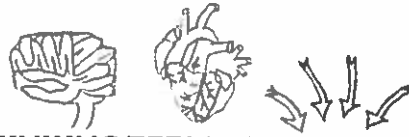


Running head: DMJ/FJ/HR POSSIBILITIES



THINKING/FEELING BETWIXT:

TOWARDS AN INTEGRATED MODEL OF
DISABILITY & MAD JUSTICE, FOOD JUSTICE, AND HARM REDUCTION



with doodles!

Supervisor's Name: nancy viva davis halifax



Advisor's Name: Martha Stiegman



A Research Paper submitted to the Graduate Program in Critical Disability Studies in
partial fulfilment of the requirements for the degree of

Master of Arts

Graduate Program in Critical Disability Studies

York University

Toronto, Ontario. M3J 1P3

THINKING/FEELING BETWIXT:
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EMUNAH WOOLF

Supervisor's Name: nancy viva davis halifax

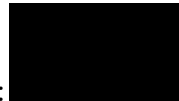
Supervisor's Signature:



Date Approved: 11 August 2023

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Acknowledgements

As with all of my work, this end product would not exist without the support, encouragement, and influences of the people around me. HaKarat HaTov is a value I was brought up with meaning “recognizing the good” or, more simply, gratitude. This concept applies not only to people, but also to animals, plants, and water. It feels fitting to spend a moment expressing my HaKarat HaTov in this paper which centrally emphasizes the value of relationship between all beings.

Lots of this paper was written in bed, lots of this paper was written outside. I appreciate my heating pad, ice packs, jars of water, weighted blanket, pillows, and stuffies for keeping my body comfortable enough to think and write. I extend my gratitude to the various trees, streams, and flowers, wind, rain, and sun, insects, arachnids, and mollusks who brought me moments of joy during these months.

Thank you to nancy viva davis halifax, who supervised this MRP, for your kindness and gentleness throughout this process. Your encouragement to honour my process, mix visual and text-based artwork, and spend lots of thinking/feeling time with bugs and trees has allowed me to complete this paper while also taking care of myself. Thank you to Martha Steigman, my advisor, for your guidance as I explored Food Justice, a new area of scholarship for me. Your excitement about my many questions encouraged me to keep asking, reading, thinking, and writing.

A very special thank you to my non-academic teachers and community. Thank you, Ima, for your never-ending faith in my ability to do meaningful academic and

community work and your modeling the importance that both/either of those can have. You instilled within me many of the values I talk about in this paper and for that I am forever grateful. Moshe, I'm so glad that you joined our family and for all of the love and support you continue to give me and Ima. Thank you, Talia Widrich, for all the time you spent listening to me talk this paper out loud, sitting beside me while I drew, and getting me ice packs and water when my pain got difficult to manage. Your support sustains me and reminds me to take it one thing at a time. Thanks to Larry, my lizard, for sitting with me in silence as I pondered difficult questions and for reminding me to get myself water and take my calcium when I had to give you yours. Thank you, Lauren Schreiber-Sasaki, for not only allowing me the flexibility I needed to complete this MRP while holding a job but being genuinely excited to hear about the process and supportive of my various areas of interest.

To Lee de Bie and Kate Brown, a tremendous amount of gratitude for the years of mentorship and friendship. I don't know if I would have pursued graduate school or even known about Disability Studies without having been in relationship with you two. I think of you often and I hope you can find the threads of your influence in this paper. Thanks as well to Allie Torrence, Marcie McIlveen, and Mary Vaccaro for bringing me into the world of Harm Reduction work. Your enthusiasm for my desire to add my disability experience into HR spaces led to the beginning seeds of this paper.

Last but not least, so many thanks to Calvin Prowse, Kate Ellis, and Hannah Davis who worked alongside me, kept me on task, and reminded me that there is a world

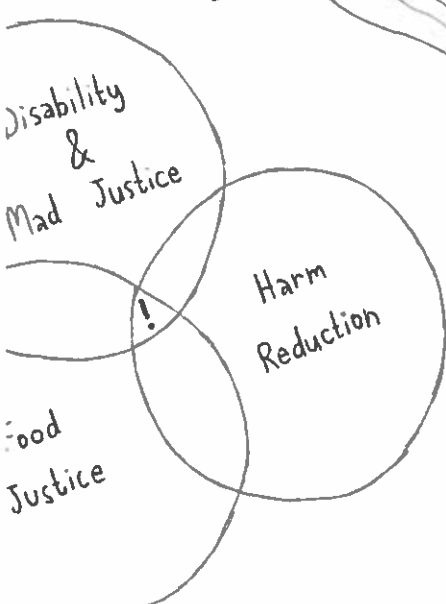
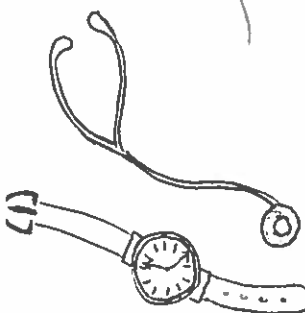
outside of this Word document. Having other people to work, learn, and play beside this summer has been vital.

And to you, reader, I hope that you find something to think about, question, disagree with, or relate to through reading this MRP. It is a complete piece of incomplete work, and this conversation can only continue if other people also think/feel alongside me. Enjoy it, and come join the discussion.

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Introduction

This Major Research Paper (MRP) offers a reflexive exploration at the intersection of Disability and Mad Justice (DMJ), Food Justice (FJ), and Harm Reduction (HR). While it is a step towards an integrated framework, it does not propose a tangible theory or model at its end. Rather, it offers a selection of thoughts, feelings, visuals, theories, frameworks, models, and methods that I encountered through this exploration. Each segment will introduce an area of thinking/feeling/writing and connect it into this intersectional area of inquiry. This thesis thus is a collage of others' work, to whom I am indebted, interspersed with my own thinking.

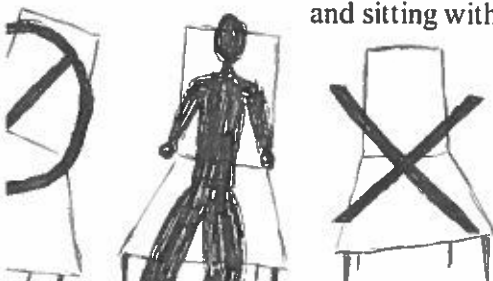
As my thinking in these areas began to converge, I noticed that these three bodies of scholarship and activism have not comprehensively integrated one another's analyses in each of their efforts toward justice. While many FJ scholars have investigated the disproportionate rates of food insecurity amongst disabled and Mad communities, most are missing a central analysis of ableism and sancism that maintain these conditions (Gerber, 2007). DMJ does not adequately engage with questions surrounding foodways and foodscapes, as well as those impacted by them, in its hopes for Disability Justice (Gerber, 2007). Similarly, while drug user activists and grassroots HR workers have drawn from DMJ organizers, as scholarly frameworks these models do not integrate one another effectively. DMJ has not comprehensively explored how ableism manifests for people who use drugs and HR is both not responsive to disabled drug user needs and does not thoroughly incorporate DMJ analyses. Perhaps the largest gap of these three is between FJ



and HR. The ideology and language of HR is not employed in FJ work and neither do FJ scholars discuss food access for drug users.

As three fields with similarly radical reimaginings, I found myself imagining a vision of what justice could look like if these fields spoke to one another more regularly – what it might include, connect to, focus on, ask, and answer. This hypothetical framework would have both theoretical and practical implications. Theoretically, incorporating lines of inquiry, epistemologies, ontologies, and methodologies from DMJ, FJ, and HR brings together the work of varied and established community-oriented disciplines. It offers alternate ways of thinking, understanding, and being to each of these fields. Practically, it centres the needs of those most marginalized in our communities: feeding, creating access for, and reducing harm for disabled, Mad drug users experiencing food insecurity/inaccessibility. Both food equity and accessibility are vital to any kind of collective wellbeing, community building, and care (Piepzna-Samarasinha, 2018). Exploring this model brought me into contact with a number of significant and influential concepts, which are explored here in relation to DMJ/FJ/HR.

Much of this work calls to, points at, and draws from thinkers and writers who I am newly learning from. I have done academic and community work in DMJ and HR, but I am new to FJ. I strive to enter this area of work by listening to those who have been here, who know differently to me, who have already written the thoughts I am only now coming to. Central to the way I am approaching this work is by taking my time to absorb the information I am coming across, looking up questions, asking where I might find answers, and sitting with contradictions and disagreements to see how they land with me. While this



paper is authored by me, much of my thinking is drawn from others who are noted in the following pages, and I encourage further engagement with their work, as well as future grappling with mine.

Key Concepts¹

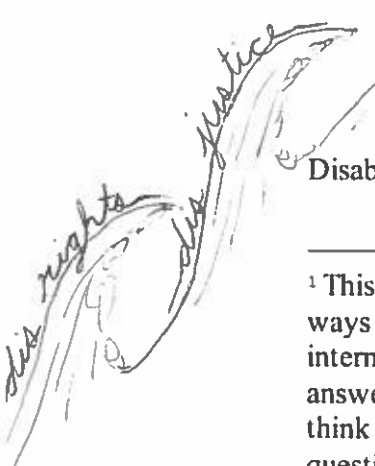
What is Disability and Mad Justice?

Within this paper I use the term Disability and Mad Justice (DMJ) to refer to bodies of scholarship and activism encompassing Critical Disability Studies, Mad Studies, Disability Justice, and Mad Pride. I choose to use the language of ‘Justice’ as opposed to ‘Studies’ to centre the goal of moving this theory out of academia and into spaces of practice and activism, working towards a loving notion of justice rather than merely studying it; or what Aurora Levins Morales calls “keeping your eyes on the stars and your feet in the mud” (cited by Bost, 2017, p. 194). I have also grouped Disability and Mad studies/movements together, because of how inextricable their analyses are. As Price (2015) writes, “mental and physical processes not only affect each other but also give rise to each other—that is, because they tend to act as one, even though they are conventionally understood as two” (p. 269). A brief explanation of each of these movements follows:

Disability Justice

Sins Invalid, a disability justice performance project, originally coined the term Disability Justice. They explain it as “a developing framework that some call a movement...

¹ This section offers brief explanations of broad, nuanced, and varied movements and ways of thinking. It is difficult to encompass these complexities, histories, lineages, internal debates, conflated movements, priorities, hopes, and dreams into a satisfactory answer to the question “what is X movement”. Instead of an answer to that question, think of this as an entry point to DMJ, FJ, and HR, and an invitation for your own questioning and exploration.

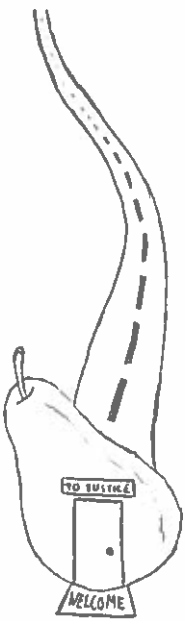


largely done by individuals within their respective settings... [under] the leadership of disabled people of color and of queer and gender non-conforming disabled people” (2020). Some understand Disability Justice as a second, more radical, wave of organizing following the Disability Rights Movement. It moves past the goal of attaining civil rights for disabled people under state law, and rather focuses on “connections to heteropatriarchy, white supremacy, colonialism, and capitalism” (Sins Invalid, 2020). It is essential to note that Disability Justice is not merely the disability rights movement with an updated word; rather, it arises from “a particular lineage, of queer people of colour, trans, and queer praxis for liberation” (Rodriguez et al., 2022, p. 17). When I say DMJ I invoke that history, those principles, and a radical reimagining of disabled possibilities.



Mad Pride

Mad Pride refers to a movement and festival by and for Mad people. It involves “remembering and participating in mad history”, “advocating for rights”, “affirming mad identities”, and “developing and empowering mad communities”, among other goals (Toronto Mad Pride, 2018). It emerged out of other Justice movements including “Black Liberation, Women’s Liberation, ‘Mad liberation’, anti-psychiatry, ex-psychiatric patient, self-reliance, anti-poverty, consumer survivor, service user and other movements” (Toronto Mad Pride, 2018). According to Rashed (2019), “It reverses the customary understanding of madness as illness in favor of the view that madness can be grounds for identity and culture... special and valuable, and not indicators of psychopathology” (p. 151)



What is Food Justice?

The FJ movement concerns itself not only with enabling food access, but also defining these issues as structural and interconnected with racial and economic systems of oppression (Food Print, 2021). It holds a “holistic and structural view of the food system” (Food Print, 2021) and sees food as a way into broader changemaking along the lines of gender, class, race, citizenship, and so on. It is connected to the concept of Food Sovereignty, introduced by La Via Campesina (2018) defined as being “about human beings having direct, democratic control over... how we feed and nourish ourselves, how we use and maintain the land, water and other resources around us for the benefit of current and future generations, and how we interact with other groups, peoples and cultures” (p. 3)

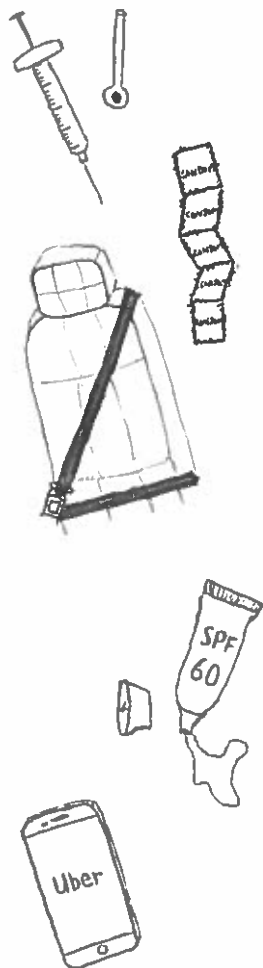
FJ activists have done significant work to incorporate intersecting and layered analyses into their understanding of food systems. Wilson and Levkoe (2022) detail FJ’s “solidarity with other movements”, including “migrant justice, fat activism, Indigenous sovereignty, climate justice, global justice, and prison abolition” (p. 119). FJ pushes for recognition of the classed, raced, and gendered food systems we are currently embedded within. The harm done through/within our food system has been driven by “settler colonialism [which] has resulted in the appropriation and dispossession of land, ongoing food insecurity, and the loss of traditional foodways for Indigenous communities” (Pictou et al., 2022, p. 2). Similarly, FJ has moved toward holding a gendered analysis at its core, considering gender to be relevant to every facet of agroecological justice work (Zaremba et al., 2021). This focus has enabled FJ to better respond to the needs of women and gender minority people experiencing food insecurity, involved in farming work, and implicated in the domestic food-related responsibilities assigned to these gender categories.

What is Harm Reduction?

The term “harm reduction” has been used by public health and medical professionals, activist groups, and academics. The harms alluded to in HR literature are often drug use or sex work related (Rekart, 2005), but this term is broadly used across a wide variety of harms (King, 2020). Most commonly, these are behaviours that are stigmatized, illegal, socially unacceptable, and/or which implicate a public health-related concern. HR protects agency and self-determination, seeing each individual as the expert of their relationship with drugs, even if they choose to use in a way that harms themselves (Denning, 2010).

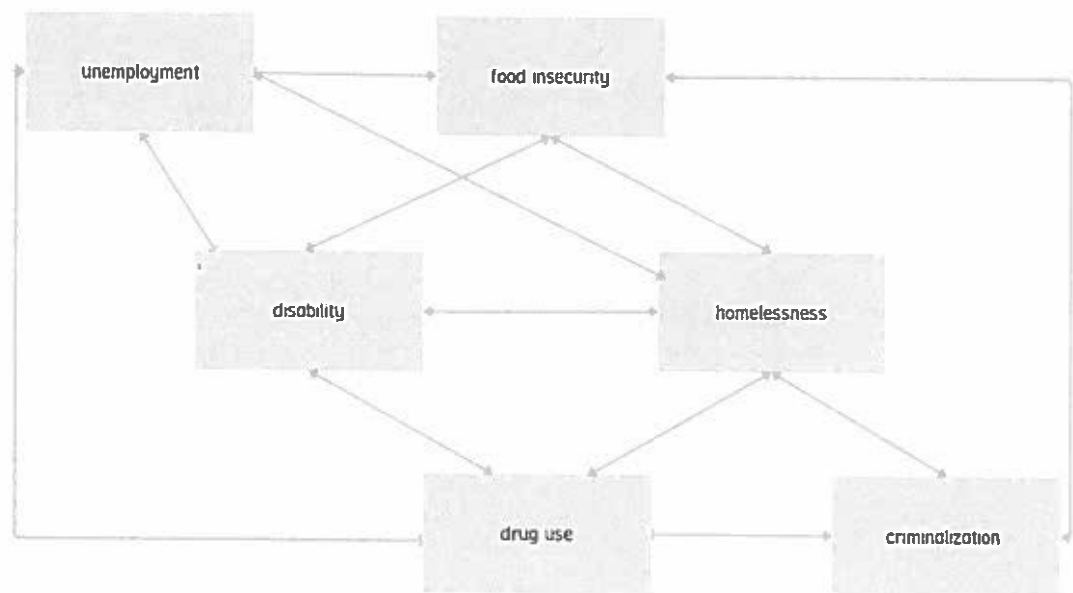
Drug user activist groups that utilize the language of HR extend its use, applying it to ways of dis/engaging with systems they experience as harmful (e.g., the police, medical care, the non-profit industrial complex, etc.) (Mullins, 2019). They argue that HR is the best approach to these issues, because it is unlikely that these systems be completely torn down in the immediate future. Contrary to this approach, some argue that HR is not an appropriate model for systemic and structural harms, including poverty, war, globalization, neocolonialism, psychiatric harm, and other forms of political oppression (Rekart, 2005; Stephen et al., 2018; Lasco, 2022). This argument is abolitionist in nature, suggesting that systems harmful to this extreme level must be abolished; no amount of HR will shift the power relations needed to achieve equity.

HR as a model initially arose in response to the AIDS epidemic, an experience that many consider to fall under the disability umbrella (Blanchard, 2021). There has been some documentation of disabled and queer activist coalitions to fight for AIDS patients (McRuer, 2002; Fink, 2020; Day, 2021), but this allyship has not continued as centrally in modern



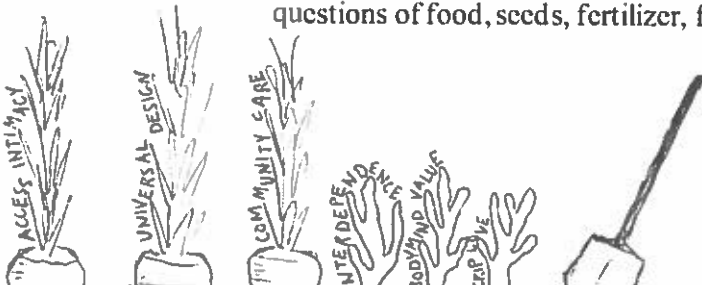
day drug user activism. The National Harm Reduction Coalition (NHRC, 2022) additionally credits the feminist movement's fight for reproductive justice and The Black Panther Party's approach to equitable food and healthcare access for Black communities as early HR projects.

