

RIGHT
TO
FOOD
ZINE

Summer 2020
Issue 24

*The Meaning
of Solstice*

*Grow
Up*

*Piloting a
New Inner
City: Our
Place Food
Strategy*

*DIY Kratky
Container
Gardening*

free



photo credit
JARMILA STORKOVA



Interested in contributing ideas, articles, poems, artwork, photographs, or something else to Right to Food Zine?

As a community partner we are deeply interested to hear from you and what you feel is important. Our weekly meetings are postponed for the time being, but you can get in touch with us by emailing rtfzine@gmail.com or connect with us on Facebook or Instagram.

We are our own media.

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RIGHT TO FOOD ZINE

Downtown Eastside Neighbourhood House
573 East Hastings St.
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Unceded Coast Salish Land & Waters

Editor

Shannon Hecker

Designer & Publisher

Brittany Garuk

Cover Art

Cyville Castro

Photography

Ava Caldwell
Cathy Yu
Jarmila Storkova
Shannon Hecker

Artwork

Isabella Guo
Mildred Grace German
Sabrina Rawlins

Contributing Writers

Ahmad Amer
Aiman Atif
Anushka Nagji
Ava Caldwell
Cathy Yu
Chloe Gosnell
Ian Marcuse
Isabella Guo
Kaylie Higgs
Shannon Hecker
Stephanie Norlander

Editor Emeritus

Stan Shaffer

Print Consultant

Rita Vander Raadt

NH Executive Director

Rory Sutherland

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Find Us Online

rtfzine.org
fb.com/rtfzine
@rtfzine
rtfzine@gmail.com

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SOLIDARITY WITH THE WET'SUWET'EN NATION

Right to Food Zine stands with the Wet'suwet'en Hereditary Chiefs and land defenders in upholding their unextinguished rights by resisting unconsensual use of their land and the violent removal of members of its Nation. The Wet'suwet'en land defenders are continuing to uphold their laws and traditional governance in the face of intense pressure from colonial authorities, invasion by the RCMP, and the escalating use of force from the Canadian state.

Ongoing and historic forms of colonialism have attempted to disrupt and destroy Indigenous cultures, governance and legal systems, food networks, and relationships. However, the resistance and vibrancy and sustained stewardship of these Lands must be preserved.

As a community that centers the right to food in our work, we understand Indigenous self-determination, sovereignty, and rights to traditional lands and food systems to be integral. The right to food and more broadly, justice includes prioritizing people over profit, upholding Indigenous self-determination and sovereignty, and moving away from exploitative colonial and capitalistic approaches.

We condemn the ongoing resource extractive driven work and activation of man camps amidst the global public health emergency presented by Covid-19. The continued movement of workers in area with no consent from the Nation they move into is posing further risk to these communities.

We call upon all allies, accomplices, friends and family to act on and voice support for the preservation of sovereign Indigenous food systems driven by Indigenous sovereignty that have existed since time immemorial.

Writing from unceded Musqueam, Squamish, and Tsleil-Waututh lands (currently called Vancouver), we recognize that this statement is physically distant from the Wet'suwet'en lands, and the communities that are directly experiencing this violence while working through the challenges and conflicts that such crisis' entails. Still, we recognize that silence enables violence and we believe that it is important to make this statement and encourage action on it. If you would like to learn more or support the Wet'suwet'en land defenders directly, please visit their website and social media pages at www.unistoten.camp.

Let's be human again

Breathe in

Breathe out

Don't Think

Feel, Love Each other

Elements will guide us again

Cycles of seasons in replace of

Work Clocks

Return to the whole

Let's be Human again

—*Shannon Hecker*



title *How Do You Like Your Eggs?*
artist **Mildred Grace German**
medium **Linoleum Blockprinting**



Grow Up

Anushka Nagji

LIVING IN TODAY'S WORLD feels more science fiction movie, dystopian novel than it does a shared reality any of us can find a stable foot hold in. Governments of large nation states are crumbling in the face of their inability to reflect and fulfill the rights and needs of their diverse populations. Democracy becomes revealed as a mirage and we all wake up to a world where we have lost almost all touch with each other lest we make each other sick and the links and connections we do have left increasingly cause great strain and confusion. Once we lived in a world of fast foods, faster technology and even faster gratification with no time left to think clearly about how we got here and why we stay and most importantly, why we are more hungry than we have ever been both physically and metaphorically.

