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Intersectionality in

# Sustainable <sup>!!!</sup> Agriculture

How diversifying agricultural land management techniques can help create more sustainable food systems





A LOOK AT INTERSECTIONALITY IN SUSTAINABLE AGRICULTURE

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ECO-QUEER MOVEMENT AND FOOD JUSTICE

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# Intersectionality In Agriculture



Intersectionality in Agriculture in a physical sense is a movement towards emancipatory food production, and as a field of research, aims to restructure the frictions between corporate agriculture practices and culture-sustaining food production methods.

The mainstream ways food is produced, distributed, and consumed in the United States has perpetuated food injustice patterns for low-income communities and individuals of varying races, genders, and sexualities who already run a higher risk of living in areas classified as food deserts.

The Future is Intersectional!

1.

## Food Justice

An intersectional lens will outline the need for sustainable agriculture practices and helps to explain why the current structures of food production exacerbate inequalities in food accessibility and continued environmental degradation across communities in the U.S.



2.

## Environmental Remediating

Political-economic influences in food production tend to neglect adequate resource distributions to small-to-medium scale farmers, and instead invest more resources to corporate control of food systems. These current food systems, however, are leading factors in heightened soil degradation and inefficient irrigation methods.



3.

## Farms of the Future

Aiming for civil food production between humans and the environment, Intersectionality in Agriculture presents alternatives to the current socially, economically, and environmentally destructive food production methods that we have relied upon for way too long. It is time to lend our ears to other types of voices and other methods of farming that are beneficial to both the environment of our communities and the planet.



1

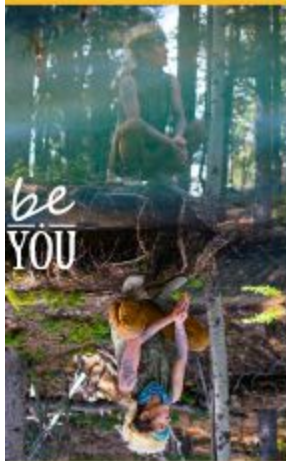




# Queer Nature

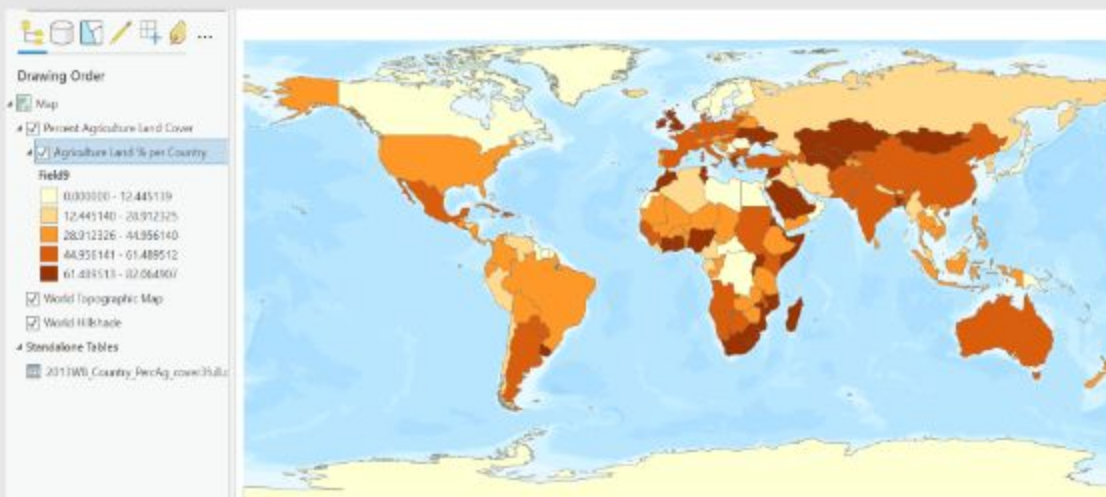


Of the many emerging intersectional-agriculture movements, the Eco-Queer Movement is one that strives to transform productive and symbolic spaces to be more just, autonomous, and sustainable in an intra-generational sense. In addition, members of this movement converse over food access and other food issues among LGBTQ communities, since conversations like these are often not prioritized among state, national, and global agriculture officials. Drawing on insights from ecopsychology, LGBTQ communities have advocated for alternatives to the current immoral and environmentally destructive industrial food systems, and instead, promote the idea of supplying working-class communities with sustainable systems to care for their families. Being aware of the ways in which food regulates our bodies, minds, and cultures, we can theorize new methods for fair agribusiness practices.

