

# The results of the free-handed survey on the occasion of 10 years or a little more of



Here is an attempt to summarize the results obtained from the two forms sent out last year with the idea (certainly too ambitious) to make an update of where RtF stands :  
On what has been done, why, on the desires of what should be done, on what works, what does not work, on our motivations for forms or actions ...

We also wanted to take a kind of photography of RtF : to have an idea of who makes up the constellation, to see if it's questioning us, to see what we can do with it ...

The original idea was to have these data available before the european assembly of 2020, to be able to bring some elements of reflections on the future (and the usefulness of RtF).

We weren't many (2 exactly at the end) to carry this project, not necessarily as available as we would have liked, and therefore, like often in large projects, we did not meet all of these objectives.

The use of this data in the assembly was notably not possible because the results arrived a week before the event, and in a raw form that hardly anyone could use (no translation, small tables everywhere ... etc).

So here we are, late, and out of time, but still, we will attempt to present these results in a synthetic way, because 26 people spent time responding to one of the forms, and ten to the other. And that if it was not used for this year's discussions, it could still be used for a future one!

This is not at all a rigorous statistical analysis of results, firstly because the sample is really very small (26 people on a network of at least 400 people (number of people registered on the mailing lists)) and certainly not representative. Secondly, I no longer remember how we did it (and the only memory of the stat lessons I have left is to have demonstrated that statistically an egg is quite comparable to a parallelepiped, and that from that moment on, I had decided never to blindly believe statistical results again.) So it's more of a commentary on the results and the questions it raises for me.

## Fast presentation of the respondents - some warnings

Most of the answers come from people living in France (for the anonymous forms : 23 on 26 answers, 1 person in Germany, 1 person in Romania; for the long form : all the 13 answers come from the francophone network), almost everybody living in their native country.

To answer to one question which has been made :

« No borders No nations ! (Did RtF forget or what ?) »

Here is an explanation of these questions. RtF claims to be an European constellation, established at this dimension from its beginnings. One of the arguments to this scale is to evolve more or less in the same geopolitical contexts, at least for the agricultural aspect since the CAP<sup>1</sup> is imposing itself everywhere there. However, over the years, it seems that we must admit that the representation of various spots of Europe has not been necessarily maintained, and that the socio-economic and political contexts are - despite everything - very different.

This is why we find interesting to know from where come the respondents, in which geographical realities they take roots. Likewise, we find interesting to have a view of the people's legal situation and, we imagine (perhaps wrongly) that it's easier to access to a certain amount of things where we live when we're native and we got the papers.

There's no intention to find the borders or the nationalities interesting by them-selves, not more than categories, social classes and others elements. We are among those who think that it's important to know from where we speak in order to emphasize the positions and intersections that we can have, and to have a materialist analysis of the situation.

The over-representation of the answers from the francophone folks can be explained in several ways :

- the questionnaire has been realized by two people living in France : it's possible that it creates a bias in the questions, which may be perceived more simple or more comprehensible for the people living in France than to the others.
- the forms has been sent a little bit earlier on the francophone mailing list (before a francophone meeting, the answers has not been used neither, but it might motivated some people to answer)
- the fact that there's an important francophone presence (if not the majority) in the different assemblies may be reflected in these responses.

It seems meaningful to interrogate someday collectively this francophone presence : we speak often of the fact that the people participating to RtF have access to the state aid, and that allows them to have a greater mobility and availability. We also forget to add to that France is the first beneficiary of the CAP<sup>1</sup> .

What do these differences create between stars ? Which are the different realities for the projects that we may lead at the different places of Europe ? What consequences can we draw for them ? How (should we ?) restore some balance or how take advantage of these diversities ?

Most of the people who have answered to the anonymous form have higher education. Here again, we can imagine that the very form of the questionnaire is partly responsible for these results. Overall, in the European societies, the degree of instruction is increasing; still, we cannot avoid to question ourselves on this relative homogeneity and on the consequences it may cause : to who is RtF addressing and which message and values does this network transmit ?

[1] *Common Agricultural Policy / European Commission*

# Presentation of the answers to the anonymous questionnaires

26 people answered to the anonymous questionnaire

## Portraits of the respondents

Preparing the form made us think about the way to formulate the questions relative to the identities, because the terms are not neutral, questions can put uneasy, be clumsy or remind bad times.

We wanted to have an idea of who come/participate to this network, so we don't start with excluding presuppositions (such as « we are a network of white and cis people of the middle class » : despite this is quite true ; what are we creating when we say that for the people who does not fit into this frame ?).

Also, it seems interesting to make visible the homogeneities and to be able to interrogate ourselves on it : Are there in the forms or the discourses carried by RtF something that exclude people because they convey patterns of domination, and that make people feel unconcerned, unwelcome, uncomfortable, discriminated against ? (Beware, when we speak of excluding people, it's people who rejoin the movement for others 1 share our political ideas and who doesn't whole world joins RtF!) sons; there's no the idea of wanting that the



We did not question at all the physical, psychical or other accessibility of the movement, the meetings and the tools. It should certainly be done as well.

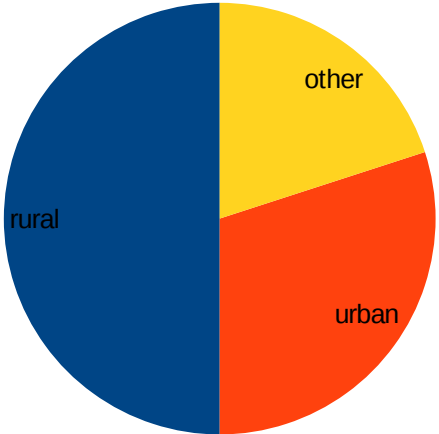
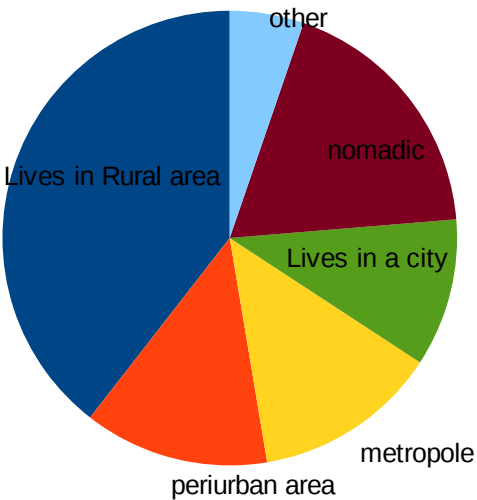
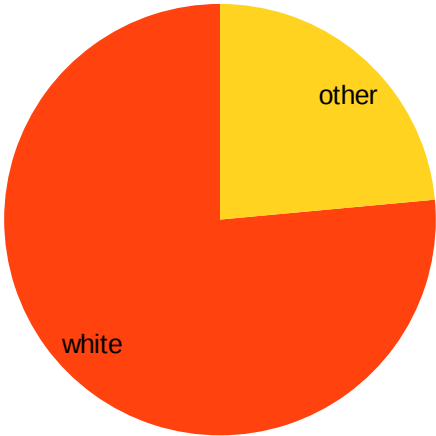
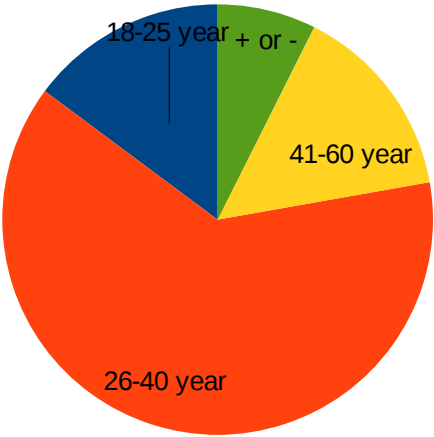
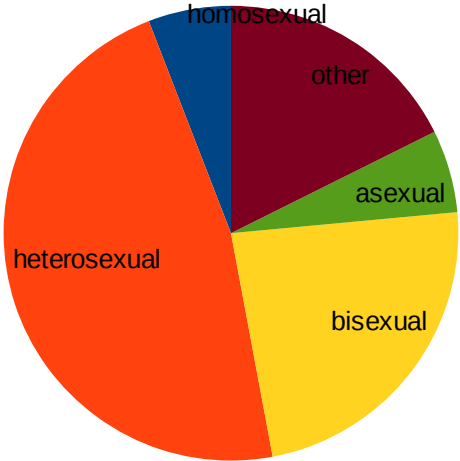
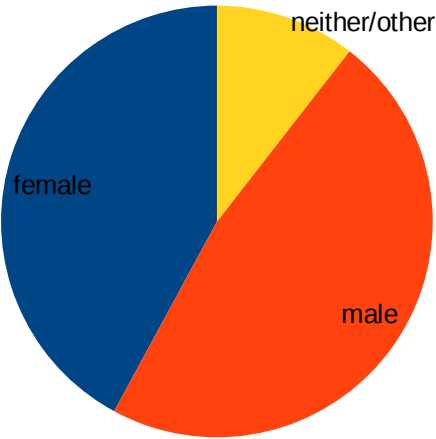
The possibility was left open for each question relative to identities to answer « none/other ».