Connections Across DMJ/FJ/HR



DMJ/FJ

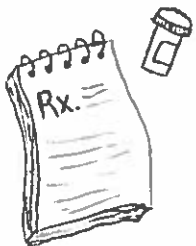
DMJ and FJ have academic crossover, but this intersection of analysis is limited. Alison Kafer (2013) politicizes the environmental justice movement, providing a grounding framework for conceptualizing disability in relation to environmentalism. She proposes a “crippled environmentalism” where disabled bodyminds, lived experiences, and wisdom are valued in rethinking what we mean by nature. Although she does not speak directly to food and FJ movement work, many of Kafer’s arguments are easily applied to questions of food, seeds, fertilizer, farming practices, and so on. Wilson and Levkoc (2022)



also critique the individualized nature of environmental justice work and suggest a “more radical and expansive vision of social and environmental justice that is deeply embedded within food systems while also looking beyond them” (p. 101).

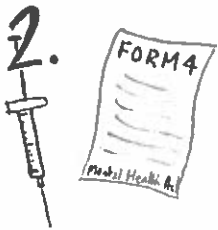
Alison Kafer (2013), Kim Q. Hall (2014; 2017), Natasha Simpson (2017), Aurora Morales Levins (2017), and Eli Clare (2017) all dig deeper into critique of power relations aimed at both food systems and bodyminds. Hall’s work imagines a “queer crip feminist food politics” (2014), a lens which centrally features in my work. Similarly, Steigman’s (2022) questions for FJ scholars has opened the door to these integrative imaginings: “How will including disability justice as a necessary frame improve our work? What will food studies look like through a lens that includes critical disability justice?... How might developing a self-conscious field of study and action linking food and disability justice create linkages between these projects, and new understandings of both power and resistance?” (p. 274-275).

1.



Outside of academic literature, disabled activists and community members are deeply engaged in thinking about how to adequately feed themselves and their communities. Ferrante (2022) highlights some DMJ activists’ contributions to FJ work, particularly in relation to community gardens and other collective growing spaces. She draws on Kafer’s (2013) line of inquiry, asking whose bodies these built environments have in mind and what assumptions underpin that logic. (Ferrante, 2022).

2.



DMJ/HR

DMJ scholarship draws on the language and ideology of harm reduction in a few contexts:

3.



- 1) Applying DMJ concepts to an understanding of substance use, such as applying the idea that embodiment is socially located or understanding substance use as a kind of altered state in line with psychosis and dissociation (Luongo, 2021).
- 2) Using a DMJ analysis to understand drug user activism goals such as the need to demedicalize substance use (Luongo, 2021; Dineen, 2022; Snyder, 2021), depathologize distress avoidance or harm avoidance (Robb, 2015), and challenge the psychiatrization of substance use labelled problematic (Snyder, 2021).
- 3) Utilizing disability rights legal cases to extend rights to people who use drugs (Dineen, 2022) or to think about sexual abuse and consent laws as they apply to intellectually disabled and/or intoxicated people (Gill, 2010).
- 4) Theorizing similarities in transformative models of working with both disabled people and drug users such as peer worker models (Voronka, 2017), recovery models (Jacob, 2015), and utilizing a “nothing about us, without us” approach (Robb, 2015).
- 5) Convergences of Madness, disability, and substance use, for example thinking about the ways they intersect in peer respite and crisis centres (Robb, 2015) or thinking through harm reduction as an approach to suicidality and self-harm (Baril, 2020).



Notably, substance use is not often included when scholars talk about either disability or Madness. It is sometimes specified as an add on, mentioned more as a parallel experience than something that falls under either one of these categories. This creates divides between drug users and disabled people that are often using similar classes of drugs based on their

access to (and choice in receiving) medical and psychiatric services. A disabled person is handed a prescription from a doctor and obtains opioids as pain medication from a pharmacy. A Mad person is forcibly given benzodiazepines in a psychiatric institution to subdue them. A drug user buys their substance of choice from a dealer they are in community with. All three of these individuals are understood (and interacted with) by medical professionals, academics, and police officers in drastically different ways. Why is this?

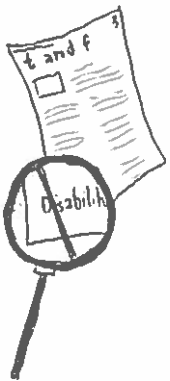


To further complicate these intersections, from a Mad Studies perspective, many anti-psych activists have demonized mind altering drugs (Anonymous, 2018). While an individual Mad person can make the choice to abstain from drugs they associate with psychiatric treatment, to stigmatize any and all engagement with psychotropic medication is an overextension of this critique. This moves from making a choice about one's own bodymind, to deciding how others should interact with their bodyminds. There are many reasons why one might decide to use drugs, whether prescribed in the management of physical disability, given to reduce distress, or obtained illicitly for any number of purposes. If Mad Studies is to be rethought so as to be responsive to drug using Mad people's concerns, there needs to be a more nuanced conversation about medication, rooted in each person's self-determination.

Long-term care facilities, group homes, shelters, psychiatric hospitals, and other institutions that many disabled and Mad folks live within do not operate from a HR perspective, and staff may believe that drug users are dangerous or need to be surveilled (Williams, 1996). In some of these institutions, urinalysis and breathalyzer tests are

mandated and anybody with a history of drug use cannot stay there unless they are sober (Williams, 1996). This approach does not align with HR models, ultimately pushing people to use substances alone, share injection and inhalation tools, and hide their substance use from others (Mullins, 2019). This leads to increased risks of isolation, disease, and death. By employing rules toward abstinence and increased surveillance for those with a history of drug use, residential institutions create health hazards among the disabled people living within their care.

On the inverse, generally, the words ‘disability’, ‘accessibility’, and ‘Madness’ are not seen within harm reduction activism and scholarship. Milaney and colleagues (2022) published “a scoping review of opioid harm reduction interventions for equity-deserving populations” in which “no studies were identified that provided any information on persons with a disability” (p. 1). There have been some clinical guidelines for treating disabled drug users (SAMHSA, 2019) and tips for doing HR work in a more accessible manner (Woolf, 2022) released online. Beyond this, when the terms “harm reduction” and “disability” appear together, it generally does not refer to substance related HR, such as in Shelton’s (2020) coining of harm reduction pedagogy, “an approach to teaching that acknowledges the ongoing structural violence of whiteness and my participation in it while simultaneously striving to minimize the harm students of color experience in my courses” (p. 193). While applications of the HR framework beyond working with drug users is needed, this allows drug using disabled people to fall through the gap between DMJ and HR.

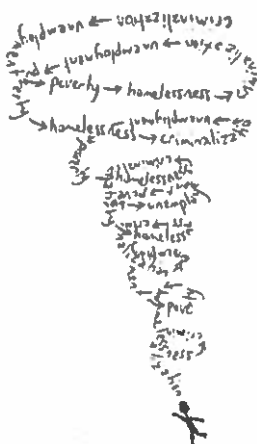


HR services are often designed with accessibility in mind, although not always considering access from a disability point of view. These spaces are made to be accessible to drug users, homeless people, those experiencing drug induced depression and/or mania, and those with open wounds, among other groups of people. In practice, this creates access for a large variety of disabled folks. However, by not intentionally creating access for disability experiences, many are left out, such as those who are blind and/or d/Deaf. There are practical implications to incorporating a DMJ analysis into HR thinking and practice, including remodeling HR service spaces, policies, and design.

FJ/HR

Drug users disproportionately experience homelessness and food insecurity (Dickson-Gómez et al., 2009, p. 270). This is not because of substance use itself, but rather because of a combination of social, political, historical, and economic barriers. These barriers are experienced as cyclical: criminalization leads to unemployment, which in turn leads to poverty and homelessness, both of which are increasingly criminalized. Once trapped in this cycle, drug users experience further stigma, surveillance, and violence at the hands of so-called social support workers (Foucault, 1995). This stigma operates as “something placed on a person to mark them out as defective, degenerate or... dangerous” (Large & Ryan, 2012, p. 1099). Folks can begin anywhere on this cycle and become sucked into a virtually guaranteed need to access housing, food, disability, and substance use supports for the rest of their lives.

Residential institutions also do not operate in ways that work with residents to determine and meet various food needs, wants, and skills. As a HR worker, I saw clients



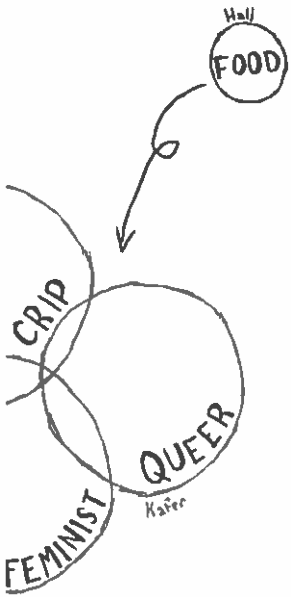
denied their food needs (e.g., religious or ethical food consumption choices) and be told to eat food that they did not enjoy or could not tolerate. I also had clients find housing only to land back in the housing system because they were not given the tools necessary to feed themselves and survive on their own. The HR tools provided included sterile drug use tools, wound care supplies, basic hygiene products – but nothing to meet food needs. Understanding FJ as core to reducing harm is a necessary step towards justice for all.

Project Context and Methodology

Theoretical Frameworks

This research paper draws on a number of theoretical frameworks and methods of inquiry. Kafer (2013), in her push for a theoretical framework that layers feminist, disability, and queer theory, asks: “Can claiming crip be a method of imagining multiple futures, positioning “crip” as a desired and desirable location regardless of one’s own embodiment or mental/psychological processes?” (p. 13). This method of “cripping” is applied to a variety of ‘texts’ including books, movements, case studies, and so on. In applying the method to environmentalism, Kafer explores how “compulsorily able-bodiedness/able-mindedness shaped not only the environments of our lives--both buildings and parks--but our very understandings of the environment itself” (p. 131). Kim Q. Hall (2014) responds to and extends this analytical thread by proposing her “queer crip feminist food politics” (p. 178).

Interestingly, the language of “field” has been used to refer to a “sphere or range of any related things” since the mid-14th century, in addition to the more common meaning of “open land” (Harper, n.d.). Thus, when Jarman and Kafer (2014) discuss the development



of Critical Disability Studies (CDS) as a field, it reads to me as though they are talking about land: “are there ways or moments that we need to see the *growth* of the field as deeply connected to the *work* of the field, such that the expansion of the field—into new programs or new lines, for example—doesn’t undercut the field’s principles?” (emphasis in original text). It invokes a drastically different mental image to the word “discipline”, also used to mean a range of related things. Thus, I use CDS as a method (see Schalk, 2017) to begin “re-thinking (often unmarked) normative assumptions within the field[s]” (Jarman & Kafer, 2014) of FJ and HR, and notions of grassy fields in my analysis of DMJ. This involves “wrestling with the past, acknowledging the gaps, tensions, and possibilities of the present, and articulating critical questions for future field development” (Jarman & Kafer, 2014). Nirmala Erevelles (2014) poses questions to ask when engaging in this kind of disability-based inquiry toward other fields:

“Take any radical theory—radical humanism, Marxism, post structuralism, critical race theory, feminist theory, queer theory, etc. Place a disruptive disability studies in its midst. Tentatively pose questions. Trouble their assumptions undergirding their alternative/radical conceptions of the normal. What is autonomy? When exactly is life not worth living? Why does rationality have to be the sole determinant of our humanity? How do we define limit? Listen carefully to their answers.”

I ask these difficult and provocative questions of each field I grow with/in.

Hall’s (2017) framework also conceptualizes “a metaphysics of compost” (p. 188), as opposed to one of purity, wherein transforming, becoming, decomposition, and loss are

COMPOST
INC.



foregrounded and valued. Picking up on this way of thinking about other justice movements from a crippled lens, I draw on the necessity of the compost metaphor. How can we flip scripts of wasted time, wasted lives, and wasted space so often weaponized against drug users? How is waste actually vital for rejuvenated, rebirthed, reimagined communities and ecosystems? The threads of literal and financial consumption, relationship to food and land, forced and criminalized drugs, bodily autonomy, altered mindstates, mind-body connections and divergences, and so many other pieces are central to the work towards DMJ, FJ, and HR. All of this additionally considers ways of knowing, being, and working inspired by Indigenous notions of relationship with land, drug user reconceptualizations of the harm inherent in systems as opposed to substances, and Mad Studies ideas of “making (non)sense” (Ingram, 2016).

In reading through/with/amongst these ideas, I reflect on Eve Kosofsky Sedgwick’s (2003) work on paranoid vs reparative reading. Following the widely accepted method of analysis known as the “hermeneutics of suspicion”, that inhabits “widespread critical habits”, feels like the most approachable method, but it has its limitations. As my traditionally educated brain pulls me to seek out flaws, inconsistencies, and potholes in the paths charted by DMJ, FJ, and HR workings, writers, and thinkers, I know that a more aligned approach to this work would operate differently.

What would this project look like if I instead moved away from suspicion and toward a reparative critical practice rooted in grace, love, and re/creation rather than destruction? Truthfully, I am not certain I know the answer. That said, this mindset shift informed my approach, the questions I ask, and my resulting analysis. I do not claim to



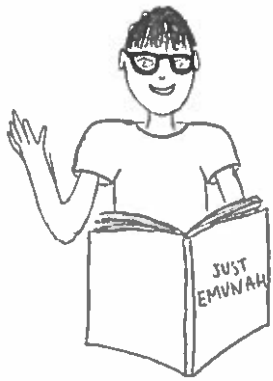
achieve this perfectly – of course, suspicious and paranoid thinking entered the conversation and show up in this resulting paper. I hope, however, that by naming this re/orientation to projects of analysis in DMJ work, it can encourage a move toward interdependence and solidarity (Berne et al., 2014). My critiques of DMJ, FJ, and HR are not attempts to devalue and take for granted the vitality of these movements, the knowledge they offer, and the inroads they have made. Rather, it is a loving urge toward a broader notion of justice, one that includes me and my communities in addition to the groups already considered.



This encouraged and necessitated a reorganization of this paper. Initially, I had planned to have three sections, exploring where DMJ, FJ, and HR principles and knowledges fall through the other areas of inquiry. This focus was dependent on seeking out flaws, uprooting ways of knowing. Instead, I have chosen to organize this paper by introducing recurring themes and concepts I encountered as I explored within this intersectional arena, highlighting the insights I gleaned from each introduced area of thinking. In doing so, the application of justice-oriented principles may point out areas where I see gaps in each of the fields, but it does so with gentleness and care, by planting a new kind of seed rather than tearing down the field.

Lastly, I approach this work using collage as a form of methodology. As Vaughan (2005) writes, “collage [is] a versatile art form that accommodates multiple texts and visuals in a single work” (p. 27). This speaks both to a collaging of thinkers and authors from these three fields, laying their analyses on top of and beside one another to create something new, as well as to the mixing of written and visual art I use throughout the MRP.

Vaughan (2005) connects this to Harding's (1996) idea of a "borderlands epistemology" (itself drawn from Anzaldúa's work) which intentionally utilizes a multiplicity of understandings and representations, especially those that are deemed as less valuable ways of thinking and knowing. This method allows for "an inclusive, liberatory agenda that can work in the overlappings of multiple disciplines" (Vaughan, 2005, p. 28). By utilizing this kind of juxtaposition and interdisciplinarity, I am able to engage with all three fields by cutting, layering, re/orienting, gluing, drawing, and thinking/feeling betwixt.



Positioning the Author

These areas of scholarship call to me, in part, because of where I am socially located as well as my lived and working experiences. In the words of Aurora Levins Morales, "Ycah, books have been important and here are some of the books, but if you want to know my intellectual roots, then I'm going to need to cite movements, identities, conversations, friendships" (cited by Bost, 2017, p. 201). I feel similarly. Although I cannot cite all of the people, experiences, lineages, ancestry, community, and history that have come together to influence my work, they are just as important as the quoted and cited pieces of scholarship found throughout this paper.

I came to Disability Justice initially through social media, when trying to find tips, understanding, and community around my painful and complicated embodied experience. As I found language for what I was experiencing, both in my body and in the world, I found/built disability community and ultimately sought out Disability Studies courses at university. I also connected with MSU Maccess, a peer support, community, and advocacy group run by and for disabled* postsecondary students that I was involved with throughout

References

Disability
Chronic pain
Neurodivergence
Hospitalization
Housing insecurity
Social work placements
CDS MA
Judaism
Mormonism
Nonbinary
Queer
Trans
Talia
Calvin
Katie
Ted
Abuela
Sasha
Bobbie
Lee
Larry
Trees
Water
Insects
Spiders
Foxes
Corral
mugs

my undergraduate education. Through this, I connected with a mentor and friend of mine who brought me into the world of research, scholarship, community building, peer support work, and Mad Pride. I did not quite know how to engage with my Madness for a long while, but ultimately, I began identifying as neurodivergent and Mad, and finding community amidst these terms.

My queer and trans identities also feel central to the ways I think, feel, theorize, and write. Some of my first moments of actively pushing back against systems that I did not fit within happened in a reclamation of my queer and trans identities, as early as grade school. I had to question the version of the world I was handed and find my own understandings and interpretations. Queerness taught me that I have the ability to dream a different future and act towards creating that reality. It taught me a different way to be in relationship with myself and others, including non-human beings. Queering the norms that surround me is a significant component to my analytical process.

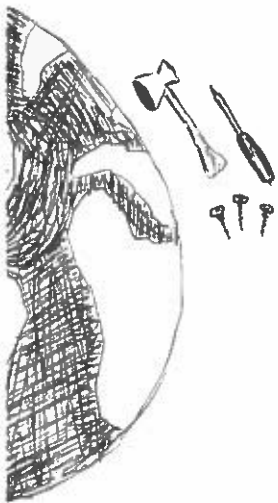


As a culture, ethnicity, religion, and way of life, Judaism (and, specifically, Sephardic Judaism) also factors into my way of relating to the world. I was brought up to love and value question asking, as “Judaism is a religion of questions” (Sachs, 2016) which worked well with how I process information. It also naturally led me to social science inquiry. When I ask and answer questions, I can find within myself my peoples’ histories of community, love, connection, relationality, activism, interdependence, and lovingkindness. At the same time, inside my bodymind I hold the pain of exile, displacement, genocide, and eugenics that fuels my drive for justice-oriented work. My disabled, Mad, queer, trans, Sephardic, and Jewish identities are not only locations I glean

knowledge and theory from, but are all core to who I am. They are not only academic influences but at the centre of how I move through the world.

