



A Guide Towards Equitable Land Sharing

FOR LANDMATCH ENGLAND AND PATHWAYS TO LAND

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Table of Contents



INTRODUCTION	3
LAND TENURE	5
THE CURRENT LAND SYSTEM	10
POWER DYNAMICS	13
ANTI-OPPRESSION AND JUSTICE	18
CONCLUSION	22
<u>TERMS USED</u>	23

Introduction



This guide is a starting point for landholders in the Landmatch England scheme who are considering how they can develop equitable land sharing relationships. We will explore some practical steps you can take to help ensure that land sharing includes justice-orientated practices such as fairness, equality, and a fair distribution of rights and responsibilities.

This information may be entirely new to you, you may already be on your way to addressing many of the topics outlined, or you may feel that there is more ground or deeper interrogating that you have not done. The hope is that this guide will serve as a springboard for collaborative and meaningful relationships between yourself and the land seekers that are a part of the Landmatch England scheme. Ideally, you will be able to come to agreements with the land seekers which feel good to you, honour your shared hopes for the land, and can continually be revised and improved through time to make sure you are all satisfied, on the same page, and working towards shared goals. This guide is, importantly, something which should ultimately benefit not only the land seekers but should also support you and the land itself.

The guide covers the areas which we think are essential to engage with when developing an anti-oppressive approach to land sharing. We also cover some key terms at the end, on page 23, which should be used in reference when using this guide.



Image: Trill Farm Garden

In each section, we give some background to the issue, before suggesting some questions for you to consider in relation to your own context, and guidance for addressing the topic, with links to further support and resources where available.

Whilst we endeavour to create a springboard for further research and contemplation, this is inevitably a non-exhaustive exploration into some of the things landholders may want to consider when entering into agreements with landsharers. As a result of the writers' own expertise, this guide will focus heavily on barriers to land access due to systemic racism, and although we will touch on other marginalisations, these are not the main focus of this guide. Despite this, we firmly believe this work will be useful no matter what identities you or your landseekers hold.

There will be much that the guide does not cover, and perhaps some work that may need to be explored outside of it, but we will endeavour to provide comprehensive resources to support continued exploration.

We hope this guide supports you in whatever stage of this journey you are on. We hope it raises questions, expands the scope of what is possible in your shared future with land seekers, and leads to a sense of rootedness and alignment between your shared values and the land you hold dear. We encourage continual and reflective practice, as well as intentional reflection both internally and more outwardly.



Image: Tamar Grow Local



This section explores and suggests what accessible, sustainable models of land tenure might include, including using findings from the [Pathways to Land for BPOC report](#).

Introduction

Accessing land securely for farming is a key barrier, especially to new, younger entrants in the sector who may be less financially secure and might also need to source costly inputs. The Landmatch England scheme has identified dual challenges: both **starting a land search** and **knowing who to approach**. First-generation farmers are underrepresented in the sector, so they often do not have peer support and professional networks for advice to find suitable land. Providing land tenure based on equity and fairness is crucial to make use of land effectively for a range of people from different backgrounds.

General Guidance

i) Inclusive language and content when seeking tenants

Marginalised communities can face challenges which may result in fewer networking opportunities, and use different communication and organisational styles from those of their, perhaps more advantaged white peers. Consider using [inclusive content and language](#) when searching for suitable land tenants through your advertising, application, initial introduction, and land agreement processes. Reflect on how and where you advertise for tenants and whether these channels reach diverse audiences. Consider allowing alternative formats for applicants to submit an initial request for your land, e.g. a choice of recorded verbal responses to your questions or written ones.

ii) Understanding each other's motivations and concerns

As a landowner, try to understand the landsharer's long and short-term ambitions as well as sharing your own. This way, if there are any overlaps and/or tensions between their plans and yours, both you and they will be in a position to better navigate through these. For instance, the landsharer may have long-term ambitions for ownership or