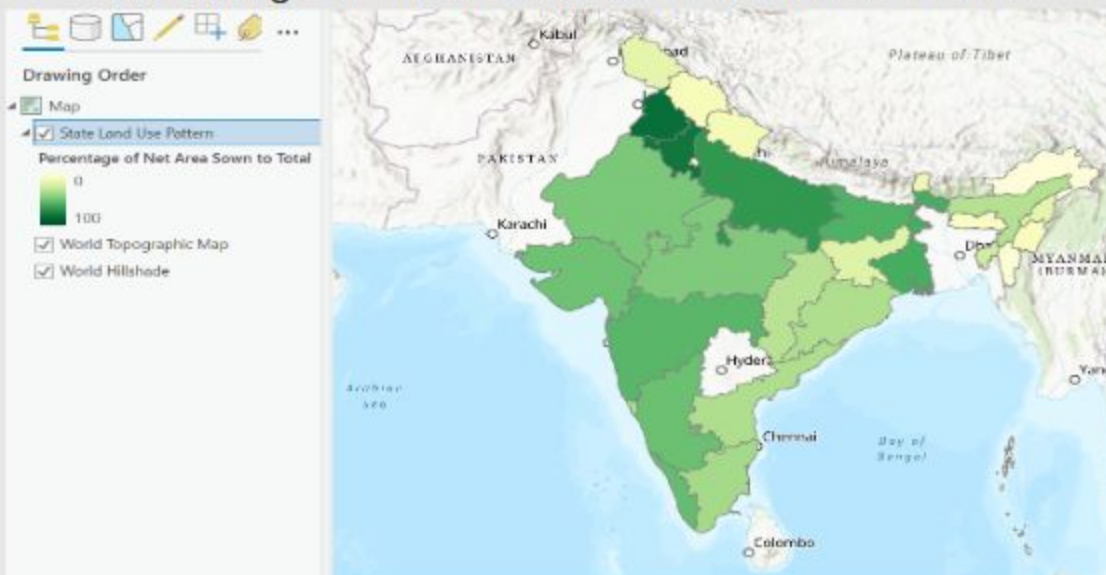


## Mapping the Trends: GIS

### Country's Percentages of Land Cover Devoted to Agriculture



### Percentage of Sown Land Cover in India's States





## SIP RESEARCH AND CONNECTING THEMES FROM GC495

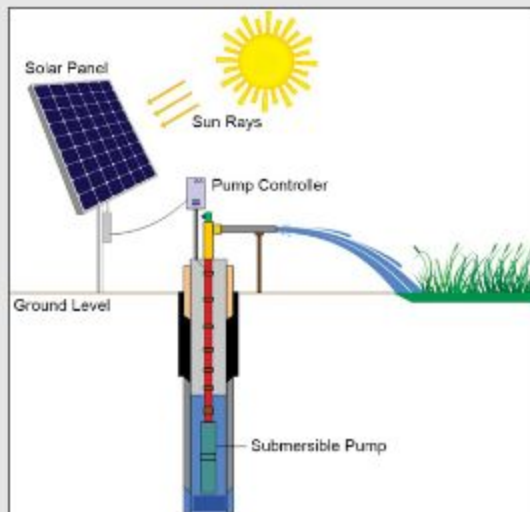
The Zine author's own insights in Sustainable Agriculture Research

My legitimate experience in sustainable agricultural methodology is in truth limited, however, with this new opportunity to study the process involved in Solar Irrigation Pump implementations across India, this might change. Professor for GC 495, Ryan Stock, has introduced me to research in SIPs and how to implement them among smallholder farmers in an ethical and progressively economic way. From an environmental sense, SIPs could greatly reduce India's CO<sub>2</sub> emissions, since current Irrigation Pumps are in part, largely powered by diesel pumps. With that said, there is a looming concern that this new irrigation system could cause overexploitation of groundwater reservoirs, so smallholder farmers need some type of incentive for water demand management, to only uptake the amount that is needed, and refrain from any uncontrolled groundwater draft resulting in a groundwater crisis.

Before we can even begin to address this issue, however, there is a concern around the ethical implementation of SIPs across smallholder farms of India. Ongoing gender inequalities in land tenure are unfortunately common, and there is a risk that SIPs could be distributed to a predominant group of wealthier male farmers with larger plots of land before any other eligible participants. An example of this phenomenon was mentioned in Smucker's article called, *Gendered Knowledge and Adaptive Practices: Differentiation and Change in Mwanza District, Tanzania*. In this situation, a recently widowed woman, Nabulu, who originally owned 4 ha of land had at least half of it reallocated to selected male newcomers of the village. When she refused to move off of her land and continued to grow crops on it, the newcomers physically beat her and burned down her crops. Village officials responded to the woman whose land was reallocated by saying, "it is the law and it must be followed."

SIPs should therefore not be distributed based on some sort of reinforced social identity, but have equal distribution among both men and women, and regardless of class or caste.

### HOW IT WORKS



### HOW IT LOOKS



*New Possibilities and Potential Experiences*



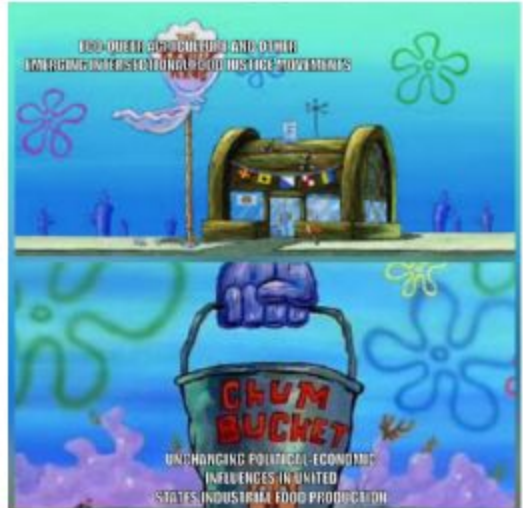
Lets have a laugh at these poorly executed agriculture memes!



Diesel Irrigation Pumps causing 7% of Indias total annual CO2 emissions



Solar Irrigation Pumps using green and clean energy for day-time uninterrupted power





And in case the last page is hard to read





