

# firstdraft

Gallery 1&2

3 Mar – 11 Apr 2021

## A call to rise

Rebecca Hall, Maike Hemmers, Sunny Lei,  
Vistaria Nakamarra Ross, Isabel Samaha,  
Ivey Wawn, Laura Wilson, Francesca Zak  
Curated by Eleanor Zurowski

*A call to rise* extends conversations around the ways in which bread, and its various processes and forms, has the potential to disrupt, relate, differentiate, produce, sustain and gather bodies. It looks at the materiality of bread, and the sociopolitical conditions in which it both exists and against which it resists. Aboriginal Australian people were the first bread makers, grinding seeds into flour over 36,000 years ago and ever since bread has remained a staple in diets across the globe. Bread has mobilised people across both historical and contemporary borders. Bread is a symbol for collective necessity that intersects with the politics of labour, class and economics. *A call to rise* draws attention to these histories and to the personal and intimate relationships of these eight artists, whose works examine spaces of making, eating and gathering. Dialogue begins when we break bread.

**Eleanor Zurowski** lives and works on unceded Gadigal land. They are interested in labour relations, the ways in which people gather and how diverse forms of knowledge can be shared in these instances. Their work is often collaborative and explores how research is a collective and expansive practice. They are drawn to the materiality and socio-cultural symbolisms of foodstuff, with a particular love for bread.

Gallery 3

**The Perceiving of Sound**

Susan Hawkins

Gallery 4

**Lustration**

Kirtika Kain

**firstdraft**  
**gadigal land**  
**13–17 riley street**  
**woolloomooloo**  
**nsw 2011**  
**+61 2 8970 2999**  
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**firstdraft is supported by the NSW  
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**Artworks** (clockwise from left of Gallery 1)

### Laura Wilson

*With Inordinate Heaviness*, 2017

HD video, 3 minutes 7 seconds

The 'liveness' of dough fascinates me. It is a biological material containing yeast and bacteria. It is never static, but consistently growing and morphing. It is a material that resists to hold shape – it relaxes, it gives over to gravity, it has no material memory. Alongside this, I am drawn to how the hands and body intuitively manipulate the dough. It bears the physical, sculptural traces of its maker.

(leaning against television and windowsill)

### Maike Hemmers

*The fat feeling*, 2020

dimensions variable, fabric cushions filled with Australian grown wheat and satin tags printed with text.

*The fat feeling* is a proposition to treat one's own body like you would a pliable and smooth piece of dough. The notion of feeling rounded in oneself was first described by Marion Milner in 'A Life of One's Own' (1934).

### Francesca Zak

*Thumb pressed to the Petri*, 2021

graphite on paper, clay, ink, acrylic paint, dehydrated sourdough starter, beeswax and resin  
27 × 24 × 4 cm

In a memory of feeding crows my grandmother's freshly baked rye in the snow, lay room for another memory to take shape years later, morphing over time, following a breadcrumb, trail to the present. As if I'd had a hole in my pocket the entire time and a memory catches up and repeats itself.

### Maike Hemmers

Excerpt from 'No kitchen ever belongs to me,' 2020  
152 × 55 cm, green wall vinyl.

This is an excerpt from a recently finished research project into the social housing complex De Kiefhoek, Rotterdam, which manifested in a publication of an essay and photographs of drawings made inside the museum house.

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(continued)

### Vistaria Nakamarra Ross

'Lukarrara Jukurpa (Desert Fringe-rush Seed Dreaming)'

46 x 30 cm, painting on canvas in Tasmanian oak frame.

This Jukurpa belongs to women of the Nakamarra/Napurrurla subsections and to Jakamarra/Jupurrurla men. This Dreaming is associated with a place called Jaralypari, north of Yuendumu. Lukarrara (desert fringe-rush [Fimbristylis oxystachya & Fimbristylis eremophila]) is a grass with an edible seed. The seeds are traditionally ground on a large stone ('ngatinyanu') with a smaller stone ('ngalikirri') to make flour. This flour is mixed with water ('ngapa') to make damper cakes which are cooked and eaten.

### Ivey Wawn

*Greyness and Infinity*, 2017

video documentation of performance and letter to the viewer.

*Greyness and Infinity* uses observed microbial processes to develop blueprints for the emergence of a durational choreography for objects and performers, with audiences invited to come and go as they please. Borrowing poetics from microbial transformation and processes of mutualistic symbiosis, *Greyness and Infinity* makes visible the labour of the microbial world through mediated conversation and dancing action. It is a meditation on social togetherness, care, and sensitivity.

(across Gallery 1 & 2)

### Rebecca Hall

*After Care*, 2020

A3, unframed risograph print of QR code on paper.

*After Care* is a poem delivered in 15 separated fragments. These can be accessed via the QR code link presented in the gallery space, and by tapping the screen of your device to refresh/reveal another stanza. Many thanks to Ella Cutler for help in designing and making the print, and to Tim Busuttill for help in designing and making the website.

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(clockwise from left of Gallery 2)

### Laura Wilson

*The Bakers*, 2015

HD video with sound, 5 minutes 48 seconds

Filmed at two family-run businesses *The Bakers* brings together my research surrounding the relationship and choreographies involved between the traditional methods of hand-making bricks and the hand-making of bread; and the social, political and economic landscape that surrounds them.

### Rebecca Hall

*After Care*, 2020

A3, unframed risograph print of QR code on paper.

### Sunny Lei

*A call to rise*, 2021

A4, double page spread digital publication, PDF.

Sunny Lei has designed the accompanying publication for the exhibition, *A call to rise*.

(opening night performance)

### Isabel Samaha

*man'oushe* مَشْوَوقِنَم, 2021

painted sign, saj oven in courtyard and Sitti's tablecloth as window covering.

I will be cooking man'oushe مَشْوَوقِنَم; stuffed flatbreads cooked on a saj. I will cook them for Aunty Rose. Sahtain.