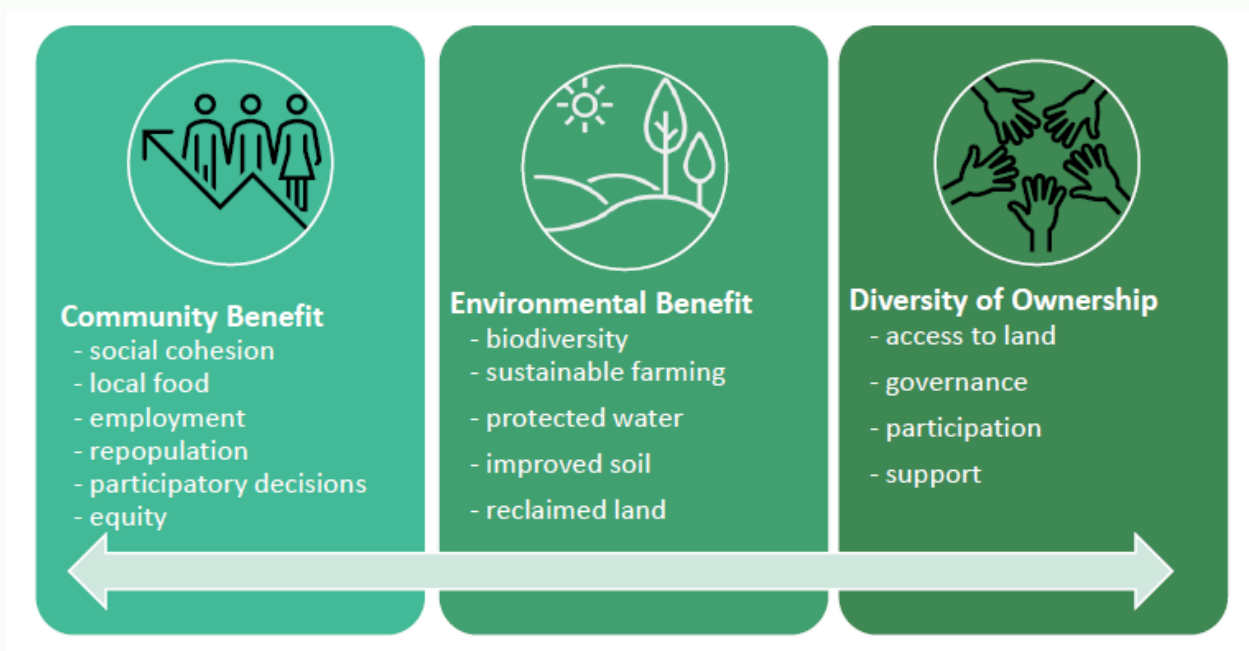
may be concerned that they will be putting in financial capital and sweat equity that will increase the long-term value of the land, but that this will be lost at the end of the lease. Can these issues be addressed through the lease arrangements or a wider partnership agreement?

iii) Understanding the financial and social challenges faced by some landsharers

As touched on above, barriers such as access to farming finance or networks, or concerns about rural racism or isolation, etc., are systemic. Reflect on how you can use your own privilege or position to help to address them. For example, how might you share risk more equitably in a landsharing agreement, or can you provide introductions through your own networks?

iv) Accessible and sustainable land tenure models

The Pathways to Land project uncovered how collective land stewardship approaches are important for marginalised groups in landwork who initially may be new to land management and/or a rural area without established support networks. These approaches offer community and environmental advantages, as well as peer support, while promoting diversified land tenure and shared financial risks for tenants. Having a common vision for the land is a big part of this shared stewardship approach, which the diagram below illustrates.



Source: Alternative Land Tenure Models: International Case Studies and Lessons for Scotland, June 2023, p21,

Useful Approaches to Land Use

- Prioritise initiatives giving underrepresented people in the sector access to land and stable tenure. One way to do this is to advertise such initiatives among hub networks that encourage a diverse range of people to work on/engage with land, e.g. Solidarity Across Land Trades, Land In Our Names, the Black Environment Network
- Guarantee secure land tenure through transparent and fair lease agreements that allow farmers and land stewards to build financial equity. Below are some examples of how you can do this:

Provide opportunities to secure revised land tenancies after an initial trial period with a tenant/collective of tenants to provide security, e.g. a 10-15 year tenancy lease to enable access to funding for capital infrastructure. A secure farm business tenancy also provides a level of protection to the tenant and guaranteed income for you over a longer period of time.

Although funding for capital infrastructure is often for those aged 25+, consider how you can support younger new entrants' access to such funding. For example, are you financially able to contribute to the costs of their capital inputs if these inputs also contribute to your business? If so, these may be considered as capital expenditures and form part of your capital allowances. See below for using non-technical agreements with landsharers such as this one, to build equity and trust between yourselves and them.

Enable tenants to benefit from land stewardship payments granted to you from tenants' landwork that improves your land and/or its infrastructure. Ensure lease terms factor in the financial benefits you receive from such improvements, such as through the amount you charge for rent and compensating the tenant when their lease finishes for their improvements.

- Farming techniques are diverse, so recognise that practices by landworkers who bring different farming methods to your farm, can be beneficial to the land.

- Be open to enterprise activities on your land beyond farming which new entrants may want to develop e.g. for educational visits, herbal medicine making, etc. They provide different and additional income streams, which can help lower the financial risks of taking on land.

