

# DC We Are

In our second year of celebrating Dulwich College Identity Awareness Month, we are focusing on community. In a year in which 'self-isolation', 'lockdown' and 'remote' have all been ways of living that we have had to adopt, we wanted to spend this month remembering the importance of interdependence; of staying connected, of being a part of a community, and of our responsibility towards one another.

I AM because We Are.

The DC IAM Committee

## Our DC Community by Charles Bird, Wellbeing Prefect

Community is not really a word we often use to describe ourselves. It can be a word used frequently as a catch-all phrase for anything that has to do with people. But what does community really mean? It's a sense of support, feeling welcomed and cared for. It's a sense of belonging, a sense of encouragement and more importantly a sense of trust. Community - whether it is your group of friends, your team, your club, the College, an interest - it is what brings us together. It is a part of what makes you who you are and who We Are.

## Reflections on Community

If you want to go quickly, go alone. If you want to go far, go together. - African Proverb  
The greatness of a community is most accurately measured by the compassionate actions of its members. - Coretta Scott King

## I am, because you are

The word *Ubuntu* is part of the Zulu phrase *Umuntu ngumuntu ngabantu* which literally means that a person is a person through other people. *Ubuntu* has its roots in humanist African philosophy where the idea of community is one of the building blocks of society. *Ubuntu* invites us to consider and embody the concept of common humanity: you and me both. Archbishop Desmond Tutu drew on the concept of *Ubuntu* when he led South Africa's Truth and Reconciliation Commission, which helped South Africa reckon with its history of apartheid. *Ubuntu* promotes restorative justice and a community-centric ethos.



Ubuntu is very difficult to render into a Western language. It speaks of the very essence of human... you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, 'My humanity is inextricably bound up in yours.'  
- Archbishop Desmond Tutu

You are invited to consider *Ubuntu* during DC IAM We Are - and beyond, hopefully.

## Rainbow flags tend to be used as a sign of a new era, of hope, or of social change.

Rainbow flags have been used in many places over the centuries; in the German Peasants' War in the 16th century, as a symbol of the cooperative movement; as a symbol of peace, in areas such as the Inca territory, mainly in Peru and Bolivia; by some Druze communities in the Middle East; by the Jewish Autonomous Oblast; to represent the International Order of Rainbow for Girls since the early 1920s; and as a symbol of gay pride and LGBT social movements since the 1970s.

The Rainbow Flag is flown as a sign of inclusion and welcome. As an image, it reminds us of not only the diversity of sexual orientation but also the diversity of human characteristics as a whole. The rainbow is also a symbolic representation of the variety of human expression. Characteristics might be thought of as primary colours of our psyche which when mixed together form the different shades of our identities. We have proudly flown the flag at Dulwich College, particularly during LGBT+ history month in February for the past few years. It will be flown again this year during DC IAM We Are.

## Join in the DC We Are Big Selfie Challenge

Take your own selfie so we can add it to our DC We Are film

Hundreds of faces. One community. Together we are stronger.

The first self-portrait is taken in Philadelphia in 1839. Nearly 200 years later the arrival of smartphones and social media leads to an explosion in the number of Self Portraits taken and shared.

- Self Portraits had become selfies!
- Meanwhile in Indonesia a monkey called Naruto shoots his own portrait.
- In 2010 iPhone 4 launches with a front-facing camera.
- In 2018 Research suggested 93 Million Selfies are taken each day.
- Millennials will take 27,500 Selfies in their lifetime
- In 2013 The Oxford English Dictionary made Selfie its Word of the Year!
- Self Portraits should be about 'who you are as much as what you look like'.
- Photographers and artists often create fantasy versions of themselves in their Self Portraits - revealing aspects of personality that even close friends might not see in everyday life.
- Millions of smartphone selfies are taken every day. Most of them are just for fun and shared on social media - but some of them are imaginative and clever.

## Community Action meets DC IAM We Are meets Safer Internet Day!

As a Community Action leadership team we have sought to come up with one simple idea that we can all get involved with from home; an idea that builds on the theme Be the Light in the Darkness and fits neatly with DC IAM We Are.

Our conclusion: Letter / Card Writing

Whilst we want to encourage everyone to engage in letter and card writing throughout this month, we are focusing on the afternoon of Friday 12 February (Safer Internet day - SID). More information on this will be shared nearer the time.