In times of war and crisis, with no exception, our most important resource is shown to us again and again as food. Objectively, it is our means of physical survival and subjectively, food is our connection to our bodies, to each other and to the world. With the most recent global pandemic and the isolation that followed, after the initial and

absurd run on toilet paper, many of us turned to our food. Our supply chains that we had economically globalized and thought efficient, modern and untouchable, suddenly began to shrink and show very real signs of disappearing all together and suddenly a very real question of our survival was asked. What will we eat?

The many freedoms we had traded over the many years for the many reliances on grocery stores for food, on healthcare systems for health, on schools for education and politicians and police for protection became a threat to our survival instead of a guarantee. So in such a situation what do we do? Where do we go for help? What will we eat?

Well don't look at me now, look at yourself please. Really, take a good look. You are a sovereign, independent human being existing in a world of sovereign independent human beings and millions of other living, conscious, sentient creatures and life. No one person experiences the world the same way and no one person has experienced the same traumas and pains as the other. This is the diversity we see in the natural world that upholds natural systems that feed and shelter us all, call it ecosystems, call it biodiversity and understand that without it, a monoculture extremely vulnerable to disease, sickness and collapse would exist. Our capitalist, democratic societies and the pressure they put on global Nation states to mimic and participate in a monoculture style economy and society is extremely vulnerable to disease, sickness and collapse and we have almost reached that breaking point.




title *Of The Sun*

artist **Mildred Grace German**

medium **Ink on Paper**

Our automatic, trained response is to look to so called leaders, dominators and large systems that have become giant unwieldy and out of touch entities for our saving, instead of looking first to ourselves and next to each other and then to the other immediately closest to us.



This has not alleviated anything and in fact has made any crisis we have faced that much more difficult to overcome as such systems are known to leverage these times of need and fear to entrench themselves instead of protect and serve the very real people that maintain them. Imagine instead, that whatever threat arises, we defend ourselves together, with both hands at the ready, neither of which are dependent on any system that is so easily collapsed and steeped in an economic monetary monoculture dependent on our obedience to it.

It should be clearly noted here, before we go on, that while it is imperative the individual gain strength and self-sufficiency and connect with other individuals encouraged to do the same, these collections and communities that are formed must always be mindful of their geographical and cultural responsibilities. Indigenous Nations through natural law have stewarded life around the world and yes, in the lands in the Americas for time immemorial and they have done so without the rapid destruction, proliferation of pollution, deforestation and disregard for the natural environment that we have seen in the last century or so since the industrial revolution

and world wars. This means that any actions I and we take moving forward to ensure our health and healing from what has destroyed so much and so many, we take guided by, hand in hand and in full recognition of the cultural and natural laws of the sovereign territories and Nations we live with and on.

Understanding that the new systems and so called nations built on top of and from the exploitation of these territories have no jurisdiction as the stewards of the same still exist, still practice culture, ceremony and language and still follow natural law.

So then, in a movement away from Indigenous hunter gatherer practices and small scale gardens and farming, large scale agriculture dominated the means by which people could eat and survive and so placed food and survival squarely in the hands of the economy. People were now forced to work in order to buy their food

instead of access it themselves. Self sufficiency and sovereignty diminished, most of us began to believe we have always bought our meat, vegetables and fruits from larger and more corporatized stores without knowing where and when our food comes from. We disconnected from what we ate, disconnected from the natural world in which our food existed in and disconnected from our bodies as food became more processed with less nutritional value and in less recognizable from its original forms.

Disease proliferated, diabetes, cancer, irritable bowel diseases, mental health deteriorated and we ate and ate and were still hungry. Today, our hunger knows almost no bounds, more people are hungry by number in this world than they have ever been, hunger is used as a weapon in war and in peace and the disasters keep coming. But here is nothing that stops us from growing our own food when we cannot afford it, when our bodies cannot tolerate it and when it becomes less and less available to us as we see today. Even while corporations like Monsanto move towards patenting seeds and monoculture is favoured by the economy, our food is still free, seeds are readily available from Indigenous growers and seed companies as well as in your local box stores, garden centres and from the food you are eating, provided the food has not been genetically modified as self terminating, meaning without seed or with seed that will not produce.