Land Tenure: Question Prompts

- When I advertise for tenants, have I actively advertised in a variety of outlets including ones accessed by those underrepresented in farming?
- What can I do to encourage mutual care and economic development for those land seekers who are further away from power and privilege in the sector than I am?
- How can I utilise the Power Dynamics: Question Prompts to develop a fair and equitable tenancy agreement with landsharers?
- What would a tenancy agreement which provides both flexibility and security look like for landsharers?
- How can I create opportunities with landsharers or their advocates to discuss what their needs are around sustainable tenancy agreements?

Next Steps

1. Consider how your position in the Wheel of Privilege and Power on page 15 can be leveraged to support access to your land for landseekers underrepresented in farming, or with landowners you know, to help them to develop equitable land sharing relationships.
2. Explore how you might create agreements with your landsharer beyond the technical and legal aspects of a lease. For example, jointly you can create an agreement that sets out the expectations of the wider relationship. This could include areas such as: contact hours; monthly or quarterly check-in meetings; shared values, understandings, and goals.

Resources & Further Reading

- Pathways to Land for BPOC by Jo Kamal, Nicola Scott and Pauline Shakespeare (August 2024). A report addressing the barriers facing BPOC to access farmland and finance for land and farming in England. It includes a short list of findings and recommendations to help more BPOC to access land. <https://www.stirtoaction.com/blog-posts/pathways-to-land-for-bpoc-report>

- Inclusive Events: A guide from the CIPR's Diversity and Inclusion Network, Chartered Institute of Public Relations, (2023). Includes clear and concise general guidance on inclusive language and content). <https://tinyurl.com/2ts64z68>
- Equity, Diversity and Inclusion: Inclusive Language Guide (2nd Edition, 2023), American Psychological Association (a comprehensive guide of definitions and terms). <https://www.apa.org/about/apa/equity-diversity-inclusion/language-guidelines>
- Alternative Land Tenure Models: International Case Studies and Lessons for Scotland, Naomi Beingessner, James Hutton Institute (2023). Includes various collective/cooperative farm models from Europe including their strengths and limitations. <https://tinyurl.com/4uxd4m5t>
- Principles, by the Agrarian Trust, United States (a list of core values to enable equitable land tenure). <https://www.agrariantrust.org/principles/>
- Community Models for Farm Ownership Briefing Paper: Collective Enterprise, by Suzy Russell, Community Supported Agriculture Network (2024). Includes the key benefits and challenges of having independently-owned enterprises on your land aka Collective Enterprise. <https://tinyurl.com/398f7nhv>
- Solidarity Across Land Trades (SALT)¹ is a grassroots trade union organising for fairer conditions, solidarity, care and justice in land-based sectors for people who are employed in a paid/unpaid capacity by others. <https://saltunion.org/>
- Land In Our Names (LION)² is a BPOC grassroots collective that addresses the inequalities in access to land and food, and reimagines land stewardship towards climate and racial justice. <https://landinournames.community/>

¹ <https://saltunion.org/>

² <https://landinournames.community/>

The Current Land System



Introduction

The current picture of land and nature access for marginalised people in England is clear. Studies have shown that the more economically deprived the area, the less likely that area will have access to green space (Rootz Into Food Growing, 2021), and despite making up 10% of the population, only 1% of national park visitors are racially minoritised (National Trust, 2020). There are financial barriers to accessing land to produce food for those living in cities, as well as issues such as rural racism and violence to contend with. Although access to land for people with disabilities is disappointingly under-researched, the broad outlook shows stigmas and stereotypes, as well as a lack of appropriate infrastructure, create more barriers.

A Potted History - The Bigger Picture

Painting the picture of access to land for marginalised people in the UK also necessitates a look back in time. Private land ownership largely emerged through the conquest of Ireland and Wales, amid land enclosures in England and land grabbing further afield from the 12th Century.³ In the space of just over 300 years, from 1604, almost 7 million acres of land were enclosed in England as a result of successive enclosure bills.⁴ Peasants were forced to suit the landowning elite's needs to make way for livestock rather than subsistence farming, and parliament criminalised traditional ways of living from the land, in part by steadily privatising it.

This context is important - we are where we are today because of this history, with 50% of land in England owned by less than 1% of the population - aristocrats and corporations make up most of this figure.⁵ The aim here is not to pass blame, but to shed light on how the current land ownership system may be shaped by a history which we cannot always see in the present day, yet inevitably affects who gets to freely relate to the land.

³ [Enclosure and colonialism](#), Katherine Wall, At the root (blog) n.d.

⁴ [Enclosure and colonialism](#), Katherine Wall

⁵ [Half of England is owned by less than 1% of the population](#), Rob Evans, (17 April 2019). See also Guy Shrubhole's [Who owns England?](#) blog (21 March 2025)

We can make the link that within a few hundred years, relationships, rules and laws about land drastically shifted from something which looked more egalitarian, to a much more hierarchical dynamic, which unfortunately remains the case today. With a right to roam in place for only 8% of land in England⁶ and land ownership largely concentrated in the hands of a minority of people, the legacy of this history remains.