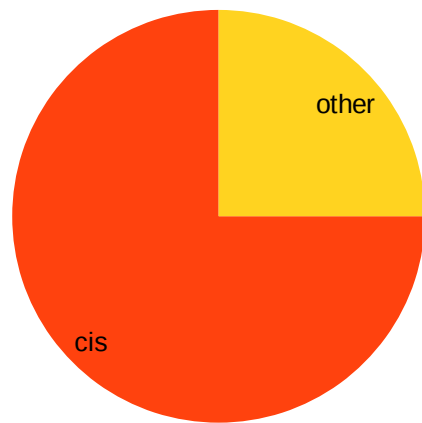
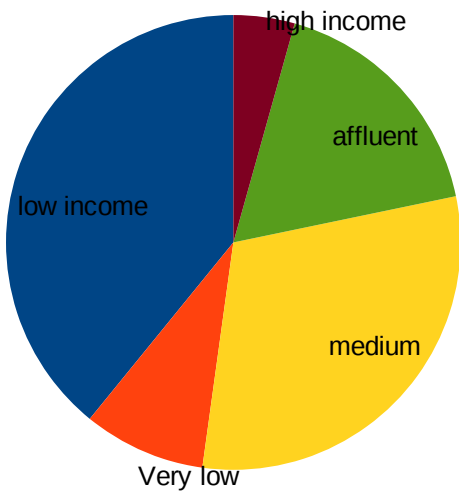
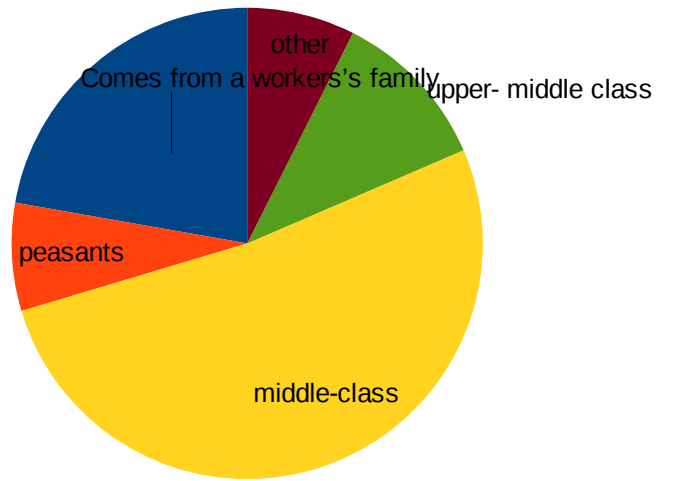
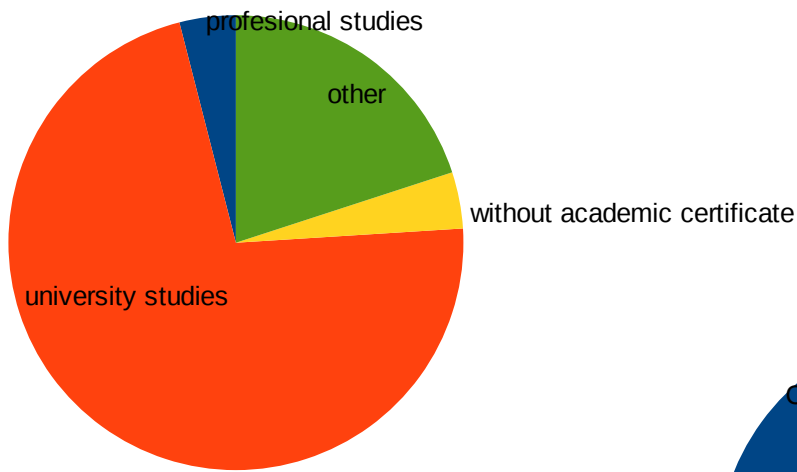
It was also the possibility to answer « don't care of all of these questions and categories ». 1 person used this response without answering any other item, 1 person by answering only the age question, 2 persons by answering at all others questions, and 1 person answered all questions except the sexuality one, indicating that it was their concern.

The formulation « none/other » was maybe not very judicious because it doesn't allow to differentiate answers of the type « I do not want to answer to this question » from « I don't recognize myself in any of the answers » or « I do not define myself in relation to this question ».

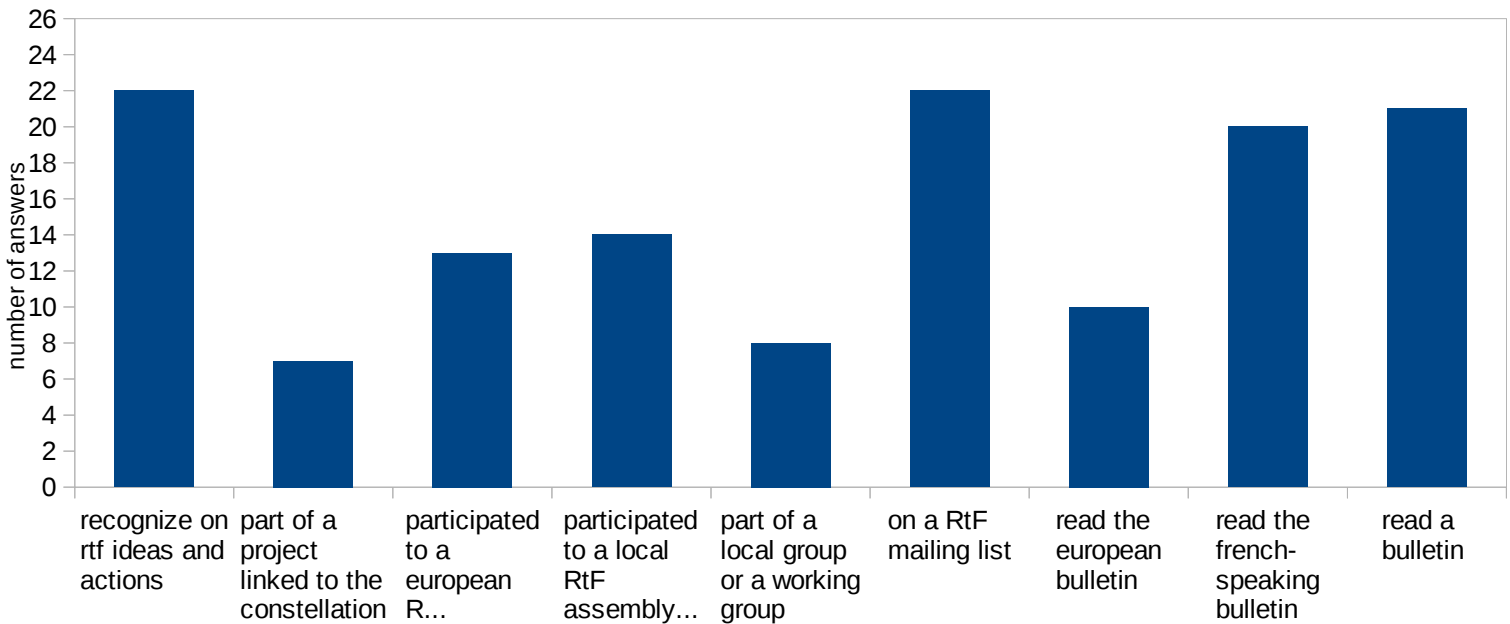
*Hi I'm the translator. In the hope that it helps  
I put these weird parenthesis and annotations at the bottom of pages.  
You can let me know at [marmot-te@riseup.net](mailto:marmot-te@riseup.net) what you think*

Portrait of the respondents in *camembert* *circular diagrams*





## links with RtF



Strangely, it doesn't look like there's an obvious link between feeling being a star and the participation to RtF's moments or tools.

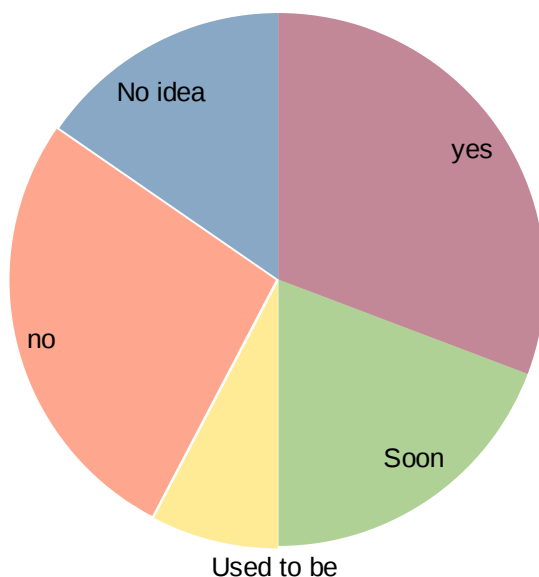
A large part of the people who have answered to the questionnaires shares RtF ideas and values (lucky :) and have subscribed to a mailing list.

We haven't obligatorily to trust the difference of answers between reading an european bulletin and a francophone bulletin, because the question was not necessarily clear.

Indeed, all europeans bulletins (or almost) exist in french, but there's also a bulletin published in french, and diffused only on the francophone's network. ([called "feuille de chou" and disponible here](#)).

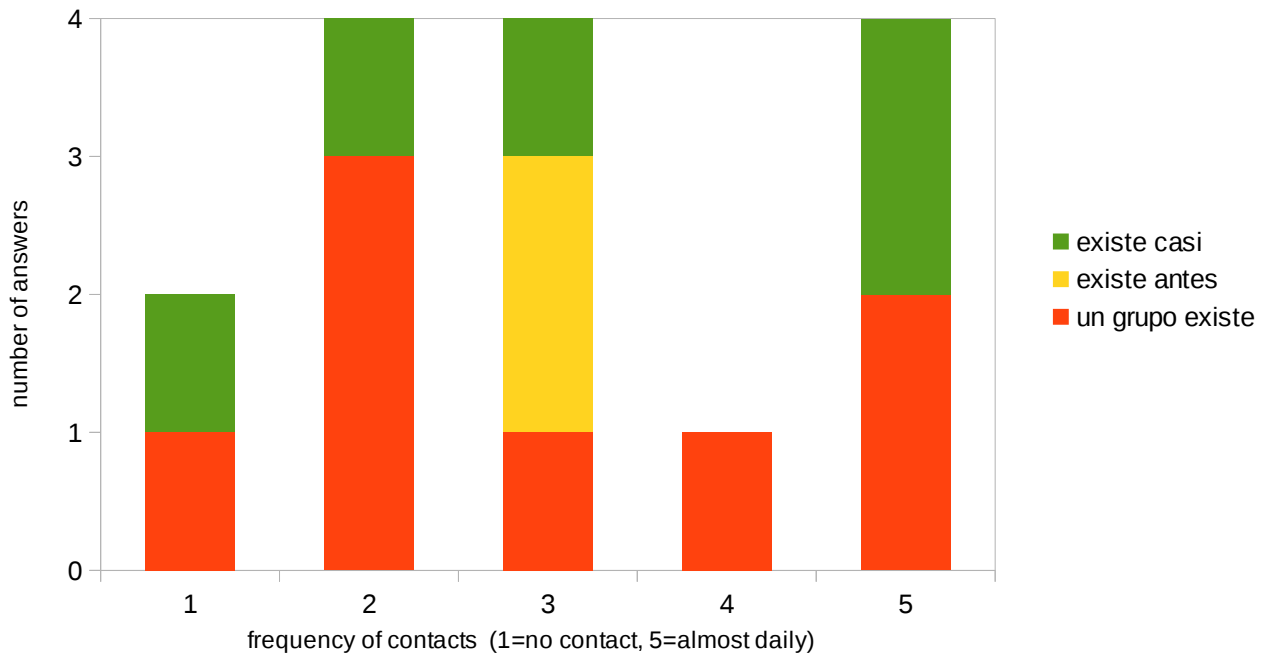
- If we look at the number of persons that read one of both bulletin and have subscribed to a mailing list (all types combined), we notice that it's more than the number of person that comes to assemblies or participate in RtF tools. We can rejoice in thinking that RtF have an interesting role of diffusing informations (or diffusing interesting informations), but we can also wonder about who makes it live...

