

Sun 20 Mar  
11.15-12.30pm

## **Land and Solidarity**

with Ez North (Landworkers' Alliance) and Kathrin Böhm,  
moderated by Rebecca Beinart

Live transcript

While every effort has been made to provide an accurate written record of this event, some errors may exist in this transcript.

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### **SPEAKERS**

Canan Batur, Rebecca Beinart, Ez North, Kathrin Böhm

**00:00 Canan Batur**

A very warm welcome to the After Growth Symposium on Post-Capitalist Imaginaries. My name is Canan Batur and I'm curator of live programmes here at Nottingham Contemporary. We hope all of you and your families are well and healthy in these complicated unrest times. For those of you who have been with us previously at Nottingham Contemporary, welcome back and those joining us for the first time in the building. Thank you for joining our community and this collective deliberation to think about what comes after growth. Today, we will be presenting new proposals, ideas, research offerings that encourage mutually responsible sensitivity towards environments. Our aim is to show how local action leads to global impact, as we can no longer act globally without thinking locally, but also to consider how to move beyond that constant pursuit to pursuit of economic growth as something necessary and natural, how to stay within the planetary limits, and to change and transform the economy and the way we organise our lives. Among the questions we will be looking at over the course of today, we will discuss how cities can become more productive and effective spaces as a result of social relationships taking place in them. Social, political, economical, environmental practices are fundamental to social capacity in order to plan different agencies

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in the state of new transformations of urban spaces that we all live in. How can looking at the concepts of growth and alternative economies can be a tool to rethink attitudes and find possibilities of change, or at least invest in the process of unlearning from patterns and impulses and behaviours of our political, societal and cultural structures and institutions, and how to deal with global connectivity and new planetary responsibilities, plus geopolitical, patriarchal and colonial histories of power, to make space for different equity, non dominant knowledge systems and interdisciplinary and collaborative approaches. This event also kicks off our new year long research training program titled, “Emergency and Emergence”, which investigates transdisciplinary sensorial and speculative practices for reimagining the planet. Via questions of repair, pedagogy, remediation and transformation, this program explores radical sense making and questions how to move from emergency to emergence, from crisis to renewable. Reverberating with ideas and knowledge opposing racial and colonial capitalism, conceived through visual culture as well as political ecology and radical politics, “Emergency and Emergence” assembles diverse cultural practitioners, collectives and communities to generate new emancipatory possibilities and forms of life founded upon social justice and environmental wellbeing. The program will unfold over the course of 2022 into 2023, manifesting by way of study sessions, newly commissioned performances, the symposium that we’re having today, and a series of workshops, as well as writer in residence and a new issue of contemporary journal. Before I give the floor to my co organizer, Theo, who is sitting in the front row, some very brief housekeeping notes, our live programmes, talks, performances and screenings, seek the challenge - create challenging environments where open mindedness and respect for each other’s approaches and perspectives can foster growth. So please be mindful and respectful of each other’s opinions and views. The are toilets just outside the space to your right, you probably have discovered them already. In the unlikely case of emergency, a member of staff will guide you to the nearest fire exits. This event is being recorded, so please do use your microphones that will go around during the Q&A sections so that we can all hear you. We will also like to use this portion to extend our thanks to our funders, the University of Nottingham, Nottingham Trent University, Birmingham City University and the Leverhulme Trust for generously supporting today’s

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events. I will also like to acknowledge the staff who are supporting us today, Jim, Shannon, Helen, Tom, Tom Chamberlain and Tom Harris, Craig, Neil, Andy, Catherine and many others. Lastly, as with all events here at Nottingham Contemporary, today's talk is free to attend but all donations are greatly appreciated to help support the future of these programmes. So without further ado, I would like to bring my co-organiser to the floor. The floor is yours Theo.

**04:58 Theo Reeves-Evison**

Thanks Canan and thanks, everyone for coming. Yeah, it's my great pleasure to welcome you to the second day of the symposium or, and for those of you who tuned in yesterday and shunned the sunshine, the kind of warmest day of the year, welcome back. So my name's Theo Reeves-Evison and I'm a research fellow at Birmingham School of Art, and it's really great to be able to kick off the second day of the symposium with a few opening remarks. Yesterday for those who tuned in, we had six incredible presentations that approach questions of planetary limits from the vantage point of political economy, political ecology, agro ecology, decolonial thinking, sonic refusal, art and architecture - and today, we've got an equally amazing lineup of speakers for you and I personally feel it's a luxury to sit and listen to a lot. So before launching into the first of these panels, for those who weren't able to tune in yesterday, it's maybe worth dwelling briefly, on what for many in the UK is still an unfamiliar concept, the idea of degrowth, which the title of the symposium alludes to. So to give you a highly abbreviated definition; degrowth is a planned shift in the metabolism of the economy, where the energy materials and waste flows decrease while well being increases. Speaking of degrowth at a time in which many are still reeling from the unplanned economic contractions caused by the pandemic is quite a difficult proposition. But, I think one that is nevertheless still urgent in countries such as the UK, that, in case we have forgotten, impose the ideology of growth on the rest of the world. So as degrowth and climate finance activist Tonny Nowshin reminded us on the first panel yesterday, the growth of rich industrialised nations is another facet of decolonisation, so it's important that these conversations are happening here, even if the fact that they're happening now is already impossibly belated. It's 50 years after the club of Rome's "Limits to Growth" report, published in 1972 and this was one of the first large

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scale publications to bring the issue of planetary boundaries to the table and now the idea that growth can be quote unquote decoupled from environmental impacts, transforming itself into green growth has become a popular fiction. In the few instances where decoupling has occurred, it's usually because industry is simply being exported, to so called developing countries, through acts of environmental colonialism. So this symposium therefore encourages speculation on abandoning that specifically western modern phenomenon of economic growth, it's easy to forget the economic growth wasn't even measured really before 1930 and considers the cultural consequences of this shift. Growth could be considered a quantification of the idea of progress and yet an attempt to dethrone growth, should not simply invert the binary or advocate a straightforward return to pre growth cultures. As the French political ecologist Serge Latouche, has put it, we should be talking at a theoretical level of a growth. In a sense we speak of atheism rather than degrowth. So stepping outside of the logical and temporal framework of economic growth entirely, rather than simply inverting the teleology of growth is a process that takes place in an expanded field of cultural practices beyond economic science and technology. I think all too often imaginaries of the future are reduced to questions of technological development, and new technological developments, whether sources of renewable electricity, geoengineering, or nuclear fusion, are positioned as the answer always just around the corner to every planetary problem. Breaking with this techno utopianism of green growth, many practices aligned with the shift towards post capitalist thinking are nevertheless still highly speculative. They can also be rigorously practical, rather than producing representations or blueprints of utopian visions, cultures of degrowth involve what Chris Carlsson calls, "Nowtopia's" that construct the future through everyday practices. And more than just a missile word, which is how early proponents of degrowth imagined return functioning in debates and protests, degrowth intervenes in the routines of economic order and opens up spaces where logics of extraction and limitless expansion start to unravel. These possibilities cascade through the way we think about land and labour, ecology and civic practices, fiction and finance, which are just some of the topics we have lined up in today's talk. So in these panels, you'll hear from speakers who are passionate advocates for degrowth, speakers who are critical, or speakers who are ambivalent about questions of degrowth. As the