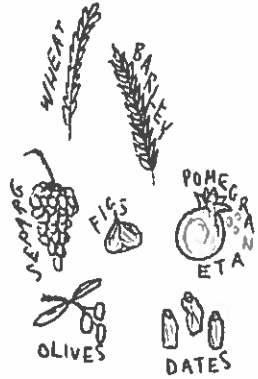
In early childhood and early adulthood, I experienced housing insecurity. Because of these experiences, access to housing, access to food, and access to community have always felt intertwined to me, and it is difficult to think about one without considering implications for the others. Later in my undergraduate studies, I completed a practicum with an AIDS Service Organization doing HR work. I gained an immense amount of knowledge here and was able to integrate the philosophy of HR into my thinking and working. This strengthened the connections I was already noticing in my own life, as I got to know clients and saw how closely these basic needs are tied, both for them and for myself.

I came into the Critical Disability Studies Master's program at York University thinking mostly about connections between substance use and chronic pain. In my second term, however, I took a Food Justice elective. The ways that food relates to all of what I was already theorizing solidified. Throughout the term I found more pathways into FJ thinking and ultimately decided to add a FJ perspective to my work. In Judaism there is a concept called *tikkun olam*, which literally translates to "repairing the world", but is colloquially used to mean social justice work. I can't help but see this concept as not only repairing social harm, but also quite literally focusing on repairing our world, the Earth. This makes it feel only natural to integrate FJ with HR and DMJ, to repair both the social and physical worlds that I inhabit.



I grapple with the ways that my land-based spiritual practices are tied to a land I do not live on. Many traditional Jewish practices involve plants that do not grow in North America and relate to climate conditions I do not experience. When I engage in my Jewish practice, I am reminded of the fact that I live in the diaspora and am working, playing, feeling, and connecting to a land that belongs to others. My understandings of embodiment, food and land relations, and justice as a whole are situated both in my experiences of intergenerational exile and displacement, disability and chronic illness, Madness and neurodivergence, food and housing insecurity, queer and trans identities – but also in my position as a white settler living on stolen land with access to postsecondary education, medical care, housing, food, community, culture, and so much more. I am informed not only by my marginalized experiences as an ‘other’ but also the areas where I hold privilege, however “normal” these identities may seem.

The four sections that follow focus on Healing Justice, grief and time, rhetorics of un/natural and ab/normal, and the tracing of surveillance and discipline. While there were many threads I could have followed, these were the four pieces that I continued to return to in my thinking and writing. They are present in DMJ, FJ, and HR, and I believe they can be used as entry points to thinking through these intersections. Another scholar would likely have found and been drawn to other ways into this work or come to different conclusions when thinking about these areas. By no means is this paper saying that these are the only ways in or the only places to analyze. Rather, this is an offering of exploration as I come to it, bracketed by my unique positionalities, perspectives, interests, experiences, and more. These are also not entirely distinct categories; you may notice crossover of



concepts between sections. I have divided this paper into sections to corral my thinking into digestible chunks, without creating harsh and distinct borders between intertwined thought patterns and ideas.



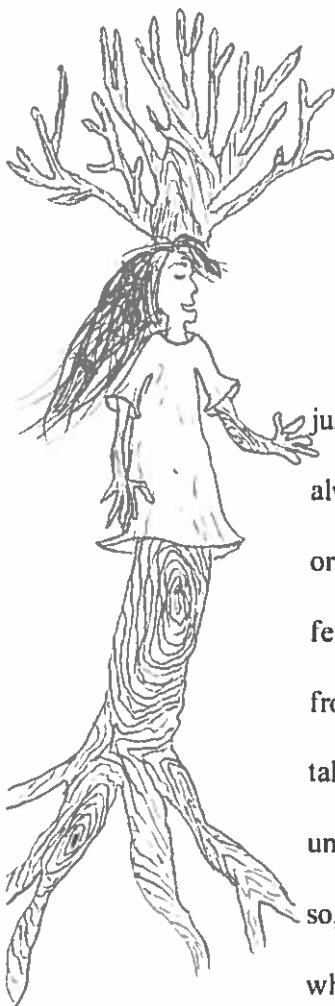
Healing Justice

This is the healing justice movement we want: one where our disabled, crazy, deaf, and/or chronically ill bodies are leaders. (BAVH, 2013, p. 4)

I want to look at environmental racism and disability justice and healing justice all at the same time and write about my body and the landscape and moving through them together. (Aurora Levins Morales, as cited by Bost, 2017, p. 195)

Healing Justice (HJ) is “invested in healing as a form of liberation and social justice... in hopes of reclaiming the ways our oppressed, surviving communities have always healed, from before colonization to now” (Piepzna-Samarasinha, 2016). It originates in Black feminist spaces, with the term popularized by Cara Page, a Black feminist writer, healer, and organizer (Rodriguez et al., 2022). HJ centres and theorizes from crip and Mad, Black and POC, woman and trans/nonbinary communal wisdom, taking a non-curative politic of wellness and aligning itself with depathologized understandings of disability and impairment (Rodriguez et al., 2022; Clare, 2017). In doing so, it aims to intervene in “the rights-based, reform-based, and neo/liberal agendas of whitestream movements” (Healy in Rodriguez et al., 2022, p. 24) and does so on a macro, communal level rather than through a focus on individuals.

Some of the HJ principles that resonate in my work include the following, borrowed from the Bad Ass Visionary Healers (BAVH) (2012), a collective of six interabled, queer, people of colour:



- “We hold healing justice as an evolving framework that re-centers the role of healing, safety and wellness inside of liberation-based movements... informed by economic, gender, racial, reproductive and disability justice movements.”
- “We are learning and creating this political framework ... to: regenerate traditions that have been lost; to mindfully hold contradictions in our practices; and to be conscious of the conditions we are living and working inside of as healers and organizers in our communities and movements.”
- “We understand that health and wellness should be determined by the individual or community receiving care, and for many of us this includes the reality of disability, illness, and harm reduction... not based on normative models of healing.”
- “the healing power of pleasure”
- “eating together as a form of organizing and healing; food justice and cooking as healing”
- “decolonization as a central goal and principle of our work; building and maintaining relationship to the land as part of our healing practices”
- “sustainability as a political practice we get from disability justice. not burning out. doing what our bodies [and earth] can actually do”
- “The process is the product. Treating each other well and making room for space, mistakes, things to take longer than we thought”
- “We begin by listening”



These principles align well with the principles of DMJ, my understanding of FJ (especially insofar as it is rooted in a critique of racism, colonialism, and classism), and HR oriented care practices and ideologies.

BAVH offer their radical HJ vision that holds an important DMJ/FJ connection. Throughout my work on this MRP, their vision has sustained my inquiry and reminded me that this is not only a possibility, but already a practice. Their collective organizing focuses on making space for “humor, food sharing, our organizing pace, queerness and the erotic, and access” (BAVH, 2013, p. 2), wherein “destroying ableism is a part of social justice” (p. 7).

Rest

A notable component of HJ is its focus on rest and healing in activist work. This rest is used not to fuel our hyperproductive activist spaces, but as a form of activism itself. In this regard, healing processes must include creating accessibility, mitigating the conditions that create and maintain disability and Madness, providing appropriate food to communities, working with people where they are at to reduce harm inherent in our survival strategies, napping, love, care, relationality, and other forms of caring for and being cared for. It is “an abolitionist project... not recovery or restorative” (Rodriguez et al., 2022, p. 20) oriented in that it aims to reimagine and recreate our relationships to change work, community, and our own bodyminds. HJ “call[s] for modalities of healing that are simultaneously physical, spiritual, intergenerational and immediate” (S.M. in Rodriguez et al., 2022, p. 22), taking a necessarily holistic understanding of health. Similarly, FJ scholars (and, specifically, Indigenous FJ scholars) propose relationality between people and the

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for the
sake of
REST

food they consume (La Via Campesina, 1996; Laduke, 2012), and HR scholars understand that one's relationship to substances is a relationship, not merely an addiction (Vakharia & Little, 2017).



Relationality

BAVH take on FJ work as part of their relational HJ model as “a call to action... to continue the struggles of our ancestors for land and life” (BAVH, 2013). They note that FJ in pursuit of healing is not new; feeding community members as a way to show love and achieve interdependent survival has always been a part of the human experience. In the Western world, the vast majority of people do not have relationships with all of the players in the food they are eating: farmers who plant the seeds, worms who nourish the soil, harvesters who collect and sort the food, animals that produce milk, food delivery drivers who transport food from the farm nearer to us, restaurant cooks who take the ingredients and turn them into a meal, and on and on. BAVH’s vision urges the building and nurturing of these relationships, along with relationships to our ancestors/ancestry. They see this work as central to achieving FJ, and itself a process of healing. We must “re-imagine our relationships with ourselves, with each other, our foods, our farmers, seeds, waters, and the Earth itself... to practice collective healing and build earth/body sovereignty” (BAVH, 2013). I am drawn to the term “earth/body sovereignty” and the way that it disrupts separatist categorizations between human and land entities, encouraging relationality and connection. It reminds me of Myers’s (2021) writings exploring how “livable worlds need people who know how to talk to the plants.”

A model that encourages building relationships, sharing knowledge, and practicing justice-seeking across contexts, HJ holds difficult questions and conversations around cultural appropriation vs. appreciation that are relevant to FJ. HJ workers “continue to unpack the politics and pragmatics of practicing across traditions, of sharing, borrowing, and exchanging methods of healing” (BAVH, 2013, p. 9). This entails a difficult balance between respect for closed practices and achieving communal healing spaces as displaced, colonized, and diasporic people, so often living in multi-ethnic and multicultural communities. BAVH ask: “Are there reasons why your own culturally and land-rooted spirituality or healing practice doesn’t feel as sexy or cool to investigate as another’s spirituality or culturally-based healing practice?” (2013, p. 10). Are there ways we might tap into our own histories of relationship with land and animal, or develop ones that make sense within our ontological framework? Engaging with sacred practices of planting, growing, harvesting, and being in relationship to the land may be beneficial to share amongst food scarce communities, but this requires nuanced conversations surrounding who is welcome to participate, watch, and benefit from these rituals. The debate revolves around the “understanding that appropriation has been central to the formation of many wounds, yet sharing can also be a source of healing” (BAVH, 2013, p. 10), especially with regard to land-based religious/ethnic/cultural/spiritual practices.

Another relational concept I feel drawn to is “embodied abolition”, which “links carceral abolition with healing justice” (Wright, 2022, p. 173). This concept was coined to specifically analyze “the affective conditions that shape the ways individuals know, understand, and practice liberation through their bodyminds within the carceral state”

recognizing how “carcerality crafts punitive ways of being in relationship to our own bodies and the bodies we exist with” (Wright, 2022, p. 174.) Striving for embodied abolition involves uprooting this carcerality many of us have internalized through living within a world where justice often means jail and other forms of forced disconnection. It involves the cultivation of an anti-carceral relationship with oneself in addition to communal relationships. Seeking embodied abolition not only involves working toward FJ and communal access, but also working “to assert our collective needs” (BAVH, 2013, p. 8) and striving for connection as a way to heal rather than displacement to enact retribution.

By asking us to shift from individualized understandings of health toward health as something that is worked towards as a community, HJ “can challenge how the carceral state attempts to break communal bonds to perpetuate carcerality” (Wright, 2022, p. 174). It is impossible to separate healing each individual person from the overarching goal of collective healing. For any one bodymind to access healing, there must be a consideration of intergenerational trauma and other remnant impacts of historical violence and displacement on a communal and familial level (BAVH, 2013). Healing cannot be determined by an external source; it is individual and it is sacred.

Self vs. Community Care

Current, Western narratives of healing are rooted in ideas of self-care that are “producing a specific narrative of ‘the good citizen’... [and] producing highly individualizing and depoliticizing notions of wellbeing” (Blumenfeld, 2020, p. 6). In Blumenfeld’s (2020) analysis of discourses of self-care on Instagram, a popular social media platform, she finds that self-care is framed in hyperindividualistic ways that align



human bodyminds with machines, reify women as caregivers, and assert whiteness through imagery and appropriative practices. This places both the blame for mental distress and the responsibility for wellness on the individual experiencing distress, in part by “constitut[ing] the self-caring subject as a middle to upper class person... that are socially allowed to rest” (Blumenfeld, 2020, p. 52).

Complicating this idea, HJ sees healing as something that must be individualized, but situated firmly within a community context. This ensures that people aren't being made responsible for their own healing while also meeting individual needs and recognizing that healing is not a monolithic experience. Dori Midnight (2012), quoted by Leah Lakshmi Piepzna-Samarasinha, says:

“People need self-determined, bone-deep, individual care and support in a community healing framework because we are still healing from isolation from each other, we are still healing from racism and poverty and oppression and trauma and we need healers who get that to offer us their time and skills to help us heal on an individual and collective level”.

Shifting from a self-care model to one that prioritizes community-care can be transformative and revolutionary, and rightly politicizes the concept and process of healing, in line with HJ principles.

At the same time, enabling individuals to care for themselves ensures that both “self and community care [are] considered an integral component of justice” (BAVH, 2013, p. 2). For example, many drug users lack housing and family networks because of the



criminalization of drugs. Cross (2000) explains, “low-level distributors and street sellers simply do not see jail or prison as a significant threat to a lifestyle that has already incorporated the prison system as one of the facts of life” (p. 87). By focusing on providing food, housing, access, and other basic needs, there would be more opportunity for community development, less harm to heal from, and the ability to meet one’s own emotional needs without having to expend time and energy meeting basic needs.

While both self- and community-care have their importance, these categories may be less distinct than they are treated. Aurora Levins Morales disrupts this separation when she says, “what was medicinal for me would be medicinal for all of us... the more personal and useful I made it to myself, the more universal it would be, the more accessible to other people” (quoted by Bost, 2017, p. 192). This notion not just of relationality, but about deeper connection and entanglement is important. As she explains her relationship to her own roots, heritage, and body, she expands:

“it’s being part of an ecosystem... That I am a point of light in a web, that I’m not actually an individual, that my skin is a formality, that the air is entering and leaving my body all the time that my skin is shedding and things are coming in through the pores, that there are millions of filaments connecting me to that maple tree [points to the window]. When I lose the individual isolation and remember that I’m connecting to the entire web, I can feel what’s going on in the web, I can feel my connections to everything, and then, how is it possible not to belong anywhere? Because there is only this one web that encompasses the planet.” (cited by Bost, 2017, p. 193)

Community

The field of hauntology deals with similar notions of interwoven connectedness, arguing that “entanglement of self and other, human and nonhuman, material and immaterial reveals how we are always-more-than-one” (Blackman, 2021, p. 282). Healing is not simply an individual action or a collective action, it is both/and at the same time.

From What Are We Healing?

One aspect of this move between/amongst self and community healing models, is a shift in understanding about what we are healing from. Liat Ben-Moshe, speaking about her antipsychiatry work, explains, “the point was to recover from psychiatry, to recover from oppression or oppressive frameworks. And then it was taken up... exactly how it was NOT supposed to be, which is again an individualized, sanist, colonial, class based [understanding]” (in Rodriguez et al., 2022, p. 19). The normative and expected subject of healing is the individual, with the responsibility lying fully within the self. Understanding healing to be necessary in terms of systemic harms rather than healing from individual bodymind deficits is what aligns HJ with DMJ, while still striving towards health/healing.

Within HJ, healing is understood as more than the effort toward achieving a perfect looking and functioning bodymind. The idea that there is one best bodymind is rooted in eugenics, racism, colonialism, ableism, and sancism (Clarc, 2017; Mingus, 2011). HJ instead understands healing as accessing care, joy, community, love, pleasure, substances, desire, or whatever else might feel healing to the individual. Striving to bring nutritious and culturally relevant foods to a low-income community is not about making sure that nobody becomes disabled or curing those that have acquired disabilities, it is about creating options and the self-determination to choose what foods one puts into their bodymind.



Similarly, offering opioid maintenance therapy is neither a form of enabling drug users nor a way to create ‘perfect citizens’ who only take medications that are prescribed by a doctor and delivered at a pharmacy. It is again about offering options and reducing barriers to healing. Instead of thinking about HR as only reducing harm, it may be useful to think about it as providing healing opportunities – a model of adding rather than taking away. By having opportunities, access, and community for healing, harm would be inherently reduced.

HJ posits that “it is radical and Crip justice to let folks determine their own healing goals” (BAVH, 2013, p. 8), in a similar framework to HR’s ‘meeting people where they are at’ (NHRC, 2020). A key concept here is depathologization, aptly explained by S.M. (2022) as “the refusal to look at people in a way that decides for them/changes or alters their reality based on a projection of what they can or cannot do, or how they can and cannot think” (in Rodriguez et al., p. 13). Taking an anti-pathological stance involves many more systems than merely the medical and psychiatric systems, it is a fundamental reorganization of the ways the Western world categorizes people within value systems. It does not ask people to prove their need for care, to have their bodymind and history analyzed for deservingness of support, or insist on collecting personal information in the pursuit of survival.

Depathologization strives to create healing spaces that do not require diagnostic labels in order to access predetermined treatment or care pathways (Rodriguez et al., 2022). S.M. explains this as follows: “what depathologization leads me to commit to is believing I deserve this just because I exist... rather than I am willing to accept the

distributive/segregationist state power embedded in particular labels” (in Rodriguez et al., p. 16). As the article continues:

“depathologization takes me out of a scarcity mentality around what resources exist and how I may feel supported as a person, because I’m now embedded in a community of people who all have needs and all have varied relationships to ability and disability. And that, to me, is the potential queer utopia of healing justice” (Rodriguez et al., 2022, p. 16-17).

Moving away from frameworks of deservingness, whereby people must be grateful to the state for the minimal amounts of care they have been deemed flawed enough to be able to access, is central.

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Fat Studies

When thinking about cultivating pleasure practices of self-love, I am brought to the anti-sizeist elements of HJ (brown, 2019). A part of discussions around health/healing, Fat Studies may be the field that most closely works to tie Food Studies with Critical Disability Studies from a health/healing lens. Larson (2021) stresses that “links between disability and fatness are undeniable” (p. 393) and that “fat stigma is a product of ableist cultural and patriarchal norm[s]” (p. 393). Fat Studies utilizes key DMJ paradigms of understanding the inherent worth within every bodymind, critiquing the medical industrial complex, and identifying ways to design physical and conceptual spaces with all bodies in mind.