## Is there a local RtF group around your home?

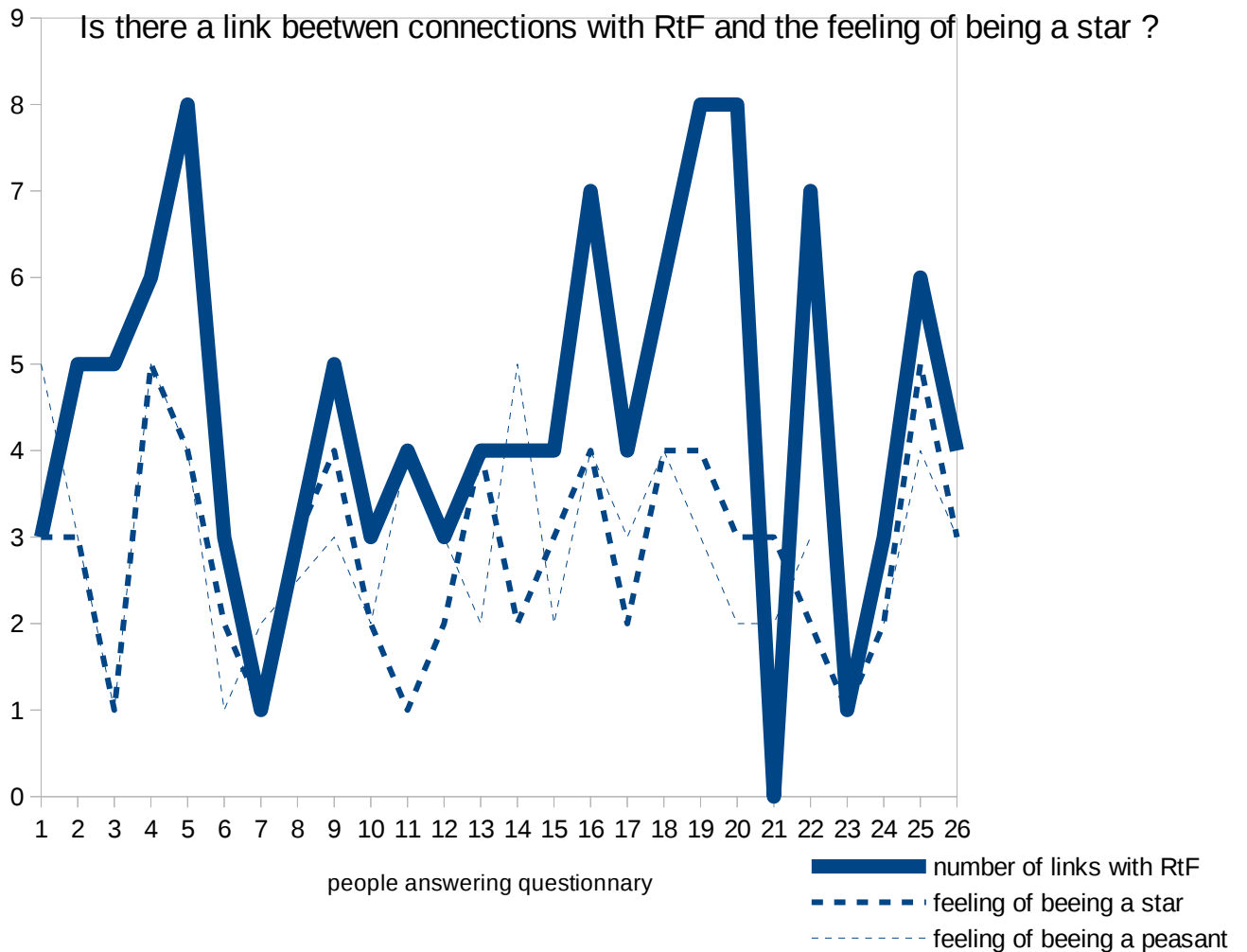


More than a half of the respondents have a local group nearby !]

If yes, do you have links with this local RtF group?

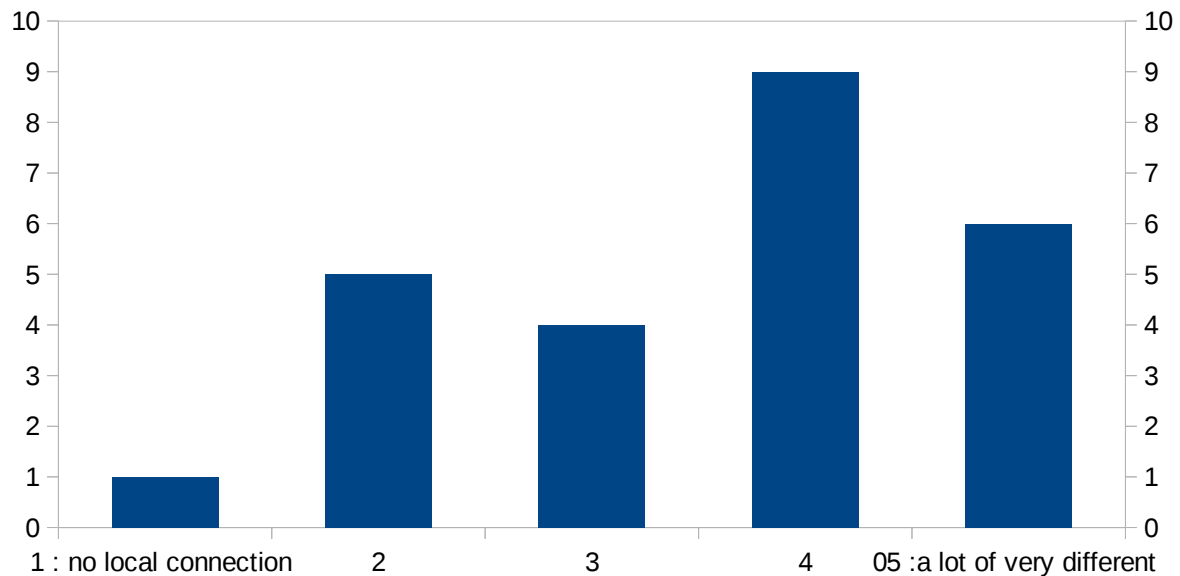


Is there a link between connections with RtF and the feeling of being a star ?



## Links with the peasantry

### Links with local agricultural projects or initiatives



#### Types of cited links :

- Participation to peasant's shops, a 'drive' bio, creation of a cooperative of production
- Mobile cannery project, participation of a local grocery store
- Recuperation/gleaning
- participation to agricultural organizations (Civam<sup>1</sup>, CUMA<sup>2</sup>, national group *FEMME of the Confédération Paysanne*<sup>3</sup>, agricultural land grouping, Economic and Environmental Interest Grouping...)
- involvement to the network of *voluntary GMO reapers*<sup>4</sup>, support to agricultural fights (financial and human), support to the Nature and Progress's network and membership for the SPG<sup>5</sup>
- participation in a local association of peasants and citizens linked to agricultural collectives
- links between different local, global, agricultural, and others initiatives...
- organization of cultural events to support and get to know peasant place
- exchange and mutualisation between peasants (about twenty)
- network of support and mutual help with locals peasants
- helping hand to our friends winemaker in the area
- organization of inter-collective culture spaces, collective cultures
- participating to a collective farm oriented to arboriculture, horticulture and culture in plain fields
- Participation to collective's workshops in the surrounding farms.
- loan of tools between places
- Reflexions about how to mutualise our partial autonomies to get closer and closer to a more global autonomy

[1] Centers for Enhancing Agriculture and Rural Initiatives

[2] Cooperatives Using Agricultural Materials

[3] group WOMAN of the Peasant Confederation

[4] Les Faucheurs Volontaires d'OGM



[5] Participatory Guarantee System

- creation of a libertarian and peasant's collective with a herd that graze at the friends's fields and receive straw and hay from them
- participation to a city gardening initiative
- seeds conservation
- compagnonnage/woofing stays
- voluntary participation to farms supported by the community (CSA, equivalent of the AMAP<sup>2</sup>)
- visits and acquaintances
- gardening tips
- internship, discussions, formations, organisation of events
- informal meetings at the corner of a field or of a bar
- family ties with family still farming
- agricultural formation (BPrea<sup>3</sup>)
- agricultural installation of horticulture
- horticulture locavore
- work directly with peasants (I process their flour)
- agricultural worker



[1] Community Supported Agriculture

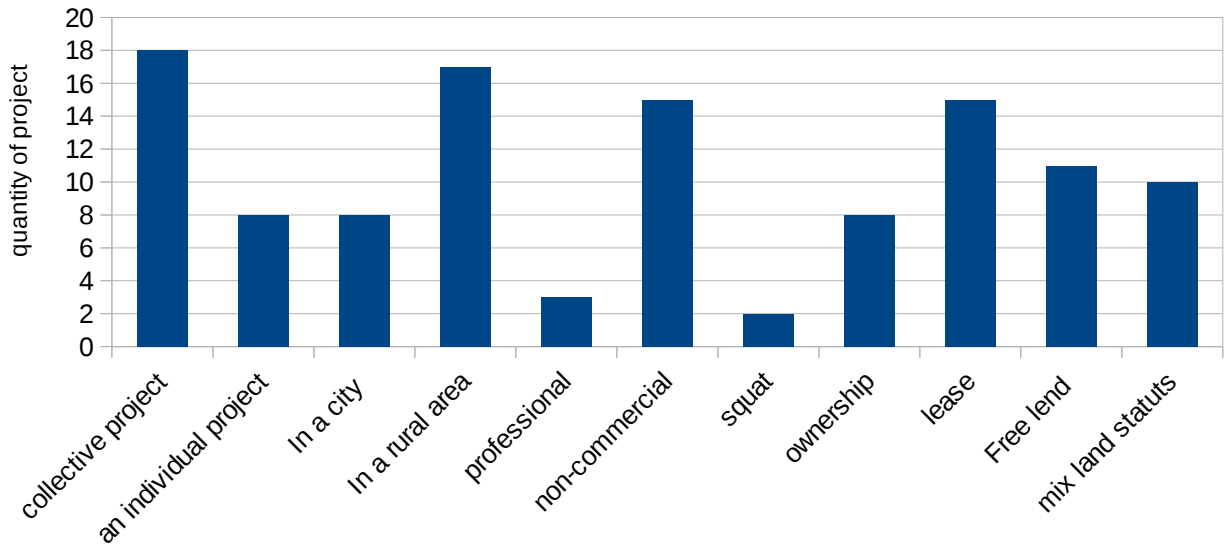
[2] Association for the Maintenance of a Peasant Agriculture

[3] Professional Certificate for Responsible Agricultural Operator

# The projects of the stars

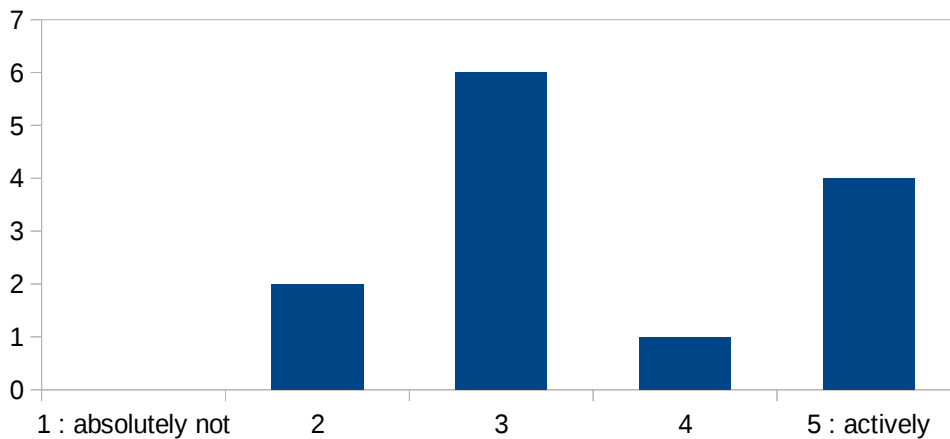
If you produce or participate to produce agricultural or food stuff, what is the context ?