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diversity of online talks yesterday demonstrated if you were able to tune in, the the ambition of the symposium is not to impose homogeneity, but to provide some connective tissue between these discussions. And I'm very delighted to without further ado, introduce you to the first and I can't think of anyone better to chair it than, Rebecca Beinart. So, Becky, I'll just read your bio, and then welcome you to the stage. For those of you in Nottingham who don't know Becky, she's an artist, educator and curator, based in Nottingham. She develops research based collaborative and site based projects that evolved through long term engagement, with places and people. She makes sculpture, installation and performance, and uses live engagement and public dialogue to reflect on collective histories and futures, social and environmental justice, knowledge making and the politics of public space. Rebecca is currently engagement curator at Primary, an artist led space in Nottingham, running a public programme of commissions, workshops and events, centering co-production and community led practices. And if people haven't been to Primary or checked out their programme, I really urge them to do so - there are a lot of strands to the work going on there that overlap with the theme of this event. So thank you please welcome Becky to the stage.

11:51 Rebecca Beinart

Thanks Theo. Hi, everybody - it's a great pleasure to be here and I'm introducing and then we'll be hearing from the two first panelists for today. So, it's a great pleasure to introduce Kathrin Böhm and Ez North, I'll just introduce them read out their bios and then I think they'll be joining us, great. So Kathrin Böhm is a London based artist working internationally, whose practice focuses on collective reproduction of public space, economy as public realm, and the everyday as a starting point for culture. Since the mid 90s, Böhm has expanded the terms of socially engaged practice to an unprecedented scale and breadth of operation, in which she co-produces complex organisational, spatial, visual and economic forms. Over the last two and a half decades, she has together with others, developed new infrastructures including, "Culture As A Verb" 2018-21, "Company, Movements, Deals and Drinks" from 2014 to ongoing, "The Haystacks Theories" since 2013, "The Eco Nomadic School" 2010 to ongoing and "International Village Shop With My Villages", that started in 2007, and is also ongoing. Many

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of Böhm's works stem from the long lasting collaborations. She is a founding member of the international artists group, "My Villages" since 2003, the art and architecture collective, "Public Works" from 1999 and "The Center for Plausible Economies", since 2018, and a new workers cooperative Uno Ino, that started in 2021. And Ez North helps to coordinate "Cultivating Justice", a collaborative project between "Land in Our Names" and "The Land Workers Alliance LGBTQIA+ Organizing Group" and "Farmerama". Ez's background is within NHS health care, but he's spent the past few years doing food growing and other land based work in the southwest. So it's my great pleasure to welcome both of them and we'll be hearing from them, now. Fantastic. Hello, welcome! So, I think we've just introduced you both and I think that Ez was going to start, is that right? Brilliant. Okay. So I'll hand over to you Ez, then we'll hear from Kathrin, and then we'll get into some questions and discussions and open up to contributions from all of you as well.

14:47 Ez North

Thanks, Becky. Hi, yeah, it's really good to be here with you all today, and my name is Ez. I'll just share my screen so that you can see, I've got a few slides to share with you all. Hopefully this will work, is that up on the main screen?

15:06 Rebecca Beinart

Yes, that's right. Yeah.

15:09 Ez North

Thank you. Yeah, I'm joining you from Bristol. I'm one of the, one of several, project coordinators with the "Cultivating Justice Project", which I'll introduce shortly. And before I do, I just wanted to give a brief introduction to "The Landworkers' Alliance", who I work alongside on this project. So we're a union of farmers, foresters, landbased workers and our sort of mission is to try to create healthier food and land use systems and to support our members with their livelihood, and so yeah we have a vision or a future where people can work with dignity, and decent living, everyone can access to local healthy, affordable food, fuel and fibre, and a food and land use system that's based on principles of agro ecology, food sovereignty, sustainable forestry, and furthering social and environmental justice. So the "Cultivating Justice Project", it's

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coordinated between three grassroots organizations and there's, "Land in Our Names", and "Land Workers Alliance Out on the Land organising group", who I work with, and "Farmerama". The project intends to build lasting mobilisation and justice for marginalised communities, who are resisting colonial, patriarchal and imperialist food and farming systems. So, there's some direct links here to the organisations collaborating in the project and just to introduce them briefly, "Land in Our Names", they're a grassroots collective, which aims to disrupt oppressive land dynamics relating to BIPOC communities in Britain, and they're working towards land justice through a reparative and racial justice framework. "Farmerama" are a podcast which platforms a diversity of voices from within the regenerative farming movement. And the "Land Workers Alliance Out on the Land Group", which I coordinate with, we self organise to raise the visibility of LGBTQIA+ land workers, and challenging heteronormativity within farming, as well as providing links and a sense of solidarity between LGBTQIA+ land workers. Just briefly, an introduction to myself - I used to work here in Bristol as a paramedic, for several years, I, during that work, became very physically unwell and burnt out, unfortunately, and during that time started volunteering within community food growing at a farm just on the edge of Bristol. And yeah, just really fell in love with the work and just seeing like the massively positive impact that it can have on local communities and the land and the ecology that we depend on, that really inspired me just to go and commit my time to that sort of area. Yeah. And so, background with the project, the need for the project comes out of widespread, ongoing systemic injustices rooted in colonial exploitation and extractivism within land and food systems, as well as patriarchal sort of dynamics relating to these systems. So yeah, large disparities in agricultural employment, and who's able to own land, who has access to green spaces, and three of the groups most affected are black people and people of color, LGBTQIA+ people and women. And key land work professions have over 90% of white British employees, non-white communities are 60% less likely to be able to access green space, natural environments. Women are doing a huge amount of, 43% of the global agricultural labour, and their work is often really central to developing local food networks and agro ecology, but they're often receiving low or no salaries, limited training opportunities, and much less likely to be in positions of leadership or accessing land as