Fatphobia could not exist without deep-rooted eugenic notions of a singular “perfect” human body. This sizeism utilizes white supremacist, ableist, and racist notions

of what a good body looks like and can achieve, but it is often described simply as striving to be ‘healthier’. HJ does not use the term “healing” to refer to achieving a one-size-fits-all model of health that pushes our bodies to look conventionally attractive and operate within productive norms. Instead, it asks us to “resist ableist paradigms of practicing/imposing dietary ways that promote one-size-fits-all and fatphobic ways of eating—practices that sometimes assert themselves as the only way to be ethical and/or healthy” (BAVH, 2013, p. 8). This analysis uncovers the carcerality of diet culture that asks us to police our own bodies and eating patterns in pursuit of an acceptable body.

The rhetoric of there being ‘good’ and ‘bad’ foods is common in FJ scholarship, mirroring language of ‘good’ and ‘bad’ bodyminds, ideas that Schott (2022) describes as ones that “reflect and reproduce two contemporarily reigning neoliberal ideologies that feminist food studies scholars refer to as nutritionism and healthism” (p. 162). Healthism was coined by Crawford (1980) and refers to a form of medicalization, ableism, and saneism. Schott (2022) explains:

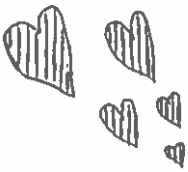
“Nutritionism is a neoliberal way of understanding humans’ relationships with food... which suggests that as long as we choose the right foods at the right amounts, we will be healthy. Healthism is a neoliberal ideology that was born from nutritionism’s reductionist ways of thinking about food and the health of bodies, framing individuals as matter-of-factly responsible for their own individual health.” (p. 162)

This moralizing around food is done from a Western, European perspective, thus further impacting communities of colour and Indigenous nations (Robinson, 2020). Therefore, “campaigns against ‘obesity’ can be used where more overtly racist, sexist, or classist campaigns might be challenged” (p. 19). This utilizes colonial biopower in efforts to control the bodies of fat Indigenous women and assimilate them into white European body standards, eating habits, and so on.

Pleasure

The HJ model celebrates pleasure, specifically queer (erotic or other) pleasure (BAVH, 2013). As BAVH (2013) explain, “as disabled people whose bodies are desexualized and seen as ‘monstrous’ in an ableist world, and as People of Colour who are exoticified by a racist, colonized world, reclaiming our ability to be sexual in our whole bodies is a revolutionary, healing act” (p. 4). Pleasure is essential in the sustenance of long-term activist projects, and especially so in a DMJ context where many disabled and Mad people are treated as though they do not or cannot experience sexual attraction, desire, or relationship (East & Orchard, 2014). By allowing space within hyperproductive activist movements for rest, grief, trauma, and pleasure, these can become more compassionate, caring, loving, and flexible spaces (BAVH, 2013).

Pleasure is not an ‘extra’. It is not a rare, special treat for when a certain productivity level has been achieved, or a goal has been met. Pleasure is a daily necessity in our relationship with ourselves, our communities, our activism, and our change work (BAVH, 2013). The term “pleasure activism”, unpacked in depth in adrienne renee brown’s (2019) book of the same title, is highlighted within HJ. In this book, HR and food are brought into



discussion with the notion of radical pleasure for crip bodyminds. brown reminds us that healing in community “requires specific intentional foods that support our spirits”, and that falling in love with our body is a project best “started with pleasure, not with dieting and exercise”. Queercrip pleasure is tapping into embodied and enspirited joy – whether that is a long-lasting joy accompanying having our basic needs for community met or a fleeting moment of finding an extra fry in our take-out onion rings bag. For a movement to encompass HJ, it must centre and value pleasure practices.

Another way to understand the importance of communal pleasure is by contrasting it with the ways that feelings of shame can become an individualizing force (Rodriguez et al., 2022). Eli Clare “talks about shame and pride on [a] continuum” (Rodriguez et al., 2022, p. 16). By claiming pride and pleasure, we begin to do the work of moving away from the shame we are made to feel about our bodies, relationships, selves, and ways of being. Healing shame involves investment into relationships, “because that kind of healing requires community and kinship, and those kinds of relational politics to transform and shift things that cause shame” (H in Rodriguez et al., 2022 p. 16). Using laughter to connect communities and fuel the difficult change work that organizers must do in the face of trauma “intentionally blur[s] the boundary between work and play... to push boundaries, cross borders, and ultimately assert healing as a holistic project and process” (BAVH, 2013, p. 3).

End Notes

HJ asks, “What would a healing justice movement look like if it centered Disabled ways of healing and Disabled knowledge about the medical industrial complex and living

HEALING
JUSTICE
FINAL
THOUGHTS

in our bodies and minds?” (BAVH, 2013, p. 4). How would we understand health, healing, accessibility, mind-body connections/disjunctures, sustainability, and more from a justice-oriented and critical perspective rather than based on fear of being ‘other’? I ask the same of the FJ and HR movements. What might FJ organizing prioritize and consider if the knowledge brought out of existing in non-normative and unacceptable bodyminds was central? If we understood that virtually all people need food and have access needs? If we worked to sustain the broad range of ways this plays out in people’s lives? What would HR focus on and work towards if we recognized the harm inherent in the medical system as it exists and the criminalization of bodyminds deemed ‘other’?

Shifting from a self- to a community-care model has major implications for HR. What would it mean to put efforts toward reducing the harm of interacting with ableist and saneist systems rather than individually targeting drug users’ interactions with substances? How can HR be shifted from a primarily individualized ask (Snyder, 2021) to a practice of interdependence, collective care, and access intimacy (Berne et al., 2015; Mingus, 2011)? What could substance use futurity look like where the end goal is a world where drug user knowledges are valued and respected, communities are designed to care for folks using drugs, and alternate mindstates (i.e., intoxication, psychosis, dissociation, etc.) are decriminalized/decarcerated and understood as part of the varied and valuable ways our bodyminds exist?

When taking a critical lens, it becomes clear that “ableism helps make racism, Christian supremacy, sexism and queer and transphobia possible and that all those systems of oppression are locked up tight” (BAVH, 2013, p. 7). Both FJ and HR have worked to

incorporate critical race, gender, and colonial analyses into their work, but arguably, you cannot have a comprehensive critical analysis of class, race, and so on without thinking about the underlying ableism. All of these systems hinge on the notion that some bodyminds are somehow not enough, less valuable, not worthy – the idea that only some of us need to heal, and those that need to heal are lacking.

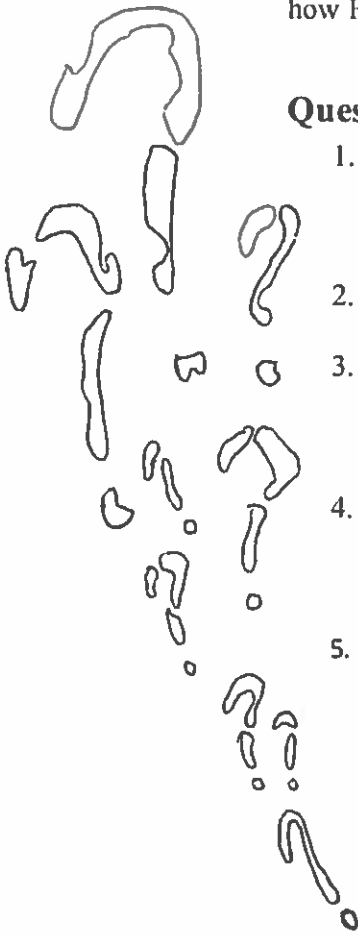
Sustainability, being a term found both within DMJ and FJ rhetoric, is often used to refer to different, but similar, concepts. In FJ, sustainability often refers to sustaining the wellbeing of the land, as well as maintaining autonomy in the face of colonialism, capitalism, and globalization. This is accompanied by an understandable drive to action to create and maintain these future-oriented sustainability practices. In DMJ, sustainability often refers to sustaining ourselves, our communities, and our movements. It has more to do with conservation of human energy than conservation of land. This sustainability holds a yearning for rest and for community care practices. It is the acknowledgement that organizing work is taxing and we must pause and take care or else we will burn out and be unable to continue this important work. This dual purpose that sustainability poses in efforts toward justice – the drive to go and the drive to stop – encompasses a beautiful duality inherent in movements addressing issues that pose immediate threat to people, and whose solutions can be so taxing as to become a threat to those doing the solving.

HJ presents an ambitious vision. As I feel myself drowning in feeling like this is all impossible, I must remember that HJ also reminds me that the process can itself be a product. This MRP is a documented process of where my thinking has taken me, rather than an ultimate proposed theoretical contribution. My process is a worthy product in and

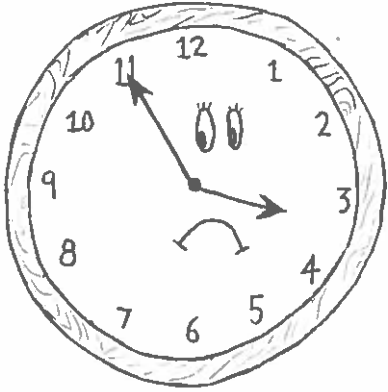
of itself, especially given the time constraints within an academic program. All I can offer is my process if I am to listen to my bodymind's needs and not demand more than I can give while staying well and in community. As Cara Page insists, "Our movements themselves need to be healing or there is no point to them" (as quoted by Piepznasamarasinha, 2016). Part of this work, for me, has been listening to and living by these messages rather than pushing myself to the brink of what I can take in the name of academic success. What you read here is my process of grappling with HJ, not a concrete vision of how HJ might inform a DMJ/FJ/HR framework, and that is a product all in its own right.

Questions / Provocations

1. How can we prioritize rest time and ensure nobody is left behind when the work IS urgent?
2. What do we do about access conflicts in the work?
3. How do we balance prioritizing nourishing food with other needs and considerations (culture, cost, access, working against diet culture...)?
4. How can we "re-member ways of sharing across cultures that do not harm each other in the process" (BAVH, 2013, p. 11)?
5. H says (in Rodriguez et al., 2022): "depathologization has to be an ongoing commitment and recommitment within movements and communities and kinship networks" (p. 15). What might this look like when talking about diet-related impairment? Labour-related acquired disability? Impairment associated with substance use? Other relevant issues?



Grief and Time



When does a broken heart become a diagnosis? (Carey, 2012)

Containing and denying grief is a time-honoured activist practice... [but] feelings of grief and trauma are not some distraction from the real work. (Picpna-Samarasinha, 2016)

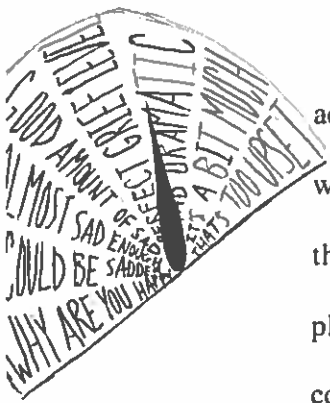
As I read about disability, food systems, and harm reduction, grief repeatedly came up in the texts and in my bodymind. The more I explored this intersection, the more the idea of grief called to me as somewhere to dig deeper and explore. According to Harris (2016), “grief and chronic sorrow are only allowed to be expressed and socially supported under certain conditions, for a limited period of time, and in socially acceptable ways” (p. 22). Anything outside of these bounds is labeled “disenfranchised grief” and “limited information and resources are available for coping or for providing support... that address diverse perspectives, lived experiences, and concerns” (Bordere, 2016, p. 14). The connections between grief and time also became clear, between ideas of crip time, grief time, drug-use and high time.

Themes of time and temporality reveal that many of the core tenets, theories, goals, and frameworks of each of these three fields focuses on re-thinking the past, present, and future. Aurora Levins Morales explains that “everything we do should contribute to the possibility of having it down the road rather than just making it more tolerable in the present... we have to survive to do the bigger things, but, if it’s not with an eye to the bigger things, then it ends up accommodating the present, and so... how does this small action

change consciousness?" (as cited in Bost, 2017, p. 194) This consideration of largescale change even while working on so-called small, short-term goals, keeps our focus on the larger systems we are working to change rather than individualizing these systemic oppressions. Thus, throughout this paper I draw on temporal scholarship and non-normative ways of understanding and experiencing time.

Pathologizing Grief

The idea of ecological related grief has begun to be explored, researched, and accepted as part of living through climate change. There are many conceptualizations of what kinds of ecogrief exist. One model presented by Ojala and colleagues (2021) includes three categories: grief in response to physical losses and changes, grief as a result of losing place-based identity and knowledge systems, and anticipatory grief relating to future or continued losses. Even as these areas are being studied, ecogrief is "often considered a form of disenfranchised grief... unacknowledged publicly or reflected through socioeconomic and sociocultural structures and policies" (Ojala et al., 2021, p. 40). While there are losses that are socially acceptable to grieve in a prescribed manner and timeline (e.g., taking two days off of work after a parent dies, as per the Ontario Bereavement Leave laws, 2022), modifying one's life or expressing deeply felt emotions about changing climate, landscapes, and wildlife is not accepted or normative. Much of the research arising from the natural sciences frame "climate change worry and eco-anxiety... [as] possible threats to mental well-being" (Ojala et al., 2021, p. 37) as opposed to recognizing that climate change and ecological disaster are the threat to wellbeing.



The harm of pathologizing and medicalizing emotional reactions is a familiar area of critique for Mad scholars and activists. Medicalization is “the process by which human conditions or problems become medical problems to be solved” (Granek, 2016, p. 111). As many Mad folks would argue, the emotions exhibited here are entirely sensible when you understand the worldview of the person experiencing them. Further, “the very idea that we can evaluate ourselves on a continuum of normality or abnormality when it comes to grieving” (Granek, 2016, p. 112) is absurd. In this context, it seems obvious to me that people who are in relationship with land and animal would be grieving the change and loss accompanied by shifting ecological conditions. In this regard, ecogrief seems protective rather than threatening. As Thompson (2016) explains, “grief is a reaction to the disintegration of the whole structure of meaning associated with this relationship, rather than directly to the absence” (p. 198). It can result in a loss of identity or sense of self (Thompson, 2016). When considering the loss of structure, meaning, relationship, sustenance, land, identity, and so on, grief is not only sensible, but expected.

The medicalization of grief is inherently tied up with its individualization. Granek (2016) terms this “grief discipline” (p. 119) to account for how “the obligation to be ‘normal’ in one’s expression of grief.... forms of self-discipline that come from the cultural messages about medicalized grief” (Granek, 2016, p. 119). These are reflective of the general social norms and expectations in any given society:

“For example, if a person with a terminal illness has spent a lifetime being rewarded financially and socially for being highly independent, suffering an illness where there is dependence and debility may have a very different meaning than for

someone whose identity has been formed around mutual caregiving and kinship relationships, where interdependence within the community is viewed as normal.” (Harris, 2016, p. 21)

Grief historically was understood as a communal and public responsibility, to be processed and felt as a collective (Granek, 2016). Within Western societies, grief has become individualized and medicalized, shifting what is considered an acceptable way to cope through loss. Medicalization also ties grief to normative timeframes, such that “grief time emerges with modernity as a temporal and affective state juxtaposed to progressive, mechanical time” (Samuels, 2017). What could returning to a politic of collective responsibility for grief look like within acceptance of individual timeframes when mourning lack of basic needs such as access, food, water, community, housing, and so on?

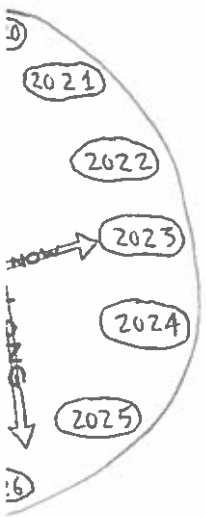
Grief Temporalities

As a very real, heavy, embodied feeling of urgency, ecogrief can create a drive for hyperproductivity and speed in FJ organizing spaces. As Ojala and colleagues (2021) explain, “sadness implies a more passive stance of acceptance... grief and grieving are more active cognitive-emotional phenomena that are also practice-based” (p. 38). This ‘practice’ is often used as a coping mechanism to alleviate some of the distress brought on by the loss that triggered the grief, and in this case generally takes the form of personal responsibility for ecological harm (e.g., committing to recycling, shopping secondhand, reducing meat intake, etc.) or joining activism and advocacy work on the topic. I feel this urgency whenever I come across news of climate disaster, notice a change in flora and fauna, or read FJ and ecojustice theory.

GRIEF
GRIEF
grief

While I feel and understand the drive to do more, I wonder about how other models of justice fit into this model and how temporalities of ecogrief are more complicated than they may seem. As Bastian (2012) writes, “while the clock can tell me whether I am late for work, it cannot tell me whether it is too late to mitigate runaway climate change” (p. 25). Ecotime has been explored through important art installations such as “the One Hundred Months clock (which started in 2008 and signals the time available to take action against two degrees of global warming) and the clock of the Long Now (that would tick once a year, thus embodying deep time)” (Head, 2016, p. 47). Myers (2021) also explored how plant-person relationship interrupts linear experiences of time, such that “the Planthropocene names an aspirational episteme, not a timebound era, one that invites us to stage new scenes and new ways to see and seed plant/people relations in the here and now, not some distant future.”

Grief does not impact every person the same way. Instead, “Inequalities of power affect both vulnerability to bereavement and the ability to recover from it” (Hamilton, 2001, p. 118). FJ writers and activists have centred a recognition of the role that colonialism has had in creating the classed, raced, and gendered food systems we are currently embedded in. This settler colonialism and its related grief and trauma has “resulted in the appropriation and dispossession of land, ongoing food insecurity, and the loss of traditional foodways for Indigenous communities” (Pictou et al., 2022, p. 2). Utilizing an analysis that keeps an eye toward colonality has enabled FJ critique, theory, and activism to remain responsive to Indigenous communities. FJ can thus play a role in working with and through grief related to colonialism.



When thinking about disability and grief, I think about experiences of time. Crip time is a way of understanding disabled temporalities, experiences and interactions with time. Price (2011) explains this as a “flexible approach to normative time frames” (p. 62), with Kafer (2013) expanding on this idea by suggesting that “rather than bend disabled bodies and minds to meet the clock, crip time bends the clock to meet disabled bodies and minds” (p. 27). In line with this understanding, I believe that DMJ would ask for rest time and healing time to ensure we are not leaving disabled people behind in our dreams of ecorevolution, but I am not sure how you can move away from climate/food/environmental disaster urgency. The fact is, it is urgent. You cannot walk away from a wildfire slowly. How can we reconcile the need for slowness in processing grief with the need for quick action toward a world where human, land, and animal wellbeing are not endangered?