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**A call to rise**

**03.03 –  
11.04.2021**

**firstdraft  
13-17 Riley St  
Woolloomooloo  
Australia**



## A call to rise

Wednesday, 3 March 2021 -  
Sunday, 11 April 2021

Firstdraft  
13-17 Riley Street  
Woolloomooloo Australia

Rebecca Hall  
Maike Hemmers  
Vistaria Nakamarra Ross  
Isabel Samaha  
Ivey Wawn  
Laura Wilson  
Francesca Zak

Curated by Eleanor Zurowski  
Design by Sunny Lei  
Cover image: Laura Wilson, *You  
Would Almost Expect to Find it  
Warm*, 2017, documentation from  
performance commissioned by  
Block Universe at the British  
Museum

*A call to rise* extends conversations around the ways in which bread, and its various processes and forms, has the potential to disrupt, relate, differentiate, produce, sustain and gather bodies. It looks at the materiality of bread, and the sociopolitical conditions in which it both exists and against which it resists. Aboriginal Australian people were the first bread makers, grinding seeds into flour over 36,000 years ago and ever since bread has remained a staple in diets across the globe. Bread has mobilised people across both historical and contemporary borders. Bread is a symbol for collective necessity that intersects with the politics of labour, class and economics. *A call to rise* draws attention to these histories and to the personal and intimate relationships of these eight artists, whose works examine spaces of making, eating and gathering. Dialogue begins when we break bread.



To think of harvest is to think of change, of death, of ritual, of dependency.  
To think of grains as bodies and bodies as seed. To re-orient our attention and  
remind ourselves that we too have the potential for growth.

Bread is always in relation. From the seed germination, harvest, winnowing  
and milling of grass, grain and seed, to the kneading, fermentation, shaping  
and baking of dough, to the selling, distribution and consumption, bodies  
are always at work.<sup>2</sup> Making bread, "the labour never finishes - it transforms,  
orients itself towards new objects. In this sense, it also never quite begins, for  
there was always an earlier labour that preceded."<sup>3</sup> When we talk about bread,  
we must remember the labour that preceded it, how it came to be, what it is  
now and what it can become.

*A friend doesn't finish their pita,  
so bite  
marks in tact  
I wrap it up  
(as if it were a gift)  
and  
slip into my pocket  
for later<sup>4</sup>*

In a technical sense bread needs specific conditions to rise. Ideally the  
environment is a stable temperature and often it's best if it's on the warmer  
side. It needs moisture, an agent to help it grow and most importantly, time.  
Its processes involve proofing, kneading, shaping, baking and rest. Bread  
reminds us that the act of rising requires effort, patience, collectivity and  
care.<sup>5</sup>

*spent two hours  
this morn researching  
focaccia and developing  
feelings for the recipe  
wanted to make one  
since samin nosrat  
did in salt fat acid heat  
the man who teaches her  
says to her  
don't be afraid<sup>6</sup>*

The word company (or companion) originates from 'con pane' which translates  
to 'with bread' or 'someone to break bread with.' It calls for a being-together -  
in histories, futures and presents - in and through time.<sup>7</sup>

Aboriginal Australians have been grinding grass and seed to make bread for  
over 36,000-years<sup>8</sup>, inventing processes and technologies long before what  
is widely recognised as the first bread making practices<sup>9</sup>. This knowledge is  
engrained in the land, in the stone(s), water(s), sun and soil(s) that grow and  
nurture the seed.

*inside the very wide bowl  
that circle  
they lean on the side of a clay slope  
to sit  
to crack  
to listen  
the Line is here  
and the Line  
will move  
with or without you  
stay  
crack  
Listen<sup>10</sup>*

<sup>1</sup> Seth Randall-Goddard, "Bread & Unrest in south London." 2020.

<sup>2</sup> Laura Wilson's video work, 'The Bakers' highlights the similarities in processes between baking and brick making, demonstrating the physical labour and collaboration necessary in both practices.

<sup>3</sup> Astrid Lorange, *Labour and Other Poems*, Cordite Books (January 15, 2020), p.43.

<sup>4</sup> Eleanor Zurowski, WIP, 2021.

<sup>5</sup> Rebecca Hall's text work, 'After Care' explores these ideas of collectivity and care, reflecting on the labours of organising and working in (and against) the institution.

<sup>6</sup> Zhi Yi Cham, 'Shave head or make banana bread', *Running Dog* (April, 2020)

<sup>7</sup> In Francesca Zak's works, 'a breadcrumb trail in a Petri dish' and 'Thumb pressed to the Petri' she explores the relationship that bread has to time. She looks particularly at memory and personal rituals, such as feeding crows her grandmothers freshly baked rye in the snow.

<sup>8</sup> In 2016, 36,000-year-old grindstones were discovered by researchers at Cuddie Springs near Walgett in so called New South Wales.

<sup>9</sup> History widely records Egyptians as the world's first bread bakers at around 17,000BC.

<sup>10</sup> Neika Lehman, 'For Katie West, after Body Remembering', recess, 2019



Video still from Laura Wilson, *With Inordinate Heaviness*, 2017

Indigenous seeds and grasses to so-called Australia include, but are no by means limited to Cycas seeds<sup>11</sup>, which once the toxins are removed can be made into cakes, Nardoo (*Marsilea drummondii*)<sup>12</sup> an aquatic fern whose spores are released using grindstones which when wet then swell up to make damper, Zamia seeds<sup>13</sup> which are dried out, suspended in reed bags under running water for multiple days and ground by stones into a paste to be baked under ashes, Lukarrara (desert fringe-rush [*Fimbristylis oxystachya* & *Fimbristylis eremophila*])<sup>14</sup> whose seeds are ground on a large stone ('ngatinyanu') with a smaller stone ('ngalikirri') to make flour for damper cakes and *Lomandra* seeds<sup>15</sup> ground to flour to make Johnny cakes.