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individuals. Similarly, people from LGBTQIA+ and BIPOC communities contribute in many different food and farming settings, who are often not receiving the same representation, recognition, guaranteed rights as white, straight or cis colleagues. And yeah, with the project in general, a big part of what we're trying to address is this absence of having representation and role models, which makes it very difficult for people to see themselves in a land based livelihood and so yeah the phrase, "you cannot be what you cannot see", just a quote by Marian Wright Edelman, that was like a big part of, sort of at the forefront of our minds when we were putting the project together. We also drew a lot of sort of inspiration for the project from a report that our friend, Benny Stewart, wrote, after visiting and speaking with several social justice focused funds, over in the USA and I just wanted to include a link to that report here, because it's really worth checking out and some really important and interesting learnings in that. Yes, so just to speak a bit more about what we're trying to do with the project, we're aiming to amplify stories of marginalised communities, past and present, engaged in farming, food, nature and land justice. We want to create opportunities for joy and celebration and growth within our communities and networks. Challenging conventional stereotypes of who farms and what farming looks like, by uplifting stories and creating new narratives. We want to create opportunities for us as marginalised people, organisations and allies to build solidarity and shared visions, organising direct responses to systemic social injustices within food and farming. And so I guess, kind of just by the nature of its aims, the project is working from a post capitalist position and sort of another big part of the project is sort of about assessing and understanding how we work together, yeah, it's feels really essential, sort of asking ourselves, what are our values? How are we communicating with each other? What culture can we create within our groups working on the project? And it's still actually really early days with the project. So far, most of our time and energy is focusing towards creating Cultivating Justice podcast series, as well as three zines, which explore land justice, food, ecology, farming, through decolonial and queer perspectives and we're hoping to hold some in person workshops, where we'll be able to get together to edit and print and celebrate these creations. So I just thought I'd click through to this link to our zine call out, hope it'll work - coming up on the screen. Just to give you an idea, yeah, this is a call out we've sent



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recently, unfortunately, the zine isn't finished yet, so I wish I could bring something to share with you. But yeah, we've got two further zines underway at the moment. One is on decolonising and queering botany, which will explore the decolonisation and queering of plant science, gardening, market gardening, other land based activities. And then there's a second zine, which folks are submitting for called Land Workers, and that will showcase some of the land workers that are part of the movement towards more just food and land systems, sharing their stories, realities, their joy and that's mostly like a sort of photographic journal, sort of zine. So, I'll pop back to the slides. Yeah, and I guess, for me, working on this project, it's been really interesting to learn about sort of alternative ways of producing knowledge and sharing knowledge and the zines have been really like, it's just really interesting to see, yeah, how empowering they can be, and yeah, one of many creative tools that can help us to reproduce and exchange knowledge, empower each other and disrupt the dominant patterns of education, which tend to be based in colonial thought. And yeah, they're just a lot of fun to work on together, to connect over, and inspire sort of lasting conversations and hopefully some change and movement within what we're trying to do. Yeah, this is just a sort of brief share of page from the first zine that my colleague, Marcus McDonald, from LION, coordinated. And, yeah, just wanted to share a bit of that with you. So I guess, also what struck me a lot when I was thinking about the kinds of outputs that we were trying to achieve with the project, it's been quite like a deliberate choice to focus on these kinds of outputs, because they really enable us to maximise our creativity and our connection with each other. And also kind of minimising like firefighting, or somehow the struggle against the systems that are creating the injustices we're trying to address. Yes, that feels really important sort of, obviously, there's a lot of importance within that struggle, but then instead of being able to prioritise visioning and dreaming, and then being able to do our best to realise the kinds of systems and ways of being in the world, that we know can transform our well being and the planet's well being, that's, to me, like a really inspiring part of this project. And I just want to briefly share some visioning that we did with the "Out on the Land Organising Group", so we asked several questions, and then just allowed ourselves to sort of vision around the project and what we wanted to see coming out of it, and so I just thought I'd share some of the responses that came from that. Yeah, so I guess

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kind of in summary is just like a really deliberate practice of, of trying to sort of undermine and almost like subvert the confines that can be placed on your mind when you're in a situation of having to struggle against oppression. So these are quite long to read properly, but just wanted to share them on the screen.

**Rebecca Beinart 27:41**

Sorry, Ez, just to check, are we meant to be seeing something other than the "After Growth" sort of slide?

**Ez North 27:52**

Yeah. Shall I try and click the link again?

**Rebecca Beinart 27:55**

Yeah try that again.

**Ez North 27:58**

Sorry.

**Rebecca Beinart 28:01**

Just taking us back to your kind of first slide for some reason.

**Ez North 28:06**

Okay. Oh, that's a shame. I don't know.

**Rebecca Beinart 28:09**

Might be to do with with how you're sharing your screen? Possibly.

**Ez North 28:14**

Yeah. I'm clicking direct to the link, and it's coming up on my screen. But obviously, that's not what you're seeing.

**Rebecca Beinart 28:22**

No, unfortunately, not sorry.

**Ez North 28:26**

Oh, I'm really sorry.

**Rebecca Beinart 28:27**

**No worries. Just thought I'd flag that up.**

**Ez North 28:30**

**Thank you. Sorry, I think that must have happened earlier, as well. Yeah. So this is the visioning that we did as a group, several questions that we asked ourselves and then just allowing us to really think about what we want to see coming from the project and sort of like wider vision around the theme of corporate injustice so yeah I'll just let these show up for a minute. And yeah, just sort of, from doing these sorts of exercises, and being involved in this project, from my own experience, and starting to work in this way, It's been sort of realising how much liberation is connected with allowing and encouraging ourselves to imagine and vision and create together, whilst also learning to care for each other and show up for each other. So that's been like a really massive part of my own journey as a person from LGBTQ community and also as part of kind of healing from burnout. And, I'm just gonna switch back to the PowerPoint. Yes, so we don't have all the answers yet on what a post capitalist world looks like, but land based projects and activities and access, that are centered around community, reparations and social justice, have so much potential in liberating people from extremely oppressive dynamics that continue to be experienced within capitalist structures. And I just wanted to finish with this slide, which is a working definition of reparations from my colleagues at "Land in Our Names". And yeah, sorry it's not a very like a neat conclusion for me but yeah, I really appreciate you listening and I look forward to carrying on the conversation. Thank you.**