We must look at the current context of access to land through this historical lens if we are to understand how to move forward into a more equitable future.

Food & Farming

Zooming inwards to the food system and the horticultural sector, we can see that there are a plethora of barriers and inequalities for marginalised people in food and farming in the UK. Studies have outlined that the sector's reliance on unpaid work to gain experience marginalises those with less financial security and creates a self-fulfilling prophecy where only the financially privileged can step into agriculture easily (SALT Workers' Enquiry). Opportunities are then missed for those marginalised to better meet their food needs, e.g. through producing culturally-appropriate food suitable for a UK climate. Agriculture is also the least racially diverse sector in England,⁷ and new entrants, especially those who are young and without a background in farming, face significant barriers in both accessing training and land in the sector.

A lack of diversity in agriculture is part of a wider issue of **economic injustice in the food system**. The Trussell Trust⁸ found that low income and being part of a minoritised ethnicity were two significant factors that led to food insecurity, as well as living alone, and 'poor' self-reported health. Thus, inequalities in income can be mapped onto food inequalities between ethnic groups. The Runnymede Trust⁹ found that during the cost-of-living crisis, BPOC are 2.2 times more likely to live in deep poverty than white people, with Bangladeshi people more than three times more likely.

⁶ What we're campaigning for, Right to Roam <https://www.righttoroam.org.uk/about>

⁷ See The Two Sides of Diversity: Which are the most ethnically diverse occupations? Richard Norrie (2017). <https://policyexchange.org.uk/wp-content/uploads/2017/03/The-two-sides-of-diversity-2.pdf>

⁸ State of Hunger by Filip Sosenko, Mandy Littlewood, Glen Bramley et al (2019).

<https://www.trusselltrust.org/wp-content/uploads/sites/2/2021/05/State-of-Hunger-2021-Report-Final.pdf>

⁹ Falling Faster amidst a Cost-of-Living Crisis: Poverty, Inequality and Ethnicity in the UK by Daniel Edmiston, in collaboration with Shabna Begum and Mandeer Kataria (October 2022). <https://www.runnymedetrust.org/publications/falling-faster-amidst-a-cost-of-living-crisis-poverty-inequality-and-ethnicity-in-the-uk>

Prompts to Consider

Within this context, you may want to consider the history of your own land. Some growers have highlighted that understanding the immediate context of land they are stewarding or working on supports their overall meaning-making about it.

Background & Context: Question Prompts

- Do you know how your land came to be owned? Do you have records that far back? Why / why not? Could this be related to some of the broader history?
- How does the history of your land fit into the present day context of land ownership?
- What does this history mean for who gets to decide what happens to the land?
- Who gets to live on the land?
- Who works on the land? Under what conditions?
- Who has access to the land in terms of rights of way? Who doesn't?

Next Steps

1. Spend some time answering the question prompts above.
2. Compile a brief history of your land (that considers the historical context above) which can be shared with future landseekers.
3. Ask your landsharers if they would be open to a conversation about how you could work together to practically redress some barriers they are currently facing in farming.

Resources & Further Reading

- [Afrika and reparations activism in the UK - an interview with Esther Stanford-Xosei](https://roape.net/2022/03/10/afrika-and-reparations-activism-in-the-uk-an-interview-with-esther-stanford-xosei/) by the Review of African Political Economy (ROAPE), (10 March 2022). In an interview by Ben Radley, Esther, internationally renowned legal expert on reparations, unpacks what reparations means to her and argues that reparatory justice and Pan-African liberation is central to reparations activism in Britain. <https://roape.net/2022/03/10/afrika-and-reparations-activism-in-the-uk-an-interview-with-esther-stanford-xosei/>



Overt as well as subtle power dynamics will exist between landholders and land seekers. This is because there is likely to be a **structural, class-based and material difference in your societal positions**. It may also be because there are some social identity groups who are more likely to own land than others.

For example, there may be differences in:

- Class (perhaps very large ones)
- Race
- Age
- Gender
- Ability/disability
- Sexuality
- Conditioned hierarchies or dynamics at play in your working relationship
- Immigration status
- Nationality
- Language

As a landholder, it is crucial to be aware of the power this position naturally affords, whilst acknowledging that although these dynamics may be unavoidable as they are systemic, it is the system as a whole that we want to address. Navigating these things can be tricky, and it's advisable to find peer support for working through these challenges. Ultimately, we are working towards a future which benefits us all, but the road to get there is not easy, especially when “change” can seem more like “loss” through some lenses. Some places you might be able to go to for support include the Landmatch England¹⁰ scheme which matches land seekers to landowners and vice versa, Resource Justice¹¹ and the Good Ancestor Movement.¹² There is also potential for establishing landowner peer groups through Landmatch England if there is interest.