Grain diversity has significantly decreased around the world, as throughout the 20th century the focus was on efficiency and as a result the global industry and production of flour became centralised.<sup>16</sup> Globally, "5 cereal plants alone provide 60% of the world's energy intake," and the means of production and distribution of these grains are no longer (and never were) sustainable. Commodity wheat and what it most often becomes, bread, "is grown on more hectares of land than any other food crop in the world." and its trade is more than any other agricultural product worldwide.<sup>17</sup> To seek alternatives from the violence of colonial agriculture is a global concern that is tackled for the most part now at local levels. Bruce Pascoe, a Bunurong man, has been a significant voice in the research and writing around Indigenous Australian land management and custodianship. He is currently working with groups from lands around Kunama Namadgi/Mount Kosciusko as a proposed, "Confederacy of Clans – a space for First Nations communities to unite outside of government institutions. The Confederacy of Clans is the innately political pursuit of connectedness through food and working on Country."<sup>18</sup> He has also founded, Black Duck Foods who are currently experimenting with mandadyan nalluk<sup>19</sup>, to be made into flour and eventually into bread. As writer Gemma Pol notes, "central to First Nations sovereignty is food sovereignty – the right to define one's own food system,"<sup>20</sup> working with the land, seasonally and sustainably, guided by care and respect.

As grasses and grains continue to grow, we must remember that "there is no nature that is not also culture, no culture which is not also politics, no politics without power, and no power without injustice."<sup>21</sup> Bread is knitted tightly to access. Access to resources, time, knowledge, community and land. Within many regions worldwide bread subsidies operate to allow bakeries to purchase specific flours at a low cost to then increase access to affordable bread. But like most government strategies it is precarious and always at risk.<sup>22</sup> Cuts and shifts to the distribution of grain, flour or bread and their related subsidies lead directly to hunger and rightfully spark protests, riots and strikes. In 2019 Jordanians took to the streets where they "continued

<sup>11</sup> Brit Asmussen, Changing perspectives in Australian archaeology, part X," a comparative ethnobotany of Aboriginal processing methods and consumption of Australian *Bowenia*, *Cycas*, *Macrozamia* and *Lepidozamia* species. Technical Reports of the Australian Museum, 2011.

<sup>12</sup> Brit Asmussen, 2011. *ibid*.

<sup>13</sup> Brit Asmussen, 2011. *ibid*.

<sup>14</sup> Vistaria Nakamarra Ross' painting, 'Lukarrara Jukurrpa (Desert Fringe-rush Seed Dreaming)', depicts Lukarrara (desert fringe-rush [*Fimbristylis oxystachya* & *Fimbristylis eremophila*]). Large concentric circles often represent the seed bearing grass Lukurrara. 'U' shapes can depict the Karnta (women) collecting 'lukarrara' and straight lines are frequently used to portray seeds that fall down to the ground and are also collected by women using their 'parrajas' (wooden food carriers) and 'karlangu' (digging sticks).

<sup>15</sup> Koori Curriculum, Native Plant Fact Sheet, 2018

<sup>16</sup> Tim Wu, That Flour You Bought Could Be the Future of the U.S. Economy, *New York Times*, 2020

<sup>17</sup> Katie Gourly, "baking for biodiversity: a tiny book about grains," 2019

<sup>18</sup> Gemma Pol, "Black Duck Foods is sowing seeds for First Nations food sovereignty," 2020, *Roaring Journals*

<sup>19</sup> Translated from Yuin this is known as 'dancing, or Kangaroo grass' or as 'Themeda triandra'

<sup>20</sup> Gemma Pol, "Black Duck Foods is sowing seeds for First Nations food sovereignty," 2020, *Roaring Journals*

<sup>21</sup> Astrid Lorange, *Labour and Other Poems*, Cordite Books (January 15, 2020), p.45.

<sup>22</sup> "The subsidy, a universal, untargeted price support, is a mainstay of state policy. In the 1960s, to protect consumers from market fluctuations, the state began to regulate the supply and price of staples such as wheat, rice, sugar and powdered milk." Jose Ciro Martinez "Bread Is Life," *Middle East Report* 272, 2014.

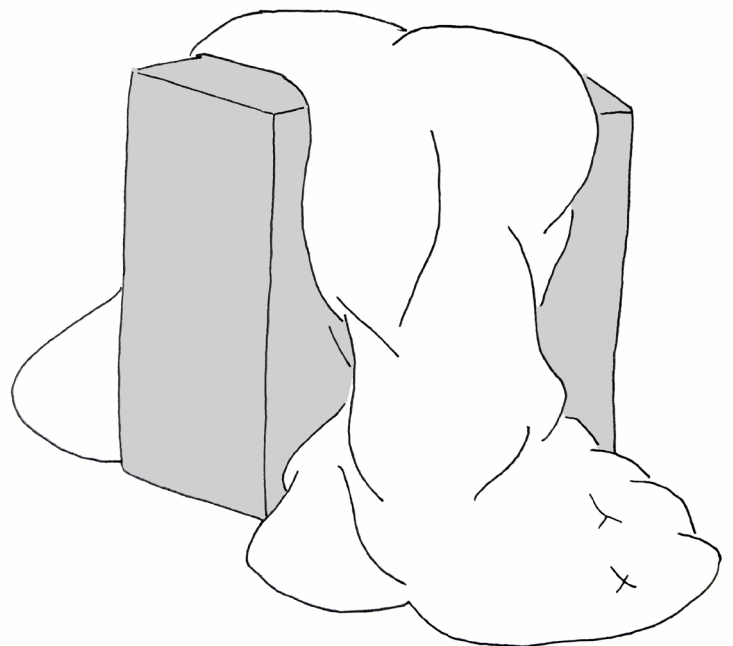


repeating three central demands—“aīsh, hurriyya, ‘adāla igtimā’iyya” (“bread, freedom, social justice”).<sup>23</sup> For many, bread represents the bare minimum, a civil right, a central diet, a means for gathering and survival.