**Rebecca Beinart 31:01**

**Thanks so much Ez, that was really amazing to hear about all of the work that you're doing and yeah, the kind of ideas that you've shared. So we will hand straight over to Kathrin, and then we'll, after the two presentations, will kind of have time for questions and discussion.**

**Kathrin Böhm 31:21**

**Okay, can you hear me? A little bit self aware of how big we are on those screens, anyway. Thank you very much for the invitation, very humbled to be sitting next to Land Workers Alliance, on the same stage,**

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I'm a member of the alliance, fan of the alliance and very, very happy we exist. I'm here today as a member of "Company Drinks", which is a community drinks enterprise and many other things in Barking and Dagenham, which is in East London. I'm also here as a member of the community economies Institute, and an initiator of the independence and I'm also here as a co founder of MyVillages. And I'm just mentioning this because I'm going to slip in and out of I's and we's and apologies for not being able to keep it completely clear, in this talk. I have 40 slides... so if I'm talking too long, kick me out but I thought I want to introduce a little bit of "Company Drinks" and how what we do with economy and post growth. So yeah, I'm sharing that first slide, which is a very simple balance sheet, that we use at some of our events, to make it clear that everyone who's attending is bringing things and taking things. So to immediately re organise the roles of those who have economic contribution. Can you see the next slide? Yes, I okay. So those sheets are filled in very quickly, based on everyone's interpretation of what they're bringing to the day or the taking of the day. And they can include anything from bringing cake to time to ideas and taking money, positive experience, new ideas, and so on. Just as a very simple tool to instantly say the economy is everything we do every day. And this iceberg image is a very kind of central image in this whole argument. That of course, if we look at the economy, the capitalist economy that is very dominant is the one that's most visible, most influential, but at the same time there's all other economic contributions that enable capitalist economies and budget also be recognised as economic contributions, making everyone an economic layer. So take back the economy is a bit of a big slogan, but that's what we would like to do. And introducing company drinks as a very kind of local business in Barking and Dagenham, that set out in 2014 with relatively simple invitation that says let's go picking again. So since 2014, we are picking, we're making use of what's available and what's growing, access to land available to us as an organisation and to different members of the communities who come in. All different picking trips have different economies. And this one is an interesting one because it's a trip to a Ribena contractor in Essex, large farms that are contracted by a Japanese multinational to grow blackcurrants for Ribena. And so we harvest what's left after the commercial harvest. And each harvest that we do becomes a drink and the story of picking and the documentation of the trip becomes the labour. So we've been

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doing this for a few years. We're going picking locally, we're going picking to the nearby countryside, which from Dagenham isn't far away, Dagenham actually is in Essex. We go hop picking once a year, which has been a kind of initial narrative for company drinks, the history of East End working class families going hop picking for working holiday to Kent for about 100 years between 1850 1950 in their 10s of 1000s. So there's also a whole, there's also local history of going picking, matriarchal cultures and rural histories. And some of the picking is on voluntary, it's part of curriculums and teachers who

**31:23 Rebecca Beinart**

Yes.

**36:14 Kathrin Böhm**

we sign up with, we go to, there's a organic farm in Dagenham, growing communities, we go strawberry picking there and we also make a cola in the local library where Kate Rich from Bristol you probably know her as from The Cube Cinema. They've cracked reengineered the Pepsi recipes, so we make cola together, we bottle it together, we sell drinks locally and across London. And basically since 2014 company drinks turns into what we call a drinks family, a range of drinks which is a recite of land we have access to, things we can pick, ideas for drinks and knowledge around recipes and so on. So this like group photo is of course a product shot but it's also a representation of what's possible within and with a lot of resources in Barking and Dagenham. So for us, business as a means, that's our business plan, roughly we produce drinks which are commodities, and have made some quite basic decisions around where the drinks can go. Half of the drinks stay in the borough and are sold at cost price and directly go back to everybody who was involved in picking. And half of the produce, half of our drinks we sell at maximum profit in the market. As a company but also as a public space, we are organised and circulate along the seasons. So each moment of production from growing to reinvesting is made publicly accessible to certain degrees and we follow the season. So we're just leaving the kind of, so summer is the kind of picking making season, Autumn is the trading season and winter is for resting and reinvesting. And that's our latest mission text that we've written as a team. And already I think you can tell that the narrative is shifting

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from we are just a drinks enterprise. We are community space and social enterprise where we make drinks with each other. We are also co working space. And we are as much our own organisation as we see ourselves as a network of others, collaborators and partners, and an ecosystem of care. I've gone through this quite fast, but most of those things are also on our website, but I thought it's important to bring some of those narratives in. Company drinks started as an art commission. I'm an artist. It was commissioned by Create London and received Arts Council money. I don't know if this is of interest today but maybe you want to talk about art as well. So art can be important to start things but it shouldn't remain special when it comes to community structures. The principle of art we are using is a principle of usership versus a principle of spectatorship, even though sometimes our drinks are in exhibitions. And this is a funny and proud moment where company drinks is in a landscape exhibition. Because yeah, at the end, this family portrait also describes a contemporary landscape. So the way art is included is within the principles and understanding of a culture of democracy. We all produce culture constantly, whether it's economic culture, art, everyday culture, drinks culture, and company drinks, as a logo has the C's, which is purposefully ambivalent in what it could mean. I think for the discussion today, of course, the meaning of the comments, and the meaning of collectivised labour and benefiting, and the concept of care. are maybe the three C's we would like to attach to the logo. We have been very nomadic, in the beginning, have changed a lot during the pandemic, because of the pandemic but also have changed because we wanted to change from a kind of pattern of roles and expanding and doing more, to a pattern of resting tidying up the organisation, and sharing our resources with groups who regularly come to our site. We have a former sports pavilion in Barking, outdoor bowling, we have a smaller production and training kitchen, a nice garden. And that's our site. So I'll quickly go through some slides of like just to get a sense of what's happening. And it's all really very small scale. And to give you a sense of us as a business, we're currently four part time members of the team. And we currently turnover income of around 100,000 pounds with an equal pay policy of everybody earning 15 pounds an hour. We're also doing talks now and other public moments outside of the growing and picking where we talk about current food production, access to food, politics around food. So we have a series called adjusting politics