¹⁰ See https://landmatchengland.org.uk/lme_farm/ for land owners who seek farmers, and https://landmatchengland.org.uk/lme_seekers/ for farmers seeking land.

¹¹ See <https://resourcejustice.co.uk/>

¹² See <https://www.goodancestormovement.com/>

What Do We Mean by Power Dynamics?

Looking at relationships and society through the lens of power offers us a way to understand our own positionality and that of those around us. Simply put, a power dynamic is what the balance of power looks like between two or more people, and is often informed by things like systemic power differences (e.g. wealth, race, gender) as well as things like knowledge and experience, personality type, and more.

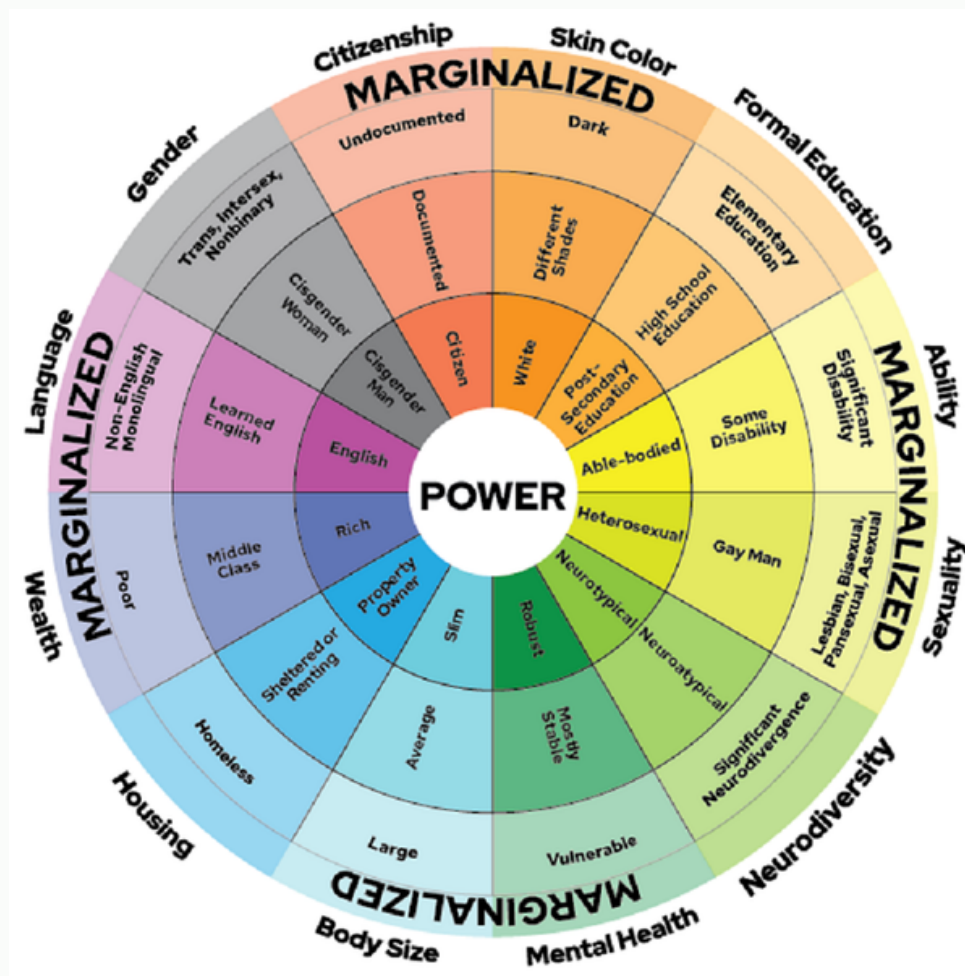
Power dynamics do not always have to be glaringly obvious. They can be subtle, and they also don't always have to be seen as a deeply negative thing. Being aware of them and working out ways to either equalise them or use them to a collective advantage can be beneficial for everyone involved. For you, working on power dynamics may help to make you feel more aligned with the land seekers. This may foster a deeper level of understanding and relationality between you, which would support a long-term relationship with shared values, and may support you in feeling rooted in your sense of community and justice.

