

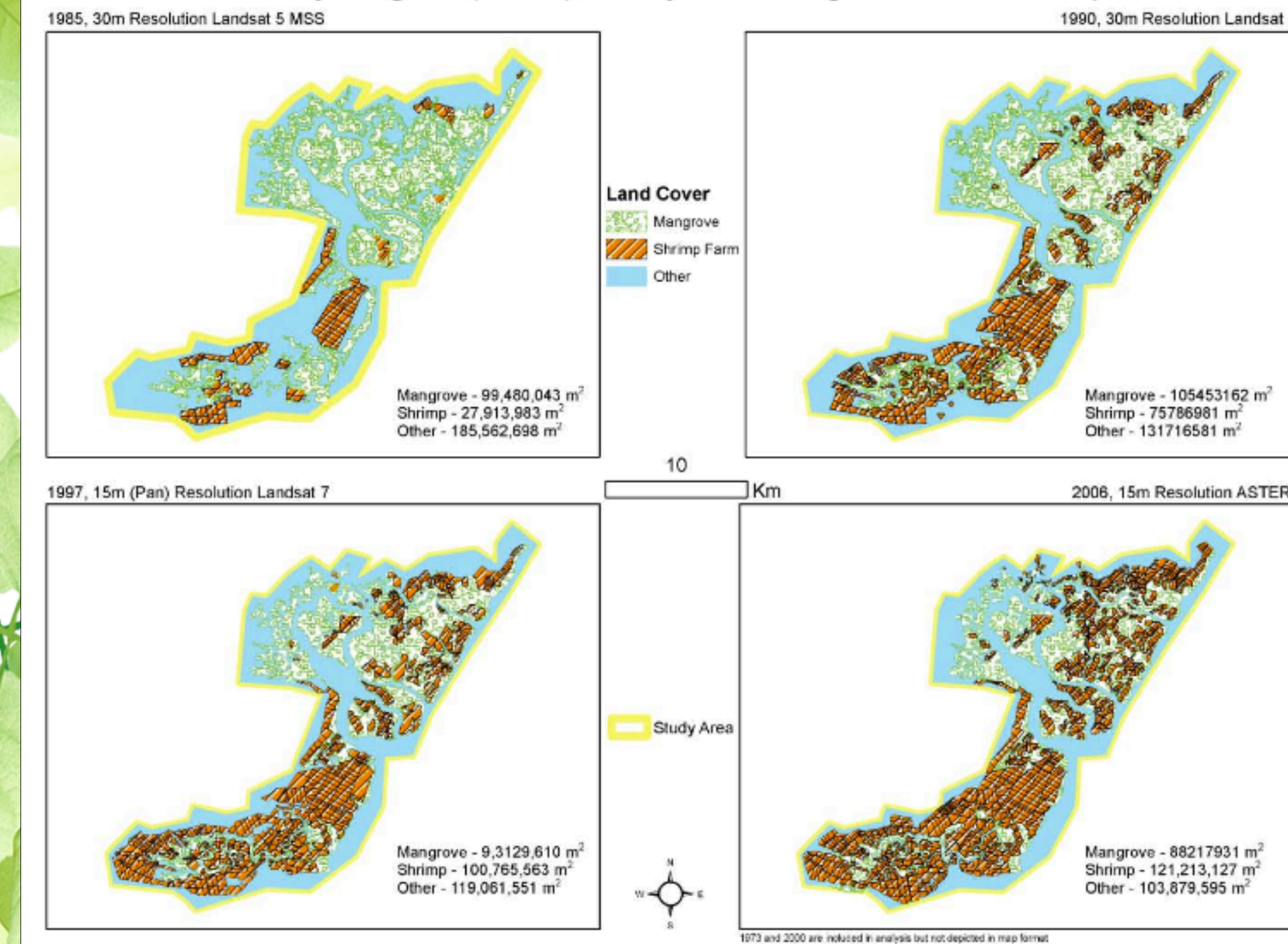
The Ashes of a Western

Blaze

Abstract:

- Manabí: an Ecuadorian province named after the people who inhabit and identify with the land, primarily eat from mangroves
- Mangrove ecosystems: one of the worlds most productive ecosystems
 - protect biodiversity, reduce climate change impacts and fulfill social functions for Manabí people who fish and gather from the mangroves
- More than 80% of mangrove habitats have been destroyed by the shrimp industry due to global legal, social and economic influences
 - Deteriorated and uprooted the living conditions of the families who relied on the ecosystems

Rio Hondo Estuary Region (Puna), Guayas - Mangrove and Shrimp Farm Areas



Food Regimes:

- Historical thinking has formed the current food regime
- This is one of fear for lack of food in the Western world
- Desire for more food production/ideologies that corporate control will secure a right to food for the Western world
- Manabí people left with less than ever before

Food Sovereignty:

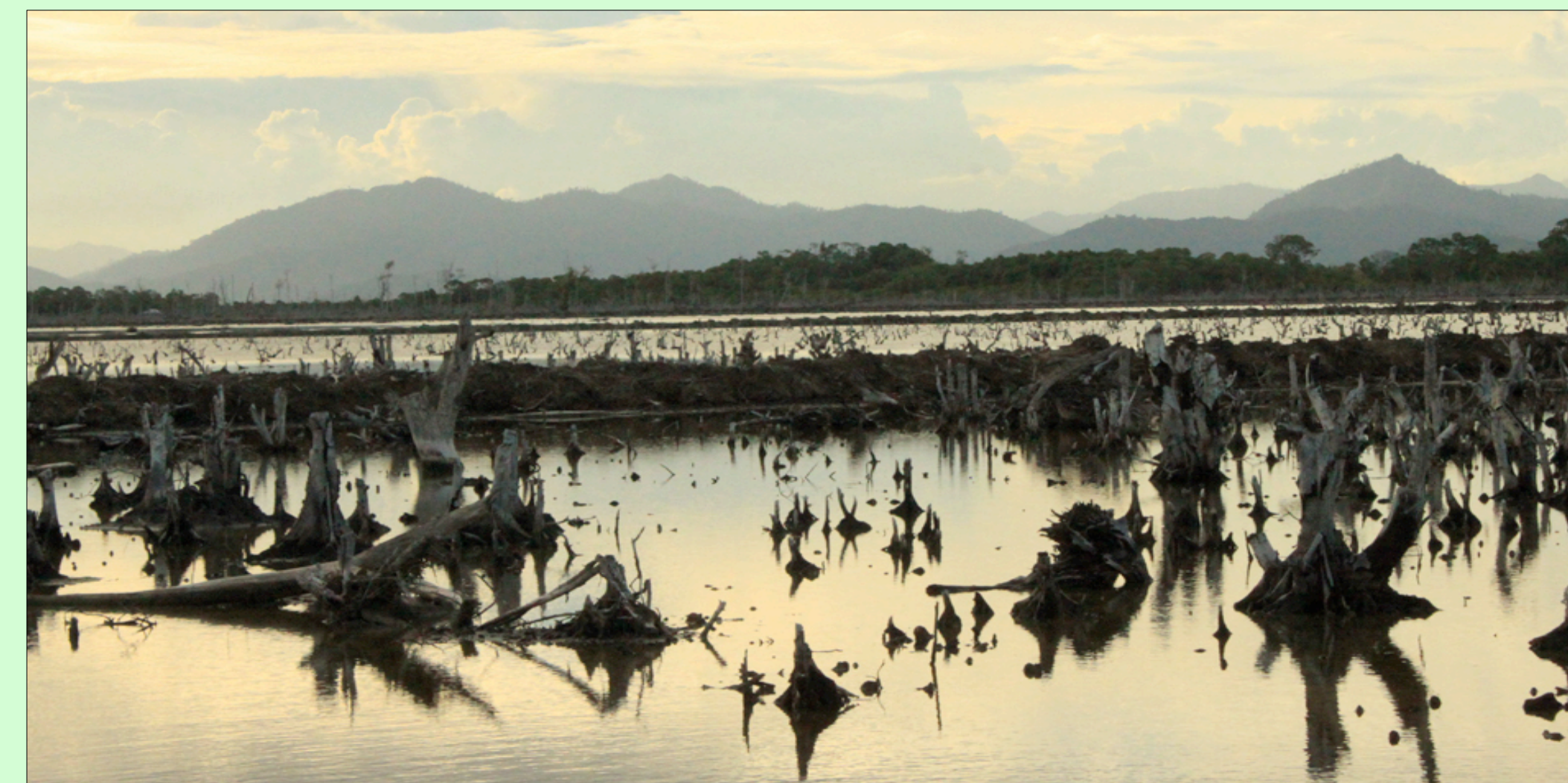
- Food sovereignty: those who produce, distribute and consume the food are given control over mechanisms and policies of food production, rather than corporations and market institutions dominating
- This language is ignored/survival is seen as contingent on Neoliberal methods: mass consumption, convenience and cost-efficiency

Globalization, Capitalism and Colonization:

- The only acknowledged solution for hunger after the 2008 financial, food, energy and environmental crisis
- Privatization of land in the Global South to create food security
- Poor, rural communities lost all access to land and those with pre-existing access were faced with hostile attempts to force “development”

Control:

- The Manabí people are forced to relocate, have to seek employment at the shrimp factories on their cultural land
- They are unable to feed their families without being employed by, and buying from the company that destroyed their way of life



Governmental Missteps:

- Control: governmental missteps reporting occupied land as empty
- Relationship between people and land is ignored
- Relationship of inhabitants and corporations one of power and control by hand of the corporations
- No consideration of policies/practices for people not seen as present

Depeasantization:

- Fear of not having enough lead to transformation of agriculture to an international institution and Manabí are forced out into suburban favelas
- Subjected to higher food prices, marginal agricultural activities and therefore even more vulnerable to hunger
- Stripped of economics, ancient way of life, culture/social grasp on identity
- Forced to consume agrochemicals used in global agriculture

Agrochemical Use in Global Farming:

- Agrochemicals create monocultures not found in peasant farming
 - Problems for public health, ecosystem integrity, food quality, and disruption of traditional livelihood
- Peasant farming: performed by the Manabí people
 - Conserves ecological integrity, biodiversity, food security and leads to lesser decline in yields
- Agroecology: does not rely on high chemical and energy inputs but on its own soil fertility, productivity and crop protection

Lack of Legal Recognition:

- Laws in Ecuador and Western legal system do not reflect indigenous ideologies or identity-based land ownership
- No acknowledgement of the personal and spiritual ownership created by Manabí people with their land
- Exiled: authorities must adhere to laws prescribed to them
 - Lands taken and privatized by corporations
 - Labelled trespassers and homes torn to the ground



Ecophilosophy:

- Eco-philosophy: food systems that are cultivated, taken care of, harvested, prepared, preserved, shared and traded based on the values of interdependency, respect, reciprocity and responsibility in order to maintain a dignified relationship with the land
- Manabí people live by this philosophy but have been forced to start over and take their way of life elsewhere

Conclusion:

One of the countless examples of Western food regimes and ideologies forcing reconstruction of simple, sustainable, cultural life upon being burned to ashes by neoliberal, global thinking through colonization's destructive forces.