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where Bea has been, Bea is a close friend of Company Drinks thanks to the pandemic. And this is made from Bristol as well. So we raised political issues during community dinners, also support other groups to come together and claim access to local food production. And the good food collective group that has grown out of Company Drinks, but isn't Company Drinks, they've launched their own product range. And I think also what's really important is that we are, of course, just one of many, one of many Landworkers Alliance, but also one of many other groups who try to change through change, and try to establish thoughts of amenity. Last year, we published our organisational values alongside our nutritional values on our drinks to constantly kind of make clear that yes, we are making drinks but we are making drinks to achieve something else. So as soon as you say your business, you're getting these like, and I think that's a good post growth lesson like, so how are you going to scale up? How are you not just remaining smaller as a project? And here I quickly wanted to introduce the idea of the independence, aka IDT. And the interdependence is a mighty local patient between community economy initiatives, which wants to surface the ubiquity in the connectedness of community economy activities. And it's a term I use a lot to describe Company Drinks, the idea of community economy model. Organisations affiliated to the independence can add the abbreviation for their name with the idea that they slowly replace limited by IDT. So that's a label that came about two years ago. Still is smaller than we would want to but we're working on it. And it's a label that we put in addition on our drinks, mainly to signal that we are connected to others, and that we are part of a much, much larger ecosystem of organisations and initiatives, businesses, grassroots organisations, who practice a different economy. And on a drinks range, we have two colleagues, Cube Cola from Bristol, the initial cola concentrate that we're using, and going into Communita Frizzante, in northern Italy, who are organised around the same ideas like Company Drinks. So I think this IDT, I just wanted to edit in the end for us is an important reminder that we are in this together with many others. But we also act on a kind of translocal level, which is important for us to be able to work outside of a kind of international level where we have to keep using the national as an identifier. So the translocal, for us is better term. Both Company Drinks and the IDT are made by many. And I want to say thank you.

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**46:03 Rebecca Beinart**

Fantastic, thank you very much. A round of applause for both of you for sharing some amazing and really inspiring ideas and projects. So I get the privilege of asking the first question, and then, or maybe a couple to kind of get the conversation started, but also really inviting both of you Ez and Katrin to respond to each other, and what each other have just shared. And then we'll take questions and contributions from all of you as well. So, in fact, the first thing I wanted to ask just as a point of clarification Katrin about Company Drinks was when you were you showed us at the start the kind of in and out the transaction people have through their involvement. Is there any paid labour in the company drinks model? Okay, that just wasn't clear on that.

**47:02 Kathrin Böhm**

Yeah, no, there is different roles, and I will try to be clear about them. So there's a team of four at the moment, who is organising and maintaining our space and making it accessible. And so that team is it, everyone's paid, all part timers paid 15 pounds an hour. And then whenever someone who's being paid this is like equal pay range, but others also choice volunteers want to stay volunteers. So those roles can change, but they are being explicit and negotiated and entertained.

**47:38 Rebecca Beinart**

Okay, great. Thanks for clarifying. There's so many things that you shared both of you. And I thought that maybe a good place to start, or kind of a question that I had, in my head was kind of digging a little bit more into this question of access to land, because I feel like that's, you know, underlying so much of what we're talking about in the session. And I wondered if you could both talk a bit more about maybe strategies that you use. So I think it's really interesting to hear about the way that Company Drinks, you know, moves around between commercial farms, and I think I've seen from the website kind of like urban foraging and land that might not be directly owned, or by yourselves, but places that you can get access to. And Ez obviously, I know that Landworkers Alliance is kind of working with many different types of land workers from kind of urban to rural, but it would be really interesting to hear a bit more from you about it, you know, you brought it up at the end this point about



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reparations, and kind of, yeah, just a bit more about that. And if there are ways in which like, ownership and access are getting transferred, or, you know, beginnings of that, sorry, that was a bit of a ramble. I don't know which one of you wants to go first.

**49:01 Ez North**

I'm happy to yeah, I can. Thanks. Cool. Yeah, so it feels like from the UK perspective, it's definitely like, it feels like a very, they definitely, the concept of reparations is coming into conversations more now than when I first started becoming involved with small scale farming. And it's definitely agroecology in general, social justice focused conversations are definitely coming up more often. But it's definitely still something that needs to be supported to come to the forefront much more and yeah, to really like centre the voices of those who are most affected by issues of access to land, and to support people into positions of leadership is super important. And yeah, I think can be happening much more, needs to be happening much more. And I think there's models that we can look to like the transfer of land and resources to BIPOC communities. There's some models from a project in the United States called Soulfire farm, who have created a reparations map which allows direct transfer of land resources, and that sort of project really, like direct action on these issues is something we really need to see. And yes, I guess, sort of looking to projects like that is really important as well. Yeah, sorry I don't have like a fuller answer for you. And, yeah, it's definitely still something that I'm myself like learning about as well. And yeah.

**51:29 Rebecca Beinart**

Thank you. Yeah, I'm not expecting anyone to have a full answer. It's, but it's a really, I think it's really interesting the way that Land Workers Alliance is working. And also, maybe once Kathrin's responded to this, we can also come on to more of the spaces for imagination that you were talking about really powerfully. Yeah, because it's such a deeply embedded you know, and historical injustice the way that landownership works, so sorry, I'll pass over to you Kathrin?

**51:59 Kathrin Böhm**

Thank you. I mean, we are within a kind of urban context. So there's

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the first almost the first barriers to think about an urban landscape as maybe a growing landscape, a landscape to think about where do we have access to in the urban landscapes organised to like public space and private space. But many of many of the land within this like a borough, like Barking and Dagenham is just seen as parks and recreations you know, they're not read as landscapes that actually still produce food or a discussion around who has access to what's growing. So I think that's one of the issues we are trying to raise. And then of course, who's holding those narratives around holding knowledge when it comes to picking and making and growing? And I mean, I think on that level, what we are trying to do is to make that an open space that this narrative around who's holding knowledge about growing and picking and drinks making is held by many, and the demographics in Barking/ Dagenham is one of many. So it is an organisational issue of access and inclusion very directly. Yeah, I think the first really not to forget we are talking about an urban setting is those parks are not read as places where you could pick or forage to make food. So there's two issues around access, one to access those spaces as food producing spaces again, but also to access those spaces together with our own narrative. Thank you.