Power Dynamics: Question Prompts

- What are the power imbalances that exist between me and the landsharer?
- How am I working to redress them?
- How can I better share the power that my resources (land, infrastructure, finances) allow me?
- How can I best support the landsharer with my connections and knowledge?
- What strengths, perspectives, experience, connections, skills or knowledge does the landsharer bring that will be of value in this partnership?
- What does the landsharer specifically need from me to feel comfortable and safe? How can I go about asking them?
- What structures can we put in place to create checks on power imbalances?
- What power imbalances and hierarchies are in the room/relationship but not being named? How can I take responsibility for naming and addressing them?
- How can I ensure positive communication channels between myself and the landsharer?
- Is there someone the landsharer can go to who is not me (or someone with my interests) if they have an issue?
- How can I help create an environment of collaboration and teamwork?

Exploring and addressing power dynamics can be complex, but committing to continual reflection, communication and learning is a great starting point to begin this process.

The **Wheel of Power and Privilege** (below) shows how, depending on various parts of one's identity, a person can be more or less close to positions of power as a result of the way society is structured. Power dynamics and how they can manifest within land ownership are explored later in this guide.



Source: Wheel of Power and Privilege Center for Teaching, Learning & Mentoring (CTLM) Instructional Resources Knowledge Base adapted from James R Vanderwoerd ("Web of Oppression"), and Sylvia Duckworth ("Wheel of Power/Privilege")¹³

¹³ <https://kb.wisc.edu/instructional-resources/page.php?id=119380>

Next Steps



- Create a communication framework with the landsharers to discuss issues around power and security on the land regularly. Ask them what would be useful to make them feel they can raise problems easily.
- Support the landsharer to find a third party whom they may be able to turn to if they do not want to discuss things directly with you.
- Create a plan for how to address potential difficulties together, keeping in mind that a prefigured plan of action for conflict does not make it more likely that issues will come up, but makes it more likely they will be resolved.

Resources & Further Reading

- What are Power Dynamics? By Jenna van Shoor (5 January 2023). A blog about some of the power dynamics that can occur between individuals. <https://global.sacap.edu.za/blog/communication/what-are-power-dynamics/>
- For information about the Landowners Platform, developed by the Real Farming Trust which is developing relationships with UK farmers, landowners, land agents and organisations to bring about positive change, contact Alastair MacKenzie, Steward - Landowners Platform. <https://www.linkedin.com/in/alastair-mackenzie/>
- 10 Years Of the LWA: Where are we with our racial justice work? By Jo Kamal and Katherine Wall, (blog) 9 February 2024. This charts the initial phases of the Landworkers Alliance's Learning History project around racial justice, to inform the LWA's strategy on this topic.
- Black History Month: Access to all things nature | London Wildlife Trust by Lois Donegal (blog n.d.) This charts the history behind why BPOC are statistically more likely to have less access to green spaces, despite the Black community's influence on Britain's natural history; how these communities are taking action to create change, and how an organisation like the London Wildlife Trust's role is supporting that change. <https://www.wildlondon.org.uk/blog/lois-donegal/black-history-month-access-all-things-nature>
- Why parks matter to racial justice by Mark Walton (June 2020). Within the context of the social, economic, and health disparities that COVID-19 exposed, this blog examines who does and doesn't have access to green space, as well as the actions that must be taken to address this. <https://www.sharedassets.org.uk/resources/why-parks-matter-to-racial-justice>

- Anti-racist Wales evidence report: ethnicity and access to greenspace by the Welsh Government (August 2024). A report showing the barriers ethnic minority groups face when visiting outdoor spaces in the UK. These barriers include those which are: psycho-social; practical including financial; environmental; and experiential. <https://www.gov.wales/anti-racist-wales-evidence-report-ethnicity-and-access-greenspace-html>
- Rural Racism and Reclaiming Space in the UK by Harry Stopes (May 2022). A blog interview with Sam Siva (Land in Our Names) that explores LION's work by a collective of BPOC at the intersections of climate justice, land justice and racial justice. It also briefly touches on the idea of land access as a form of repair and healing from the intergenerational legacies of colonialism. <https://www.ajplus.net/stories/article-rural-racism-and-reclaiming-space-in-the-uk>



Image: Northern Roots Oldham, Nicola Scott

Recognising Oppression and Justice in the Context of Equitable Land Sharing



This guide introduces approaches to land sharing that attempt to move towards fairness for both the landholder and landsharer. But to reach that goal, we first need to understand two societal mechanisms that hinder or help this process in relation to our land system. Firstly, **oppression** is *'a combination of prejudice and institutional power that creates a system that regularly and severely discriminates against some groups and benefits other groups – A person of the non-dominant group can experience oppression in the form of limitations, disadvantages, or disapproval.'*¹⁴ It can manifest as 'The Five Faces of Oppression: exploitation, marginalisation, powerlessness, cultural imperialism, and violence.'¹⁵

See the Wheel of Privilege (p15) for details of some traits which mean some people have less or more power than others.

Justice is a collective effort towards ensuring equality in access to resources, rights, institutions, and systems for all, especially aiming to uplift those marginalised and underserved within our society.