It is time now that we find our seeds and a place for them to do what they do, what you do, naturally; grow, change, stretch towards the light,

drink the water that is still clean, and produce what is beautiful, what is nourishing and what supports the life around it, the birds and the bees, the deer and the bears, the ladybugs and the butterflies. By growing food, we grow life, and the life that we hold is no different than the life that holds us. We are reconnected to the real world that loves our freedom instead of curtails it and we are disconnected from the illusionary reality that never was and never will be.

So grow now. Grow in your backyard, in pots and buckets, on your balconies, in city parks, in boulevards in the middle of your streets, grow in community gardens, grow in your neighbour's yard and grow with your friends, your families, and while you are growing, make sure the water around you is protected and clean, make sure the People whose land you are growing on are protected and honoured for what they have protected and honoured, learn from them and the centuries of knowledge of medicine and ecosystems they keep safely. These are your only responsibilities. Learn from the land, learn from all the creatures that visit your garden and grow more and more and more. Turn your back on what does not feed your health and healing and the health and healing of everything and everyone around you and maybe there is a chance for us to move forward in a good way in a world that has always had the full capacity to maintain the life of, to feed and to shelter all of its two legged, four legged, feathered and finned relative brothers and sisters.



The Meaning of Solstice

Writing & Photography by *Ava Caldwell*



All Soul's Day The Day of the Dead

Since the beginning of time, humans have not been able to bridle their spiritual curiosity about the boundaries between life and death. Every religion, every culture has medicinal and spiritual leaders who teaches values, traditions and mourning those who have passed into another dimension.

When we experience a death of family, friends, or soulmate, our world is turned inside out. Nothing makes sense. It is impossible to think of carrying on, or even consuming enough food to exist. We turn to our families to give us the truths we need to continue living.

Each year, the Secret Lantern Society has tried to bring together diverse people to share traditions, coping strategies, art, and community celebrations involving **FOOD**. There are many spiritual and sacred ways to celebrate the planets, seasons and spirituality.

The Secret Lantern Society hosts quarterly festivals at Emory Barnes Park, Strathcona and Commercial Drive. They celebrate the seasons, sun and lunar schedules, the spring fall equinoxs and the winter and summer Solstice. Through art,

Lantern making and music, the bridge cultures and build new traditions. Neighbours from all over Turtle Island (Mexico N A, Salvadore and Haiti) were on hand to share food, music and art, held at Emory Barnes on October 31–November 1, 2019. There's a magical spiritual bridge that opens at this solstice that allows communication and healing for the dead. Amongst a gray autumn sky, Rosemary Barton, an celebrated Indigenous author, Talking Stick Festival facilitator, opened the community event with blessings from the ancestors and a sharing and offering to the spirit world of the salmon barbecue that would be shared with all. The outrageously humorous “Balkan Schmalkan” played some foot-stomping horns and some huge drums. Giant puppets, fire dancers, a mariachi band and a procession of Lanterns led a community through Yaletown. With hands-on workshops for Participation encouraged, myths dispelled and fears were put to rest. A great feast and celebration continued all night and the following day.

The Secret Lantern Society has been building strong community and cultural understanding for the last 20 years at Trout Lake and Strathcona areas. Future festivities and updates will be posted on their website (secretlantern.org). If you are interested in volunteering, please contact info@secretlanternsociety.org



PILOTING A NEW INNER CITY:

Our Place Food Strategy

Ian Marcuse, Grandview Woodland Food Connection

Arguably, Vancouver is home to one of the most active urban food movements in North America. We are made up of hundreds of grassroots organizations engaged in what is commonly referred to as food security programming which can include everything from community meal programs to food skills workshops and urban agriculture. Moreover, we are a well networked movement that has strived to foster a collaborative working environment. Most of us can list dozens of partnerships that enable us to leverage scarce resources for the greatest impact.

The realization of the Vancouver food movement is, in part, due to a fairly supportive policy environment helping to sustain a breadth of health, social and environmental initiatives. Vancouver is only one of a few cities in North America to have a comprehensive food systems strategy, from food production to waste. The Provincial Health Authority Community Food Action Initiative provides important evidence on the efficacy of community food security in improving the health and well-being of our community members. Nevertheless, many community food programs, including low cost and free meal programs, are in place to

address food insecurity that is driven by Vancouver's high cost of living and lack of adequate income and social supports fueling enormous inequities in our city.