54:01 Rebecca Beinart

I'm wondering whether anyone has a kind of a question or contribution ready to go already. I'm just looking over there. Okay. So there's somebody just here with a hand up? We've got a mic just coming. So if you just hold on for the microphone, that'd be brilliant. I don't know if this is working is it. Yes.

54:19 Helen Skinner

I'm Helen Skinner and I would normally be on my allotment today. Now I'm very interested in land ownership because we used to have free access to land until it was robbed from people when the enclosure movement happened very, you know, very simply. And then because in order to reduce the tax burden on the rich of people dying all over the place and having to go and workhouses, they decided to allow people bits of land and that's how the allotments came really. So the allotments were given to people, the right to have an allotment was given to people to stop them dying of hunger everywhere and causing

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a nuisance. So we still have this right to allotments, I mean it can, you know if they're devious enough, they can prevent us having it but we should all be demanding this right to the land that we're still entitled to. And allotments are wonderful places, we've got 10 nations represented on our allotment in the middle of a council estate. So I think we should be demanding more access to those. There's also a movement called Incredible Edible all over the place where people grow vegetables on unwanted patches of land. And you know, that's happening all over the place as well. Thank you.

**55:35 Rebecca Beinart**

Thanks very much. So there's another person that if we take that hand as well, and then perhaps you could both respond if you'd like to.

**55:45 Audience member**

Well, on a similar theme, am I audible?

**55:50 Rebecca Beinart**

Yes, can you both hear? Yeah.

**55:53 Audience member**

Yeah, I can't grow anything to save my life other than weeds, which I can grow really well. But I've had some interest in the co op movement. And one of the things about capitalism if you threaten it, if you are perceived as a threat, then you can expect a lot of challenge and eventually co-option. So, but the inspiring thing is where it came from. So in 1844, a group of people in Rochdale established a group called the Rochdale society for equitable pioneers. So they were going to build a new economy, a new world on the basis of equity. I've only just discovered what equity is about, but I like it really a lot. So that organisation now has over 4 million members, and is a 10 plus billion pound economy, but it's been almost totally co-opted by capitalist forces, sadly. So how do we stop this massive power that we don't like very much? And how do we allow projects like yours to grow into something that can provide for the majority of people? A livable world? A post growth world?

**57:19 Rebecca Beinart**

Okay, do either of you want to respond to those points?

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**57:24 Kathrin Böhm**

I'd first like to respond to the cooperative observation, just to say that UK is the only country where the cooperative is not protected as a label, and every other country, you actually have to be a cooperative to call yourself one. I think that's just an important detail to know. And Company Drinks is organised in a cooperative manner, you know, you can organise any, like almost anything in cooperative manner without having to be a cooperative. And those principles around equity, not wanting managerial structures, organising around competence and responsibilities and interests, rather than hierarchies. And so it's both a protected label, not in the UK, but also a way of organising, which we can all do. And I think this interdependence, which is a bigger discussion, and if you keep the iceberg in mind, we are all complicit in capitalism to a certain degree, it would be unreal for Company Drinks to say that we do not rely on capitalist structures to exist and sustain. But I think this slogan of taking back the economy is insisting on other values and other possible practices, and slowly erasing, capitalist pain and oppressive structures through our own practice. And that is currently on a small scale. But I think that's why, like the Land Workers Alliance and also the idea of like interdependence, are important to say, the critical mass of practices and ideas is actually much bigger than we can see and to not organise as multinationals but to organise through new coalitions and networks and expressions of being in this together. That was a bit of a waffle in the end. I apologise.

**59:37 Ez North**

Thanks. Yeah. I guess just briefly to respond to the first question about urban access to land and allotments yeah, definitely, like really aggrieved about the power of allotments and how important that sort of access is and definitely know there's waiting lists, like years long to be able to get onto an allotment. And I think, yeah, that's something that really needs to be prioritised, like putting healthy foods into the heart of our neighbourhoods and making that a priority. Yeah, like, there's allotments there, but we definitely need more of that. And really enabling people to have that access and that agency to grow their own food is so so important. And, like with cooperatives, it's not an area that I have a lot of knowledge around. And but I know that the Landworkers Alliance

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are doing a lot of thinking around how to support farmers in setting up cooperatives, and in sort of, actually just like having the, equipping ourselves with the knowledge and skills to run with that kind of setup. Because it's definitely something that can be so like, beneficial to land workers and to the kind of creative ways in which we can develop land based projects. But it's also like a complex thing to set up and, or can be a really complex thing to set up and run. So yeah, I think that's something that I'd love to see. Or I'm excited to see sort of happening is like more support for farmers and for food growers to know how to do cooperative working and to yeah, to support each other in that process of setting up co-ops. Thanks.

1:01:50 Rebecca Beinart

Yeah, we've got another question over here. If you could just wait for the mic. Hello. Oh, yeah. And thank you to both speakers. I really enjoyed hearing about the projects. And when Kathrin you mentioned the working with the schools and the curriculum with Company Drinks, I'm just interested for both speakers in both of the projects, Cultivating Justice and Company Drinks, how they've worked with different levels of education. So primary, secondary and tertiary, how you've included those, the students and kind of what some of the strategies and the results have been.

1:02:26 Kathrin Böhm

I can start so I mean, we have been doing it because we are so Barking and Dagenham, based. Like if any school wants to work with one of the programmes, we do that so we either do like individual trips. And we will literally take year groups just out in the park to pick elderflower. And we do birch snapping, we're going to farms and the idea of picking a fruit and putting in your mouth is exciting. We've also worked with at level but what the focus is at the moment and the three London markets, Billingsgate, Spitalfields and Smithfields are moving to Barking. I mean, this is major. And that's the City of London, buying land in Barking to move the wholesale markets to Barking. And as part of this important discussion around what training is needed and who needs training for what, so the City of Long maybe needs forklift drivers, you know, this is very much within the kind of capitalist thinking of like, what training do we need? And what labour do we need, basically, what labour to we

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need, rather than what training do we want? And so we are very much kind of trying to lobby the council but also the City of London, to look at grassroot level, what knowledge exists, and what would be needed to lift that existing knowledge for level where it can become cooperative food enterprises, sustainable businesses and so on. But then, the City of London is a different approach to how they would normally think training, they normally think training of like, where the skill gaps and we need, I don't know, like forklift drivers where we are saying, please look at what's the existing knowledge that's maybe not formalised yet, or not professionalised yet. But what forms of training could actually support and grow an organic food culture, rather than just think training in terms of cheap labour? So that's where we are at the moment.