I wonder about the learnings that ecogrief hyperspeed temporalities can learn from crip time, and what crip time might learn from ecogrief time. In thinking about this, I am reminded of the Jewish agricultural practice of shemitah, letting the land lie fallow (see Appendix A for related content). Every seventh day of the week we do not intervene in the land (there are 11 specific categories of field work that are forbidden, including sowing, plowing, and winnowing), taking a Shabbat, a sabbatical. Every seventh year in the cycle, the land lies fallow – we do not work it from New Year to New Year. We intentionally “give plants and their soils space and time to flourish outside of the rhythms of capitalist extraction and the chemical violence of industrial agriculture” (Myers, 2021). As a Jew, I was raised with a deeply land-based practice, where much of Jewish law is related to agriculture and our calendar is lunar-solar. The practice of cycles of seven was designed to

let the land regenerate of its own accord and is mirrored in similar practices across many cultures that allow the land to exist without human intervention for restorative purposes. Shemitah asks us: in moving away from hyperproduction, what if we focused on person-person-animal-plant-earth relationships and what is needed to sustain those relationships?

This disrupts the urge towards hyperproductivity, land and human labour exploitation, and the prioritization of human wellbeing over land wellbeing. It teaches that rest is vital, and that land has agency and needs to be given space to regulate and reclaim what it needs. It teaches me that my elders and ancestors knew the importance of rest, so much so that they legally mandated it and worked it into the cycles of Jewish life. It fosters trust and respect between person and land and urges us to move away from the top-down conception of ‘working the land’ and toward a more collaborative notion of working *with* or even *for* the land. However, this practice also necessitates work; there is significant work to be done to get to a place where rest is possible and sustainable for an entire year.

Rest is not stagnation. Within capitalism, rest is a significant and radical change of pace from how we are expected to operate. Rest can be seen as HR when capitalism is recognized as harmful (Myers, 2021). And. There is more work to be done to create a world where rest is sustainable, possible, supported, and valued. Samuels (2017) offers that “crip time is grief time”. This may allow for us to “expand our thinking about temporalities” (Head, 2016, p. 40) beyond an either/or and towards a both/and.

Temporalities of grief are an interesting and tricky topic. According to the psy* professions, “it is a matter of duration and intensity that marks the difference between what

is pathological and what is normal” (Granek, 2016, p. 112). This does not account for personal, cultural, or other variabilities in the grief experienced. For instance, according to many psychiatrists, grief becomes pathological when it impacts your living six months after the loss (Harris, 2016). Within Judaism, there is a mourning process that shifts the rhythms and routines of mourners up to and beyond a year following the loss. Following this process would be labelled pathological grief. According to Samuels (2017), “the medical language of illness tried to reimpose the linear”, directly connecting medicalization to the time-bound expectations of mourners. Moreover, how does this relate to ongoing losses, such as the losses of changing habitats and endangered species, that do not have a distinct start and end time?

Memorial Museums

Sofka’s (2016) article on Restorative Justice principles and museums as healing spaces, offers a possibility for creating such a space. She explores the role of art as a form of memorial in pursuit of collective healing. Sofka (2016) outlines the ways that memorial museums can provide information on coping with loss, provide programming for grieving children, fill in information survivors may be missing, allow connection with one another, and give attendees a space to share how they have been impacted. In this way, museums can become a “sacred space” or a “proxy” (p. 216) for those whose losses are difficult to process in a traditional way, for instance by visiting a grave. For ongoing ecogrief that is not buried in any one place, museums, memorials, and art exhibitions on the topic may be a useful locale for coming together as a community, processing feelings of loss, and working together in pursuit of justice.



Museums, and specifically memorial museums, can provide a space for attendees to explore temporalities of grief and loss. The museum can “project the future” (Simko, 2020, p. 61), “cast back into the past” (Simko, 2020, p. 62), and overall “parses out past, present, and future” (Simko, 2020, p. 67). Offering various spaces within a museum to sit in the past, present, future, and alternate timelines offers acceptance and support of various grief temporalities. It does not pathologize “different patterns of grieving – between those clinging to the hope of a pristine past, and those accepting of a messier future” (Head, 2016, p. 40). It also allows for a gentle push to give patrons “pause to consider carefully what we are grieving for, and whether we ever actually had it” (Head, 2016, p. 40) and become “able to mourn an idealized world” (Weintrobe, 2013, p. 34).

To grieve not only the present losses and future possibilities, but also to “grieve a stable and pristine past” (Ojala et al., 2021, p. 41) can allow for a more fulsome healing process, achieved in community, where each person is operating in their own grief temporality. Time may feel warped when grieving past, present, future, and imagined but lost dreams all at once. It also complicates psy* models of grief, developed as “a model from the end of life... [that] describes an experience without transition and without hope” (Head, 2016, p. 41). Creating spaces for transition, hope, connection, multiple timelines, and radical acceptance of individual grieving processes is essential to adequately process and move through ecogrief toward FJ.

The Grief of Carework

It is vital to recognize and plan for the grief inherent in long-term advocacy processes when working towards FJ. This may be especially prominent for activists who



have been personally impacted by climate disaster. As Harris (2016) writes, “compassion fatigue [describes] a constellation of symptoms that resulted from the traumatic overlay in caregivers who acutely identify with the pain, suffering, and horrific circumstances” (p. 252). This is sometimes referred to as “caregiver syndrome” (p. 252) and studied in the context of medical professionals, especially those working with palliative patients. Those working toward FJ and other forms of environmental justice work could be seen as operating in a caregiver role, in a caring relationship with land, food systems, plants, and animals. Drawing from careworker practices that sustain their work may be a useful line of inquiry for FJ activists.

This research area is particularly useful in its gendered analysis of how care labour is inequitably distributed (Piepzna-Samarasinha, 2018). Much of this kind of emotion-driven domestic work is expected of women, and particularly women of colour (Harris, 2016; Piepzna-Samarasinha, 2018). Ensuring that the work of caring for, nurturing, and building relationship with sustainable land-based and food system practices is equitably distributed and valued is essential to a justice-based practice. FJ’s gender analysis identifies the power/oppression of patriarchy by “recognizing the significance of other socio-political dimensions (c.g., age, caste, ethnicity) that intersect with gender in creating the complex power dynamics that embed agroecology” (Zaremba et al., 2021, p. 2). This has especially impacted Indigenous foodways and food systems, “where [Indigenous] women were once connected intimately to their food systems and thus to creation, colonialism meant these food relationships were altered” (Pictou et al., 2022, p. 5).

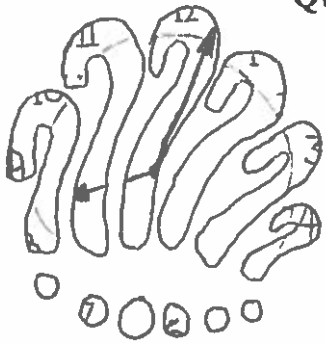
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End Notes

Accessibility concerns not only space, but time as well. It is not a checklist of accessibility needs to meet in a physical space, but a reorientation of how we think/feel/relate. Thinking and writing about grief temporalities may be generative in the pursuit of a DMJ/FJ/HR model. Especially in relation to ecogrief, complications of urgency and rest, challenging ab/normality, pathologizing and medicalizing emotions, using art for healing, and politics of care work, grief and loss can be a useful lens through which to approach these concepts. Working on this project has its own grieving process for me in that I am spending time sitting with systems of injustice day in and day out. Piepznasamarasinha (2022) reminds me that “grief is an important part of the work”, not a distraction from it. It also helps me remember that there is no one correct timeline to process these feelings, they can and will come in waves. This has been an exploration of the utility of grief to a DMJ/FJ/HR framework and also an outlet for the grief I feel when working with/through these systems.

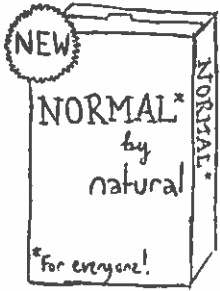
Questions / Provocations

1. “Consider the idea that we can evaluate ourselves on a continuum of normality or abnormality in regard to grieving or any other human behavior... How do individuals and groups decide on the point that ‘crosses the line?’” (Granek, 2016, p. 122) Who benefits from these distinctions? Who is harmed?
2. How can grief be generative and important as a tool in the pursuit of justice?
3. In what ways does grief both create and result from disabling conditions? How does this continue down generational and communal lines?



4. What role does food play in grief and mourning? Where does the food create grief?
How might food soothe grief?
5. How can we utilize our cultural and traditional grieving processes used for the dead
as we process unprecedented environmental harm and loss?

Un/natural, Ab/normal



The medical industrial complex pushes normal ... as if normal were a goal to achieve and maintain. Sometimes normal is attached to natural; ... as if natural were a product to sell. (Clare, 2017, p. 173, emphasis in original text)

There is an "abhorrent self-righteousness that exists around concepts of 'healthy' and 'natural' in the U.S., and... these concepts affect the tradeoff between 'convenience' (i.e., access) and 'health'". (Gerber, 2007, p. 7)

Notions of un/natural and ab/normal repeatedly arose in my readings, slotting people, behaviours, plants, and animals into this false dichotomy. As Kafer (2013) explains, not only is the natural environment built through the development of trails and dams, but the cultural concept of what is natural is also socially constructed through norms of "gender, sexuality, class, race, and nation" (p. 130). Natural does not exist outside of what humans make of it; normal is context dependent and fluid, shifting with time, location, and power. Many DMJ scholars and activists have re/asserted this idea as we push back against the eugenicist desire to work towards a perfect human bodymind. Rhetorics of un/natural and ab/normal have also been used to racist, sexist, and sizeist ends, along with other processes whereby one group is labeled as outside of the norm and, therefore, morally inferior.



Drug Use as Ab/normal

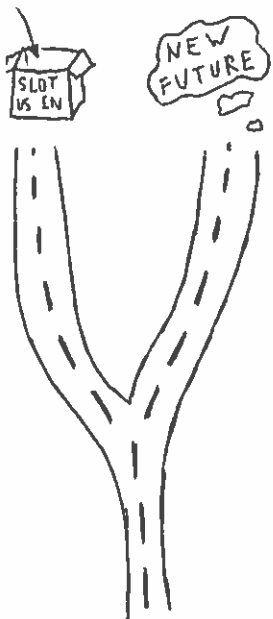
When I bring this refusal to categorize things as un/natural into the field of HR, I stumble upon the oft repeated idea that drug use is morally fine because it is a normal or

natural part of human behaviour (Nicholson et al., 2002; Fratila & Berdychevsky, 2021). Within HR advocacy, biomedical understandings of the self are used to advocate for decriminalization of drugs and substance use. The idea that substance use is a mental illness, that people have no choice but to use drugs, and that it is a medical issue and not a criminal one are all frameworks that position drug users as lacking agency and demonize Madness. It is no wonder that Mad people do not align themselves with drug user activist efforts. While both movements are fundamentally about decriminalizing and decarcerating alternate mindstates, cultivating non-traditional and peer-based forms of care, reconceptualizing people who are stigmatized because of the way their mind and body work, and fighting for agency and bodily autonomy, both models have gaps where the other falls through.

This leads to the question: What is normality? What is naturality? Why does something have to be natural in order to be considered morally good? If attaining the goals of the HR movement means that drug users will be understood as 'normal', but other groups will still be considered 'abnormal', there is a need to dig deeper and politicize this notion, to continue to question the use of these categories. What if drug use was instead understood as political, important, lifesaving, and/or generative? What would happen if HR questioned these categories, rather than merely shifting drug users out of the 'other' and into the 'normal' designation?

Towards Acceptance or Towards Reimagining?

This is not a unique tension for an activist movement to fall into. Those engaged in HR work find themselves in a space many activists find themselves, wherein there is a push



to align oneself with the norm in order to gain legitimacy, and an equally strong pull away from those same norms which cause harm in your community, especially for those most marginalized. Working within frameworks that are oppressive may lead to short-term gains for the most privileged in a group, but it does not work towards broader justice and liberation from those very same flawed logic systems. LGBTQ+ activists and queer theorists have written on this trap, often through the lenses of homonormativity (Duggan, 2003) or homonationalism (Puar, 2007).

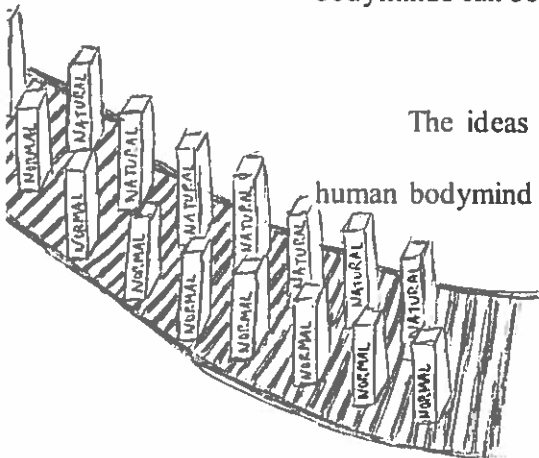
Jasbir Puar coined the term 'homonationalism' as "an analytic category deployed to understand and historicize how and why a nation's status as 'gay-friendly' has become desirable in the first place" (Puar, 2013, p. 336). It is used to critique the ways in which some LGBTQ+ activists prioritize "the celebration of the queer liberal subject as bearer of privacy rights and economic freedom" over broader queer liberation, thus playing into "a regime of racialized surveillance, detention, and deportation" (Puar, 2013, p. 336). The move toward a fight for same-sex families to live the American Dream fantasy, Puar argues, works against the needs of multiply marginalized and non-Western queer people who are invested in disrupting cisheteropatriarchy. It slots some queer people into the 'normal' category without questioning the category's very existence, utility, and purpose, thus continuing to harm the 'othered' queer people. Similarly, much of HR activism as it exists works towards the acceptance and normalization of drug use and drug users, rather than a reimagining of the ways we categorize and ascribe value to people in general. Similar to homonational projects, this marks some bodyminds as valuable and worthy of nation-

state belonging in the form of citizenship, so called ‘human rights’, and safety, “at the expense of the delimitation and expulsion of other populations” (Puar, 2013, p. 337).

I would argue that for HR work to be fully responsive, equitable, and accessible, it must question these notions of normal/moral/good rather than work for drug user legitimacy within this flawed categorical system. By continually questioning the core idea that there is a good, pure, perfect, moral, natural human ideal to strive for, we can ensure that the spaces and ideas we generate are safe for those most marginalized amongst us. It challenges the idea of “who ‘we’ collectively are – a we who predictably is white, male, middle- and upper-class, nondisabled, Christian, heterosexual, gender-conforming, slender, cisgender” (Clare, 2017, p. 173). Questioning the idea of a normal human pushes past the bioessentialism that underpins so much ableism, saneism, drug user stigma, racism, classism, sizeism, and so on. It does not allow “neo/liberalism and settler colonialism [to] give a sliver of an increment of change in exchange for re/pathologizing or doubling down on the most marginalized... if we sell out the most vulnerable” (Rodriguez et al., 2022, p. 15). Fat Studies scholars have explored the ways that the intentional modification of one’s body by controlling food intake is understood as more natural than eating the food one desires and has available to them (Lyons, 2009). Simpson (2017) argues that “through a disability justice politic, food justice is a site where ideals privileging “normal,” “healthy” bodyminds can be challenged” (p. 405).

Productivity

The ideas of normal and natural are intimately tied to capitalist expectations of human bodymind productivity. It is difficult to talk about justice without talking about



labour within our neoliberal, capitalist landscape. The conflation of worth or value with one's productive potential drives classism, ableism, and other forms of oppression. This leads to "people who do not perform or are viewed as being incapable of performing those expectations [being] imposed with deficit identities... [which] reveal themselves through the language of pathology and inferiority" (Reyes, 2019, p. 6).

Not only are these productive expectations and conflation with value placed on human bodyminds, but they also follow in application from humans to land and even seeds. As Clare (2017) writes:

"White Western beliefs separate human animals from nonhuman nature and devalue the natural world. Coupled with capitalism, these beliefs drive an out-of-control greed and consumption... In short, the white Western world both desires to be natural and destroys what is natural, depending on the context." (p. 173)

The agribusiness sector profits off of hyperproductive seeds, pushing the narrative that world hunger is rooted in a lack of food production to fuel their sales (Qualman, 2011). However, FJ scholars know that lack of food production is not the issue that needs tackling. Crises, such as "hunger, houselessness, competition over land – are manufactured rather than a reflection of true scarcity" (Reese & Sbicca, 2022, p. 2). What needs changing is the distribution and sustainability of the larger food system, rather than an increase of production within the system as it stands (Qualman, 2011). Further, a shift in which bodyminds are valued and considered worthy of basic needs is necessary in pursuit of a system where food is distributed equitably across geographical location, race, class, gender,

and so on. Focusing on hyperproductive seeds, plants, and farming methods leads to overproduction and food waste, not to a combatting of hunger and food insecurity as agribusiness corporations claim. Reese and Sbicca (2022) explain that this manufactured feeling of scarcity creates “the context in which neoliberal values of hard work and individuality are peddled as the pre-eminent pathways to having one’s needs met” (p. 3).

Here DMJ would offer additional perspective to the questioning of why productivity is conflated with value. Disabled bodies are seen as a waste of space because they do not meet capitalist standards of production just like certain seeds are seen as a waste of time to plant because they require more nurturing and do not produce as efficiently. It also ignores the relational value that these beings provide, building symbiotic and needed networks with, in the case of disabled people, other community members, and in the case of non-edible plants, to other plants and animals. This belief has led to the systematic eradication of certain seeds and a reduction in biodiversity that utilizes similar mechanisms to the way that eugenicist movements have aimed to eradicate disability (Ray et al., 2021). Head (2016) explains, “biodiversity conservation debates have not constituted their concepts of time out of thin air. They are part of the temporalities of modernity itself with its focus on progress and improvement through time” (p. 39). By both removing and preventing the reproduction of these beings labelled inferior, the fantasy for an ideal world of perfect living things is fueled without recognizing the inherent unnaturalness of modifying the biological landscape in pursuit of a human ideal (Clare, 2017). These mechanisms of control follow people through school and careers (Reyes, 2019), and follow plants from farm to table (Hall, 2017).

Agricultural Labour Movements

DMJ can offer this framework to agricultural workers in their fight for labour rights. Aurora Levins Morales shares that disabled people's bodies "don't comply with the demands of capitalism". She continues this thought, "what could we bring to the labor movement, which looks for better pay and better working conditions within a structure of work that is highly oppressive? Well, we can question the whole nature of what work is" (cited by Bost, 2017, p. 195). In the FJ class I took last semester, Dr. Evelyn Encalada Grez shared that a common chant in the migrant agricultural worker movement is "good enough to work, good enough to stay" (personal communication, 2023). This phrase holds an expression of frustration that Canada does not grant permanent residence or citizenship to many migrant agriworkers, while benefitting from their labour. While this critique points to the exploitation migrant workers experience, it also presumes that those who are unable to comply with the harsh demands of the agricultural working environment are not 'good enough' to be granted citizenship. Questioning the usefulness of these categories (good vs bad, normal vs abnormal, natural vs unnatural, productive vs unproductive, etc.) ensures that this activism is responsive to all, rather than the most productive among us. It does not demand any bodymind meet an arbitrary measure of worthiness to be able to access food, water, safety, and community.