We want to encourage everyone to write to our elderly relatives:

- in many ways, the elderly are the ones who most need relational encouragement to counter potential loneliness;
- they love and care for us more than we realise and hearing from us will mean the world to them - chances are that they have missed normal communication with us immensely.
- those who are more elderly - and who did not grow up with technology as we know it - really value the art of writing and the joy of receiving letters and cards.
- But we would encourage you to engage with your community in any way that you see fit; think creatively!

How about writing a letter as a form of campaigning? Write a letter to a newspaper or magazine, or to your local MP / relevant body, with heartfelt words on a particular issue, perhaps relating to internet content and usage, or the impact of social media on mental health?

Other benefits of Letter / Card writing:

- purchasing cards through a charity website supports charities like the NSPCC
- the 'gift of surprise' strengthens community and resonates with the concept of Ubuntu: I am because we are.
- Researching topics encourages wholesome use of the internet
- writing takes us away from screen time (and we've all had too much of that)
- and importantly: taking the time to communicate in this way allows us to think of and engage with the people who are special to us. It's an act of kindness.

## DC IAM We Are Events, Talks and Activities

**Bishop Rose Hudson-Wilkin**  
1 February  
In 2019, Dr Rose Hudson-Wilkin became the Church of England's first black female bishop. She is the Bishop of Dover. Archbishop Justin Welby describes her as 'one of the most influential and effective ministers in the public square'. Her life of ministry has seen her hold positions as Chaplain to the Queen and to the Speaker of the House of Commons.

When asked about her appointment as Bishop - one of only three minority ethnic Bishops in the Church of England - she replied, 'I long for the day when we stop having firsts. Then it will have become normal. I long for that normality.'

**Thinking About... kindness - with Dr Oliver Curry**  
Tuesday 9 February, 5pm  
As we approach a year of Covid restrictions and the end of another half term of remote learning we are pleased to have with us Dr Oliver Curry, the Research Director for KindLab. Oliver will be thinking about the nature, content and structure of human morality. What is morality? How does morality vary across cultures? He tells us that every kind act matters and asks us about our own impact.

**The DC IAM We Are Big Cook Along**  
Thursday 4 February and Friday 12 February  
Parin Lad, founder of the Curry Community in West Norwood joins us during DC IAM for a Dulwich College special 'community cook along'

**Parin's mission and vision**  
This venture was built on community and I want that to be a constant presence through what I do. I dedicate time (through volunteering) and money (through proceeds of the sale of products) towards the benefit of the community and local projects that seek to make the world a better place.

Parin Lad of The Curry Community will be teaching a live lesson with our Year 12 Liberal Studies class on Thursday 4 February. If free, you are welcome to come and join us for the afternoon session (recipe attached) by emailing Ms Mulholland for the link.

**Parin will be back on 12 February at 5pm for the Big Curry Cook Along.** Joined by special guests from our teacher and pupil community, Parin will share his skills and explain what community means to him and why cooking together is so important.

**Chinese New Year activities 8-12 February**  
**Cooking challenge**  
How to cook dumplings/jiaozi - a step by step video guide from Y12 on how to make this traditional Chinese New Year's eve dish. An extra how-to-write guide for the Chinese character 'good fortune', particularly popular at this time of year.

**Chinese New Year explained**  
Chinese New Year - a short all-you-need-to-know video by Y10 on this significant, traditional festival finishing with a how-to-say 'Happy Chinese New Year' in Chinese.

**Lantern making workshop**  
Year 7's learn how to make Chinese lanterns - a traditional Chinese New Year decoration which symbolises a source of light and good fortune.

**My Perspective - Kenza Wilks, OA**  
Kenza talks to current Y11's learning Chinese about his own experiences of learning the language, studying in China and about the unexpected opportunities and challenges that he has met (for Y11 students learning Chinese).

**Lower School Chinese Club, Weds 10 February**  
Exploring their Chinese cultural knowledge further, lower school students will learn about the 5 most important festivals in China followed by an interactive quiz.

**History Society Friday**  
12 February 4pm  
Discovering Dulwich's local community with Brian Green  
Through using the College archives as evidence, this talk will explore Dulwich life in the 14th century using the Court Rolls; in the late 18th and early 19th centuries, confronting revolution using written reports and minutes; and through 1937-45 combatting a local rise of Nazism and Fascism through minutes, reports and printed sources.