Some characteristics of the projects





The question asked was perhaps not clear or adapted to the description of projects : several persons had several answers (e.g. individual and collective project, professional and non-market)

If you're not participating to agricultural activities, are you planning or looking for those kind of activities ?



## What the different projects produce (exhaustive answers)

- arboriculture, castaneiculture  chestnut growing  : chestnut processing and fruits and berries in syrups, jam, chestnut cream, tomato coulis, ... etc. And above all, above all : large collective vegetable garden (2000m<sup>2</sup>), hosting wwoofers, transmission of knowledge and peasant *savoir-faire*, transmission if requested on the subjects of animal traction (over several months), agriculture, woodworking (skidding). Organization of woodcutting in January, with a week non-mixed, workshops of the association.
- Reflections and links between different places and practices... transports of goods and brochures... I feel a bit like a peddler^^ :o)
- Ah ! the production ! let's produce, let's produce !
- For now, a future orchard, peas, and products from gleaning
- processed gleaning products, vegetables, aromatics, plain field potatoes, fruit trees, liquors, human link, political and philosophical reflections, opening empty houses into hospitality and activity squats in the small town beside, participation to social and political movements in the big cities beside.
- vegetables, fruits, individual and relational accompaniment
- bread
- potatoes, milk, grapes, etc.
- vegetables, upkeep of a peri-urban zone threatened by concretization.
- this year it was not very practical to be several to take care of the garden, first try all together (between people living in the same house) and we were seldom there at the same rhythmic; it gives us to feed us a little, but not as much as we imagined. Otherwise in terms of non-agricultural production, yes, I try to share what questions me, what I learned, through a few things in writing, a bit of rap and a first brochure underway on what I understand of the cultural policies of the large regions and their damages.
- diversified biological vegetables
- potatoes on large surface, vegetables and fruits on small surface, linocut and silkscreen printing...
- vegetables, some fruits and maybe breeding at long term. A part self-consuming, a part sold
- vegetables, fruits, processing products (jams), medicinal herbs
- sheeps for genetics, wool and meat
- chestnuts various forms, attempts of autogestion, mutual help, olives, various fruits, canteen, exchanges with others producers.
- fruits, vegetables, seeds
- exchanges of knowledges: -technique, rather in permaculture, even if my formation BPrea would allow me to go even further on the productive level !/ -tactics with people who seek to produce better or even more diversified! Often the informal way, and also with organisms(ADEAR<sup>1</sup>,GAB<sup>2</sup>,CIVAM) / strategics about the common politics in europe or/and localized by territories and 'pedoclimatical' zones and the action to lead in agronomic as well as societal terms.
- for now I try mainly to produce events/meetings!
- fruits, vegetables, legumes, I experiment cereals recently and exotic cultures (mango, avocado, carob)
- different vegetables, some fruits (principally apples) and beer
- vegetables, knowledges by the means of workshop and supports
- vegetables, fruit

[1] Association for the Developement of the Rural and Agricultural Employment

[2] Grouping of Biological Farmers

## The socioeconomic situations

13 persons evoke state aid (french) as source of income, for some as a complement to others sources. One person have no income, another receives help from his or her family and several have seasonal or irregular activities. Several people says to share resources together (seasonal activities or state aid).

The question asked was not very clear, and there may remain some doubts about if the agricultural activities of the ones and others constitute or not a monetary resource. In short, what maneuver margin have we the ones and the others to experiment practices, to get out of economic logics?

## RtF, a network to set up the collective, autonomous, cooperative farms ... that we dream of ?

### The difficulties and obstacles mentioned :



#### The access to land, access to land in the long term :

Difficulty to access to without a « professional » agricultural project, without the desire to settle down with an agricultural status, at the same time, there are plenty of places with sweet projects that are just looking for people...

Lack of monetary and material resources

Ability to gather enough financing to buy a land even collectively, especially when people do not have the privilege to inheriting of capitals or land assets.

Possibles difficulties within the group to break away from the notion of propriety and privileges and to be able to envisage ways to free ourselves of the individual propriety to aim a (relative) absence of propriety.

#### Financing :

Questioning about the compromises or not to achieve a certain viability without too much precarious viability. How to develop the autonomy and refusal of the market system while assuring ourselves to pay the bills, at the very least. Thus how to find profitable productions without the impression of creating superfluous products that are inaccessible to the most.

it's way much easier for whatever collective to start something when there's already some kind of base of lands or money, a capital you know, we see plenty sweet things which emerge thanks to an inheritance at the beginning, or has a family in the group that has money. And it's a good thing for them, too cool to see it's used in such a classy way, but when you haven't bucks and for the mates that's the same, well that's a lot.

#### Find and/or found a collective

To find permanents who would also like to do agriculture

Organize collectively and take decisions and avoid the situations of dominations as much of possible

Avoid making the individual dependent of the group and the group dependent of individuals while maintaining constructive interdependencies.

Find the people and the collective where to feel confident, notably about taking care of each others and being vigilant collectively on issues of power.

Difficulty to find a collective into which it's possible to project oneself



Find the people to try a community experience with

The live in collective, the Fucking Human Factor, with the oscillations between ideology, practice, informal or formal organization, the narcissistic perverts, the hazards of each one's psychologies

Fatigue, quarrels

Individual & collective courage...

### Administrations

Legal autodefense against the SAFER  *Property and Rural Settlement Development Corporation*  and its right of preemption, against the institutions and the norms they impose when we come to own our means of production.

### Activism

How to live plainly its peasant live without cutting the link with what's happening in the world (and the social movements like the yellow jackets) ?

How to not enslave oneself to our production tool ?

Question of the choice of life, it takes a lot of time, the fear of having less for the rest of the commitments in the city, and how to overcome the sick cleave between town/country ?

### Others difficulties

wild boars

possibility of living according to a vision that can quickly be judged by society at first glance.

difficulties linked to « nomadicity » ... lack of administrative assiduity, lack of involvement

## **The role of RtF in the development collective, autonomous, cooperative farms**

For the people who did set up a project, almost 20% considers that RtF didn't help them, almost 20% says that RtF helped a little, 20% that RtF helped moderately, 8% that RtF helped, 0 that RtF helped a lot. There had a lot of non-answers for this question (almost 35%)

The motivating and aspirating aspect of RtF to participate or engage agricultural activities is mentioned several times, because it helps to not feels isolated or marginalized with the desires of autonomy or 'alternative' installations, to trust in the fact it's possible.

Another aspect evoked by several people is the one of the network : meeting people, places, having informations circulating, a collective dynamic, in short, the feeling of participating to something larger than oneself, an agri-political network, or social networks.

For some people, there are inputs on political reflections and the political approach of the peasantry, for others the learning of practices of organization and collective functioning.

A few people mention having learned agricultural practices and legal notions.

On the question of other effects of RtF, the fact of supporting some political/ecological fights in european countries is mentioned, and interrogating the privileges. Also there's the conviction that the peasantry matters in the world, and the impression to be able to act against the system by this means.

Finally, a negative remark : RtF allowed me to « realize that the milieu of alternative peasants is mainly composed of capricious, self-confident children of the bourgeoisie, who spit out a leftist soup they acquired in college, with which you must agree, otherwise you will be ostracized of this closed milieu.

## The expectations about RtF ?

Among the expectations mentioned :

- the aspect formation/compagnonship through visits of people who are being trained, reflecting, the existence of places to learn and transmit, and benefit of all the experience already accumulated to build a viable project
- the exchanges of informations on practices and fights, the peasant situation, producing and conserving the informations about the history, easiness, difficulties of everyone.
- the political reflections, a political imaginary rather via campesina than “confederation paysanne”, sharing ideas in commons (even if not all of them)
- participate in maintaining a peasant network (potential support/helping each others), creating links with others peasants, collectively or notions
- concrete solidarities : sharing productions, work, or even support workshops on group dynamics, etc. mutual aid (material, but also about cooperation issues, resolving conflicts, discriminations ...), exchange of hospitality
- motivated people to support when needed (in places or struggles), people with which we feel we can organize and take refuge if needed
- support the creativity, sharing goods ideas
- support to the struggles of the popular neighborhood, solidarity with exiled people
- direct action against the property (instead to promote it)

An answer to meditate

« I don't have much interest in RtF anymore because every time I went to an encounter, I only met self-confident people of the middle or superior class with a high cultural baggage (people who come from science-po<sup>1</sup>, people with some years of university behind them, that mom and dad always helped in their revolutionary move of baba-cool...) and who allows themselves to teach you life, to take a crazy space in the organization and the discussions (ease of communication), who are in dogmatico-political leftist schemes, and finally try to be inclusive by putting in place some facilitating tools very square that only works for their own environment and who tend to blame themselves by praising disgusting academical concepts and wondering why there's not more different people in these meetings well consensual, well smoothed exempt of any conflicts. But that was some years ago already, maybe it changed, which I doubt given the scope of the communicates and emails. And do you dream to welcome the people of the popular quarters to your rallies? Do you ask yourself the good questions, what would we come to do, to serve as a caution?... And just to add a layer, I found certain questions of the questionnaire rather ugly, I'm glad to take a look at it, it strengthen my opinion that RtF is aging and hadn't knew to grasp certain of the essential questions of our times. Change the world and destroy the system? I'm still laughing about it ! Keep creating small enclaves of privileged people, and to eat organic, the State and the Capital are shaking ! »

[1] The Paris Institute of Political Studies



## Presentation of the answers to the long and personalized questionnaires :

*I chose to give back the full texts because they all seemed to me interesting as visions of RtF, thereafter, for the answers, I grouped them by theme, sometimes by resume, to lighten the readings.*

*I also corrected the orthography (almost, there's maybe still some), which is a norm, certainly synonym of elitism among others things, but which facilitate much the comprehension (and for the translation also ✿ I plead guilty too ✿ ).*

### Portraits of people :

- Arrived 8 years ago, at RtF EU, Can Piella, I found there a radical peasant platform, I do not bring a lot nowadays, but the comrades must not forget I am jurist in rural law... lacks a bit of action, isn't it?

Far away (but only physically and in term of investment) due to lack of time and local network where I live.

- So I am a woman, I live in the Ain 01, east of Lyon, I worked as paysagist for the municipality and now I am seasonal worker.