End Notes

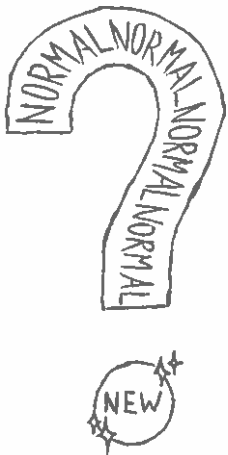
Hall (2014) traces these not-so-subtle themes of pure bloodlines, static bodies and landscapes, and calls for "a critique of rhetorics and ideologies of normalization and purity in existing food systems and imagined alternatives" (p. 179). Intervening in narratives whereby beings are evaluated as good or bad based on their un/naturalness and

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ab/normality is vital in the pursuit of justice for all. This can reframe HR's narratives in their work toward drug user liberation by shifting the focus from having drug users accepted as normal, to questioning the utility of these categorizations. It can also be applied to FJ's work for seed sovereignty and agricultural worker rights, especially making use of DMJ's analysis of eugenic narratives aimed at achieving the perfect, most productive human bodymind. Rather than working within these oppressive logic systems used to divide, categorize, and ascribe moral value to people, land, plants, animals, and so on, working to move beyond these systems ensures that the pursuit of justice does not reinforce other forms of oppression.

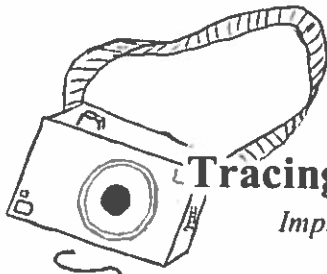
Questions/Provocations

1. Gerber (2007) asks: "How are ideas of 'naturalness' transferred from ideas about food to ideas about bodies (or vice versa) and what are the implications for disability?" (p. 9). When we think of 'naturalness' through different lenses (e.g., agribusiness corporate lens, organic lens, eugenicist 'natural selection' lens, etc.) how does this question and its answer change?
2. In what ways have the ideals of 'normal' been sold to you, while simultaneously insisting they are the most natural way to be? Who has profited from this?
3. Outside of LGBTQ+ and DMJ movements, where else have you seen the pursuit of acceptance through a 'we are just like them' narrative? Who has been left behind in these moments?
4. What thoughts and feelings arise when you think about intentionally cultivating crops that are less useful to humans? What does usefulness mean to you in this



context (e.g., the plant's edibility, aesthetics, wisdom, scent, etc.)? What might be the benefits and/or drawbacks of nurturing an unproductive planting practice?

5. What implications arise from the eradication of certain species and presentations of plants because of the hyperfocus on productive, edible, and/or aesthetically pleasing plants? What implications arise from the eradication of bodyminds deemed less-than, harmful, or unworthy?



Tracing Surveillance and Discipline

Imprisonment is the punitive solution to a whole range of social problems that are not being addressed by those social institutions that might help people lead better, more satisfying lives (Davis, 2005, p. 37)

The regulation that happens at the intersections of health and criminalization... [is] the result of a medico-legal alliance.... They have a long history of being entwined and of reinforcing one another (Snyder, 2022, p. 47-48)

Tracing along lines of discipline, surveillance, and power is an important exercise in the pursuit of critical analysis and justice (Foucault, 1995). This entails an eye for biopower, which Snyder (2021) explains as “a merging of disciplinary and regulatory technologies of power into a project that targets the bodies of individuals” (p. 115). As three fields concerned with radical restructuring of social order (particularly in relation to bodyminds), abolitionist and anti-carceral narratives wind their way through DMJ, FJ, and HR scholarship. Understanding the ways that land, bodyminds, behaviour, and more are watched and controlled through social processes and power systems is essential to finding ways forward. Foucault (1995) particularly focuses on these processes as applied to people, arguing that:

“discipline produces subjected and practised bodies, 'docile' bodies. Discipline increases the forces of the body (in economic terms of utility) and diminishes these

same forces (in political terms of obedience). In short, it dissociates power from the body.” (p. 138)

Finding, watching, and modifying certain beings to be powerless increases state and capitalist control, particularly directed at those most marginalized. Given that one of the main targets of carcerality is creating a disciplined body, “the body and mind become frontline spaces for resistance, spaces to repel penal authority and take flight beyond the embodied and psychological layers of cages” (Reese & Sbicca, 2022, p. 11).



Carceral Food Systems and Logics

FJ scholars have traced many connections between carcerality and the current food system. As Reese and Sbicca (2022) write, carceral spaces both “reflect and reproduce systems of oppression that are also present in the food system” (p. 1). This includes the policing of poverty and hunger, threatening incarceration and deportation to control migrant agricultural workers, forced food-related labour within carceral institutions such as prisons and psychiatric hospitals, and other crossovers and connections.

FJ activist work has thus concerned itself with “efforts to transform eating and food work in prison” (Reese & Sbicca, 2022, p. 1), “how systems and technologies of control like policing and methods of surveillance structure the foodways of historically marginalized groups through labor regimes” (p. 2), “punitive steps to inspire healthier eating habits” (p. 2), and “food as a site for resistance” (p. 4). This requires the reimagination of our food systems to align with anti-carceral values and with abolitionist movements. These ideas should be core to FJ, given the ways that modern day agricultural plants architecturally resemble plantations, which are also the model for our current prison

system. All of these are carceral spaces, utilizing governmental surveillance and discipline to create conditions favourable to capitalism. The idea that “‘working the land’ [is] an acceptable form of exploitation and rehabilitation within prisons” (Reese & Sbicca, 2022, p. 7) as well as hospital or work programs for Mad folks, arises from the history of the Transatlantic Slave Trade and plantation slavery.

Beyond the physical structures of farms, hospitals, prisons, shelters, food banks, and other tangible carceral spaces, these “carceral logics permeate the experience of eating in general for poor, Black, and Brown people” (Reese & Sbicca, 2022, p. 8), along with other disabled and fat people (Larson, 2021). The notion that people must police their food intake, and thus their body size and ability, is fueled by the weight loss industry, which has “moved from the sidelines to the center of American life, managing to dramatically increase its influence and profits without ever increasing product effectiveness” (Lyons, 2009, p. 75). The relationships between Madness, disability, food, eating, and body image are complex and inextricable from one another (Roosen, 2017). Those who diet tend to experience depression and anxiety, in fact, eating disorders are the mental illness with the highest (or second highest, according to some) mortality rate, fueled by this immense social pressure (Roosen, 2017).



Demonizing Fatness and Disability

According to Simpson (2017), FJ rhetoric defines disability “as the antithesis of health... abnormal, in need of fixing or curing” (p. 412), while Robinson (2020) explains how the “framing of fat as a crisis requiring government intervention” (p. 20) is used to justify individualized critique and violence on fat people, especially those who are also

marginalized along the lines of gender, race, and class. Some FJ writing frames these non-normative bodyminds as indicative of deficit, thereby utilizing this surveilling and disciplining logic. The heavy focus on a so-called ‘obesity epidemic’ within FJ, often conflates fatness and diabetes as if these are the same ‘disorder’ (Robinson, 2020), problematizing both fatness and disability. In this way, while FJ actively cultivates an anti-colonial and anti-racist politic, it utilizes “eugenic ideologies... [which] associate race, gender, and disability with disease, degeneracy, biological inferiority, and dependence” (Erevelles & Minear, 2010, p. 145) and their ways of talking about disability “stem from particular ideologies advanced by medicine, public health, eugenics, and capitalism” (Simpson, 2017, p. 416). Fatness has been “equated negatively with femininity and Black and brown bodies” (Belt, 2022), making a rethinking of fatness as deficit vital to FJ’s continued work towards an anti-racist and feminist approach.

When fat people, already subjected to carceral logics intended to discipline their bodyminds, are incarcerated in jails, the legal system “regularly fails to address much-needed accommodations for fat incarcerated people due to flaws in incarceration law and applications of disability law” (Belt, 2022). While scholars and medical professionals continue to call obesity an epidemic, it does not fall under legal designations that would qualify it as a disability, leading to barriers in obtaining body size-related accommodation and accessibility (Belt, 2022). Conceptualizing broader understandings of access that go beyond diagnosed medical conditions and instead focus on all components of access (including body size, financial, language, and other forms of access not generally associated with disability) is essential.

Farm to Table Surveillance

FJ traces other disciplinary pathways in their farm to table imaginings to untangle the “complex interactions of cultural, economics, and politics” (Hall, 2017, p. 424) in the food system. The assumptions underpinning notions of natural/good and unnatural/bad bodies, plants, and landscapes are tied to these power-imbued norms, as was explored above. Hall (2017) exposes the ways that the family kitchen table is “a line of defense against impure foods and the health problems they cause” (Hall, 2017, p. 434), “a scene where disability is absent and defended against through responsible food choices” (Hall, 2017, p. 434) and thus “reflects middle-class values of cleanliness and consumerism” (Robinson, 2020, p. 23). A crippled FJ would not rely on normativity, surveillance, and discipline at any point along the farm to table journey. Instead, it might be critical of public health narratives of fatness and disability as deficit, recognizing the harm that these initiatives create along sizeist, sexist, classist, and racist lines.

Complicating Public Health

Public health, a key stakeholder in all three of these areas, works through its power to surveil and discipline people on individual, community, and population levels (Snyder, 2022). Peterson and Lupton (2012) write that it “can be seen as but the most recent of a series of regimes of power and knowledge that are oriented to the regulation and surveillance of individual bodies and the social body as a whole” (p. 3). This surveillance in the name of public health intensified in the years following World War II and with the rise of epidemiology (Snyder, 2022). As Moore and Fraser (2006) write, epidemiology “has played an important role in the move to population surveillance by contracting and measuring the ‘truth’ about disease, risk factors and categories of at-risk subjects, and by



creating and allocating ‘normal’ and ‘abnormal’ or ‘pathological’ categories” (p. 3037). While queer communities fought for HIV/AIDS to be taken seriously by the medical community, once an epidemiological approach was taken, drug users and gay people were labelled as abnormal, pathological, and diseased (Moore & Fraser, 2006).

Although public health can be seen as a state tool of control, HR introduced the concept of, “public health as social justice” (NHRC, 2022)². Looking to health as a locale of inequity is at the core of fundamental anti-ableist and anti-saneist ideology. However, when healthcare and cure are synonymized with justice, disability is seen as flaw and failing. If HR were rooted in DMJ thinking, public health might be reimagined as a locale for critique, intersectional approaches, and upholding the perspectives of those most impacted (see Berne et al., 2015), rather than as social justice as it stands.

Surveillance of the Self

Snyder (2022) continues to trace the ways that the Thatcher administration in the United Kingdom was a “paradigmatic neoliberal moment” and marks when “harm reduction became folded into the state, as a neoliberal and biopolitical tactic” (p. 46). Coinciding with the height of the AIDS epidemic, this led not only to the governmental regulation of queer people and drug users, but also the creation of “individuals that reproduce their own capture by internalizing self-surveillance” (Souleymanov & Allman, 2016, p. 1433). These people were individually responsibalized for their so-called choices



² See Godrich and colleagues (2021) for a similar idea of public health as social justice within a FJ context.

of behaviour, relationship, and community and ultimately blamed for their disability and death (Snyder, 2021). Snyder (2021) continues:

“the entrepreneurial subject... is subjected to biopolitical lifestyle interventions and encouraged to make healthy choices for better population health. Those who are able to “choose” health are enfolded into economies of control, while those who do not or cannot participate in processes of capacitation are marked out as the targets for discipline.” (p. 117)


In this way, disciplinary biopower can be found to be located in one's own bodymind when drug users are told to engage in safer use tactics, fat people are told to eat healthier and exercise, disabled people are told to fight off their illness, poor people are told to work harder, and food insecure people are told to start a garden.

According to Blumenfeld (2020), in the age of social media, “online discourses of self-care are producing self-controlling citizens” (p. 8). Narratives that responsibalize the self to care for the self are used to minimize governmental support needed for mental/healthcare and “relates to practices of self-management which hope to maintain and prevent medical conditions” (p. 18). This relies on Foucault's (1988) conceptualization of the “technologies of the self” (p. 16), which:

“permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and semis, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality”. (p. 18)

Making use of social media to regulate and encourage self-regulation, governments and corporations accumulate this data and can use it against marginalized others (Blumenfeld, 2020).

Where Do Drugs Come From?



Alongside the disciplinary power of public health, a tracing of where our sustenance comes from and who it touches along the way is a useful genealogical exercise. Just as FJ urges us to trace our food from the field to the table, HR might ask for the same tracing to be done regarding the drug trade. Many of the risks of drug trade and usage are not inherent in the substance itself, but rather its illegality and the systems of trade this necessitates (Cross, 2000). While drug use itself is not a morally deterministic or individually motivated behaviour, the exploitation inherent in the drug trade is unquestionable. While working to destigmatize drug use helps drug users, without largescale legalization and policy changes, many beings involved in the drug trade will continue to be harmed (Jesseman & Payer, 2018). This includes those that harvest the plants drugs are obtained from, those doing the processing and refining, those packaging and distributing, those risking their lives to cross borders, dealers, buyers, consumers, those who reverse overdoses caused by the unregulated drug supply, and so many others. Many of these are racialized people from the Global South who take on this labour at risk to their life and liberty (Cross, 2000). As Cross (2000) writes, “the more privileged groups of dealers are generally successful in passing the main risks onto marginal groups” (p. 88). In this way, “risks and their associated costs are shifted from relatively powerful population groups to relatively powerless population groups” (Cross, 2000, p. 69), exploiting the many towards capital gains for the few.

I say this not to shame people who use drugs and benefit from this chain of labour that brings illicit substances to Canada, rather to highlight the ways that focusing on individual drug user choice invisibilizes all the people necessary to obtain these substances in the first place. As the phrase goes, there is no ethical consumption under capitalism. While decriminalization may protect the people using drugs, full legalization would also create less vulnerability for everybody involved in one way or another. Ensuring that the harm referred to in HR applies not only to harm caused by drugs, but also caused by policy, borders, inequitable labour systems, exploitation, and so on, is imperative for a justice-oriented HR for all. It would also challenge the ways that drug regulation relies on the aforementioned carceral systems, rather than merely moving drug regulation to a different space within the carceral complex (Jesseman & Payer, 2018; Farber, 2021). While those involved in the drug trade face risks that any other business also faces, “their problems are compounded and added to by many additional risks that stem from their illegality” (Cross, 2000, p. 68).

Even legal and medically regulated streams of drug to patient pathways rely on exploitation toward capitalist gain. Infamously, Purdue Pharma contributed to what is currently known as the opioid crisis in their efforts to accumulate wealth, regardless of who was harmed along the way (Macy, 2018). However, as Frydl (2021) explores, “the vilification of Purdue Pharma substitutes for an analysis and understanding of the opioid crisis itself” (p. 304). Placing the blame entirely on one company “often entails a behind-the-scenes absolution of several others, perhaps even an entire policy regime or political approach” (Frydl, 2021, p. 305). This diversion is rooted in that our criminal justice system

is designed to put individual people on trial as opposed to looking at the harms caused by systems, policies, and origins (Frydl, 2021). Somebody had to take the fall, and Purdue Pharma was the target. While not without fault, they operated within a broader social, cultural, political, policy, and economic context that enabled their success at the expense of people using opioids, both through regulated and illicit means.

When doctors prescribe medications, consumers are not aware of existing relationships that their doctor may have with the pharmaceutical companies or where these companies source their materials (Macy, 2018). I take medication every day and I have never been told what is in the pills, if it is obtained from plant and animal material or fabricated in a lab, who and how those processes transpire, and why I was prescribed one brand over another. The only times I have been made aware of these systems are when there have been medication shortages, the brand of a medication I was taking had to be switched, or after doing my own research. Just because these drugs are prescribed by a doctor, does not mean there is no room to investigate the path to our homes. To complicate things further, “no tidy division exists between the illicit market and legal prescribing” (Frydl, 2021, p. 332). These lines cross, blur, and support one another. The pharmaceutical system models the cartel structure of drug trafficking “not just for the money its most powerful members made, but for the control they wielded over the political decisions that most affected them” (Frydl, 2021, p. 33).

Even if we assume that the opioid epidemic is fueled by illegal drug trade and pharmaceutical advertising practices, it would be remiss to not consider how it is supported by “government agencies incentivized to “look the other way” when making decisions...

[and] those same agencies incapable of introspection and hostile to change, long after mounting death tolls should have prompted review and revision” (Frydl, 2021, p. 332).

Drug related deaths are policy assisted murder. Frydl (2021) continues:

“the opioid crisis is fundamentally a failure of our political system: a regulatory system for hire; the ability of motivated interests to exploit poorly supervised processes tucked away in little-known regions of government; and the corporate leverage made possible by austerity policies and politics.” (p. 332)

Whether the death comes from overdose, police intervention, lack of healthcare, or other factors, tracing back to the source of the harm will likely lead to substance illegality and carceral regulation (Frydl, 2021; Farber, 2021).

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Tracing these power relations and histories reminds us that these systems are not ‘broken’ as they are often called. The medical, public health, food, social welfare, and carceral systems are doing exactly what they intended to do. As Holt-Giménez and Shattuck (2011) write, specifically talking about FJ:

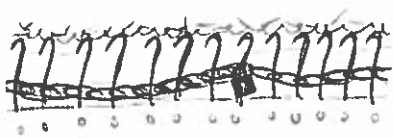
“To call the food system broken is to believe that it once worked well... This would mean ignoring the three centuries of violence and destruction characterizing global food systems... The food system is not broken; rather it is working precisely as a capitalist food system is supposed to work” (p. 56).

By reimagining our systems to be fundamentally anti-carceral, radical possibilities arise. Where harmful ideas come from and who they touch along the way is an essential locale

of analysis which complicates individualized notions of justice. Adding “analyses that recognize and refuse the intertwined exploitation of bodies and environments without demonizing... the ill and disabled bodies, that result from such exploitation” (Kafer, 2013, p. 158) ensures that the blame falls on structures and systems, not individuals who have been incentivized to surveil themselves and one another.

Questions / Provocations


1. While abolitionism is a useful framework for DMJ/FJ/HR, are there any ideas within abolition that need modification to make this interdisciplinary exploration possible? Are there ableist, saneist, anti-drug user, or other oppressive beliefs underlying abolitionist understandings and imaginings?
2. “What does carcerality offer to theorizing and understanding the food system, food cultures, and food relations? And, what does a critical look at food offer toward understanding—and eventually abolishing—carceral systems?” (Reese & Sbicca, 2022, p. 1)
3. “Abolition gives us an opportunity to make life sustainable more broadly... how do we make [food] central to the work of abolition and conversely, how do we make abolition a central organizing principle within food justice movements?” (Reese & Sbicca, 2022, p. 12)
4. Often tensions arise when offering services and care to specific communities, wherein eligibility processes take the form of surveillance. What are some ways to create justice-oriented care practices that do not rely on surveillance and discipline in interactions with community members?