**Economics Society**  
**Benny Dembitzer - Understanding Africa**  
4 February 1.55pm  
Nobel Prize Winner, Benny Dembitzer, joins the Economics Society to talk of his work in development in Africa. Benny founded GRASSROOTS AFRICA, an ambitious attempt to establish an international network of people with relevant experience in different aspects of sub-Saharan African agriculture to support small holder farmers on the ground. The poorest of the poor do not have access the right information that would enable them to improve their productivity. They are those who are most affected by climate change, by decreasing amounts of rainfall, by increased salinity of their lands are the most marginal farmers and yet they do not understand the reasons for these changes. Benny's work aims, over time, to help farmers support farmers by understanding culture and diversity.

**Vicky Pryce - Women in Economics**  
11 February 1.55pm  
Vicky Pryce is a Greek-born British economist, former Joint Head of the United Kingdom's Government Economic Service and Director General for Economics at the Department for Business. After leaving politics, she has written many books including, *Greekconomics, a discussion of the crisis in the Eurozone, Prisoners: Behind Bars in Britain's Failing Prisons, and Women vs Capitalism: Why We Can't Have it All in a Free Market Economy*. Vicky has a fascinating story to tell after a gripping and colourful career.

**LitSoc**  
Monday 1 February 4pm  
'Narrative Form, Authenticity, and Identity' in The Interesting Narrative with Dylan Ashton OA  
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The Interesting Narrative is a contested slave narrative by a former slave called Equiano and one of the very few extant self-authored narratives by a slave/former slave. It raises questions around identity and authenticity, and authority in life-writing. Dr Cocks will be in conversation with Dylan.

**Science**  
Tuesday 9 February 4pm  
What it means to be a Scientist  
The Biology, Physics and Chemistry departments are going to join forces to do a session on "What it means to be a scientist"

Join Miss Kelly, Mr Gardner and Dr Flanagan as they discuss what it means to them to be a physicist, biologist and chemist, and explore the identity of 'scientist'. What does it mean to be a scientist in 2021? What responsibilities do we have as scientists? What is 'the scientific community'?

**Classics Soc**  
5 February 2pm  
The Polis and the People - Dr Croall will talk about the essential unit of Ancient Greek community identity: the polis, or city-state. The origin point for Western ideas of community. Dr Croall will be discussing how the polis community was imagined and how its membership was created and policed, looking at key thinkers from the ancient world, including Plato, Euripides and Aristophanes.

12 February 2pm: The singing fragments: how the classics echoes through modern communities. Members of the classics department will reflect on how the ancient world shapes us both as communities and individuals, for better and for worse.

**Middle School Scholars' Programme**  
Tuesday 2 and Friday 5 at 10:30am  
John Rawls and The Veil of Ignorance

Influenced by and contributing to the liberal tradition in western political thought, Rawls argues that we should see justice as fairness. He also tries to show - through the famous thought-experiment known as the Veil of Ignorance - that a just society can be created through the exercise of rational self-interest. If you would like to hear how these particular circles can be squared, perhaps by taking part in the experiment itself, please join the Middle School Scholars' Programme talk at breakfasts on Tuesday 2 February and Friday 5 February.

**Francophone Society**  
Friday 9 February 2pm  
Le Sénégal et La Guyane

Join Francophone Society to hear about traditions and experiences in francophone countries. Ms Clark will be talking about the huge cultural diversity of French Guyana and how the country intersects Europe, the Caribbean and South America.

## DC We Are Playlist Spotify

Click here to listen  
DC IAM We Are Playlist A series of songs from across musical eras and genres that celebrate togetherness. Listen to these during the Breakfast Club to get your day started - or any time of the day! Please recommend other songs that we can add to the playlist!

## DC We Are reading list

Explore different approaches to community through escaping into a book. Have a look at this collection put together by our Library team:

**Young Adult Fiction (Years 7 & 8)**  
**The Graveyard Book by Neil Gaiman**  
A modern twist to The Jungle Book given a supernatural update by the great Neil Gaiman.

**The Outsiders by S E Hinton**  
The classic American tale of teenage life and social rivalries that captures the bonds of friendship.

**Out of Heart by Irfan Master**  
A wonderful exploration of friendship and family, love, loss and trust.

**The Arrival by Shaun Tan**  
A fantastic graphic novel with no words illustrating the fears and dreams of an immigrant.

**Refugee Boy by Benjamin Zephaniah**  
The local community come together to help Eritrean refugee, Alem, gain asylum in the UK.

