!) along with 4-6 tablespoons of the reserved pasta water and optional olive oil. (Start with 4 tbsp. water and add more as needed.) Puree until smooth.

Toss the pasta and asparagus tips with the pesto, and season with salt and pepper to taste. Sprinkle with the remaining pine nuts, and serve warm or refrigerate until ready to serve.

## Ambrosia

2 oranges, peeled and chopped into 1/2-inch pieces

2 cups fresh or canned pineapple, chopped

1/2 cup roasted coconut flakes

Mix all ingredients well. Refrigerate and let the flavors mingle for at least a day. Serves 4.

## 5. Social Justice Calendar

Saturday April 21 to Sunday April 29: 1–7pm daily  
Les Amis de la bibliothèque Book Sale!

Every year the Bibliothèque de Montréal turns over all their excess books to Les Amis de la bibliothèque

which holds a huge sale. Over 40,000 books, periodicals, records, etc. are on sale for \$1 or less. (50 cents or less for children's books, 25 cents for periodicals). There is a considerable amount of English-language material (fiction, non-fiction, children's books).

@ l'Aréna Etienne-Desmarreau, 3430 rue de Bellechasse (corner 13th, just east of Boul. St. Michel)

Tuesday April 24th: 6:30-8:30pm (SHARP)

### HUMAN RIGHTS 101: FOCUS ON HUMAN DIGNITY ACROSS BORDERS IN MONTREAL

What are the “nuts and bolts” of human rights advocacy and how do we get started? What is a human right? How do we educate for human rights? What is the best way to advocate for those rights? Through a participatory and creative approach, learn to define and present the human rights issue or cause, determine the most effective recourse, and discuss strategies for putting human rights into action.

@ 360 rue Saint-Jacques, 2nd floor

Wednesday, April 25th: 6:30pm

### Crimes against Humanity: Philippines, PPT and the War on Terror

This evening features a report back from observers of the Permanent Peoples' Tribunal by Montreal documentary filmmakers Marie Boti and Malcolm Guy, and student and organizer Camille Cendana; and a cultural presentation from Sinag Bayan from the Philippine cultural collective. Marie Boti and Malcolm Guy have just returned from twelve months of doing volunteer work with the people's organizations in the Philippines. They will speak about the wave of political killings, the international campaign to Stop the Killings, and the Permanent People's Tribunal (PPT) in The Hague Netherlands, March 21-25 which they filmed. Marie and Malcolm are founding members of the Centre for Philippine Concerns (CPC), promoting ties of solidarity between the people of Quebec and the Philippines for 25 years.

@ McGill University, Shatner Building, 3600 MacTavish, Rm B-29.

\*\* This is a wheelchair-accessible event \*\*

April 26 to May 6

### CKUT's 18th annual FUNDING DRIVE: GOOD VIBRATIONS

Get ready to be moved by the good vibes of CKUT, 90.3 FM, during our annual on-air fundraising drive, April 26 - May 6. This year's drive kicks off with a spectacular launch party, featuring the Roots Rock Rebel and Off the Hook radio crews broadcasting live from Club Lambi on Wednesday, April 25th! The party is followed by ten days of mayhem and merrymaking as we bring together loads of special programming, special guests and special giveaways to encourage you to support your community radio station. For more details, visit our funding drive page online at <http://www.ckut.ca> you can pledge online today.

Friday April 27th: 12 noon 'til 1pm

### Palestinian and Jewish Unity (PAJU) Vigil

Join PAJU and support the heroic resistance of the Palestinian People. Become part of the longest-running protest vigil in Canadian history, every Friday from noon until 1:00 pm; in front of the Israeli consulate in Montreal in front of the CIBC office tower.

@ Peel & Rene Levesque

Friday April 27th: 7pm

### LEBANON: Open Skies of Struggle Montreal Exhibition from Photojournalist Stefan Christoff

Exhibition Opening Event of photojournalist Stefan Christoff's series of striking photographs captured throughout Lebanon in 2005 & 2006. Include performances & presentations from: \* Kaie Kellough: Author & dub-poet \* the Narcycist: Iraqi hip-hop artist \* Freda Guttman: Activist & artist. The exhibit runs from mid-April until the end of May 2007.

@ Sablo Kafé, 50 St. Zotique East [metro St. Laurent & Bus 55 North] FREE!

Saturday April 28th: 1pm

**Demonstration: NO to Canada-US imperialism from Port-au-Prince to Caracas! YES to social change in Latin America and the Bolivarian process! COME DRESSED IN RED!**

Throughout the Americas, a wave of popular resistance is rising in the face of Canada-US domination.

