



**Mar 7, 2010
3:50 PM**

Welcome to the zine for week 2, and welcome to the bakery for our new subscribers! This zine has part II of Tony's article about genetically modified corn, a piece about the history and politics of sugar, and ingredients lists for the bread we baked this week! And...

BAKERY ASSEMBLY!

SUNDAY, MARCH 20th, 3-6 PM

We have assemblies a few times a year, and they are a space for YOU to come and vision the future of the Bread Uprising!

Profiles in Bread Science: Sugar

by Tim

Faced with writing this article, I reached for a sip of black coffee. For almost all the time that I've done intellectual work in the university and as a consultant, coffee has been essential to making that work possible and (at times) bearable.

If I were anything like the average US resident, I'd be sipping something sweeter. Folks in the United States consume, per capita, about 1/2 cup of added sugar every day. Sugar consumption in the United Kingdom went from about 4 lbs per person per year in 1700 to 145 lbs in 2000. Why? How? Even with that coffee all I can write here are little pieces of a collage.

#1: Colonialism -- Sugar was a rare commodity until European invaders built massive plantations in the Caribbean and Brazil to produce large quantities of sugar for the newly-growing consumer market. Appropriately, Christopher



Continued from last week...

Banning GMO's in Mexico, One State at a Time

by Tony Macias & Moravia de la O

"In Mexico, on the lands of indigenous people and small farmer communities, there is a genetic wealth of corn. This wealth has great potential for generating corn varieties for the future of Mexico and the world in the face of climate change." This is how Tlaxcala's new seed law (known in Spanish as the Ley Agrícola de Fomento y Protección al Maíz) begins. In a crucial provision, the law identifies native corn as part of Tlaxcala's "food heritage," making it something the state is obligated to protect. Other provisions require the state to begin programs that create and protect native seed banks, develop a catalog of registered local seed varieties,



establish an oversight commission, promote the sale of local seeds, and protect seed stocks from GMO contamination.

Even though it took nearly 4 years to pass this law, the work of local farmers and their activist allies has just begun- right now they're organizing a series of community-level meetings and other events to educate people about the law. Then they'll organize a citizen's assembly within the state congress, and create a corn advisory board made up of small farmers and other social actors. They will begin a mapping project focused on native corn production within the state to better plan and implement seed banks. Finally, they will share information about the law with local and national participants at their 14th annual corn fair in March. For one organizer, this work goes beyond lobbying and community organizing; he wants future generations in Tlaxcala to have food security and sovereignty. He also comments "We know that older people are staying in rural communities, but we have to think about alternatives so that young people don't migrate, so they don't lose their identity

Columbus was actually the first person to bring sugar-cane plants to the Americas. Sugar plantations consumed so many lives and resources that they ended up spawning new land grabs, particularly in the Southeastern United States. Here in NC, colonial settlers brought large herds of cattle to graze the Piedmont; the resulting meat was exported to the Caribbean to feed sugar plantations.

#2: Cultural appropriation -- Like coconut oil or quinoa these days, sugar in Europe from maybe 1200 to 1600 was the next hot 'exotic' trend. The high price and status attached to such a difficult-to-produce spice (it was, at one time, referred to as 'sweet salt') helped drive industrial innovation in the sugar-production process on the one hand, as well as the seizure of lands and people on the other. These days, 'fair trade' sugar is the hot commodity and acres upon acres of previously-unfarmed land in Uruguay and Paraguay are being converted to 'fair-trade, organic' cane plantations to satisfy the West's growing need for not only caloric but also emotional satisfaction.

#3: Capitalism -- Before the industrial revolution

in the UK, mild beer was a common beverage, used throughout the workday to supplement an often meager diet and give folks the strength to do farm work. Alcohol + heavy machinery do not mix, however, and so tea sweetened with lots of sugar or bread spread with sugary marmalade became the snacks of choice for folks needing the energy to keep up with the fast pace of the assembly line. So while sugar was a luxury good in feudal Europe, the industrial revolution made it a necessity -- one of many techniques folks came up with to survive under and resist the physical stresses of capitalism.

What We Baked This Week:

Half Wheat Sourdough (840g/loaf)

Water (36%), OG ww flour (30%), OG white flour (30%), veg oil (3%), NC Honey (1%), Salt

Whole Wheat Sandwich (840g/loaf)

OG whole wheat flour (57%), Water (35%), Vegetable oil (4%), NC Honey (2%), Fair-Trade Molasses, Salt, Yeast

Gluten Free Bread (750g/loaf)

Water (41%), OG brown rice flour (15%),

and their culture."

The news is spreading already: The Mexican state of Michoacan just took a cue from Tlaxcala and passed their own native corn preservation law on January 31st. And just because the United States is the source of much of Mexico's GMO problem, that doesn't mean that we can't look for ways to fight the same battle here at home. We know that laws are only as good as the communities that put them in practice -- so whether we pass our own seed laws or use some other tactic to ensure our food sovereignty (say, start an anti-capitalist bakery?), we can be part of a global movement to free our bodies, our lands, and our communities from the market.

you're invited to the 3rd BREAD UPRISING ASSEMBLY!!

SUNDAY 3/20 3-6 PM

**At the Terreiro de Arte e Cultura in Durham
(more info coming soon)**

At past assemblies, we have discussed: our visions for the bakery; what excites and inspires us; bakery structure; how to be anti-capitalist, multi-class, and resource-sustainable; and more!

Whole-grain millet flour (11%), Potato starch (10%), Corn starch (9%), Tapioca flour (7%), NC honey (5%), canola oil, yeast, salt, xanthan gum

Spent Grains Bread (744g/loaf)

Organic Whole Wheat Bread Flour (39%), Water (34%), Whole malted barley (21%), Organic White Bread Flour (5%), Salt (1%)

Sweet Potato Muffins (567g/half-dozen)

Organic WW Pastry Flour (28%), Pecan milk (23%, Water + NC Pecans), Two Ton Farm sweet potatoes (13%), Organic cornmeal (13%), Canola oil (5%), Organic raisins (4%), Organic FT molasses (4%), NC honey (4%), NC Pecans (2%), Apple cider vinegar (2%), Baking powder, Salt, Cinnamon, Ginger, Nutmeg

Baguettes

Organic white bread flour (51%), Water (39%), Organic all purpose flour (6%), Organic whole wheat bread flour (3%), Salt, Yeast

Bread Uprising Bakery
816 Yancey St., Durham, NC 27701
breaduprising@resist.ca
breaduprising.wordpress.com