We cultivate a piece of garden, try to produce our food;

encounter with RtF thanks to a friend who took me last year to the Cévennes to participate to the french meetings, participation to the one of Mondeggi;

Relative to what the people keep away from RtF (eventually interested to these agricultural and militant subjects), I would say that the contact with RtF is done by word-of-mouth, that this movement orbits around militant places and meetings, then if you do not demonstrate, or you don't know people connected, then RtF is not visible. This is my point of view and my experience.

My feeling with this meeting: benevolence, openness to relevant subjects (feminism in rural areas, exchange of practices, questioning about animals, propriety, dominance, etc.)

- I'm a person participating to the dynamics of the RtF's network since the francophone meetings at Bure in 2016. I heard about it across the french and european bulletin, which was in the Samovar's infokiosk (associative tea house) at Bordeaux in 2011 (at this time I was starting to politize myself, wanting to do subversive things).

I fabulated a lot on the network, imagining that many people made it alive, and there was concrete actions against the capitalist world and the agro-industry ... That being said, I found a lot of intellectual nourishment, and discovered places and ways of life bared on autonomy that were in course of experimentation, for some of them since a while.

RtF has allowed me to build militant and social links on larger scales than my nearby territory. It has allowed me to meet people who became my friends, my allies, my comrades... It allowed me to

feed an imaginary around peasant struggles, the militantism by the way of life, and what can be a form of « active » anti-capitalism. It helped me to feel sometimes much alive, because I felt being part of much larger movement, I felt we were less alone, toward a world often dull, destructive, indifferent... It fed myself with a revolutionary hope in my times of grand naivety.

Today I have the impression that for several reasons, this network is no longer really relevant to these pretensions.

Unless it assumes itself as a network of exclusive and heterogeneous encounters. I think I will need time to think about it, I think I will transmit my point of view more precisely and clearly in the next francophone meetings.

- Who am I ?

Abyssal question... I is another, that is to say that I ignore it, a multiple singularity, earthy, let's say, 'factually' more and more of a mountain of the South, dreaming at the same time of elsewhere, friend of the vegetal, and of many forms of life, and of subversive poetics. Well, let's stop here.

- A friend involved, beetroot<sup>1</sup> next year !

I find here a network, connections, autogestion, reflections on domination + others practices, beautiful diversity of people, ideas ...

I am searching more for a support to think and practice an agriculture that takes care of the living and earth, in the economical and political context.

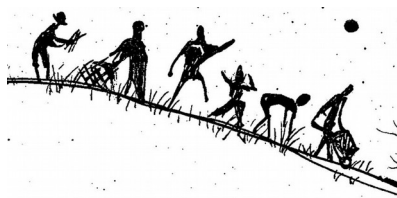
- I had started to write something to talk about my story with RtF, but sincerely I feel myself too far away of RtF today to answer to all the questions and feel concerned afterwards: What is it becoming ? What are the points ? Who does it represent?

I live in the Finistère where, among others activities, I have participated over the last 15 years to diverse collectives adventures linked to the agriculture - food-producing, non-mercantile and without status : rural places of life, shared gardens, canteens, etc, and still nowadays a network of cereals production & transformation into flour (mostly buckwheat).

In 2009, I was at the camp "Reclaim The Fields" of the Maquis, then I took part in the launch of the group "Ramène Ta Fourche" ✿ Bring back Your Fork ✿ in Brittany. What brought me here was the desire to be in touch with other people/groups, more or less at large scale, who had common political practices and/or intentions ; not to constitute an alternative peasant organization, but to be able to share fights or ideas, exchange advises or help, cultivate our diversity... in short, to strengthen the movement (which is lived first of all everyday in local dynamics).

There was some strong times in the "Grand-West" until 2011, then an attempt to revive it from 2013 to 2015, before it falls off again. For my part, I didn't find accomplices in Finistère to constitute a more local group, and I no longer participated to the francophone or european meetings. I keep however my subscription to the mailing lists...

[1] francophone equivalent for 'carrots' : people who organize the francophone meetings.





- I met RtF at the Cravirola camp in 2009, for the questions it raised about the agriculture and the food in an anti-capitalist and ecologic perspective, (I considered ecologists as against all dominations, including that over nature).

After that I did not follow that much because I lived in city, but I went to french meetings in 2011 while were set up the occupation of nddl ✿ Notre Dame des Landes ✿. I had been impressed to see people capable of getting into something like that, and to envisage to install themselves in that cadre.

Finally, and after some others encounters of people who wanted to join the fight of nddl, I went to the zad ✿ zone to defend ✿ to join this project 6 months later and I stayed for years.

From here, I made several french and european meetings, camps, participated to several bulletin teams, tried to participate in the revival of a local group in Brittany (enlarged :), participated in a reflection on the transmission of what is RtF, the welcoming of newcomers (which led to a formula of « setting up in common culture » which has been in an actual francophone assembly).

I found loads of super things by rubbing shoulders with this constellation, met a lot of people and projects, of fights and energies, reflected about agricultural and/or political aspects and questions. And at the same time, I often (always) found a frustrating side about the lift between the issues to which we pretended to be confronted with and the weakness of what we achieved, between what we told ourselves we were going and what really happened ; I never really succeeded to share my feeling of being part of a constellation much larger with whom to organize the concrete projects with which I was involved by doing things that resembles to agriculture (vegetables, legumes, collective gardens ...)

I have the impression that at the beginning of RtF there were people who carried political and global visions and analyses, who saw issues on a european scale. I am not sure that this survived, and I have more the impression that I wanted to participate in structuring something that wasn't very structured so it could last, ensure continuity in ideas and projects, but that finally the political objectives or the large perspectives disappeared over time (for which I assume a part of responsibility).

Finally and actually, I tell to myself that RtF is above all (and that's already super!) a space for encounters, with people who recognize themselves in a minimum of common ideas. I do not believe, or at least, I do not want to expect of it more than that, (no common analyses, no grand projects of actions ...)

- I am a woman, I live in France and move a lot since 2 years. Soon I will have a house in the South-West of France. I quit the town to the country since only 2 years. In RtF, I find a space where I can reflect on what it means to live in the countryside from the political perspectives that I share.

I participated first by coming to the meetings (2018 and 2019, french RtF), by translating or rereading some texts for the bulletin for example, a contribution also to prepare a workshop for a meeting.

To me, what is the most tedious at RtF is that outside the meetings, the communication and the contribution I can be brought to make go through internet, and also to have to translate in one of my familiar languages the e-mails in english+german even if I am well conscious of the utility and the necessity of internet without of which we're not gonna survive.

- I don't remember how I got to know RtF. Maybe via a mail list related to Sivens, when there was the rally near Toulouse.

Because I had done some wwoofing, and that I was interested by the peasants fights that I was frustrated to not approach with my studies which were supposed to be the sociology applied to the environment but it was in fact, in my opinion, a big clean and condescending greenwashing thing, I came and I liked a lot the way of autogestion and the sensibility of the people and the concerts.

- Paul kister, little farm of the black sheep, after 12 of Longo mai, I am in Franche Comté with my family.

I came to RtF at the Cravirola's camp in france and was present at the francophone and european level until the european meeting of nickstich in austria. I participated to the embryo of local group grand-east and follow what's new happens...

- Athéna, legume grower under the Côtes de Meuse. Came to RtF for the political and libertarian aspect of the agriculture. Came to encounter people in the same vision, with the same fights. To collectivize our tools for reflection and of actions.

Wanted to find new colleagues, a farm, a network near my home...

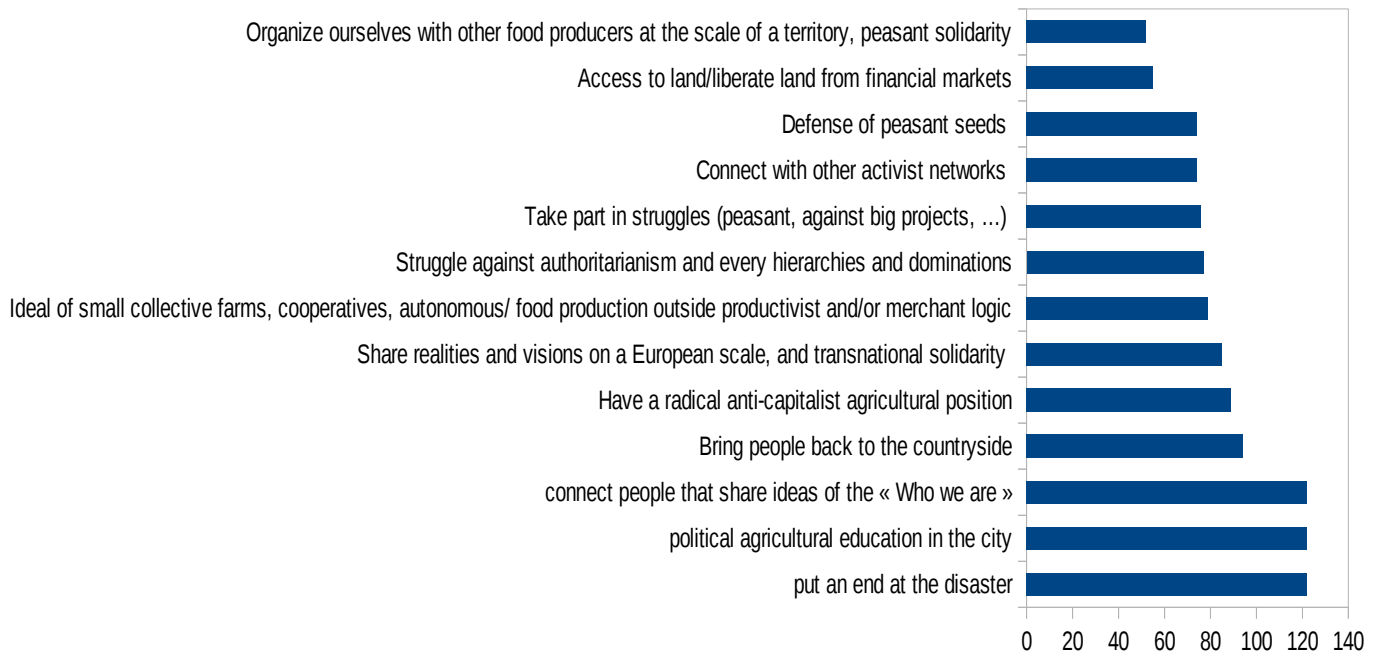
Do not bring anything nowadays, contributed to a bulletin... Has done the companionship « Fourche et Champs libre<sup>1</sup> » and communicate about when I encounter people searching for a « alternative » formation to agriculture.

[1] Fork and Open Fields is our active companionship network.

## What are the visions and perspectives for RtF?

In an attempt to obtain an overall ranking of the priorities, I added up the rankings attributed by each person to the different priorities : when the priority was not mentioned, it was ranked last. it's not necessarily fair, because some people ranked all the priorities, some ranked only 3, others ranked many ex-aequo, others didn't answer... So, for the 14 questionnaires (from the francophone network) it gives that (the more points, the lower the priority of the objective)

Classification of RtF's goals



- **to organize between producers at the scale of a territory, the peasant solidarity**

- what is your opinion on this subject? what are the problems associated with this subject?