5. Where does carcerality arise in our response to harm done within communities?

How would a deep anti-carceral practice impact accountability structures and restorative practices following harm?

Concluding Thoughts



This MRP has begun to explore the need for, and possibility of, an integrated model at the transdisciplinary crossroads of DMJ, FJ, and HR. It is a call for more work to be done at these intersections to explore the ways that these three frameworks both invisibilize one another and fill each other's gaps. The integrated model would centre Food Equity & Disability/Mad Access for Drug users (FED/MAD). Here I offer a glimpse at what this might mean for inquiry at this intersection and a call for further thinking/feeling/writing. Comprehensive suggestions for moving forward are well beyond the scope of this MRP; in this section I bring together thoughts drawn from other authors alongside my own imaginings of a FED/MAD framework.

This framework would be useful in a number of contexts. For example, it may be applied to a redesign of food support programs, such as Ferrante's (2022) suggestions of accessible food assistance sites, universally designed community gardens and farms, and cooking classes for disabled and neurodivergent people. It may be useful in reframing medical practice, especially when dealing with substance use, eating disorders, so-called obesity, and Madness (see Bianchi et al., 2020 for a discussion on the utility of HR approaches to eating disorder care). It can influence abolitionist and anticarceral models by drawing parallel critiques of prisons, hospitals, welfare offices, food banks, substance use treatment spaces, and more. Sovacool and colleagues (2023) explore an intersectional and transformative energy justice model, which would also align with FED/MAD perspectives. It may also necessitate a shift in the language used in each of these fields, to bridge gaps between scholars who may not understand each other's terminology (Stiegman, 2022).

As I worked through determining which paths to take in my exploration of these fields, I had to choose which paths I would not take. Some further areas that could have been explored from this crossroads include: online or digital ecologies (Bost, 2017; Wright, 2022), hauntology (Blackman, 2021), restorative and transformative justice models (Sofka, 2016), abolitionism (Davis, 2005), imperialism within the medical system and pathological language (Sontag, 1990), cultural and spiritual uses of psychoactive substances (Bost, 2017), and the WPR approach to policy analysis which asks what the problem is represented to be (Bacchi, 2012). This list is a mere taste of the pathways I could have taken; there are many more areas of inquiry that can be approached from this intersection.

By both working toward a FED/MAD model that reaches, feeds, and cares for all people and utilizing theory to reimagine the assumptions underlying this work, a crippled movement that is responsive and accessible to all becomes possible. Thus, there is a need for a holistic model that posits a way of thinking, theorizing, acting, being, and knowing that does not leave anyone behind. In order to interrupt this cycle and create communities, resources, and services that are responsive to folks living at the intersections of disability/Madness and/or food insecurity and/or substance use, a new way of thinking must be proposed. It must integrate the critiques and analyses from each of these theoretical and activist movements while being mindful of the ways that they exclude one another. It must work to fill the gaps in each way of thinking with the insights found in the other two frameworks. To move toward intersectional, equitable, responsive, and well-rounded theorization, policy change, activism, and community work, we need FED/MAD.

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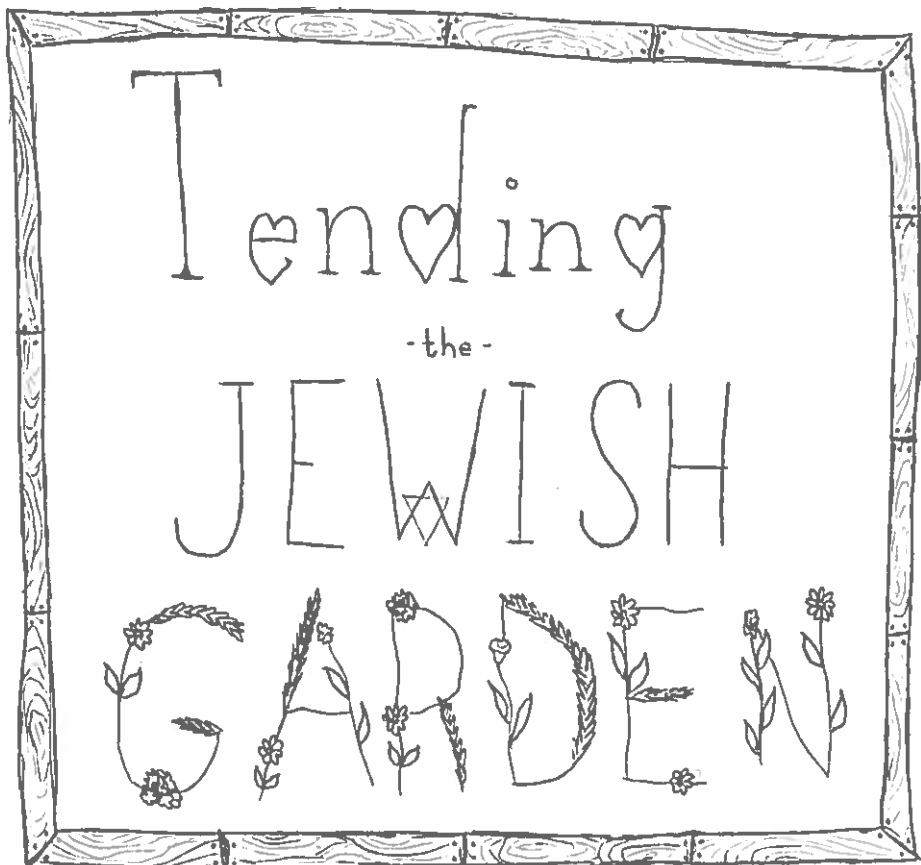
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Appendix A

Throughout the process of working on this MRP I attended a 6-week course entitled Tending the Jewish Garden, facilitated by Elena Potter through a Jewish learning program called Lishma (see www.lishma.ca). This course allowed me to think about land, plants, food, bodyminds, harm / reduction, and more alongside my Judaism and Jewish practices in a community of learners. Here you will find my annotations of the source sheets produced by Elena (with her permission) to understand how these aspects of my thinking have come together.





4/19/23, 4:25 PM

Tending the Jewish Garden week 1 | Sefaria

Judaism is a land-based practice
 ↳ "Teshuva" to land-based relationships

prioritize
support
cultivate
develop
nurture

Tending the Jewish Garden week 1

Source Sheet by Elena Potter

Neurodivergent
practice?

Radical Amazement

"Awareness of the Divine begins with wonder. It is the result of what man does with his higher incomprehension. The greatest hindrance to such awareness is our adjustment to conventional notions, to mental clichés. Wonder or radical amazement, the state of maladjustment to words and notions, is therefore a prerequisite for an authentic awareness of that which is."
 — Abraham Joshua Heschel, *God in Search of Man*

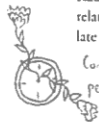
- Looking at little things w/ childlike eyes and wonder
 ↳ mindfulness

Radical:

relating to or affecting the fundamental nature of something; far-reaching or thorough.

late Middle English (in the senses 'forming the root' and 'inherent'): from late Latin *radicalis*, from Latin *radix*, *radic-* 'root'

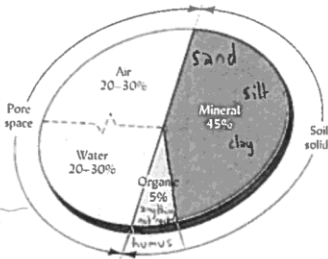
Connecting to land changes perceptions of time



As Jewish people, our plants are Jewish

We follow the structure of plants in this class
 ↳ Soil → Roots → Seed → Sprouts → Buds → Fruit (roughly)

today: ground | dirt | soil | land



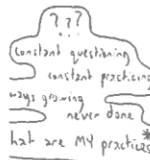
with people = with soil

RELATIONALITY

Genesis 2:7

(7) God יְהוָה formed the human from the soil's humus, blowing into his nostrils the breath of life: the Human became a living being.

בראשית ב' ז'
 (ז) וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה וַיִּנְשֹׁף בְּאָפִיו
 נְשִׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:



Where You At? A Bioregional Quiz Developed by Leonard Charles, Jim Dodge, Lynn Milliman, and Victoria Stockley. Coevolution Quarterly 32 (Winter 1981):

(selected questions)

Trace the water you drink from precipitation to tap.

How many days til the moon is full? (Slack of 2 days allowed.) Rosh Chodesh practice

What was the total rainfall in your area last year (July-June)?

When was the last time a fire burned in your area?

From what direction do winter storms generally come in your region?

Where does your garbage go?

How long is the growing season where you live?

What primary ecological event/process influenced the land form where you live? (Bonus: what's the evidence?)

From where you're reading this, point north.

What spring wildflower is consistently among the first to bloom where you live?

What part of the plant am I eating?

What do I know about all these questions?



is consistency syn-
 land/space/time
 5/20/26/2019
 6:17



Made with the Sefaria Source Sheet Builder
www.sefaria.org/sheets

4/26/23, 2:23 PM



Folk remedy laws → appropriating
herbal + traditional remedies and
trying to keep it in community

Tending the Jewish Garden week 2 | Sefaria



Tending the Jewish Garden week 2

Source Sheet by Elena Potter



thistle



Pesach and time:
Pickles take a long
time, not for running
out of Egypt!

Bava Kamma 82a

The Sages taught in a *baraita* that five matters were stated with regard to garlic: It satisfies; it warms the body; it causes one's countenance to shine; it increases one's sperm, and it kills lice that are in the intestines. And some say that it also instills love into those who eat it and removes jealousy from them.

- Spanish Inquisition cops smelled garlic and took people
- Antisemitic political comics depicting Jews with money and garlic

Pesachim 39a

MISHNA: And these are the vegetables with which a person can fulfill his obligation to eat bitter herbs on Passover: One can fulfill his obligation with *hazeret*, with chervil [*tamkha*], and with field eryngo [*harhavina*], and with endives [*olashit*], and with *maror*. One fulfills his obligation with them whether they are fresh or whether they are dry. However, one does not fulfill his obligation if they are pickled in water or vinegar, nor if they are over-boiled [*shaluk*] in hot water, nor if they are boiled [*mevushal*].

Pesachim 39a

Rabbi Yehuda says: Any plant that has white sap

when it is cut may be used as bitter herbs. Rabbi Yohanan ben Beroka says: Anything whose surface is light green may be used as bitter herbs.

Aherim say: Any bitter herb that has sap and whose surface is light green is fit for this mitzva.

Rabbi Yohanan said: From the statements of all these Sages, we can learn that a bitter green herb has sap and its surface is light green. Rav Huna said: The *halakha* is in accordance with the opinion of *Aherim*.

→ "others"
↳ could this be women + others doing the domestic labour food prep? Who's opinion is "other"?
↳ What does it mean to hold by position of "others"?

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בבא קמא פ"ב א

ח"ר חמשה דברים נאמרו בשום משביע ומשחין ומצהיל פנים ומרבה הזרע והורג כנים שבבני מעיים וי"א מכנים אהבה ומוציא את הקנאה:

פסחים ל"ט א

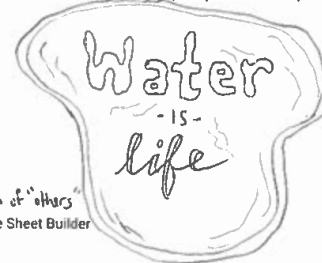
מתני' ואלו נקרות שאדם יוצא בהן די חובתו בפסח: בחזרת, בחמקא, ובחרחבינא ובעולשין ובמרור. יוצאין בהן בין לחין בין יבשין, אבל לא כבושין ולא שלוקין ולא מבושלין.

How does human manipulation impact the value we think about and place on certain foods "processed foods"

Cooking and access
↳ Fresh garlic vs. jar of garlic
↳ High brow vs. "lazy" cooking

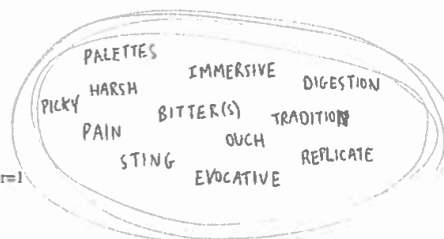
פסחים ל"ט א

רבי יהודה אומר: כל שיש לו שרף. רבי יוחנן בן ברוקה אומר: כל שפניו מכסיפין. אחרים אומרים: [כל] ירק מר יש לו שרף ופניו מכסיפין. אמר רבי יוחנן: מדברי כולן נלמד, ירק מר יש לו שרף ופניו מכסיפין. אמר רב הונא: הלכה כאחרים.



Jewish roots:

- Garlic
- Horseradish
- Potato



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Tending the Jewish Garden week 3

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**Proverbs 3:18**

(18) She is a tree of life to those who grasp her,
And whoever holds on to her is happy.

**משלי ג' י"ח**

(יח) עץ־חיים היא למחזיקים בה ותמכיה
מאשר: (פ)

Genesis 2:4-6

(4) Such is the story of heaven and earth when they were created. When God יהוה made earth and heaven — (5) when no shrub of the field had yet sprouted, because God יהוה had not sent rain upon the earth and there were no human beings to till the soil, (6) but a flow would well up from the ground and water the whole surface of the earth—

Annuals → Annuals
Perennials → Divine
implications re: to be human is to do labour?
Or is it more about growth without needing things?

Genesis 8:6-12

(6) At the end of forty days, Noah opened the window of the ark that he had made (7) and sent out the raven; it went to and fro until the waters had dried up from the earth. (8) Then he sent out the dove to see whether the waters had decreased from the surface of the ground. (9) But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth. So putting out his hand, he took it into the ark with him. (10) He waited another seven days, and again sent out the dove from the ark. (11) The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth. (12) He waited still another seven days and sent the dove forth; and it did not return to him any more.

**בראשית ב' ד' ו'**

(ד) אלה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים ארץ ושמים: (ה) וכל אשר השדה טרם יהיה בארץ וכל־עשב השדה טרם יצמח כי לא המטיר יהוה אלהים על־הארץ ואדם אין לעבד את־האדמה: (ו) ואד יעלה מן־הארץ והשקה את־כל־פני האדמה:

בראשית ח' ו' י"ב

(ו) ויהי מקץ ארבעים יום ויפתח נח את־חלון התבה אשר עשה: (ז) וישלח את־הערב ויצא ושוב עד־יבשת המים מעל הארץ: (ח) וישלח את־היונה מאתו לראות הקלו המים מעל פני האדמה: (ט) ולא מצאה היונה מנוח לכף־רגלה ותשב אליו אליה־תבה כ־ימים על־פני כל־הארץ וישלח ידו ויטחנה ויבא אתה אליו אליה־תבה: (י) ויחל עוד שבועת ימים אחרים ויסף שלח את־היונה מן־התבה: (יא) ותבא אליו היונה לעת ערב והנה עלה־זית טרף בפה וידע נח כי־קלו המים מעל הארץ: (יב) ויחל עוד שבועת ימים אחרים וישלח את־היונה ולא־יספה שוב אליו עוד:

Female plants → fruit
Male plants → Pollen
→ Cities plant males so there's no fruit → animals + people → fruit all around
→ BUT pollen allergies!

Tu B'Shvat and the age of trees

Orlah refers to a biblical prohibition (Leviticus 19:23) on eating the fruit of trees produced during the first three years after they are planted.

Neta Reva'i refers to the biblical commandment (Leviticus 19:24) to bring fourth-year fruit crops to Jerusalem as a tithe.



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Why didn't our grandparents plant us carob trees?
I'm not coming into a world full of carob trees. ²
But we still (or even more) need to plant for the next generations.

Growth and a warning.

Taanit 23a

One day, he was walking along the road when he saw a certain man planting a carob tree. Honi said to him: This tree, after how many years will it bear fruit? The man said to him: It will not produce fruit until seventy years have passed. Honi said to him: Is it obvious to you that you will live seventy years, that you expect to benefit from this tree? He said to him: That man himself found a world full of carob trees. Just as my ancestors planted for me, I too am planting for my descendants.

תענית כ"ג א


יָמָא חַד הָיָה אֶזְלַּ בְּאוֹרְחָא, חוֹזִיָּה לְהַהוּא גִבְרָא דְהוּה נָטַע חֲרוֹבָא, אָמַר לֵיהּ: הָאִי, עַד כַּמָּה שָׁנִין טָעִין? אָמַר לֵיהּ: עַד שְׁבַעִין שָׁנִין. אָמַר לֵיהּ: פְּשִׁיטָא לָךְ דְּחַיִּית שְׁבַעִין שָׁנִין? אָמַר לֵיהּ הָאִי גִבְרָא: עָלְמָא בְּחֲרוֹבָא אֲשַׁכְחִיָּה. כִּי הֵיכִי דַשְׁתִּילוּ לִי אֲבָהָתִי — שְׁתִּלִּי גַּמִּי לְבָרָאִי.

Birkat Ha'Ilanot

Baruch atah Adonai Eloheinu melech ha-olam shelo chiseir ba-olamo k'lum uvara vo briyot tovor v'ilanot tovim l'hitna'ot bahen b'nei Adam.

Blessed are You, Our G-d, King of the Universe whose world lacks nothing and who made wondrous creations and beautiful trees for human beings to enjoy.

First 2 blossoming trees of the season!


A Prayer of Rabbi Nachman of Bratslav (1772-1810)

Grant me the ability to be alone; may it be my custom to go outdoors each day among the trees and grass - among all growing things and there may I be alone, and enter into prayer, to talk with the One to whom I belong. May I express there everything in my heart, and may all the foliage of the field - all grasses, trees, and plants - awake at my coming, to send the powers of their life into the words of my prayer so that my prayer and speech are made whole through the life and spirit of all growing things, which are made as one by their transcendent Source. May I then pour out the words of my heart before your Presence like water, O L-rd, and lift up my hands to You in worship, on my behalf, and that of my children!