Despite the importance those policy makers and others ascribe to food security and the multifaceted benefits accruing from a healthy community food system, including disease prevention, emotional and cultural well-being, social connect-edness, ecological health, economic resilience and more,

policy does not always translate to needed resources.

There remains a serious dearth of community food systems funding.

And here is the catch! Inadequate funding and other barriers have limited our capacity to tackle many of the most pressing concerns that maintain high levels of food insecurity in our city. Most of us working on front line food programming understand the issues well enough and would like to see more resources, not only dedicated to increasing healthy food access for the most vulnerable, but resources dedicated to community organizing and advocacy in order to

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more effectively address upstream impacts at the policy and systems level, inclusive of cross-sectoral movement building. Ideally, we would like to see improved social supports resulting in no further need for basic food provision programs, such as foodbanks.

As one approach, a number of agencies and food organizations in the Vancouver inner-city neighbourhoods of Strathcona, Grandview Woodland, Hastings, and the DTES have recently starting working together to advance a collaborative and local area food pilot to better support the health and well-being of all families, children and youth in our communities. While each of these organizations and agencies are doing great work on their own, there is considerable opportunity for mutual support that fosters organizational capacity and movement building to better address community food security goals.

This work falls under the *Our Place* community model (www.ourplace-vancouver.ca) which seeks to

“promote a place-based approach that builds on the capacity of our local community, eliminates inefficient service silos, and adapts to the unique challenges of living in the inner city”.

At the core of the *Our Place* model is a governance structure that strives to empower local communities