→ I think it's a crucial topic to regain control of our diet. I think that organizing ourselves into a lot of small self-organized mutual productions in different territories (among agricultural producers but not only) is one of the only realistic perspectives that can allow us to emancipate ourselves from capitalism. If we think carefully, organizing ourselves among producers outside the commercial world, outside the wage and salary system, outside property (among other means of production) and in a spirit of solidarity can be an important point of inflection towards a revolutionary situation (with a parallel refusal to submit to administrative and military authority).

Organize between producers ok, but how? This question is important to me. The problem is often that peasant life is so full of constraints that it's difficult to find the time to organize politically on the territorial scale while maintaining one's productivity activity. The problem is also there's many farmers who don't share the same political vision or the same way of doing things, which makes difficult to organizing together beyond our differences (depending of the radicalism and the tolerance that one carries).

Most women farmers (depending on the area) are individualistic (like most human beings in France today) and want nothing more than to make profit. Peasant women who carry an anti-capitalist way

of life and production are in a very small minority, which means that often, to organize together, we have to travel long distances in motorized vehicles that run on oil (sometimes vegetal oils), which often delight nobody.

- what are you/we already doing (or have done) on these subjects?

→ We are trying to set up local branches to form small self-organized mutual production (for example with RtF South-West) but that doesn't really work yet. We exchange helping hands, seeds, contacts, lend to others material, we do gleaning/transformation missions between several collectives, we organize ourselves to provide canteens for the struggles, we keep up date with the administration's control to hold rallies and try to establish a balance of power in front of the state's controllers. We share good opportunities. We go to the different farms for the collective workcamps.

- what would your proposals to respond to them individually and collectively?

→ connect a maximum of people together whether they are in collective, in the city, and the countryside, alone in an apartment, in places of struggle, in europe

→ exchange knowledge, material, information

→ We need to multiply the local branches that focus their interactions on concrete actions I think? there's too many projections and too few achievements. More people should be driving-forces, pro-active in inter-collectives organizations. It would be nice if people who have experience on this subject could come (on request) to the different territories to transmit organizational tools and give hope on the possible realization of young initiatives.

I think that one way or another, the stakes on these subjects will have to take each one of us in our guts to get things moving. Perhaps we should communicate more collectively on the political implications of organizing among producers at the territorial level (and not only in small affinity circles).

**- access to the land / freeing lands from financial markets**

- what is your opinion on this subject? what are the problems associated with this subject?

→ Redistribution of the resources, monopolization

awareness that the earth is a common good

people are lazy/fearful of fighting

→ In france, the blackmail of standards is forcing those who live off the land to go into debt, to industrialize. Often they end up disappearing because of the impossibility to access land or they choose to remain outside the norms and to not have access to subsidies, while the biggest farmers grow bigger and bigger by monopolizing lands and subsidies with a productivist and mercantile model.

From what I've been able to understand from my reading on the subject, defending the access to land remains insufficient if we don't fight at the same time against this capitalist system that is invading everything.

It also seems that the workers of the lands live isolated and depoliticized and that this leads them to resignation.

→ Freeing the lands from the financial markets; and from the proprietaries « cool sympa good karma » who makes loan for use without a making a lease.

The relationship to ownership and exploitation, of nature and humans are linked. So if we want to preserve the planet a little, so we can hope to ensure our survival in the process, we have to take care of it.

→ It's for me a priority because it's the basis of many other proposals (will allow us to resettle people, to make small farms, to get organized...) And also there are few other political movement that make it their priority.

The problem is the multitude of possible things, the difficulty of succeeding, the very exhausting authoritarian system to fight against ...

### what are you/we already doing on these subjects?



→ Talking/distributing docs  
trying to get land  
participating in RtF

→ Occupations

→ brochure savez-vous planter des choux !!!! ;) do you want to plant cabbages ? A trendy little guide of installation  
testimonies of various collectives (La Tontinette for example)  
Surely more, I do not know everything...

### what would be your proposals to answer them individually and collectively?

→ Like the zapatistas organize themselves.  
New waves of installation and rapport to the propriety

→ individually: popular education in the city, making the link to the city  
collectively: develop the use of the endowment fund and others technical tools

→ To be able to speak to get out of isolation and to understand the mechanisms and different ways of fighting against the norms and for access to land.

→ be inspired by the zapatistas. Make ZAP<sup>1</sup> like the « confédération paysanne », with the banner « The land to those who work it ».

→ To make future resident aware of the importance of having a lease and to have a consensus on this subject otherwise we're all going to end up working without a lease and that doesn't make me dream or even get me upset. And I don't like being upset, I prefer to be zen =)  
perhaps make meetings especially on this subject? (hmm difficult...) With themes over two days: testimony, possible legal creations; is « l'air de rien<sup>3</sup> » ready to make itself know a little more ?  
To think about the possibility of making communication and to create GFA<sup>2</sup>, endowment funds ? A little bit everywhere to spread tools that will allow us to take back land more early, perhaps, from our friends... In the end they are perhaps proposals on the form and not the substance... Very difficult to propose concrete things on the substance...

[1] Protected Agricultural Zone

[2] Groupement Foncier Agricole / Agricultural Land Group

[3] Endowment found initiated by friends to buy lands and keep them out of the market economy.

**- defense of the peasant's seeds**

*This theme comes in the top trio put seems to be more on principle because nobody really developed what we were doing, or could to, individually and/or collectively.*

- what is your opinion on this subject, what are the problem associated with this subject?

→ lobbies

Difficulties to produce our plants as a gardener in term of working time.

- what do you/we already do on these subjects?

Keep/exchange seeds

talk about F1 related issues

circulate information

- what would be your proposals to respond to them individually and collectively?

Idem (circulation of information) + exchange of seeds and advice on planting / maintenance etc

**- maintain links with other activist networks**

- what is your opinion on this subject? what are the problems associated with this subject?

→ connect a maximum of people together whether they are in a collective, in the city, in the countryside, alone in an apartment, in places of fights, in europe.

→ The activist network and the link with Europe, the world (via campesina) and others struggles, because local and global are linked and we must not leave the agricultural stakes to the agricultural sector because it's a common stake (cf. Nieleny)

→ I have a hard time making RtF live. And the link with close political network makes it possible to make it live a little, simply because people are likely to be interested in it quickly.

- what are you/we already doing on these topics?

→ the bulletin is a great tool to discover these places!! with the agenda, the call and the testimonies

→ the fact to meet together, IT creates links

→ Communication on these networks as « Rhyzome » in the bulletins, during meetings...

- what are your proposals to respond to them individually and collectively?

→ increase the distribution of the bulletin

→ To have and continue to have a discourse that situates itself in the history of peasant revolts and example of agrarian reform (Mexico...) Without being ate by the real climatic urgency of agreement, but linking everything together.

→ What is already done a bit, get out of its bubble to build links with others

→ the idea of a caravan and make a list of place like “fourches et champs libres” (friendly farms) accepting nomads with some political training to break the rural isolation and have a grip on the network.

→ Accompany the struggles of the networks as RtF, maybe make RtF presentation evenings to the comrades... And again, local proximity would make things better !!! :)

### **Participate to fights (women peasants, against big projects...)**

#### - what is your opinion on this subject? what are the problems associated with this subject?

→ there's a lack of outward experience. This is the first step towards the opposition of a food-producing/collective/self-governing model to the farmer's syndicates.

→ There are attacks on local and autonomous organization. Extra-activism, energy industry, tourism, bio-industrial agriculture. The state takes care of the organization and monopolize territories for capitalist development.



→ I think that individually often participation in struggles are made. But not doing them collectively « in the name » of RtF or communicating about them in the name of RtF does not, for me, allows us to well appropriate RtF, to meet on struggles and to create links between us around this sharing of fights. The idea, once again, is to have local groups, I think, to be able to do this... (surely a personal vision and others don't agree at all because the substance!! hehe)

→ My opinion is that it's essential to irrigate the peasant fights and against the GPII <sup>1</sup>, we must prevent industry from continuing their social and ecological destruction. There are so many useless projects everywhere that sometimes it gives the impression of impotence, that all these efforts don't really prevent much, and that it seems more useful to go back up the tree of causes to directly attack what generate these industries... It seems utopist...

there's something that also bother me, which is that the state and the capitalist world put us in a fight against something, and the revolutionary scope of the fight for something else is sometimes put in the background.

We have to participate to the fights, but I also think that we have to carry a concrete revolutionary project and put it on the table publicly.

Having said that, the experiences the ZADs can generates situations of revolt on larger scales.

→ My opinion is: if the fashion is climate emergency, the theme of peasant fights is also struggling because the main ally is « la confédération paysanne » and its desire to be peasant, which miss out on agro-ecology, agrarian reform and does not understand anything about food sovereignty. (they are still not on the position of the meeting in Romania while the work is interesting) (I am saying  nothing ?  of their vision of peasant identity which is modeled on that of the FNSEA<sup>2</sup>)

Basically: problem on the confederation side, solution on the via Campesina side.

#### - what are you/we already doing (or have done) on these topics?

→ Occupation of lands but I also think to any type of direct actions. See the friends who went to collect at gattaz's home<sup>3</sup> - others who demonstrate and occupy the administration sites for the recognition of rights - local fights against useless projects with support of the network, coordination of circumstances with others organizations, etc...

[1] The Useless and Imposed Large Projects / Les Grands Projets Inutiles et Imposés

[2] National Federation of Agricultural Holders Union / Main syndicate, productivist.

[3] Recent action to harvest grapes in the luxurious property of Pierre Gattaz, which hold among others infamous title, the one of the ex-president of the patrons' syndicate, the MEDEF.

→ Well I think that quite simply many people who are part of RtF live in places of fights (Chambarrans, NDDL ...) and therefore nourished the struggles through the RtF vision.

→ The only times I participated in struggles through RtF was at the day of the construction of agricultural barricades in Bure ... Then at the counter presidential campaign (abstentionist posters on the presidential posters)

→ In RtF, a part of the assembly is dedicated to publicizing the local fights and develop a network of mutual support. it's true that we are already informed through internet, but to be able to know personally the people involved, to be able to ask questions, to have information about what they are experiencing, to be able to organize more concretely to be a vector of diffusion of these fights allows us to feel more powerful in the face of the mass of information of this type.



- What would be your proposals to responds to it individually and collectively?

→ Individually, on my local territory I am preparing an argumentation on food-producing/collective/self-organizing farms for the local syndicalism (so that it leaves room for land, stop denigration, installation) with the mutualisation of the existing farms here.

Collectively, better circulation of information - coordination according to local struggles (especially with the timing of meetings)

→ Make more efforts to publish information about the fights on the [francegroupe] list. Nomads and free electrons should be encouraged to weave the web between collective places, stars and fights. One gets involved in a fight when one identify to it, to identify with it sometimes it's necessary to go there, to get there it's easier with contacts → free electrons make the bridges between common denominators, allow the transmission of contacts.