Anti-oppression and justice are commitments we make over a lifetime. They are formed in the way we see ourselves and the world around us; commitments which require self-awareness and a willingness to confront internalised conditioning, as well as tangible efforts to transform power imbalances out in the world. While taking an anti-oppressive approach is one of many different tools to transform society, there is a larger picture of social, economic and ecological justice that goes beyond the scope of both this guide and the term 'anti-oppression'.

¹⁴See the Smithsonian National Museum of African American History & Culture's definition of 'Oppression' quoted by the School of Social Work, The University of Washington.

<https://socialwork.uw.edu/admissions/oppression-definition/>

¹⁵See 'Chapter 4 The Five faces of oppression' in 'Justice and the Politics of Difference', Iris M. Young (1990). <https://philpapers.org/archive/YOUFFO.pdf>

Some of the stages on this journey, with reference to the land, might look like:

- Understanding the histories of how land came to be owned in this country.
- Understanding how your land came to be owned.
- Acknowledging the ways you hold power and privilege in relation to land ownership and in relation to those who may be matched with you.
- Reflecting on what repair or transformation of those power dynamics might involve in practical ways.
- Learning what is working or not working as you try to implement these things - how will you know if you are contributing to a less anti-oppressive situation? How will you get feedback and how will you build in reflection in an ongoing way to this work?

The importance of land justice and land access as healing to both yourself and those you may want to lease land to is also crucial. This helps to address the intergenerational effects of colonial wealth and enslavement to some landworkers whose family heritage was directly impacted by both, and to others who have experienced prejudice due to their identity.

Exploring Anti-Oppression

We come to this anti-oppressive approach through the lens of intersectionality, a concept coined by Kimberlé Crenshaw in the 1980s. Crenshaw explored the role of the combined experiences of racism and sexism as uniquely 'intersectional' experiences for women of colour, meaning people with varied identities may be more or less likely to experience systematised discrimination (or, at the extreme end, violence) depending on which identities they hold.

A note on anti-oppression

Anti-oppression alone cannot fix the myriad crises we face as a society today. It is important that we also look at what we are fighting for, as well as what we are fighting against. Anti-oppression is just the tip of the iceberg when it comes to agroecology and societal transformation, but it is a good starting point.

Some of these identities might include:

- Gender (woman/ man/ cisgender/ transgender/ nonbinary/ agender, or others)
- Class or wealth
- Neurodivergence (e.g. ADHD, Autism, dyslexia)
- Sexuality (lesbian, bisexual, gay, straight)
- Passport status (British citizen, asylum seeker, foreign national)
- Physical ability
- Languages spoken

When talking about anti-oppression and the barriers that marginalised people face, specifically in farming, we are talking about:

- A preliminary study by Farmers Weekly¹⁶ showed that the number of neurodivergent people in farming may be double the rate of the general public, with many respondents highlighting the need for adjustments to be made in workplaces to accommodate this.
- Widespread sexism and an interplay between sexism and racism create a double whammy of oppressive experiences on farms for women of colour, particularly Black women (SALT Workers' Enquiry, 2025).
- BPOC not feeling welcome on farms and in rural spaces, or being told they “don’t look like a farmer” (Rootz Into Food Growing, 2021; Jumping Fences, 2023).
- Difficulty knowing where to access land and the finance for it, especially for those without familial ties to farming in this country (Pathways to Land, 2024.)
- Those with mental health problems experience a lack of frameworks to support them in farming (SALT Workers' Enquiry).

Access to land is a major barrier for new entrants in landwork, something the Landworkers' Alliance has highlighted over many years. This barrier becomes even more prevalent for people without access to wealth or existing networks in the farming sector (Pathways to Land for BPOC, 2024).

¹⁶ See 'Neurodiversity in farming may be double rate of general public', Abi Kay, Farmers Weekly, 2 January 2025. <https://www.fwi.co.uk/news/neurodiversity-in-farming-may-be-double-rate-of-general-public>