**1:04:47 Rebecca Beinart**

Do you want to add anything Ez from the Landworkers Alliance perspective?

**1:04:54 Ez North**

Would the question be able to be repeated just once more, sorry.

**1:04:57 Rebecca Beinart**

I'll try and ask, I don't know if I'll get this right, it was to do with the kind of your interaction with education. And I think the question was sort of all levels of education and all ages. So I mean, I guess maybe you could particularly talk about that in relation to Cultivating Justice, but of course, or more widely with Landworkers Alliance.

**1:05:04 Ez North**

Thanks. And yeah, so the Landworkers Alliance has, what's coming to mind straightaway is an organising group could Flame, which are youth kind of wing of organised groups with the LWA. And some of the Flame members are involved in creative elements of the Cultivating Justice Project. And yeah, it's been really inspiring to see that group start, because when I first joined the union, there was no kind of sort of space for youth organising, I think there was sort of like informal support, but there was no like, designated space for that. So really, really great to see that happening. And there's so much like momentum within that group, and so much energy being put into youth organising and training

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opportunities and upskilling and skill sharing. Yeah, I guess, just wanting to highlight the importance of that, and how much of a positive impact it can have on on like the strands of work that the IWA is developing. And definitely within the Cultivating Justice Project, also really important to us that it's, you know, like, a kind of multi generational project. And we're working together across age groups. Thank you.

**1:06:56 Rebecca Beinart**

Thanks Ez, we've got a couple more questions. So we'll take one at the front here.

**1:07:02 Audience member**

And thank you both so much for your presentations, some of some of that I was aware of, some of that I wasn't, which is super exciting. And especially I think, being in the UK, it's always really wonderful to know there's all these people that you don't know about even when it's your field. So I have a question about kind of how you in your organisations are working with ideas of whiteness, solidarity and imperialism, because I know that's when that happens, when we're often kind of taking models from the US is we try to replicate those racial and historical relationships as well, such as the reparations, right, which is a very particular relationship between racialised people and land and economy in the US. And we have different historical relationships between land economy, racialised people, and colonialism and imperialism. So it'd be really great to hear how you're working with whiteness, with solidarity, particularly in the UK context, around the idea of local, idea of foraging, idea of access, and within your own organisation, would share anything that would be really wonderful to hear. Thank you

**1:08:10 Rebecca Beinart**

Thank you for the question, would one of you like to go first.

**1:08:14 Ez North**

Thank you. Yes, so thank you for your question. Really important question. And I think within my experience so far, organising within the Landworkers Alliance Out On The Land group, it's very much an ongoing process of self education within the group. And really, like making sure that we're taking time to understand where we're at with

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positions of power and privilege, with white privilege and how that can play out in terms of I guess yeah, making sure that we we understand ourselves from that view, that perspective so that we can then figure out what we need to do for ongoing to kind of answer your question, self education, and then also how we can figure out ways of working within our group and with other groups take that into account and in enabling, like, empowering ourselves, each other to be able to create safe spaces and yeah, continue these conversations with each other, and others in in a way that is, I'm not sorry, not very clear. It's basically the way we're trying to be really intentional about, and we were in the process of kind of like trying to find a strategy, with the group's varied and like, it's only really started in the last year, and trying to devise strategies, how we self educate, and how it takes place. And cultural practices to do with power and privilege, and how we communicate. I think from my perspective, I don't feel like I have enough yet enough knowledge to talk about the strategy for reparations in the UK context, that's something I need to definitely do more reading and education myself, for myself so I can speak in this context, I'm really sorry I don't have more feedback with that. Yeah, I'll have another think and let Kathrin respond.

1:11:30 Kathrin Böhm

For Company Drinks, we have to recognise institutional racism, we have to recognise that we are a mainly white team. There's a moment of organisational change, which I was almost shying away of not talking about Company Drinks today, because I think those are processes that ideally finish before you make claims again, but we are actively in the process of becoming an explicit anti racist organisation that has started with Black Lives Matter. Which was, of course too late, but it still was the moment for us to become explicit. We have been explicitly an anti racist organisation in Barking and Dagenham, but have decided that we first need to reorganise all internal processes. And to be certain that we can say, the spaces we offer are as safe as possible. And we are currently still in the process of feeling confident that we can say that. So that's where we are. I don't know if that answers the question. But I think, for any organisation it is quite late, and we are very small one. And to actually try and invest, the changes that are needed is a slow process, process of self reflection, and then change of policies, practices, and everything. And all I can say, and I think that's why, is that I think we're



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trying to put this into practice. And hopefully within the next half year Company Drinks becomes a safe space where we then confidently can ask to share all the decision making processes, with others who want to come to decision making. But just to say it is a slow process, we are on the way, I wouldn't want to claim anything beyond but to explicitly become an anti-racist organisation hasn't been lost. And all the issues that come around and ownership and so on, I think once we shared the decision making team in the company.

**1:14:14 Rebecca Beinart**

Thanks for the question and we've got a few quite a few hands up, as well. So they start off.

**1:14:24 Audience member**

Yeah, thank you both very much, super inspiring stuff. My question is maybe a little bit more mundane, I hope not. But I kind of wonder what kind of relationship you've had with the local authorities sort of in and around where you work, both as organisations and individuals and have you formed any alliances with them to kind of help shape land policy or kind of uses of land? Or do you find it very helpful to kind of work in a way that's kind of outside that method?

**1:15:03 Rebecca Beinart**

If we could take the next question as well, I'm aware we're gonna run out of time.

**1:15:13 Audience member**

Okay. Thanks so much both for presentations. I've just got a question, really for Kathrin, which was something that came up in your talk. And I think it's really interesting, which was the distinction between usership and spectatorship and the presentation and I kind of, I wanted to ask the question about the objectives behind the focus on usership over spectatorship and the kind of politics behind that I suppose.

**1:15:48 Rebecca Beinart**

Okay, so we'll just take those two questions, and then we might have time for that one more. So sorry, did you both kind of get the questions? The first one about relationship with councils? And then the second one,

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sorry I'm paraphrasing, I'll let you respond, do you want to respond to that one first Kathrin? That was direct question.