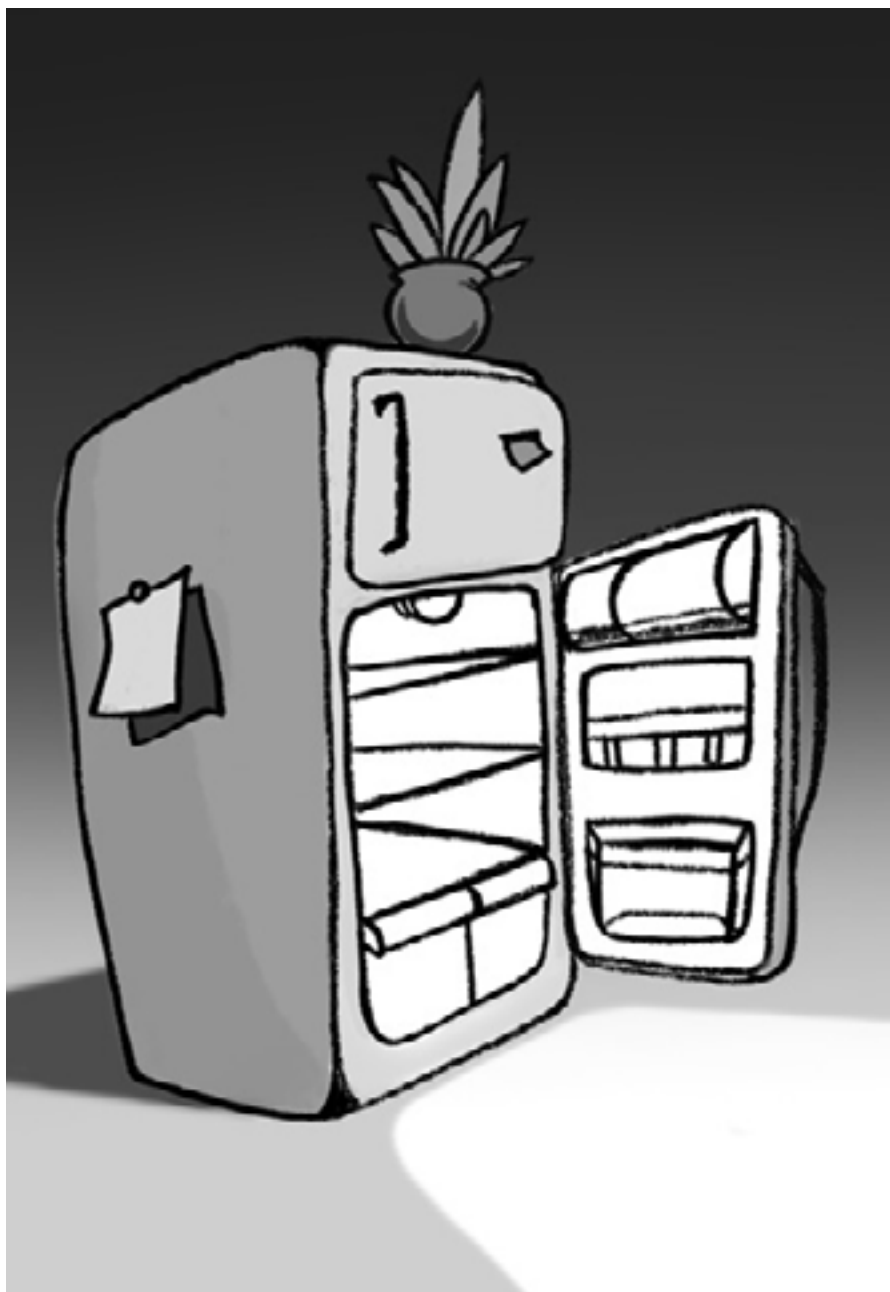


Illustration by **Sabrina Rawlins**

with the capacity to truly cooperate and collaborate in the planning, implementation, decision making, and evaluation of inter-sectoral approaches to programs, strategies, and service delivery models.

This local area food strategy is guided by the following *Our Place* goals:

- Funding and services are better coordinated, contiguous and leveraged
- Programs and services are accountable to the community they serve
- Greater knowledge and utilization of evidence-based practices among practitioners
- Greater support and resources for children and families in the community

While still in the information gathering stage, several challenges or gaps in the food system have been identified by the agencies involved in the local area food pilot. Many are long existing challenges. Since we are all front line service providers, it is no surprise then that our main concerns relate to direct food access for the most vulnerable. These include extremely tight food budgets to run meal programs, hence a heavy dependence on food donations of lower quality; a much greater need for healthier food options, particularly proteins and fresh produce especially for people with fragile health; limited food storage area, especially cold storage that can keep fresh foods longer; limited kitchen area and access in some cases to run desired

food programs; staff burnout and need for more volunteer support; interest in additional culturally specific programming; and loss of important community kitchen food programs that support social connection.

This is a sizable number of issues to tackle and while you may have noticed, none of these concerns focus on upstream solutions, they are nevertheless important challenges to be addressed. By working through a collaborative and more integrated approach, we hope to create new systems to better support community food programming. For example, could we share staffing (assuming limited funding) to operate a series of regular and roving culturally specific community kitchens at various sites. Rather than each of us doing our own community kitchens, the program is run by a single entity with each agency contributing various resources. In another example, with limitations in food cold storage, can we pool our resources to share a community cooler that accepts direct farm to inner city produce surplus?

Unlike a large central food hub, this space would be quite small requiring minimal management but considerable local access due to its close proximity to agency work sites.

Add to this a part time delivery person and agencies then might have easy access to increased quantities of high quality food and helping to offset tight food budgets.

If through increased collaboration, we can improve dignified food access and the way food programs and services are delivered to alleviate hardship, then it will be worth the challenge of working together amongst multiple partners. It will force us to think outside the box. Further ahead, as we build our working relationships through the *Our Place* strategy, ultimately we want to have greater influence in policy direction as a collective inner city food community voice.

COVID 19 ADDENDUM

Since this article was written, the world has turned upside down as COVID19 has consumed our lives. For better or for worse, this pandemic has changed everything and has both exposed several weaknesses in our systems, especially our food systems and has also provided us a valuable opportunity to create a more sustainable, equitable world based on compassion and caring for all life. As COVID 19 has shut many things down, creating hardship for many, it has also brought out the best in community and confirms our deeply held belief that collaborative community building as written about above is the way forward to a better world.

Upon the COVID lockdown, the Grandview Woodland Food Connection along with Britannia Community Centre immediately jumped into action and established an Emergency Food Home Delivery program supporting vulnerable individuals and households in isolation who were also experiencing

financial hardship. The community donated generously to a community food fund, volunteers by the dozens stepped up to help, staff from the community centre were quickly re-deployed to reach out to literally thousands of community members to make sure everyone was okay. Within days we were delivering healthy food 7 days a week to hundreds of community members.