Resources and further reading

- Inclusive Farm was co-founded by Mike Duxbury, a farmer who is blind. As part of a goal to diversify who farms, the Inclusive Farm provides training in agriculture for people with disabilities and guidance about how to adapt a farm to suit their needs. <https://inclusivefarm.co.uk/>
- How-to Guide - Neurodiversity at Work by Dr Simon Kelly and Dr Gemma Bend (December 2024). A short resource detailing how to adapt workplaces and instil inclusive recruitment practices for neurodivergent people. Although it doesn't include specific case studies of farm workplaces, its guidance is transferable to this sector. 3
- Burnt out, overworked & Underpaid - A workers' inquiry into labour conditions in agroecology by SALT (Solidarity Across Land Trades), (February 2025). Highlights the main issues that agroecology workers in the UK face by sharing the viewpoints and experiences of people who work for others. It presents an informal sector that mostly depends on the kindness and enthusiasm of its employees, which lacks adequate pay and opportunities for progression into long-term roles. <https://saltunion.org/wp-content/uploads/2025/02/burnt-out-overworked-and-underpaid-salt-report-revised-20th-feb.pdf>
- Rootz into Food Growing - Knowledge and experiences of social enterprise food growers from black / communities by Josina Calliste, Sam Sivapragasam, Marcus McDonald (2021). The report presents the challenging experiences of the few Black / people of colour (BPOC) with experience of growing food for social enterprise and sustaining livelihoods in and around London, based on interviews with food growers past and present.
- Jumping Fences- Land, food and racial justice in British farming, by Naomi Terry (2023). By presenting the experiences of BPOC, the report understands and addresses the barriers to access to land in Britain for agroecological farming they experience through the impacts of structural racialisation in the sector. <https://landinournames.community/projects/jumping-fences>
- Pathways to Land for BPOC by Jo Kamal, Nicola Scott and Pauline Shakespeare (August 2024). A report addressing the barriers facing BPOC to access farmland and finance for land and farming in England. It includes a short list of findings and recommendations to help more BPOC to access land. <https://www.stirtoaction.com/blog-posts/pathways-to-land-for-bpoc-report>

Next Steps

1. *Read through some or all of the Jumping Fences report. Are you surprised by what comes up? What learnings can you glean from it?*
2. *Consider your place on the Wheel of Power and Privilege. What feelings arise for you? Consider how this positioning might have helped or hindered you in your life.*

Conclusion



Implementing an anti-oppressive and justice-oriented approach to land access is an ongoing and complex process. It will take time, and these topics can be sensitive ones to navigate. We are hopeful, however, that this guide has created a stepping stone on your journey to instilling more equity on your land.

Terms Used



A note on terms we use throughout this guide:

[Food justice]: creating a system where food production and distribution operate equitably, in harmony with ecosystems and are socially accessible to all individuals. A just food system also provides affordable and culturally appropriate food to all.

[Marginalised people, underserved people]: those excluded from dominant social, economic, educational, and/or cultural life because of age, gender, gender identity and expression, racialised identity, ethnicity, religion, national origin, immigration status, language, disability, sexual orientation, class and socioeconomic status.

[BPOC]: Black and people of colour/BRM - Black and racialised minorities and Global Majority peoples (those whose heritage stems from southern hemisphere countries pre-European colonisation)

[Colonialism]: the violent control of one country over another in order to seize political power, settle the territory, and take advantage of its resources. This guide centres on British colonialism.

[Neo-colonialism]: colonial dominance (usually over a former colony) that is maintained through a relationship of enforced economic, political, or ideological dependence following official political independence.

[Systemic racism]: political, legal, economic, health care, educational, and criminal justice systems, as well as the institutions that support these systems, that create, tolerate, and sustain the pervasive, unequal treatment of people of colour.

[Class]: subgroups of individuals based on their general social and economic status, which include factors such as their wealth, social networks, occupation, and level of education.

[Social model of disability]: when a person's disability results from societal barriers rather than from their impairment or condition e.g. physical places not adapted to suit needs, societal views of people with a disability being unable to do certain things.

[Radical model of disability]: building on the social model of disability, this emphasises that we should not continue to provide a value assessment that is deemed "abnormal" when we refer to a disability as an "impairment." According to the radical model, disability is a natural and necessary part of human diversity rather than a point of individual or social tragedy.

[Ableism]: placing the needs of those without disabilities first. Being able-bodied is considered "the norm" within an ableist society.

[Intersectionality]:¹⁷ identifies the importance of taking into account how people's multiple social identities, e.g. gendered, racialised, and social class (or status), overlap rather than focussing on just one identity. Through this lens, the interconnected and cumulative ways that people encounter discrimination and injustice are more visible (refer also to the Wheel of Power and Privilege on p.8).

[Positionality]: "...refers to individual identities and the intersection of those identities and statuses with systems of privilege and oppression. Positionality shapes a person's psychological experiences, worldview, perceptions others have of them, social relationships, and access to resources (Muhammad et al., 2015)." ¹⁸

For further explanations of these terms, please see the *Pathways to Land for BPOC or **Jumping Fences report Glossaries.

¹⁷ See Kimberlé Crenshaw's seminal work on this (1989), who first developed the notion of intersectionality.
<https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf>

¹⁸ Equity, Diversity and Inclusion: Inclusive Language Guide (2nd Edition), American Psychological Association (a comprehensive guide of definitions and terms), (2023).
<https://www.apa.org/about/apa/equity-diversity-inclusion/language-guidelines>



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