**1:16:12 Kathrin Böhm**

We have a good relationship with the council, they are complicated things. But if you're actually feminist, then you know, we obviously support that and we support, and council messages, which often are ours. As I said, we are tiny. But I think over the years, we have played a relationship where now hopefully, with those three markets coming to Barking, we know that we are valued as an organisation that has local knowledge that could really be of interest in shaping those training policies and policies for the borough, so I'm never too certain where things will go. But over the years is a slow, steady relationship where we are hammering home the knowledge that, or the fact that there is knowledge, there is food culture, it might not look like your mall in Hackney or you know, Paris or whatever. And what that becomes you have to pay more attention and give more resources to existing knowledge and cultures in order to make one of that's particular and what's needed to the council. Instead of importing momentum, I think over the years we've gained a voice and I hope we continue. Did you want to respond to either of those questions?

**1:18:00 Ez North**

Thankyou, so with the Cultivating Justice Project, we, at the moment, don't have it hasn't played out in kind of having physical growing space at this point, and that's definitely something that could happen in the future. So we haven't had access, interactions with local councils in terms of like what the project's doing yet, it's mainly been online based work and there'll be events and gatherings sort of, yeah, very early days. So yeah, that's not really been a practical project yet. Is it possible to get a sort of recap of the second question, sorry.

**1:18:41 Rebecca Beinart**

Would it be possible to repeat that. I'm sorry. I didn't quite catch it.

**1:18:46 Audience member**

Yeah, so it's, hello, hi. Yes, it's just really for Kathrin, it was a question about the distinction in your talk about usership and spectatorship and

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the extent to which focusing on usership over spectatorship might be a form of resistance or strategic resistance that's going to contract and just like when I was just wondering if you could unpack that distinction a bit more.

1:19:15 Kathrin Böhm

Like with *Company Drinks* at the moment, the only artists who continue was like art. But I think if I'm assessing myself as an artist leaning on the processes, for me the thinking around usership of art, which is very different to like the usefulness of art is one that allows me to work with curiosity and a certain ease in most situations. And so it's less about me as an artist saying, I want this for the purpose of that, I want people to use things, it's less about determining what the outcome is, and what saying whatever my contribution is, so something like *Company Drinks*, the way that that can then get used is where I see the use by art, rather than you predetermining what it will be. But this usership model, of course, is a direct critique of the current state of the art comes from this bourgeois and capitalist idea of art being removed from society and maybe existing within institutions in the market. So it's a direct criticism of a current understanding of practice as autonomous, practice remote from society, and maybe executed through, yes. Okay, I think I think I can take one more question. So at the back if we can have a brief question.

1:20:54 Audience member

Hi hello, thanks, I think the lady at the front sort of preempted my original question, so I changed it. Yeah. Thinking of race as a technology of capitalism, I think it is important that's implied by the governments, it is deployed in different ways in different contexts, so we do have to understand that the UK is different context to America. With regards to that, with regards to the question of reparations, I almost think there's a danger that a sort of a liberal, anti racism can appropriate reparations within a capitalist framework. So I'm wondering about this idea of reparations. And to what extent do we need to go beyond capitalist frameworks with this, in thinking your plan was a sort of a privates over capital plan towards thinking about reparations as an idea to change our idea of land as value and towards what I would have which is a commons, global commons.

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1:22:02 Ez North

Thank you. Yeah. Again, like, super interesting and important question to think around. And yeah, I'm really sorry, I wish I had more experience in this kind of area of speaking. I'm sorry my contributions don't go in depth enough. I think just from my experience, so far, the way in which land is distributed in the UK, and yeah, I guess, yeah, there's a private ownership model that's rooted in colonialism and white supremacy and, but it doesn't, sorry, I'm trying to find. I think yeah, this perspective of Land as commons is really important. And I'm kind of understanding it from the perspective that everyone should be able to access that we should be able to grow their own food. You know, it's a basic right to healthy food. And then, as far as I know, there's not at the moment, like systems in the UK that are sort of fit for, like, redistribution of land that are working on how to initiate reparations, processes of reparation. And obviously, that's something that really needs to be happening and isn't as far as I know. And yeah, I think there's definitely a big part of it that needs to sort of assess how we relate to each other as people and then how we relate to the landless people and that relationship definitely is like apparently really broken for a really long time. So I guess it's kind of about first understanding and then looking at how we can kind of A create, maybe spaces for healing that relationship and B make spaces for thinking about how we then move forward with like healthier models or like a process that really directly address reparations, and then and also yeah, throughout that process creating these healthier ways of being with each other on the land. I'm sorry, it's definitely an area and I want to I need to go in and look at more, so sorry that's not a great answer.

1:25:31 Kathrin Böhm

I could just quickly maybe say something around language. And I think when I said like the C in company can be interpreted in different ways, we need a certain flexibility around language. The commons is, of course, something I think is important to practice. It's not necessarily a practical term, when you're talking about, want to talk about economy and this is happening. And so we tend to be a little bit flexible with our language. So whether it's community economies or solidarity economies, and a lot of people will understand that they

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want economies that aren't more exploitative and oppressive, they'd rather have economies that are nurturing and engaging. And I think it's difficult to insist on one term, I think, I'd rather use a kind of range of terms to work on, and it might not have always happened on it like that. And I think this taking back the economy is something that we are all active in every day, for us at Company Drinks, community economy, is an important step because, of course, there are those economies that are trying to destroy us. But I think there's also huge pride and joy in experiencing that you can practice and organise economies around other principles and ethics. And I think that's what's so important with what Landworkers Alliance does, also say we can do this because with technology and practical way of organising. And that's why the organisation is hugely, hugely important. Again, not just with small community project somewhere, but saying it's a much bigger movement of actually knowing how we can make it possible.

1:27:49 Rebecca Beinart

Okay, thank you both very much, I'm aware of time, I think we're going to have to wrap up now, I feel like so much has kind of come up through this conversation, and many really important questions, which I feel like there are going to be people in the room who have additional things to add to that, that maybe that conversation will get picked up in the other talks today and some of the things that were discussed yesterday, just a quick, I guess it's a question for everyone, question for the organisers that I know there are people who are doing really fantastic work on this kind of UK historical context and what justice comes up from that specifically, and I'm guessing there's gonna be ways of sharing resources afterwards. Okay. So I think there's, you know, in terms of us all self-educating more and having those references people speak about today and the ways of sharing resources is really, really important. So, thank you both so much for your contributions. It's been amazing to learn more about the movements and organisations that you're involved with. Thanks, everyone, for your already great questions and comments.

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