**Senior Fiction**  
**Brick Lane by Monica Ali**  
An exploration of the Bangladeshi community in the East End of London seen through the eyes of Nazneen, who has arrived in London for an arranged marriage.

**One Hundred Years of Solitude by Gabriel Garcia Marquez**  
A multi-generational tale of life in the fictional (and fantastic) town of Macondo - one of the most significant works in World literature.

**The Thursday Murder Club by Richard Osman**  
The huge bestseller featuring neighbours in a retirement village who meet each week to solve unsolved murders and suddenly find themselves investigating a live crime.

**The Lonely Londoners by Sam Selvon**  
A mosaic of immigrant tales as men of the Windrush generation find their feet in 1950s London.

**The Guernsey Literary and Potato Peel Pie Society by Mary Ann Shaffer**  
The fictionalised account of how a community come together under German occupation in World War 2.

**White Teeth by Zadie Smith**  
Friendship, love and war across three families, three generations and three cultures.

**Non-Fiction**  
**Some Kids I Taught and What They Taught Me by Kate Klanchy**  
A celebration of teaching and the special community found only in schools.

**The Little Big Things by Henry Fraser**  
Henry's story of hope over adversity gives credit to the many who have helped in his journey.

**Dulwich: A History by Brian Green**  
Mr Green's story in the Village is a Dulwich institution and his knowledge of the history of the local area is unparalleled - he will be talking to the History Society during DC IAM.

**Tribes by David Lammy**  
An exploration of the human need to belong, from the MP for Tottenham.

**I am Malala by Malala Yousafzai**  
Malala's story is one of great individual courage and conviction but also testament to the support of communities around the world who have helped her with her journey.

## Celebrating We Are: Different ways of 'doing' community

During February, we invite you to explore different approaches to community. Here are a collection of different ways of 'doing' community:

**A Community of Artists**  
"Beware of artists. They mix with all classes of society and are therefore most dangerous." - Queen Victoria  
Artists often work in isolation but are drawn towards like-minded peers for inspiration, validation, feedback, and collaboration. Hours of discussion, arguing, agreeing, disagreeing in their creative communities is nothing new. To be part of a ground-breaking movement is both exciting, risky and sometimes uncomfortable as well as being fun.

The 'Surrealists' saw a movement of artists breaking the rules of Salvador Dali, Pierre Surrealist painters included Jean Miró, Max Ernst, André Masson, René Magritte, Yves Tanguy, Salvador Dalí, Major Ror, Paul Delvaux, and Joan Miró. The work of the surrealists is diverse from the Surrealists most likely for his fascination with Hitler and the Nazis's.

The work of the surrealists is expelled and each artist sought his or her own means of self-exploration. What they had in common was forming and forging a new type of art responding to the sub-conscious, the dream like state, the writings of Freud, poetry, and literature. A primary founder was Max Ernst, an 'untrained' artist who had been a soldier in the German army in the First World War. His work explored the dark recesses of a battle-scarred mind.

The community of Surrealists, the 'Surrealism Movement' in visual art and literature, flourished in Europe between World Wars I and II. The movement represented a reaction against what its members saw as the destruction wrought by the 'rationalism' that had guided European culture and politics in the past and that had culminated in the horrors of World War I.

Arguably an artist on their own can make change and have impact but as part of a movement, a community of driven individuals and ideals coming together they can be ground-breaking, highly influential, diverse, and deliciously dangerous.

**The Chambré**  
The Chambré (previously written Chumba) are a community of former head-punchers who sell fish and grow sugarcane south of the Sepik river in Papua New Guinea. They are a mainstay of a level-hierarchy nyolbabuses because of their unusual approach to gender roles. When the famous American anthropologist Margaret Mead visited them in the 1930s she speculated that in contrast to the vast majority of societies, among the Chambré it was the women that were the powerful individuals in their villages instead of the men. This was because she observed that it was the Chambré women who did most of the fishing and who therefore provided food for their own families and the women were also responsible for trading any surplus with neighbouring communities. Largely from this observation she concluded that the women were the dominant gender and that men were submissive to them and had a mainly decorative role with the community. In actual fact, the reality is more complicated. Men were involved in other areas of the community such as politics which are deemed inappropriate for women and are not necessarily submissive. However, neither sex is viewed as dominant to the other and within Chambré marriages men often fear their wives. Since the early 1960s many of the Chambré have been converted to Catholics, they continue to believe that all power, social and religious, is derived from their ancestors and that important spirits reside in nonanimate objects such as stones and whirlpools but also in trees and, especially, in crocodiles.