*when our stomachs are full we are afraid  
of indigestion  
when our stomachs are empty we are afraid  
we may never eat again<sup>24</sup>*

Sourdough is a type of bread that has been populating upper to middle class circles over the last few years. It's a style of bread making that takes a slow approach and offers alternatives to purchasing, eating and making bread outside of mass commercial markets.<sup>25</sup> Its current reputation is around hands on processes, a greater focus on nutritional value and active support of independent millers. These aspects come at a cost (literally, at \$9 a loaf), the time (often a two day process in total) and access to resources that are required to make a 'successful' loaf. This rising trend in sourdough style breads has contributed to the wider project of gentrification within cities with 'hip' bakeries emerging in warehouse areas (to allow space for production), the shaming of diets and consumer habits. The current hype over sourdough is a further extension of the white washing of history, where even the language around the word 'sourdough' is somewhat misguided. As writer Dayna Evans explains “sourdough is just a fermented mixture of flour, water, and good bacteria. When it interacts with wild yeasts in the air, it enables dough to rise,” where “technically speaking, any fermented bread made between roughly 3,700 BC and the invention of commercial yeast in the 1800s could be considered sourdough, too.”<sup>26</sup> The skill and craft of sourdough is often tied to the aesthetics of a french bakery or a lab, perfecting each step in order to get that signature picture of a half loaf, or more regularly put, [‘crumb shot’](#). Bread exists and plays a significant role across classes and as a result each individual has a very different relationship to it.

*Why should I call this bread flesh when it's just flour and water?  
Does it make you feel sick to think of eating it?  
Does it do the opposite- cull you to care, to coddle, and savor?  
To be sure, it's just bread, but lacking a home or a label...  
It's just a flat fleshy thing, and now I know I say 'flesh' so that you might  
understand,  
without any titular reference, what it feels like from far away.  
It will either implore you to make it, or the exact opposite.<sup>27</sup>*



<sup>23</sup> Amira Mittermaier, “BREAD, FREEDOM, SOCIAL JUSTICE: The Egyptian Uprising and a Sufi Khidma,” 2014, Futures of Neoliberalism

<sup>24</sup> Audre Lorde, A Litany for Survival, The Collected Poems of Audre Lorde, 1978

<sup>25</sup> Ivey Wawn's video work, 'Greyness and Infinity,' explores this idea of slowness, through microbial styles of relationships and movements. The performance examines codependencies, the affect of (what appear to be small) labours and alternate ways of inhabiting space(s).

<sup>26</sup> Dayna Evans, “New-World Sourdough Is Hardly New,” 2020, Taste

<sup>27</sup> Lexie Smith, Body Metaphor Fleshy Flat Recipe, 2018

Bread calls for an “ethics of immediacy”<sup>28</sup> to attend to what is in front of, or around us.<sup>29</sup> A way of looking at and interacting with the world that is both individual and always social. As food writer Alicia Kennedy notes, “some people’s bodies are politicised; others’ are not. Some people’s cooking is politicised via its association with their body; other people’s is not,”<sup>30</sup> the same can be said for what one eats and the access one has to it. Calls for bread in protests are a necessity.<sup>31</sup> To eat is to survive. Breads ‘rises’ include prices, bakers from beds in the morning and civilians in the streets. “Bread can be military ration, reason for rioting and regular sustenance all at the same time.”<sup>32</sup> If we think to the experiences of the last year where, in many affluent areas in the world, home baking became wildly popular, with individuals dipping their toes into sourdough as they were afforded more time as the world was forced to slow down. On the other side of the world, in the Middle East specifically, civilians were going hungry or at risk of becoming so.<sup>33</sup> So, “if bread making is one of the most fundamental ways to turn nature into culture, bread activism is a way of turning culture into politics.”<sup>34</sup> The famous saying, ‘to break bread’ stems from religious practices, the idea of being in communion, to reconcile or put aside differences and be with others in the moment of sharing.<sup>35</sup> To break bread is an act of solidarity.

*We have the temerity to declare that all have a right to bread,  
that there is bread enough for all,  
and that with this watchword of Bread for All  
the Revolution will triumph.*<sup>36</sup>

Language is slippery and complex, like dough it “is an inherently malleable and easily manipulated medium, for better or worse, especially once you know what it likes to hear.”<sup>37</sup> Words originating in the practices of bread making are now sticky with economics, as they are bound together by social understandings of labour. Consider the language around work - grind, bread and butter, dough, breadwinner - it has maintained its cultural understanding of economic value and measure. A common catchphrase throughout 2019 was ‘let’s get this bread’ or the popular phrase ‘the daily grind often thrown around digital communities, a phrase proclaimed en route to work. Both once meant as they are written, to grind seed to ‘collect’ bread in order to feed oneself, only to do it all again the next day. As much as bread borrows from language and language borrows from bread, it creates its own.

When we think about bread, we think about the collective and the continuous. “Bread is the alarm, not necessarily the remedy,”<sup>38</sup> as it signals instead, our capacity to rise. Bread reminds us of how larger systems operate, of class disparity, political alliances and most importantly how to take care of ourselves and others so that we can continue doing the work to create alternative ways of living.

*At once before and after  
seeking a now that can breed futures  
like bread in our children’s mouths  
so their dreams will not reflect  
the death of ours.*<sup>39</sup>

<sup>28</sup> Amira Mittermaier, “BREAD, FREEDOM, SOCIAL JUSTICE: The Egyptian Uprising and a Sufi Khidma,” 2014, Futures of Neoliberalism

<sup>29</sup> Maïke Hemmers’ work, ‘The fat feeling’ encourages us to attend to our bodies and to rethink our relationship to them. Through weighted cushions full of grain Maïke creates an object that is responsive to how the body moves in order to create new potentials for how to be.

<sup>30</sup> Alicia Kennedy, ‘On Politics,’ 2020

<sup>31</sup> See in the following pages a compiled list of global protests and riots sparked by bread and grain.