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hidden mitzvah

THE COMMANDMENT
TO BE EXTRA

→ 'camp'

Shabbat 133b

What is the source for the requirement of: "This is my God and I will glorify Him"? As it was taught in a *beraita* with regard to the verse: "This is my God and I will glorify Him (*anveihu*), the Lord of my father and I will raise Him up." The Sages interpreted *anveihu* homiletically as linguistically related to *noi*, beauty, and interpreted the verse: *Beautify yourself before Him in mitzvot*. Even if one fulfills the mitzva by performing it simply, it is nonetheless proper to perform the mitzva as beautifully as possible. *Make before Him a beautiful sukka, a beautiful lulav, a beautiful shofar, beautiful ritual fringes, beautiful parchment for a Torah scroll, and write in it in His name in beautiful ink, with a beautiful quill by an expert scribe, and wrap the scroll in beautiful silk fabric.*

Necessity intimacy between Jews + Rabbinic history of people and our plants to know what blessings to make. ~ RELATIONSHIP ~

Lubavitcher Rabbi:

Both sustenance and pleasure present here

Deuteronomy 8:7-8

(7) For your God *יהוה* is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill: (8) a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey: *perennials*

Blessing for tree fruits:

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri ha'etz.

Blessed are You, Our G-d, King of the Universe, Creator of the fruit of trees.

Blessing for vegetables and fruits growing in/on the ground:

Baruch atah Adonai Eloheinu melech ha-olam, shehakol niyech bidvaro.

Blessed are You, Our G-d, King of the Universe, Creator of the fruit of the earth.

Blessing for all other food & drink:

Baruch atah Adonai Eloheinu melech ha-olam, shehakol niyech bidvaro.

Blessed are You, Our G-d, King of the Universe, through whose word all things exist.

Numbers 11:4-9

(4) The riffraff in their midst felt a gluttonous craving; and then the Israelites wept and said, "If only we had meat to eat! (5) We remember the fish that we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. (6) Now our gullets are shriveled. There is nothing at all! Nothing but this manna to look to!" (7) Now the manna was like coriander seed, and in color it was like bdellium. (8) The people would go about and gather it, grind it between millstones or pound it in a mortar, boil it in a pot, and make it into cakes. It tasted like rich cream. (9) When the dew fell on the camp at night, the manna would fall upon it.

שבת קליג ב

דחניא: "זה אלי ואנוהו". התנא לפניו במצות: עשה לפניו סוכה נאה, ולולב נאה, ושופר נאה, ציצית נאה, ספר תורה נאה, וכתוב בו לשמו בדיו נאה, בקולמוס נאה, בלבלר אומן, וכורכו בשיצאן נאין.



(not all fruits)

דברים ח'ו-ח'

(ו) כי יתנה אלוקי מביאן אל-ארץ טובה ארץ נחלי מים ענת ותהמת יצאים בבקעה ובקרו: (ח) ארץ חטה ושעורה וגפן והאנה ורמון ארץ זית שמן ודבש:

pleasure ≠ excess

→ idea of "satisfiability" indulgent
Adrienne Renee Brown - sensuality
eroticism

Why do we associate fruits
with abundance and excess?

→ expensive
→ not filling
→ historically difficult to get
→ Greek art
→ cornucopia

במדבר י"א:ד-ט'

(ד) והאספסוף אשר בקרבם התאוון תאנה וישבו ויבכו גם כן ישראל ואמרו מי יאכלנו בשר: (ה) וזכרנו את הדגה אשר נאכל במצרים חגם את הקשאים ואף האבטחים ואת הקציר ואת הבצלים ואת השומים: (ו) ועתה נפשנו יבשה אין כל בלתי אליהם עינינו: (ז) והלן כדור-עגד הוא ועינו כעין הבדלה: (ח) שטור העם וקטנו ונתנו ברחים או דכו במדכה ובשלו בפרור ועשו אותו ענות והיה טעמו כטעם לשד השמן: (ט) ובדודת העל עליהם תהנה לילה יחד הקן עליו:

Fruit Related
Jewish Manner

- Apples + honey
- Haroset
- Applesauce on
- 4 cups of wine
- Fruit of knowledge / forbidden
- Tu B'Shvat se
- Ertug
- Fruit bear in
- Dried fruits
- Carob stuff
- Coffee on shav
- Fruit jelly les
- Orange on seder
- Fruit-filled ha
- New fruit
- Pomegranate on
- Bessamin flav

FRUIT SEDER!!!

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Charukash as celebration of Fat, could be seed time!

SEEDS = FAT
rare in plant sources!

Grains are the seed of the plant
↓
Barley Wheat

WREST IS RADICAL RESISTANCE

Leviticus 25:1-7

(1) יהוה spoke to Moses on Mount Sinai: (2) Speak to the Israelite people and say to them: When you enter the land that I assign to you, the land shall observe a sabbath of יהוה. (3) Six years you may sow your field and six years you may prune your vineyard and gather in the yield. (4) But in the seventh year the land shall have a sabbath of complete rest, a sabbath of יהוה: you shall not sow your field or prune your vineyard. (5) You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. (6) But you may eat whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you, (7) and your cattle and the beasts in your land may graze all its yield.

FAMILIES OF PLANTS whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you, (7) and your cattle and the beasts in your land may graze all its yield.

- Not the same as GMOs
- Breeding for different characteristics
- Crop rotation
 - Moving plants around
 - Kills their pests
 - Makes sure soil stays nutrient dense
- Can be cross-pollinated within a family
- Leads to mix-ups

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seeds

plant just for food, not for other use

No till regens, agr. practices

Soil can become depleted, less nutrient full
→ Dust-bowl era of Great Depression

"going to seed"
→ plant → leaves → roots
→ SUN is hot
→ "bolting" → stalk up → flower → seeds
Shift in priorities, energy focused to flower/seed

"can't get every moment out of every plant"
If prioritizing leaves, seeds not productive
If prioritizing seeds, leaves taste bad
יוקרא כיהא-די
→ this is so beautiful!

leave it alone!

(א) וידבר יהוה אלי-משה בהר סיני לאמר: (ב) דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נתון לכם ושבתה הארץ שבת ליהוה: (ג) שש שנים תורע שדה ושש שנים תזמר כרמך ואספת את-תבואתה: (ד) ובשנה השביעית שבת שבתון יהיה לארץ שבת ליהוה שדה לא תורע וכרמך לא תזמר: (ה) את ספיח קצירך לא תקצור ואח"ענבי גינך לא תבצר שנת שבתון יהיה לארץ: (ו) ויהיה שבת הארץ לכם לאכלה לך ולעבדך ולאמתך ולשכירך ולחושבך הגרים עמך: (ז) ולבהמתך ולחיה אשר בארצך תהיה כל-תבואתה לאכלה: (ז) (It's all the same plant!)

Pesha law
→ leave corner of field
→ don't mix different seeds in one field

Shemita = practice of taking a year off of intervening in the land, once every seven years.
→ At the Afrahah farm, they do 1/7 of the work, rather than 1/3 of time.

For folks with nut allergies! Wild Mustard Plant Brassica Oleracea

For folks with nut allergies! Brussels sprouts Lateral leaf buds sprouts!

For folks with nut allergies! Broccoli for folks with nut allergies! Flower buds/stems sliced into!

For folks with nut allergies! Cauliflower for folks with nut allergies! Flower buds

For folks with nut allergies! Cabbage up in 2 Terminal leaf bud young sprout!

For folks with nut allergies! Kale Leaves For fresh, summer salads!

For folks with nut allergies! Kohlrabi Stem For crunching at Tzitzit's house!

ASTERACEAE lettuce
chamomile
fry greens
make for my crunchy not buttery!

CURCUBIT cucumber melon squash zucchini
thanks for being so fresh and refreshing!

CHENOPOD beets chard
thanks for making my Roish Hashana possible!

SOLANACEAE (nightshades) potato tomato eggplants pepper
thanks for being so hearty and filling!

ALLIUMS onions garlic leeks
thanks for making my food so tasty!

FABACEAE (legumes) beans peas clover
thanks for being green and cute!

UMBELLIFER carrot dill
thanks for adding flavor!

I love you, you love me, we're a happy plant family!

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Shemitz = release

→ of land
→ of slaves
→ of debts

Deuteronomy 15:12-15

(12) If a fellow Hebrew man—or woman—is sold to you, he shall serve you six years, and in the seventh year you shall set him free. (13) When you set him free, do not let him go empty-handed: (14) Furnish him out of the flock, threshing floor, and vat, with which your God יהוה has blessed you. (15) Bear in mind that you were slaves in the land of Egypt and your God יהוה redeemed you; therefore I enjoin this commandment upon you today.

דברים ט"ו:יב-ט"ו

(יב) כִּי־יִמְכַר לְךָ אֶחָיִךְ הָעֶבְרִי אוֹ הָעֶבְרִיָּה וְעָבַדְךָ שָׁשׁ שָׁנִים וּבִשְׁנָה הַשְּׁבִיעִית תְּשַׁלְּחֵנוּ חֲפָשִׁי מֵעִמְךָ: (יג) וְכִי־תִשְׁלַחְתֶּנוּ חֲפָשִׁי מֵעִמְךָ לֹא תִשְׁלַחְתֶּנוּ רֵיקָם: (יד) הַעֲנִיֵּק תַעֲנִיֵּק לוֹ מִצֹּאֲנֶךָ וּמִגִּדְּךָ וּמִיִּקְבְּךָ אֲשֶׁר בְּרַכְךָ יְהוָה אֱלֹהֶיךָ חֲתוּלִי: (טו) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ עַל־כֵּן אֶנְכִּי מְצַוֶּךָ אֶת־הַדָּבָר הַזֶּה הַיּוֹם:

Leviticus 19:9-10

(9) When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. (10) You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I יהוה am your God.

ויקרא י"ט:ט-י

(ט) וּבְקַצְרְכֶם אֶת־קִצְרֵי אֲרָצְכֶם לֹא תִכְלֶה פֶּתַח שְׂדֶךְ לִקְצֹר וְלִקְטַח קְצִירֶךָ לֹא תִלְקֹט: (י) וְכַרְמְךָ לֹא תִעָלֵל וּפְרֹט כַּרְמְךָ לֹא תִלְקֹט לְעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

→ Interesting model of charity / aid

→ Direct requirement for food justice

→ Ruth benefited from this!

→ Not so dignified, but pretty guaranteed

→ "Food Rescue" - it's too good to go

→ Not food justice, but food something

Halakhic principles for eco-kashrut

From the 70s:

- Kashrut was not designed for the life we live in
- Development of eco kosher
- Rev Zalman of Rensselaer and Rabbi Arthur Waskow
- 5 principles considered in eco-kashrut

from Rabbi Arthur Waskow's book DOWN-TO-EARTH JUDAISM: FOOD, MONEY, SEX, & THE REST OF LIFE (1995).

- o Tza'ar ba'alei chayim, literally, concern for the "distress of those who possess life," usually understood as respect for animals. → But DO we observe this beyond ritual slaughter?
- o Bal tashchit, literally, "not ruining" the earth. This norm began with the Biblical prohibition against cutting down the trees of an enemy.
- o Sh'mirat haguf, The protection & care of one's own body.
- o Tzedakah, (Justice/Giving) The sharing of food with the poor.
- o B'rakhah and Kedushah, (Blessing and Holiness) The traditional sense that those who eat must consciously affirm a sense of holiness and blessing.



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Innovation in engaging w food ethically
in a world that has changed significantly
since the ethics were layed out.

/24/23, 4:56 PM

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Local/Native

vs.

Introduced / Invasive

< INTEGRATION AND ENDING >

Tending the Jewish Garden week 6

Source Sheet by Elena Potter

NOT binary.

Nuanced + complicated

"Amongst contemporary Jewish leftists, remembrances of the Jewish Labour Bund have uncorked a suppressed ancestry of revolutionary Ashkenazi activism. As recently noted by many Jewish artists, thinkers, journalists, and organizers, the Bund offers, across time and space, an activist ideal that feels sturdy and expansive, maybe even a usable blueprint for our current movements for liberation."

Artist and writer Molly Crabapple summarizes the value of the Bund's still-relevant vision: "It's basically that you can be an internationalist... That we can all be ourselves while also fighting for everyone."

This echoes activist scholar Melanie Kaye/Kantrowitz's invocation of the Bund's *doikayt* in her seminal definition of "diasporism," from her book "The Colors of Jews": "Diasporism takes root in the Jewish Socialist Labor Bund's principle of *doikayt* — hereness — the right to be, and to fight for justice, wherever we are..."

It may well be that the definition of "diasporism" that Kaye/Kantrowitz offered to incoming generations of Jewish activists is one primary spark in the revival of the Bund's "here-ness" politic.

Kaye was Anglicized
Reclaimed Kantrowitz, AND kept Kaye.

Duality of reconnecting and also
being present in your changing

— from 'Activist ancestors: Reaching towards the Jewish Labour Bund's strategies for cultural organizing' by Shelby

Handler



ifying Shabbat

cal food with

d waste

INSTEAD OF

and fish and

al delicious food



"WE ARE A GROUP of Jews from across Turtle Island (what is currently known as the United States) who came together to create diasporic lulavim, made from plants that grow in the places where we live, and that have deep meaning to us in the places we call home. In creating our lulavim, we asked ourselves what a radical, ethical practice of Sukkot looks like in our various homes. Last year, we explored this question in The Book of Lulav, a zine that's full of reflections, tips, and resources about creating your own diasporic lulav.

We are connected and drawn to the rituals practiced by many of our ancestors and our families, and seek to find ways to create these rituals in a way that is relevant to our lives and our values. Our lulavs—both the ritual object and the ritual acts—are situated in diaspora, and explicitly reject the colonization of Palestine and the mandate to use the "four kinds" ("arbah minim") of plants associated with the biblical Land of Israel. Yet, as people with no American Indian ancestry, we recognize that all of our lulavs are still created on colonized lands. We must wrestle with settler-colonialism, not run from it or ignore it. We aim our diasporic longings towards the process of decolonization, materially and otherwise. We are motivated also by an anti-capitalist/anti-consumerist ethic of not purchasing expensive ritual items produced by a very small number of private companies, and by an environmentalist ethic of not shipping lulavim over long distances."

— from "The Local Lulav", Jewish Currents, September 2018

Rakia Sky Brown, Gabi Kirk, Noah Rubin-Blose, and Miriam Saperstein

613
seeds



Diasporic pondering...

How do I build relationship
with the land Jewishly, when
I'm on this land, in this
ecosystem, etc...?

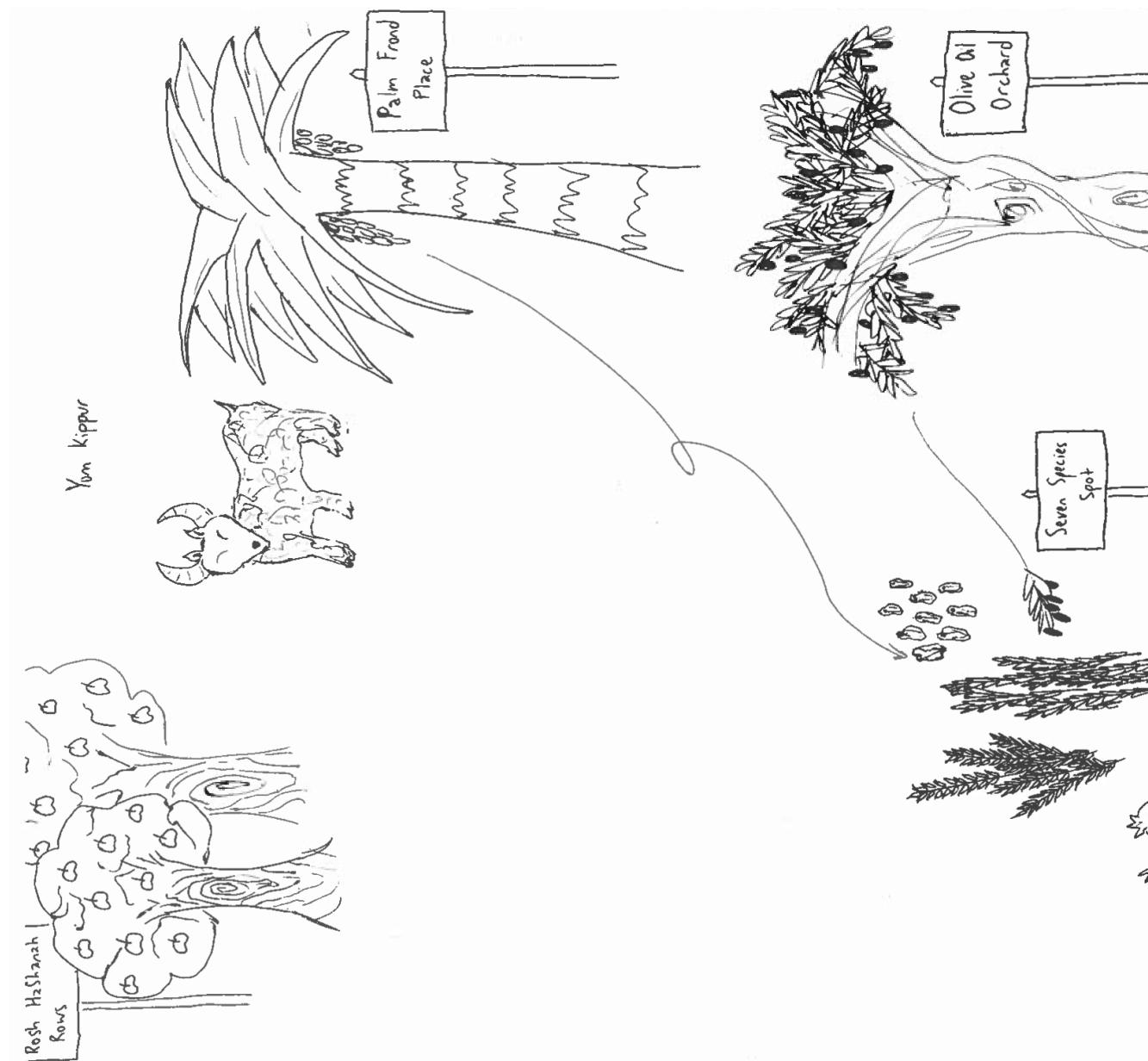


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www.sefaria.org/sheets

DIASPORA TO ME:

longing for
and grieving
something you
don't want?

gratitude scattered
safety | loss | grief | spores
displacement | DIASPORA | longing
exile | heavy beauty | diversity
guests



Appendix B

This art piece which I created for a Radical Jewish Calendar project (see www.radicaljewishcalendar.com), offers a Jewish Disability Justice dream. It welcomes you to pause, breathe, rest, and restore/be restored, drawing on Jewish calendrical moments such as Shabbat and Shemittah alongside the idea of crip time. The image is designed to guide your eyes up and around: through the flames and smoke, following the wind across the sky, falling down with the rain into the wheat, transitioning into bread, and back into the candles. I learn from my friends: slowness from the snails, community from the bees, the value and necessity of waste/compost from the worms. It will appear in the upcoming 5784 calendar (2023/24) for the month of Adar and Jewish Disability Awareness and Inclusion Month (February) to help us all find joy through intentionally practicing rest, learning from/with the wisdom of our Disabled community members and Jewish ancestors.