**The Etruscans - a lost community in the heart of Italy's history**  
This powerful and amazing immortalisation is well represented in the tomb paintings in Tarquinia. The vivid luxurious snapshots of how their occupants would like to be remembered are exciting and create a level of precision, detail and almost "photo-shopped" immediacy that would not be out of place in a Pompeian wall painting many centuries later. Not only do we see a life less ordinary but if we look further we can see not only the reach of this society - the leopards are a superb nod to overseas trade - but also, perhaps, the affirmation of married life, fidelity and happiness. If you look closely at the couple sitting together on the right hand side of the image, the modestly-clad woman is no dancing girl as depicted in so many red figure Athenian vases, but rather seems to be the wife of a 'Pay As You Feel' (PAYF) boss: guests can pay for their meals in cash, but non-monetary donations of time or skills are just as valuable. PAYF encourages us to think about the true value of food: the resources, time and energy that has gone into producing it, but also, includes and empowers those who may struggle to afford food.

The suffering felt by people who have escaped their country because of war or hardship does not always unite communities in shared empathy. When everyone is in pain, who is expected to uplift? Amy Campbell Gilding Co-founder and Co-director of My Start project [www.mystartproject.co.uk](http://www.mystartproject.co.uk)

You can watch 'We Are' and other films made by young people living in Kakuma today in the My Start film gallery. [www.mystartproject.co.uk/film-gallery/](http://www.mystartproject.co.uk/film-gallery/)

**A community of silence**  
Amongst the most curious and compelling religious communities to piece up in Christendom's medieval nootide was the Order of the Brothers of Our Lady of Mount Carmel. The Carmelites began as a cluster of crusader-hermits, their tents pitched round the well of the 9th century BC prophet, Elijah, the humilier of the necromancers of Baal, who was taken up into heaven on a chariot of fire. After Jerusalem fell to Saladin in 1187, the Carmelites fled west through the Mediterranean, founding chapters from Cyprus to Sicily and gradually as far afield as Paris, Cambridge, and Aberdeen. Ascetic and contemplative, they sought God silently in the beauty of every new Mount Carmel - in every rolling hillside, in every barren wilderness. The roots germinated, rhizomised Nicholas Gallucus, Prior-General between 1266 and 1271, 'the grass grows strong, leaves and branches rejoice and praise in their own way for us'. In the 1582 and bloody years of the Reformation and Counter-Reformation, Spanish Carmelites, like Teresa of Avila (d.1582) and John of the Cross (d.1591) urged their communities to rediscover peace in a mystical contemplation of God's presence in his creation: drawing on traditions of Christian thought dating back to the Desert and Cappadocian Fathers of the 4th century AD, Teresa taught her 'Discolored' (barefooted) Carmelites to seek a state of serenity that might ascend to a state of spiritual communion with the divine.

Gaze at meadows, flowers and water. Creation reflects the Creator. These things have awakened me and brought me back to recollection, as a book would. They also remind me to be grateful and good. My mind was so dense that I could never imagine sublime things until the Beloved showed them to me in a way I could understand... Other people are able to use their imaginations to recollect themselves in prayer, but mine is no use to me. I could think of Christ as a man, but I couldn't really see him.

**Community through Food**  
Parin Lad, founder of the Curry Community in West Norwood joins us during DC IAM for a Dulwich College special 'community cook along' [www.thecurrycommunity.com](http://www.thecurrycommunity.com)

Parin's mission and vision  
This venture was built on community and I want that to be a constant presence through what I do. I dedicate time (through volunteering) and money (through proceeds of the sale of products) towards the benefit of the community and local projects that seek to make the world a better place.

Parin's story "A year ago, I'd called my mother to let me use this hand held contraption to prep chillies but inevitably it led to said chilli jumping out and going in my eye...I cried for hours, that was my earliest memory of preparing food. It was being part of some well organised production line preparing poppadoms, filling samosas or cooking chapatis...that was being born in the UK and growing up in a Gujarati household".

Getting older and having a family of my own, gave cooking new purpose...someone to cook for and enjoy food with and when there's the next generation in front of you, you think about heritage...I'd broadly lost the language and quite a bit of the tradition and rituals but food, that was something to hang on to!