<sup>32</sup> Heritage Radio Network, Modernist Breadcrumbs, Episode 5: Against the Grain, 2018

<sup>33</sup> See this video of ‘Smuggling ka’ek through the apartheid walls,’ 2021

<sup>34</sup> Kraidy, M., ‘Loaves of Contention,’ The Naked Blogger of Cairo, Harvard University Press, Cambridge, MA, 2016, p. 51

<sup>35</sup> Isabel Samaha preparing and cooking man’oushe مشروسه was an example of how she honours her culture, family and friends. Shared on the opening night of the exhibition, it was a really special way to bring audiences together outside of an arts context.

<sup>36</sup> Peter Kropotkin, “The Conquest of Bread,” Chapter 5, 1892

<sup>37</sup> Lexie Smith, ‘A Foundational Loaf,’ Bread On Earth, 2020

<sup>38</sup> Lexie Smith, Instagram, 2020

<sup>39</sup> Audre Lorde, A Litany for Survival, The Collected Poems of Audre Lorde, 1978

The Burning of the Albion Mills in 1791, A4, ink on paper; whether through accident or design, the factory was burned down one night as William Blake watched and composed his poem on 'the dark satanic mills' of Albion. It had been the first great flour mill and factory in London, on the banks of the Thames, instantly creating a monopoly and making redundant scores of millers who worked in the south of the city. As it burned, the millers danced.



Seth Randall-Goddard, *The Burning of the Albion Mills*, ink on paper, 2019

## A non-exhaustive timeline of bread focussed or fuelled riots and protests

This is by no means conclusive, but merely attempts to demonstrate the continual resistance(s) against subsidy cuts and scarcity of grain and bread internationally. This resistance is ongoing and many exist outside of what is publicly documented or circulated.

- [1710](#) — Boston Bread Riot, USA
- [1713](#) — Bread Riot, Boston, USA



1.

- [1766](#) — Norwich Bread Riot, Norfolk, England
- [1775](#) — Flour War, France
- [1789](#) — Women's March On Versailles, France
- [1812](#) — The Luddite Riots, Nottingham, England
- [1837](#) — New York Flour Riot, Usa
- [1842](#) — Clare Grain Riots, Ireland
- [1847](#) — Szczecin Bread Riot, Poland
- [1848](#) — Trafalgar Square Riots, United Kingdom
- [1848](#) — Braşov Rebellion, Hungary
- [1855](#) — Liverpool Bread Riots, England
- [1863](#) — Richmond Bread Riots, USA
- [1866](#) — Grain Riots, Sri Lanka
- [1866](#) — Bread Or Blood Riots, Brisbane, Australia

1. Gaunt and hungry women – several wielding clubs, another a smoking pistol – are depicted rioting in the streets of Richmond in this May 1863 engraving that appeared in Frank Leslie's Illustrated Newspaper. (Richmond Times-Dispatch).

- [1888](#) — Bread Riots, Greenfield, New Zealand





2.



3.



4.



5.



6.

- [1898](#) — Bread Riots Throughout Italy
- [1905](#) — Meat Riots, Santiago, Chile
- [1916](#) — Food Riots, Hamburg, Germany
- [1917](#) — February Revolution, Petrograd, Russia
- [1917](#) — Food Riots, New York City, USA
- [1917](#) — Bread Riot, Lisbon, Portugal
- [1918](#) — Grain Riots, South India
- [1918](#) — Food Riots, Vienna, Austria
- [1919](#) — Sette Giugno Riots, Valletta, Malta
  
- [1942](#) — The Tehran Bread Riot, Iran
  
- [1956](#) — Poznań Protests, Poland
  
- [1977](#) — Egyptian Bread Riots, Egypt
- [1981](#) — Hunger Demonstrations, Warsaw, Poland
- [1981](#) — Casablanca Bread Riots, Morocco
- [1983](#) — Tunisia Bread Riots, Tunisia
  
- [1991](#) — Cardiff Ely Bread Riots, Wales
- [1996](#) — Karak Bread Riots, Jordan
  
- [2007](#) — West Bengal Food Riots, India
- [2008](#) — Cairo Bread Riots, Egypt
  
- [2010](#) — Mozambique Bread Riots, Africa
- [2011](#) — Jasmine Revolution, Tunisia
  
- [2013](#) — Cairo Bread Riots, Egypt
  
- [2017](#) — Bread Riots, Egypt
- [2017](#) — Venezuela Bread Riots, South America
- [2018](#) — Bread Riots, Sudan
- [2019](#) — Bread Riots, Tunisia
- [2020](#) — Bread Riots, Beirut, Lebanon

2. A woman protests with bread in Cairo in 2007. (Photo by Khaled Desouki : AFP: Getty Images.)

3. A Tunisian demonstrator holds his bread stick like a weapon in front of riot police during a protest against the country's new government in Tunis on January 18, 2011. (Fred Dufour : AFP : Getty Images).

4. Protestors hold bread as they face riot police officers during a demonstration against the Constitutional Democratic Rally, RCD, party of Ben Ali in the center of Tunis, January 18, 2011. (AP Photo : Christophe Ena)

5. Egyptian Protesters display bread to symbolize the high number of poverty in 2013. Courtesy- Amr Nabil: AP

6. Demonstrators hold loaves of bread that read "we are only against hunger" and "hunger united us" during an anti-government protest in the southern city of Tyre, Lebanon October 21, 2019. (REUTERS).