The success of such a community based COVID 19 response and others like it in Vancouver is a testament to the years of community development work, of deep volunteer engagement, of long-standing partnerships and collaborations, and of relationship building which are all critical processes needed to build the necessary resilience and emergency response that we are witnessing here in East Vancouver. Responding to this pandemic effectively does not happen in a vacuum or through large immovable institutions and systems but rather it happens at the grassroots, so while COVID 19 blindsided us, our community was fairly well prepared in many ways. The social fabric was in place to make this pandemic far less brutal than we have seen south of the border. While, I would never understate the hardship for many, without the community we have, life during COVID could have been far worse.

Ian Marcuse

Wellness Shot Recipes

These recipes were contributed by Ahmad Amer, Aiman Atif, Cathy Yu, Chloe Gosnell, Isabella Guo & Stephanie Norlander who are studying Land & Food Systems at UBC. They put on a Spring into Wellness event with *RTF Zine* in February where these wellness shots along with fruit smoothies and herb bags were given out to people in the community.

Digestion Aid

With this shot, the power of mint tea, celery, and ginger are in full force to aid and ease your digestive tract. Mint is a natural stomach calmer and a trusted remedy in soothing an upset tummy, gas, and indigestion. Celery has an abundance of antioxidants that protect the entire digestive tract and can even help in decreasing stomach ulcers. The ginger acts as a natural anti-inflammatory fighter to promote a happy gut and also soothe an upset stomach, helping with any feelings of nausea!

INGREDIENTS

fresh brewed mint leaf tea (fresh mint & boiling water steeped 5–10 min)
1 tsp ginger root, minced or grated
3 tbsp celery, juiced

PROCEDURE

Add all fresh juiced ingredients to a small cup of steeped mint tea.
Add grated ginger.
Enjoy!



PHOTO CREDIT CATHY YU

Immune Booster

The power of lemon, orange, turmeric, and black pepper are helpful in boosting your immune system and keeping you healthy through colder months and flu season. Lemon and orange juice both offer high vitamin C content. Lemon juice also helps to balance your body's natural pH level and fight off bacterial infections. Turmeric is a potent antioxidant and has anti-inflammatory properties that will aid your immune system in defending off any nasty bugs. By adding black pepper to turmeric it helps increase how much remains in your body as it passes through your digestive system. A compound called piperine inhabits the breakdown and therefore increases the effects!

INGREDIENTS

1 tbsp lemon juice
¼ tsp turmeric, grated
1 grind fresh black pepper
3 tbsp fresh orange juice

PROCEDURE

Add all fresh juiced ingredients to a small cup.
Add grated turmeric & pinch of pepper.
Stir & enjoy!

DIY Kratky Container Gardening

Writing & Photography by
Shannon Hecker

Illustrations by **Isabella Guo**

For over ten years I have been advocating for folks to grow their own food for many reasons. Knowing the source of your food is important considering the genetic modification of industrially grown foods. Also the use of pesticides, fertilizers and food irradiation are growing concerns. One of the main reasons and something many people don't think of is what food availability will be like during times of crisis. I am always thinking about this, constantly working on having a surplus of food not just for myself, but enough to be able to share. For the same reasons I have been saving seeds and redistributing them with knowledge on how to grow your own at home. My passion for our Right to food zine has stemmed from these understandings and a willingness to share what I know with others in hopes I can encourage folks to take control of their lives and be food sovereign.

Now, during this Covid19 pandemic crisis, we have the grim reality of empty shelves and panic stricken shoppers. We are fortunate however, that the timing is good when it comes to the change of seasons. With milder weather in Coast Salish lands and waters, many foods can be directly sown into the ground at this time of year. However, for many folks who live in apartments or are immunocompromised, growing an outdoor garden is out of the question at this time if its not always an issue.

It's possible you have been thinking about growing food in your window or balcony but maybe think you don't have enough room. If so, I have a great solution for you! I've been researching the kratky method, a passive non-circulating hydroponic technique for growing plants using upcycled containers and nutrient enriched water. Where you simply

set it & forget it; the idea of having a hydroponic system which requires no electricity, pumps or water and oxygen circulation intrigued me, however it was the thought of needing to buy chemicals for nutrient solutions & growing mediums which was off putting for me.

I've watched many videos on youtube trying to figure out how to make my own nutrient solution so as to avoid needing to buy supplies from a store. Most folks recommend different brands or solution mixes they make at home from store bought chemicals. I was looking for something more DIY and there are ways to make a sort of compost tea, but honestly they would require a bit more room to store and a lot more work for mixing air into the solution by hand. (I have yet to try this way of making nutrient solution).