Maybe just swarming local groups, which will allow to go on local fights by gathering as RtF stars.

The desire to be in touch with other people and/or groups, on a more or less large scale, who had common practices and/or political intentions; not to constitute an alternative peasant organization, but to be able to share fight or ideas, exchange advice or help, cultivate our diversity ... in short to strengthen the movement (which is lived above all in daily life in local dynamics)

→ well, perhaps create an agricultural syndicate separated from the catholic traditional productivism of the confederation, refusing the collaboration in the chamber of agriculture and having a commitment in the Via Campesina, on the line of the Via

### **fights against authoritarianism and all hierarchies and dominations**

- what is your opinion on this subject? what are the problems associated with this subject?

→ we are within RtF in an "environment" where people are already aware of this subject. I find that there are very subtle forms of authority, present everywhere, even in so-called anti-authoritarian



environments (here RtF), which tend to be invisible because it's too heavy and hard to point the finger at them all the time. Many people close their eyes because it seems impossible not to see them when you become sensitive to them.

And the extravagant difference with the so-called « normal » world that surrounds us and the RtF network is so big that we can only be tolerant within RtF (there's a lot of effort) even if we are very sensible.

There's assuredly inside RtF an attention paid to this subject, it's even supposed to be part of one of the common political values (at the last meetings I attended, there were tools such as the table « how to get rid of the chiefs » who were in the infokiosk for example). This is a subject that is quite a bit discussed in the corridors, and sometimes through specific workshops on this topic. There's also an attention to horizontality, to the inclusiveness of new people, and nobody consciously wants to be a chief (personal impression).

→ how can we ensure that these returns to the countryside are not just a movement of social classes privileged in one way or another (culturally, economically ...) that is preparing for a collapse? How to make it a movement against all dominations, which is possible for all those who wish it, regardless of capital, age, sex, race, sexuality, of ...

(and I say race as I say sex, that is to say, social constructions that are not based on any reality justifying the differences and that nevertheless affect our society by very different situations and privileges depending on whether we are assimilated by a group or another).

→ I've read a bit about it. The subject is not social but political. The fight against dominations is based on the idea that domination is not exercised by others, that it's systemic, that we do not only suffer it (we are not only dominated), we benefit from it without being aware of it, according to our social identity.

The problems that this generates in activist groups is that for every form of domination, when you are not part of the social identity that suffers it, you don't see it. Therefore it's difficult to confront it. Another difficulty is to fall into paternalism, to want to « save » the people involved.

- What are you/we already doing (or have done) on these subjects?

→ Avoid letting them appear/settle in my daily life

disseminate/discuss materials

to surround myself with people who share the same dynamics

→ A beginning of reflection at the francophone level on « who is asking the question of access to land at the present time »

→ During the two francophone meetings I participated to, the subject was discussed. It was in the form of workshops.

There are also the *Ears*<sup>1</sup> to be attentive to the needs of all during the meeting. However, the subject is considered, I believe, as secondary or settled because the relations between the participants during the meetings are benevolent

We arrive with or without having talked the subject within our groups and do not put it on the table.

- what would be your proposals to respond to them individually and collectively?

→ Use and maintain daily the tool (table) « how to get rid of the chiefs ». Pay attention to how are exercised the relations of classes (with a parallel reflection on privilege with tools such as the tree of privileges), race, culture, by the political homogeneity.

[1] Les Oreilles / A dedicated role in events, they keep themselves available to listen to those who need them and are usually visually recognizable.

Perhaps the role of the *Ear* can also be explained by collecting the observations of all the participants concerning authoritarian, hierarchical and domination situations. The Ear can then have a dedicated time in General Assembly to give back these specific observations. This fight is being waged everywhere, in a perpetual way, within our circles as well as within society.

→ To assert loud and strongly a vision of agriculture for all, non uniformatrice. which takes into account the diversities and stakes of each one, which leave room for all those who fight against dominations without conveying a dominant model or imaginary. Regularly affirm that the fights that can be led locally are linked to fights against capitalism, sexism, repression, colonialism ...

→ If we talk about collectives, it seems to me that the constellation can make sure that we do not remain isolated and resigned without being able to do anything in our collective because it's too difficult to tackle alone or in minority the issues of domination, which fatally are never definitively solved.

### **Ideal of small collective farms, cooperatives, autonomous / food production outside of the productivist and/or market logic.**

- What is your opinion on this subject? what are the problems associated with this subject?

→ There are places experimenting and living on these bases and it's nice, I've been to some of these sites and it's nice to see that. I think that there's a problem of visibility of these places, often hard to find, and if you don't know people personally on these places it's difficult to find them, but I understand this retreat, people living like this also need to live quietly;

→ Everything that revolves around the concept of solidarity

- What are you/we already doing (or have done) on these topics?

→ Fork and Open Field - local RtF

→ The bulletin is a great tool to discover these places!! with the agenda the call and testimonies

→ Collective workcamps. Advices, exchange of various knowledges (agronomy, legal, etc)

Ideally sharing material, excess production, but not with just anyone, to be seen according to people's vision of respect etc...

- What would be your proposals to respond to them individually and collectively?

→ Increase the distribution of the bulletin

→ To feed the network of 'Forks and Open Fields' and maybe invest more in the Wwoofing network if we have the motivation to politicize people.

### **Share realities and visions on a european scale, and solidarities**

- What is your opinion on this subject? What are the problems associated with this subject?

→ We build a network that has no equivalent in Europe, of which great efforts have already been made. We're not going to give it up even if it's a lot of energy.

- What are you/we already doing (or have done) on these topics?

→ European meeting

- What would be your proposals to respond to them individually and collectively?

→ Same: European meeting

### **To have a radical anti-capitalist agricultural discourse**

- What is your opinion on this subject? What are the problems associated with this subject?

→ On the subject, there are some things but fragmented; refusal to chip animals, « le ménage des champs<sup>1</sup> », the fight against agricultural robotics at Toulouse, the refusal of the norms and the death of Jérôme<sup>2</sup>.

There are ideological embryos, it's necessary to go beyond the refusal and to be combative without being identitarian, to invent in act a syndicate (the English type in the *via campesina* perspective).

→ I would need to define what that would mean.

→ The revolution and its agricultural counterpart, the agrarian reform, the lands occupation, the ZAD and also agricultural collectives and their imaginations, there's a future place on the town hall engaged into the anti-pesticides orders to get lands with a lease for agricultural experimentation, that's not necessarily rentable but create a more social link to the city.

- What are you/we already doing (or have done) on these topics?

→ Actually RtF is involved in the embryo, but the transition to family life and to the settlement of RtF people makes a big leap and break.

- What would be your proposals to respond to them individually and collectively?

→ Think collectively the installation, use the allied communes for the communal without falling into rhabitisation<sup>3</sup> keep the technical experimentation and at the same time a collective political vision, like *via campesina* with a bit of history from down here: communalism, the huttists, the bundschuch, the levellers (les nivelleurs) and others joyful jacqueries ...

### **Re-settle people in the countryside**

- What is your opinion on this subject? What are the problems associated with this subject?

→ It remains a major issue with the retirement of current generations of farmers and the increasing industrialization of agriculture.

There are a lot of network that are developing on the issues of returning to the countryside (in France; permaculture network, eco-places, micro-farms, farms of the future ...); is RtF still of interest? How can we make visible the anti-capitalist, food-producing, non-accounting aspects, collective property, city-countryside relations, the fights against sexism, racism, and all forms of discrimination, etc?



[1] The cleaning of the fields, chronicle of an breeder from the XXIst century by Xavier Noulhianne.

[2] The farmer Jérôme Laronze has been killed by the cops while fleeing the representatives who was stalking him for the norms about its herd.

[3] In reference to Pierre Rahbi and his movement “The Colibris”.

- what are you/we already doing (or have done) on these topics?

→ A francophone meeting on the issue of farm handover, brochures on this issue.

- what would be your proposals to respond to them individually and collectively?

→ Make visible the experiences of agriculture and of the world that we dream of, the failures and successes

Organize a meeting inviting all the networks that talk about settling down in the countryside, around axes that are important to us, for example:

- produce and live off accountable, merchants relations

- collective functioning: how to fight against the mechanisms of domination on our places, projects. How to take care of oneself, of others, of collectives ...

- get out of the validist imaginary: worlds that are accessible and livable when you are not well pathologically, or physically, punctually or habitually ...

- the links between town and countryside, between producers and eaters.

- to move away from the logic of accumulation and inheritance of means of subsistence, of access to land.

- agricultural practices that do not exploit natural resources or humans (including themselves) more than necessary.

- non-mixed reflections chosen according to different axes.

### **Other priorities mentioned**

→ **ending the disaster, participating in the emergence of a new earth spring**

and thus all the points mentioned and many others, a desiring ecosophy, rather than a sad passion.

How to approach that ? The question of the sensitive, is very material and very spiritual - it could even be the link between the two ? A revolution in life, a reviviscency, a new pertinence, itself quite fanciful.

→ Practical study, exploration of the world, encounters, meditation on empathy and antipathy, on the possible, desire and passions, the value of existence, the plurality of the destinies (and its how)

→ the transvaluation of values ? The reversal of the world?

→ trans-subjectivation? [obviously, it's a bit general...]

A campaign for the cessation of nuisances ? [a little negative...]

The advant of a new era? [how's that?]

The intensification of existence? The poeticization of the world ? [sorry?]

The cultivation of a sort of sentient power, or Luciferian wisdom? Spreading the ‘good news’ all over the world ? Living passionately, sharpening the sensitive, cultivating a « New Friendship » ? Multiply everywhere the fruit threes, campaign of reforestation of the territories. Making

supermarkets useless by a new peasant culture (therefore shared), and more widely a renewed interest, a new thirst for nature and its genius, the possibilities of existence ? [How can we not become lyrical with such questions ?...]

What I can't manage to do, but what I'm sliding towards, is to share agricultural activity until it no longer shows itself to be hard. It's probably a bit the same when it comes to getting together, isn't it? Isn't it the passion that guides it all ?

## **Networking of people sharing the ideas and values of Who are we ?**

In my opinion what we do best: meeting people, being happy to see each others again, having news, being able to pass on information, calls, and being followed up sometimes.

- there's a limit to our networking, linked I believe to our desire for discretion and/or anonymity, which prevents us to make the network visible and easily reachable: it mainly involves personal relationships, and moments of assembly.

- A difficulty in explaining what RtF is which makes it difficult to invite people to join or participate: one can feel part of RtF, but it's difficult to share it...

- what are you/we already doing (or have done) on these topics?