**Ancient Grains**  
as the Whole Grains Council states: "All whole grains in the larger sense are 'ancient' they all can trace their roots back to the beginnings of time." The term typically refers to grains that have remained unchanged over the last several hundred years. This list typically includes 'pre-wheat' cereals such as einkorn, emmer and spelt.<sup>2</sup>

**All Purpose Flour**  
the most ubiquitous and commonly found type of flour. AP flour has a relatively high percentage of gluten and is mostly comprised of starchy endosperm.<sup>2</sup>

**Autolyse**  
a process in which a portion of (or total) water and flour in a bread formula are pre-blended and set to rest for a period of time. The rest period improves the links between starch, gluten and water, as well as notably improves the elasticity of the dough so when mixing is restarted, the dough forms a mass which can attain a smooth state more quickly.<sup>3</sup>

**Bran**  
the partly ground husk of wheat or other grains, separated from flour meal by sifting.<sup>4</sup>

**Bread Basket**  
an agricultural area that provides large amounts of food, especially grain, to other areas.<sup>4</sup>

**Bread Flour**  
is higher in protein and better at forming 'strong' dough, they are usually milled from hard spring wheat varieties.<sup>2</sup>

**Breadwinner**  
a person who earns a livelihood, especially one who also supports dependents.<sup>4</sup>

**Biga**  
a type of preferment or yeast starter that does not include salt in its preparation, only flour, water and yeast. It is a stiff preferment due to its lower hydration level.<sup>3</sup>

**Carbohydrate**  
any of a large group of organic compounds occurring in foods and living tissues and including sugars, starch, and cellulose. They contain hydrogen and oxygen in the same ratio as water (2:1) and typically can be broken down to release energy in the body.<sup>9</sup>

**Crumb**  
the soft inner portion of bread also referring to the pattern of holes inside.<sup>5</sup>

**Crust**  
the browned, hard outer portion or surface of a loaf or slice of bread.<sup>4</sup>

**Discard**  
the excess starter that needs to be removed when feeding your starter, in order to maintain it and keep it fresh. This can be used in recipes for crumpets, crackers or pancakes.<sup>8</sup>

**Ears**  
the result of scoring the top of the bread, which, when baked, produces lifted pieces of crisp crust that look like ears and make for an attractive appearance.<sup>4</sup>

**Extraction**  
a measure of how much flour is extracted from the mill given how much grain went in (the total weight of grain – how much bran/germ is sifted out = extraction number). True "whole wheat" is 100% extraction.<sup>2</sup>

**Fermentation**  
a biological process that converts sugars and starches into simpler substances. In baking, it causes yeast and bacteria to convert sugars into carbon dioxide, among other things. This is what causes the dough to rise.<sup>3</sup>

**Flatbreads**  
can be categorized as i) pancake-like breads, obtained from batters; ii) flat breads with consistent dough, unleavened; iii) flat breads with consistent dough, leavened, shaped as a thick sheet and eventually punched (single layered); iv) flat breads with consistent dough, leavened, and shaped as a thin sheet (double layered).<sup>1</sup>

**Flour**  
the finely ground meal of grain.<sup>4</sup>

**Gluten**  
the tough substance remaining when the flour of wheat or other grain is washed to remove the starch.<sup>4</sup>

**Hydration**  
the ratio of liquid ingredients (primarily water) to flour in the dough.<sup>5</sup>

**Kneading**  
the process of working a dough mixture to form a smooth and cohesive mass. It can be done by hand or mechanically.<sup>3</sup>

Definitions adapted from the following:

<sup>1</sup>Antonella Pasqualone, [Traditional flat breads spread from the Fertile Crescent. Production process and history of baking systems](#), 2018.

<sup>2</sup>Katie Gourley, [Baking for Biodiversity](#), 2019.

<sup>3</sup>[Bakerpedia](#), Processes.

<sup>4</sup>[Dictionary.com](#)

<sup>5</sup>[Weekend Bakery](#), Baking Glossary.

<sup>6</sup>[The Spruce Eats](#), What is Yeast?

<sup>7</sup>Dayna Evans, [New-World Sourdough Is Hardly New](#), 2020.

<sup>8</sup>Lexie Smith, [Sourdough Drying / Activation / Maintenance](#), 2020.

<sup>9</sup>[Lexico](#), Dictionary

#### Levain

the portion of sourdough that is taken from the starter that is prepared for use in a specific recipe.<sup>8</sup>

#### Levean

a substance - yeast or baking powder or sourdough starter - that causes fermentation and expansion of dough or batter.<sup>4</sup>

#### Milling

is done either by a roller mill, stone mill, or hammer mill. Most industrialised flour is almost exclusively produced by roller mills which crush grains in high-heat motion, sift the bran and germ out then mill it again. In stone milling processes both bran and germ remain in the flour.<sup>2</sup>

#### Millstone

a pair of circular stones between which grain or another substance is ground.<sup>4</sup>

#### Mother

see starter.

#### Poolish

a type of sponge (see sponge). Typically quite wet, an equal weight of water and flour with an extremely small amount of yeast mixed together, covered and left at room temperature overnight.<sup>5</sup>

#### Proof

the final rise of shaped loaves before baking. Proof is also known as the hydration of dry active yeast in water before it is added to the dough. Also called secondary fermentation or final fermentation.<sup>5</sup>

#### Puffing

the visible inflation occurring in the oven when dough discs are baked. The inflation is due to the thermal expansion of gases and produces the so-called “double-layered flat breads”<sup>1</sup>

#### Score

to cut the surface of the loaf prior to baking. This provides for controlled expansion of the loaves during baking so they do not “break” undesirably. Scoring is also used to enhance the appearance of the bread.<sup>5</sup>

#### Starch

a white, tasteless, solid carbohydrate, occurring in the form of minute granules in the seeds, tubers, and other parts of plants, and forming an important constituent of wheat.<sup>4</sup>

#### Starter

the sourdough that you feed and maintain on a daily or weekly basis.<sup>8</sup>

#### Sponge

also known as a “preferment,” a sponge is a portion of the ingredients that is mixed ahead of time, typically overnight. Using a sponge extends the fermentation process longer and generally releases more complex flavors in your loaf. It can also be used to soften dry ingredients (such as whole grains) and release sugars from the grains.<sup>5</sup>