2020 was a year like no other and connected change for me like many others...starting a curry cooking class for the local neighbourhood in lockdown as a way to feel more socially, mixed with a crossroads in my career and here I am...attempting to bring some things I've learned and enjoyed over the years and sharing it with others. Interacting online has shifted our thinking and whilst you want that sensory connection with others whilst cooking, it works for now! Whilst keeping traditional to the Gujarati heritage (making dhotis is classically authentic), it's also about applying core methods and flavours to the cooking but allowing a flexibility that can keep things interesting (Brussel Sprout curry anyone?). I don't slavishly follow tradition but I try to stay true to it and where social evolution allows, I'm up for it! But it should always come back to the enjoyment of the food and picking up the skills to enjoy again and again...when someone tells me they've gone on to make something again that they learnt on the course, that's what makes me happy!

Amongst all of this, I wanted there to be some social purpose to what I do, and I'm trying to build that into the model (which I'm still figuring out) but there's volunteering, food and community at the heart of it. I will be sharing some of our Projects here.

**A different kind of democratic community? The example of classical Athens**  
The ancient Greeks invented politics - the word itself is derived from the most important unit of social organization (the polis). More specifically, the ancient Greeks invented democracy (another Greek word), which was most (in)famously practised by the Athenians of the 5th century BCE.

We may have inherited democracy the way we have not taken on the most important features of the Athenian democratic system. Sometimes that is a good thing: we surely do not wish for a society based on the labour of slaves or the radical exclusion of women. But there may be other aspects from which we could learn, such as a necessarily high degree of popular participation, as well as the direct relationship between the political decisions taken and the people who were required to carry them out. Details of Athenian democracy will be explored, as will both the desirability and practicality of imitating a politics that is at the same time both familiar and alien.

**A community both just and rational? John Rawls and the Veil of Ignorance**  
John Rawls' magisterial A Theory of Justice, published in 1971, arguably revised the study of political philosophy in the English-speaking academy. As its title suggests, the book does not avoid important or difficult issues; it is indeed a wide-ranging and detailed exploration of the nature of justice, which has been a central problem of political philosophical since the ancient Greeks first started to theorize the relationship between ethics and political organization. Influenced by and contributing to the liberal tradition in western political thought, Rawls argues that we should see justice as fairness. He also tries to show - through the famous thought-experiment known as The Veil of Ignorance - that a just society can be created through the exercise of rational self-interest.

**Community through action**  
Communities should be positive groupings and such can be found with the charity called Together We Learn (formerly Link Ethiopia) which works with communities in towns in Ethiopia. They mainly focus on education - helping improve schools and education. One of the community based projects I was called 'Clean Gondar'. Gondar, is a large city and the former capital of Ethiopia. With some very poor areas the city doesn't have a refuse service like we take for granted but rubbish is dumped on street corners and usually burned. We ran a scheme for local children who lived in the community, many of them living on the streets. They came on a Saturday morning to help clean up an area of town. In return for the work, they were provided with a hot meal, a shower, soap and clothes. It was a wonderful experience to see every week people who had nothing turning up to do something for their community and it was great that they could give them something back in the form of these basics. The young man pictured holding his bike every week; he was so proud of it that he would never ride it - it was always carried!

**Community through social engagement and empowerment**  
ReUse Café  
Up to 40% of the food produced globally is either left rotting in fields, lost along the food supply chain or dumped into landfill. A café like ReUse intercept tonnes and tonnes of perfectly good food that has wrongly been labelled 'wasteful' due to scandalous systemic problems: over-production, strict cosmetic standards, damaged packaging, incorrect labelling, seasonal packaging, best-before dates, cancelled orders etc.

In April 2018 they launched a creative and inclusive 'Pay As You Feel' community café on the high street... they also run restaurant nights, education projects, and a supported volunteering scheme. They are raising awareness and educating about the climate and ecological impact of food waste, building community and providing healthy food and good company to anyone that wants it. The café operates on a 'Pay As You Feel' (PAYF) basis: guests can pay for their meals in cash, but non-monetary donations of time or skills are just as valuable. PAYF encourages us to think about the true value of food: the resources, time and energy that has gone into producing it, but also, includes and empowers those who may struggle to afford food.

Built by volunteers, run by volunteers, and fuelled by food waste, the café is a beautiful place of inclusive community and creativity.



# DC We Are

Dulwich College identity awareness month Lent 2021