Finally, I came across a video that suggested using a small amount of soil and the kratky method which avoids the need for nutrient solution

or buying growing medium as the plant will get the required nutrients from the bit of soil that will hold the plant in place. The plant will flourish in a small container as it has a constant source of water for growing and gets the nutrients needed from the soil, best if mixed with compost.

Depending on what type of plant you are growing will determine the size of container needed. For things like tomato plants you will need a 5 gallon bucket, large rubbermaid containers, larger mason or pickle jars could be used but the plant will need water replenished more often and will likely not grow as large. For things like lettuce, swiss chard, bok choy, kale, strawberry and other plants with shallow root systems smaller containers like used epsom salt jugs, milk & juice jugs or mason and pickle jars can easily be used.

To set up the system you just need plastic cups, seed, soil and container.



set it & forget it

Solid coloured cups are better than clear for protecting the roots, but clear will work. The cup will need holes made in the bottom sides so that the roots can grow out and into the water of the container, but not too big so the soil stays in the cup. If your container is clear it will need to be painted to protect the roots and water from the sunlight and prevent algae growth. I use chalkboard paint as it can be doubled as a label for your plants and won't easily wash off like some other paint, but any dark colour will suffice.

The way it works is you sit the cup at the top of the container. If you are using a rubbermaid container or plastic buckets there is a drill piece that will be required for cutting circles in the lid so that the cup is airtight in the container. For used containers that already have a circle top, I just find cups that fit those holes with room for part of the cup to be in the container and the other half above. Fill the container with water with part of the cup submerged in and as the water goes down the roots will grow down into the water which allows all the energy of the plant for growing since it has a constant source of water and the roots do not need to search for moisture like they do in soil.

The one thing to remember is that the plants do require aeration and the way to achieve this is when you refill more water allow an inch at the top for the air roots and also make sure to never let the water supply go down too

low. It's an ongoing work in progress here at home as this is my first time experimenting with these methods of growing. With the right combination of container size with plant variety you can effectively set and forget your plant for up to a few weeks. Which in addition to growing faster in the hydroponic system will require less watering & less maintenance as there is no need for weeding unless you get your soil from an outside source.

There are many folks sharing ideas about how to do the Kratky method and I watched countless videos on both DIY Kratky and DIY Compost tea, here's a couple of quick references.

How the Kratky Method of Hydroponics Works
bit.ly/kratkymethod

Easy DIY Beginner Hydroponic Kratky System
bit.ly/beginner-kratky

DIY Compost Tea
bit.ly/diy-compost-tea

If you do decide to follow the kratky soil-less method using a growing medium with nutrient solution, I would avoid using rock wool. Although rock wool is marketed as a natural product I found after some research into the way it is made and it is not really that natural. Another growing medium I plan to experiment with is sand or clay as they can be sourced locally and freely. I have yet to try, but I can't wait to experiment.



Are you already planning to grow at home? Send us your pictures and let us know how you grow!

RIGHT TO FOOD, JUSTICE & HEALTH:

a personal rant and reflection

Kaylie Higgs

COVID-19 HEADLINES have been everywhere lately—a reminder of a virus that is hard to forget, as it seems to affect everything from government actions to local streets and personal health. Reflecting on the impacts I have experienced and witnessed during this time, my mind turns towards the theme of this Zine and its links to health, access, and community.

This Zine is centered around a call for the right to food—a right to food that is dignified, culturally appropriate, centered in justice, accessible, and healthy for our bodies and for our social and ecological communities.

To me, this right means having access to safe housing with facilities to cook and process food, and to work and life structures that facilitate time and resources for getting, making, and consuming food. It means upholding Indigenous sovereignty, food systems, and land rights. It means having access to food varieties and choices that are affordable and that reflect and support the diversity of cultures and individuals in our communities. It means having access to food that is healthy and sustainable for our bodies as well as our broader social and ecological communities.

It means a food system that centers justice, health, and respect.

This right means health—physical, mental, cultural, and emotional.

Health is what we all need, especially right now. It includes many different facets and requires both internal and external supports to foster it in a whole way.