#### Sourdough

a fermented mixture of flour, water, and good bacteria.<sup>7</sup>

#### Subsidy

a sum of money granted by the state or a public body to help an industry or business keep the price of a commodity or service low.<sup>4</sup>

#### Quern

a hand-operated mill for grinding grain.<sup>4</sup>

#### Unleavened

containing no leaven or leavening agent. Unleavened breads are generally referred to as flat breads; however, not all flat breads are unleavened.<sup>4</sup>

#### Yeast

an egg-shaped single-cell fungus which needs food, warmth, and moisture to thrive. It converts its food—sugar and starch—through fermentation, into carbon dioxide and alcohol. It's the carbon dioxide that makes baked goods rise.<sup>6</sup>

#### Wheat

the grain of any cereal grass of the genus *Triticum*.<sup>4</sup>

#### Wholewheat

refers to wheat our made from the whole grain kernel. Most whole wheat on our grocery shelves is just white flour with some bran added back in, try looking for 100% stone ground.<sup>2</sup>

The Wheat Fields of Camberwell; for several hundreds of years Camberwell was filled with barely forty heads of cattle, a dozen or so people, and acres of grain. Behind St Giles' Church these wheat fields lay, and adjacent the Camberwell fair was held for 800 years. Now Camberwell retains scant open space, but the field behind St Giles' still remains, bare of wheat but filled with just the right kind of vagabond that keeps this city interesting and alive.



Seth Randall-Goddard, *The Wheat Fields of Camberwell*, ink on paper, 2019



Bread & the Act of Care: haven't we all wanted to give a loaf of bread a big hug at some point in our lives?



Seth Randall-Goddard, *Bread & the Act of Care*, ink on paper, 2019

'White Bread, Butter, Milk, and Soda Water': The diet of an imperial convalescent in 19th Century Nigeria. Here the print depicts the colonial relationship of Camberwell & south London to baking - a West Indian Baker sits in the middle, commanding the scene. Beside them, skeletons of all the labourers who've ever worked with grain and bread, shudder and jump. See the S.S. Windrush in the background. Hear the whoosh of scythes. Taste the ash of the Albion Mills and the burning of the fields of anyone who uses grain owned by multinationals without their consent.



Seth Randall-Goddard, *White Bread, Butter, Milk, and Soda Water*, linocut on paper, 2019

## BAKING

“A sample home baking schedule for sourdough”  
From Baking for Biodiversity by Katie Gourley

Make sure your starter is refreshed, active and bubbly when you begin the process described below. Depending on the strength and age of your starter, the temperature of your kitchen, and how long it has been since you've fed it this may take 2-4 rounds of feeding.

- Friday night: feed your starter and leave her out on the counter
- Saturday morning (8am): build your levain
- Saturday late afternoon (~4pm, depending on temperature, what flours you use in levain, etc): mix your dough
- Saturday evening/night (5pm): bulk fermentation (stretch and folds)
- Saturday night: 10pm or sometimes 9pm, sometimes midnight: divide and shape
- Saturday overnight: place your dough in the refrigerator for cold fermentation
- Sunday morning: preheat your oven and bake!
- Sunday mid-morning: wait impatiently for your loaves to cool before slicing
- also Sunday mid-morning: lose patience, smear some butter, eat.



## Recipe for a sourdough loaf

Bryan Martin, Eleanor Zurowski, Max Whelan-Young, Sunny Lei, *That Feeling Of Being Kneaded*, 2019, 14 year old sourdough starter, bread flour, water, fridge, recycled timber breadboard, recycled glass jars, scoop, envelopes and care instructions, Tributary Projects, Canberra.  
Image Credit: Anna May Kirk.



This recipe comes from a project, 'That Feeling of Being Kneaded' that took place in August 2019. Through an online search for a sourdough starter based in Canberra, an ongoing communication began between artist Eleanor Zurowski and food writer and baker, Bryan Martin. Over ongoing email exchanges and phone calls Eleanor and Bryan developed a recipe and set of care instructions so that Bryan's sourdough mother could live and be distributed in an art gallery context over the two week period of the group show 'Becoming With' at Tributary Projects. The project aimed to contribute to a community of bread making and sharing within the local area and establish new networks of care that began in, but extended outside of an arts space. The original iteration of the work was made in collaboration with Sunny Lei (graphic design), Max Whelan-Young (woodworker) and Bryan Martin (baker).

### **Mothering**

Build the yeast mother up by adding equal quantities of mixed flour and water. Only add 1/3 of the weight of the mother at a time. Let the mother rise until you have around 800g in a jar with a lid. Keep in the fridge always. Feed at least once a week. When the mother settles into their new environment you can make bread every day or two.

### **Needs**

Sourdough, makes one loaf  
260g water at 25C  
100g sourdough mother (fully active, 100% hydration)  
340g Flour (roughly 1 part rye, 3 parts Whole-wheat, 5 parts strong baker flour)  
30g extra water  
10g salt  
5g caraway seed (optional)  
Extra whole-wheat flour  
Equipment suggestion  
2l plastic bowl with lid  
Set of scales  
22cm Le creuset multi-function "dutch oven" with lid or similar  
Pallet knife  
Two flat dough scrapers  
Bread basket  
Mixing spoon  
Tea - towels  
Razor blade