Mailing list

Moments of encounter

Compagnonnage network

- What would be your proposals to respond of them individually and collectively

Maintain the mailing lists

Stop believing we can do more



- **Peasant political education in the cities**

## **What proposals for the operations of RtF ?**

*Overall, this part was quite oriented by the concerns we had in our heads after several meetings that left us feeling hungry, but which may not be representative.*

So far RtF has chosen to operate in a way that is regularly confronted with the same difficulties: the fact of having agricultural and militant activities (in terms of availability of time, risk-taking, etc.), the fact of wanting to organize at the European and local levels (through tools such as the bulletin, European meetings, the website, thematic meetings and local groups, etc.), the fact of being a constellation (with the question of turnover, commitment, flexibility and visibility that this raises).

- what would be your proposals to respond to them individually and collectively?

→ If we change everything, then we stop opening the francophone meetings. And we take the time to evaluate the situation. And we reduce our multiple activities while continuing to participate in the European meetings.

But I think the current functioning is good, the bet of popular education and political transmission is relevant: we are a doorway into « a milieu ».

→ Do not pretend to be able to organize yourself AND at the european level AND at the local level. Better organize ourselves collectively to organize our necessary stand-by time on our farms and to free ourselves to the time dedicated to the fights.

→ Propose support - technical

to self-organization, conflict accompaniment

to fights (lands ...)

→ Stop wanting to be more than what you actually do.

Admit that RtF has become a space for encounters, remove the weight of tools that no longer have any reason to be:

For example, keep only the mailing lists and a website presenting what we are and a link to the lists  
Do what we commit to do

→ Nothing, it's the life of the political processes to have ups and downs and to always reinvent themselves and to cost Energy.

→ I think that refocusing on axes of fights would make it easier for us to organize ourselves, to invest ourselves, to meet to advance fights, « dossiers » or strong actions.

But at the same time it will restrict the field of possibilities for RtF, which is also a pity and will surely drive away comrades.

- What are you willing to do to change this ?

→ Not very available at the moment, is impossible during the week otherwise I would have come in October. After that, I could be free from time to time.

→ Stop organizing myself on scales that I am not able to hold. Or choose a realistic scale for me and go to all the way in my investment. In the end, I believe I am ready to stop investing in beets and be pro-active in the local South-West branch.

→ Getting involved in one or more thematic groups

→ Go away, to not let my frustrated side to invade everyone. Stop trying to structure something that doesn't need it anymore. (if it needed it at all)

→ Continue to try to be rigorous myself but at the same time I am in an mood of « let it go » in my life, or else I'm afraid I won't be able to support many people anymore and it's a shame anyway.

→ Update the reading list (the agricultural theme of quilombo book selection) and communalism, the alsatian bundschuch revolt, books still being published.

→ At the moment not much, I would like to find the motivation to re-form a local group to participate in the fights on behalf of RtF, to make RtF and its combats, to sensitize people from the agricultural world or not to our political vision. Unfortunately the situation of some local collectives and the differences between people is a rather demotivating obstacle to overcome.

- What do you think we could give up in these operating principles?

→ If we change everything, then we stop opening up the francophones meetings. And we take the time to evaluate the situation.

- The hope of local groups as relay/stars of RtF: There are very few that manage to have a real existence, and when there are, there are no links between these groups on a larger scale.

- The discussions about what RtF is during meetings: if we admit that we are a meeting place, and that there's no other issue than to get together from time to time, maybe it free up time and thoughts to tell each others interesting things!

- The bulletins (if more reports, more bulletins ... even if I think the paper format is important), find a lighter form, which doesn't require work between two meetings (for example: produce it on the spot ?)

→ No, I kinda like the consensus of Nikkistch and in Cravirolla we had voted for okup the land.

→ Wow, I don't feel like suggesting things to give up when I'm not too invested in them right now. I've never had any european meeting.

- Do you see others reasons for the difficulties we have to make a constellation live ?



→ The unassumed structuring side or the rejection of structuring while wanting to reach objectives that require a little follow-up. Is there a balance to be found between the objectives we set for ourselves and the forms ?

The european dimension seems interesting to me but it's hard to keep up, we don't really manage to share realities and experience across europe.

The discrepancy between the discourses/ambitions that RtF carries and the realities of what we do today.

→ Yes, the lack of analysis of the via Campesina from the side of Peasant Confederation and the illusion that the installation is an individual and profitable story, also the dissensions due to the ZAD.

→ Yes. A lot of computer science, few physical meetings on 1 theme, 1 particular thing that would make precise RtF meetings (but I don't see how to do otherwise considering the distances between each ones...)

- Do you have others things to share about RtF, its existence, these last ten years ?

→ Even if there are a lot of things I find frustrating, it's still a great experience, and it brought me a lot of things, so I would like to continue to exist to bring that to the next ones: feel that there are other people elsewhere who want to? share ideas, meet places, support struggles, be supported...

→ I have to write to Klaus to try to find the show in three times an hour on the Cravirola camp and also on the opening of the garden in Dijon if they haven't erased everything at zinzine.

## Appendix : The anonymous and online questionnaire

11 years after RTF's beginning, from who is the constellation made of ?

[to prepare discussions and reflections dedicated to the 10 or 11 years at the next European RTF meetings, we have made some questionnaires.](#)

In this questionnaire, we try to **understand who is part of the rtf constellation, with which involvement, and if rtf provides enough support to people who participate to it directly or indirectly.**

We try also too to **make visible the diversity and/or the homogeneity that make up rtf, to look at the mechanisms of domination that can be repeated in the constellation in the purpose of counter them more efficiently in the future.**

In view of the vulnerabilities and relationship dominations that it can bring to light, this survey will necessarily be **anonymous** and each answer is **optional**.

Data processing will serve as a critical basis for future discussions. If you are interested in this topic, keep in touch.

(We are aware that the situation of the one.s and the others reflect structural mechanisms without necessarily any link with the experiences and feelings of each one).

for any questions, comments, or proposal : send a mail to [contactrtf\(at\)riseup.net](mailto:contactrtf@riseup.net) and put '11 year' in the subject

See you soon !

RTF who we are....

How are you connected to the RtF constellation ?

- you recognize yourself on RtF ideas and actions
- you're part of a project linked to the constellation
- you have already been to a european RtF assembly or meeting
- you have already been to a local RtF assembly or meeting
- you're part of a RtF local or working group
- you're on a RtF mailing list
- you read the european bulletin

Do you feel like a star of the RTF constellation ( 1 : like a what ? 5 : like a shining star)

Are you or do you feel like a peasant ? ( 1 : not at all - 5 : totally!)

Are you connected to agricultural projects or initiatives locally? (1 : no local connection - 5 : a lot of very different connections)-5)

If yes, how ?

If you produce or participate in the production of agricultural food or food, in wich context does it take place ?

- it's a collective project
- it's an individual project



it's professional  
it's non-commercial  
it's in a city  
it's in a rural area

What do you produce? (Varieties, zines, knowledge, etc.)

What is the status of the land in this project? Squat / ownership / lease free / lend

Is it by choice or constraints ? ( 1 : conscious choice - 5 no choice at all)

Do you have any income other than that provided by this activity? If yes, which ones?

If you're not participating to agricultural activities, are you planning or looking for those kind of activities ? ( 1 : not at all - 5 : actively)

If you're planning or looking for, which obstacles do you encounter (or think you will encounter) ? ( finding group, land, money, ...)

Is there a local RtF group around your home? no idea / yes / used to be one / soon / no

If yes, do you have links with this local RtF group? (1 : no contact - 5 : everyday contacts)

If you set up an agricultural project, did RtF was an help for you ? ( 1 : not a all - 5 : a big help)

What kind of help? (inspiration, network, money, practical,...)

Has RtF played a role in other areas? If yes, what(s)?

What kind of help do(or did) you expect from a constellation like RtF?

According to the objectives discussed in 2014 at the European assembly of Nikkitsh, we are supposed to change the world and destroy the system. Do you think you are part of it? (1 : yes, it's done - 5 : i forgot those objectives):)

You are or are defined as : (select all the items you want by selecting and holding down the Ctrl key)

What's your country of origin ?

What's your housing country

How do you estimate your incomes and economic capital ?

High / affluent / medium / low / very low / other

What's your educationnal level ?

profesional studies / without academic certificate / university studies / other

What's your place of living

metropole / city / periurban area / rural area / nomadic / other

You're coming from a family of

peasants / workers / middle-class / upper- middle class / other

Anything to add ?

## Appendix : The big 11's years questionnaire

We are preparing a time dedicated to the 10 or 11 years at the next European RTF meetings. We have therefore prepared questionnaires!

With this survey, we would like to have **a vision of what we are doing and what we expect in a constellation such as RtF.**

The goal is not to make mathematical conclusions for the movement, but having materials to feed into debates and discussions about the perspectives we would have together.

A first session of discussions will take place at the next European meetings around the answers to these survey (and we won't hesitate asking help to facilitate discussions to people interested in a topic or another. If you're interested, please tell us, or we'll look for you:!).

We hardly try to make this questionnaire online, but failed... so if you didn't receive it by mail, thanks to copy and answer to all those questions on a document and send us to [contactrtf\(at\)riseup.net](mailto:contactrtf(at)riseup.net), with '11 year questionnaire' in the subject

### The questionnaire :

#### Who are you ?

A presentation to tell from where are you from ?, what are you doing, what are your links with RtF (e.g., what brought you to RtF, what do you find in it, what you bring to it, what do you miss in it, what took you away from it...)?

#### Visions of RtF: being or becoming a political force again?

What do you think RtF priorities should be for the next few years?

Classify the following proposals in order of priority.

- Bring people back to the countryside
- Access to land/liberate land from financial markets
- Ideal of small collective farms, cooperatives, autonomous/ food production outside productivist and/or merchant logic
- Defense of peasant seeds
- Struggle against authoritarianism and every hierarchies and dominations
- Organize ourselves with other food producers at the scale of a territory, peasant solidarity
- Share realities and visions on a European scale, and transnational solidarity
- Take part in struggles (peasant, against big projects, ...)
- Have a radical anti-capitalist agricultural position :
- Connect with other activist networks (such as: ...)
- Others :

For the 3 first priorities you chose, please answer to the 3 following questions :

- what do you think about this question? What are the problems associated with it?

- what are you/we already doing (or have done) on these topics?
- what proposals would you make to respond to them individually and collectively

### **RTF Process**

Until now, Rtf chose a way to function which regularly finds itself confronted with the same difficulties : having agricultural activities and militant activities (in terms of availability, risk-taking, ...), the desire to organise ourselves at European and local levels (through tools such as the bulletins, European meetings, the website, thematic meetings and local groups?) the fact of being a constellation (with the questions of turnover, commitment, flexibility, visibility that goes with it)

- What individual or collective proposals could change this situation?
  - What are you ready to do to change that?
  - What do you think we could give up on these operating principles?
  - Do you see any other reason why we're having trouble making the constellation more efficient?
- 
- Do you have anything else to share on Rtf, its existence, the last ten years?

One more question:

- Would you be motivated and available to come to a "reunion" for the 10 years and more of Rtf? (party, ...) And to help organize it?

**Thank you so much for participating in this exercise!**

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