Even after a coup d'etat, oil industry sabotage and recall referendum, the democratic government of Venezuela is deepening the revolution. The Free Trade Agreement of the Americas (FTAA) is being eclipsed by the Bolivarian Alternative for Latin America and the Caribbean (ALBA). With ALBA, the people are moving towards a redistribution of wealth in favor of health care, education, the environment, etc. Come show your support for the self-determination of the people of the Americas!

@ PARC LAFONTAINE/CHERRIER, then to the streets!

Saturday April 28th: 1-5pm

**MAYWORKS! A celebration of working class resistance**

Art, theatre, music, workshops, food and kids activities! Free!

@ Maison des Jeunes, Kent Park, 3220 Appleton

Tuesday May 1st: 4pm

**MAYDAY "DEMO-ACTION"**

An initiative of the Committee of the Unemployed of Montreal-Centre, endorsed by Solidarity Across Borders, No One Is Illegal-Montreal, Block the Empire-Montreal and others @ Philips Square, corner of Ste-Catherine

and Union (McGill metro)

**TUESDAY, MAY 1st: 6:30pm**

**The “PRÉCAIRES EN COLÈRE” Contingent of the Mayday Union Demo**

Organized by the Réseau de Solidarité des Travailleurs-Travailleuses (RSTT) and l'Association pour une Solidarité Syndicale Étudiante (ASSÉ).

@ Parc des Compagnons de St-Laurent, Rue Mont-Royal et Cartier, Métro Mont-Royal

**Thursday May 3rd-13th: various times/same location**

Art + Anarchy Montreal 2007 Exhibit of Socially Engaged Visual Art

May 3rd: 6-10pm gallery opens

May 4th: 6-10pm Vernissage & presentation: Josh MacPhee, curator of 'Paper Politics' collection

May 5th: 12-5pm, artists roundtable discussion

May 6th: 12-5pm, presentation: Environmental Art / Art & Environmentalism,

May 10th: 6-10pm, Lancement du livre de Benoit Tremblay

May 11th: 6-10pm, Films about Art and Anarchy

May 12th: 12-5pm, conference: Situationism

May 13th: 12-6pm, closing conference with special guest artist.

@ The Gallery, 6750 Esplanade

**Saturday May 5th: 12 noon**

**Immigrant rights are worker's rights! Status for All! Part of a pan-Canadian Day of Action**

**PROTEST, MARCH, PARADE & COMMUNITY FESTIVAL**

We march for the regularization of all migrants --meaning STATUS FOR ALL --and against deportations, detentions and security certificates. We assert that immigrant rights mean worker rights, as we commemorate the immigrant worker traditions of Mayday. We are marching, rain or shine! This is a child-friendly event; bring your kids! Bring your banners, placards and noisemakers. Rest vehicles will accompany the march.

@ Jean Talon & Châteaubriand, Metro Jean-Talon

& 3pm, Solidarity Across Borders, COMMUNITY FESTIVAL IN PARC EXTENSION

Food, Music, Dancing and activities for the kids. FREE. Welcome to all!

@ Athena Park on Jean-Talon, between Bloomfield and de l'Épée (short walk west from Parc métro)

Saturday May 5th: 10am-8pm

### The LGBTTTQ Ethnocultural Day

A full day of FREE conferences, discussions & movie screenings to uncover the realities of Lesbians, Gays, Bisexuals, Transvestites, Transexuals and Queers (AKA LGBTTTQ) from ethnic and cultural origins. To see the full program of the day's events, visit: [www.ethnoculture.org](http://www.ethnoculture.org) Homosexuality and Religion, coming out, multiple discriminations etc will be discussed, and animated by wonderful people who will share their experiences with us... Don't miss this event, you will uncover what was in/visible.. .

@ UQAM University, Pavillon J.A De SEVE (320 Ste-Catherine East)

Sunday May 6th: 8pm

### Festival of Anarchy 'Night of Anarchist Poetry,'

@ Le Divan Orange, St.Laurent

Saturday, May 19th:10am-6pm

### MONTREAL's 8th ANNUAL ANARCHIST BOOKFAIR!

A bookfair with over 100 distributors, organizations, introductory workshops & day-long film festival.

Anarchist art exhibits & kids activities too. Main space wheelchair accessible. Free on-site childcare.

@ CEDA -- 2515 rue Delisle -- (Lionel-Groulx metro)

Sunday, May 20th: 11am-5pm

### MONTREAL's 8th ANNUAL ANARCHIST BOOKFAIR!

A day of anarchist workshops, presentations and other events. Main space wheelchair accessible. Free on-site childcare. For up-to-date info on workshops & events go to: <http://www.anarchistbookfair.ca/>

@ CEDA -- 2515 rue Delisle -- (Lionel-Groulx metro)

Monday May 28th & Tuesday May 29th: 7:30-10pm

### Montréal Anarchist Theatre Festival 2007

@ La Salla Rossa