Covid-19 has amplified a number of problematic patterns that hinder this health, including environmental and systemic racism, colonialism, ableism, and economic disparity, among other injustices. From frontline workers keeping essential services running who did not sign-up for the risks posed to them, to those who do not have a safe place to isolate; from those who are more stressed than ever about making ends meet and staying healthy, to remote work camps (or “man camps”) that are continuing to bring workers near communities that do not have ample resources to deal with a potential virus outbreaks, these are just a few of the challenges that covid-19 has highlighted and that speak to the need to reinforce the priority of people over profits and to find different ways of being and relating.

Among other things, this means the ongoing challenging and disrupting of environmental and social injustices, including colonialism, racism, capitalism, and ableism.

In this sense, covid-19 has amplified the need for the right to food—including the right to adequate and safe housing, well supported and accessible health care, and systems that support people, the planet, and individual, community, and ecological health.

To echo Native nutrition educator Valerie Segrest in her interview on All My Relations podcast (episode 2), food is not only about what goes into our bodies, but also can be thought of in terms of what sustains and nourishes us. In these times of covid-19, it has become apparent that our communities and the support and connections they provide—including stories, songs, friendships, relationship with land, and spiritual practices—are key pieces of what sustains us.

Some have called covid-19 a portal, a shift to a new kind of normal (Arundhati Roy, “The Pandemic is a Portal”). As we continue to work to keep one another safe and to survive in these strange times, I hope we will also create the space to hold our governments and one another accountable, to keep our

communities close, to reimagine our potential relationships with one another and the earth, and to dream-up what this new “normal” could be. If covid-19 is a portal, I hope we will lead ourselves to a more just, healthy, and beautiful future where the planet, current and future generations, and our communities can flourish.

Kaylie is a white settler of mixed european ancestry. She grew up around UBC where she recently studied land and food systems. This reflection was initially drafted on April 23rd, 2020.

THE DTES NEIGHBOURHOOD HOUSE IS PROVIDING TO-GO MEALS.

Here is the current schedule:

MONDAY

10am: Oatmeal

TUESDAY

10am: Oatmeal

WEDNESDAY

10am: Oatmeal

12:30pm: Hot Lunch

THURSDAY

10am: Oatmeal

FRIDAY

1pm: Bagged Lunch—sandwich, hard boiled egg, fruit, juice, water (sometimes changes)

SATURDAY

10am: Oatmeal

12:30pm: Hot Lunch

SUNDAY

2pm: Hot Lunch

Join the Team



Anushka Nagji
WRITER

@anushkazadi
fb.com/wolverinesgarden



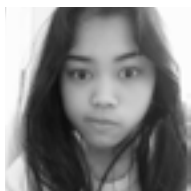
Ava Caldwell
WRITER & PHOTOGRAPHER

moonangel.ava@gmail.com
#recyclecompostandgrow



Brittany Garuk
DESIGNER & PUBLISHER

brittanygaruk.com



Cyville Castro
DESIGNER

cyvillecastro.myportfolio.com



Ian Marcuse
WRITER

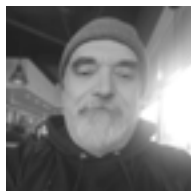


Jarmilla Storkova
PHOTOGRAPHER



Kaylie Higgs
WRITER

@kayliedan



Ludvik Staliky
WRITER & PHOTOGRAPHER

fb.com/lud65



Mildred Grace German
ARTIST & WRITER

mildredgracegerman@gmail.com
bit.ly/MildredGraceGerman



Sabrina Rawlins
ILLUSTRATOR

@w.illo.w



Shammon Hecker
EDITOR & WRITER

@rivershannon.colleen
fb.com/InSolidarityWLD



Stan Shaffer
EDITOR EMERITUS

photo credit
AVA CALDWELL




Interested in contributing ideas, articles, poems, artwork, photographs, or something else to Right to Food Zine?

As a community partner we are deeply interested to hear from you and what you feel is important. Our weekly meetings are postponed for the time being, but you can get in touch with us by emailing rtfzine@gmail.com or connect with us on Facebook or Instagram.

We are our own media.

Find Us Online

rtfzine.org
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rtfzine@gmail.com



Right to Food Zine's mission is to promote the human right to food that is healthy, nutritious, affordable, and presented with dignity. Our voices reflect the diversity that is the Downtown Eastside. Our articles, research, and recipes speak to the DTES residents, social justice groups, and beyond. We inform our readers, while fostering the desire to know more and to become more engaged. As part of the DTES community, we strive to be a tool for community-building.