## Baking

1. Measure water add and dissolve into the mother (rehydrate the yeast mother)
2. jar by adding back a mixture of 50g flour and 50g water or whatever you took out, it doesn't matter if you use more mother, it'll just speed up the first part but always add back what you took out and return to the fridge)
3. Add flour and mix until it's a rough dough. Leave for 30 minutes to hydrate
4. Pour over extra water and add salt & caraway (if using)
5. Loosen dough from sides of bowl, and start stretching the dough from underneath, pulling up and over the top, do this stretch 4-8 times moving around the bowl, it'll be rough to start (see tartine bakery country bread video for visual).
6. Cover and repeat every 60 minutes, you'll note the dough really starts to stretch after a few hours. Don't let it get too warm.
7. Once you start to see bubbles forming and the dough is quite soft it's ready to shape. (This will be dependent on ambient temperature but will be usually 3-4 hours) do one last stretch and pull out onto a clean smooth surface. Try and flip the dough so the smooth bottom is now facing up. Don't use any extra flour at this point (most videos have you adding a bit of flour at this point but don't, it makes it easier to do the shaping without any extra flour, it's a little sticky but that's what you need for traction).
8. Using two dough scrapers, push the dough under itself (again look at the many videos of this technique). The idea is to make a very smooth and tight skin on the top so the dough starts looking quite dry repeat this once or twice, resting 10 minutes between each stretch. Dust the top lightly with extra flour and flip the dough over, don't flour the exposed dough.
9. Stretch out into a square very gently, then pull each side in and over itself to form a rough folded dough envelope, dust the top and place on a floured tea towel and then into a round bread basket. Fold the towel over the top and leave in a warmish room to prove.
10. Once the dough has risen, not too much, again it'll take 2-4 hours depending on ambient temperature, place in the fridge for 12 hours (over night).
11. Next morning heat the oven up to full blast, fans on if you have them, make sure there's enough room so take out all the racks besides the bottom one.
12. At full temperature (around 230-250C) place the Dutch oven with lid off in the oven for 10 minutes to get very hot.
13. Pull the Dutch oven out, upend the dough onto a piece of greaseproof paper, cut the dough with a blade and carefully lower into pot, cover with lid and into the oven.
14. Bake for 22minutes then remove pot and take lid off - put the pot in the oven for another 18 minutes.
15. Turn onto a rack and cool bread for at least an hour before consuming.



Video stills from Laura Wilson, *The Bakers*, 2015.



## Recipes for flatbreads

### [Farinata](#), Chickpea pancakes (GF)

“Farinata is one of the most representative dishes of Genoese street food. It is an ancient dish so popular that the Genoese give it a legend to remember one of the greatest achievements in the city’s history: The year was 1284. It is said that on the return from the battle the Genoese fleet encountered a storm. The bags of chickpea flour on board the ships overturned and the flour mixed with the sea water that swept the decks. After the storm the sailors, exhausted and hungry, recovered the batter and put it to dry in the sun. The next day they tasted it and discovered its goodness. When they got home, they refined the recipe baking it in wood ovens and, in defiance of the won enemy, they called it “the gold of Pisa”.

A legend, certainly, because farinata dates back to Roman times and similar dishes – based on water and chickpea flour – are also typical of other Mediterranean regions: in Tuscany, in Pisa – in fact – you can eat cecina, in Livorno a cake of chickpeas, in Sardinia the fainé, in Sicily there are the famous panelle and in Provence a tart very similar to farinata and called socca.” Enrica, A Small Kitchen

### [Tortillas de Maíz Azul](#), Blue Corn Tortillas (GF)

“There is nothing better than eating a warm tortilla. My children love having the first tortilla that comes out, just the way I used to do it when I was a child and I was sent to the tortilleria, rolled up with a bit of salt.” Karla, Mexican Food Memories

### [Injera](#), Spongy Ethiopian sourdough (GF)

“Injera is a round loaf of bread, with a spongy consistency and a slightly sour taste, due to its slow fermentation, which goes well with the strong and very spicy flavors of African cuisine. It is probably one of the most popular Ethiopian recipes. People traditionally prepare the injera recipe with teff, a cereal that is only produced in Africa. It is broken with the hands and serves as a “spoon” to scoop food. The injera recipe can be prepared with millet flour or with teff flour, but not wheat flour.” Vera Abitbol, 196 Flavours

### [Barbari](#), Persian Wheat flatbread

“Barbari, Noon Barbari, or Nan Barbari, is a popular traditional Persian flat bread with a crisp crust and light airy texture. Noon, or nan, means bread in Farsi...The dough is flattened and brushed with the special glaze called “roomal,” that gives the Barbari its crispy golden colored crust.” Homa, Persian Mama

### [Paratha](#), Pan fried Indian flatbread

“A paratha (parāṇṅhā) is a flatbread that originated in the Indian subcontinent. Parathas are one of the most popular unleavened flat breads in India. Plain parathas are mainly made with whole wheat flour that is kneaded using salt, oil and water. The dough is then rolled into a layered flatbread and cooked on a tawa (griddle), and finished with shallow frying with ghee or oil until there are golden brown spots on both sides.” Meeta, Piping Pot Curry

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Farmerama, [Cereal](#)  
Farmerama, [“Who feeds us?”](#)  
Gastropod, [White vs. Wheat: The Food Fight of the Centuries](#)  
Heritage Radio Network, [Modernist Breadcrumbs](#)  
Middle East Law & Governance Podcast, Episode 9: [The Everyday Politics of Bakeries in Jordan with Dr. José Ciro Martínez](#)  
Point of Origin, Episode 27: [Beyond the Wheat](#)  
Rise Up! The Baker Podcast with Mark Dyck, [Baker and lover of bakeries](#)

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## Organisations and Research groups

[Black Duck Foods](#)  
[Australian Demeter Biodynamic](#)  
[Washington State University Breadlab](#)  
[GRDC](#)  
[The Bread & Butter Project](#)  
[Functional Grains Centre](#)  
[Bread on Earth](#)  
[Grains and Nutrition Council](#)  
[The Mills Archive](#)  
[Flatbread Society](#)

## Independent Australian flour mills and suppliers

[Artisan Grains](#)  
[Berkele](#)  
[Burrum Biodynamics](#)  
[Eden Valley](#)  
[Kindred Organics](#)  
[Four Leaf Milling](#)  
[Powlett Hill](#)  
[Rock Paper Flour](#)  
[Small World Bakery](#)  
[Spencer Organics](#)  
[Tuerong Farm](#)  
[Whispering Pines Organic](#)  
[Woodstock](#)

## Thank you

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