



# **Place, Taste, and Sustenance: The Social Spaces of Food and Agriculture**

2006 Joint Annual Meetings of the Association for  
the Study of Food and Society (ASFS) and the  
Agriculture, Food and Human Values Society  
(AFHVS)

**Wednesday, June 7 – Sunday June 11, 2006  
Hosted by Boston University Gastronomy Program**

## Conference Sponsors

### Association for the Study of Food and Society

The Association for the Study of Food and Society (ASFS) is a multidisciplinary international organization dedicated to exploring the complex relationships among food, culture, and society.

Its members, who approach the study of food from numerous disciplines in the humanities, social sciences, and sciences, as well as in the world of food beyond the academy, draw on a wide range of theoretical and practical approaches and seek to promote discussions about food which transgress traditional boundaries.

**President:** Alice Julier, Smith College

**Vice President:** Netta Davis, Boston University

**Treasurer and Membership Czar:** Jennifer Berg, New York University

**Secretary and Listserv Manager:** Jonathan Deutsch, Kingsborough Community College, CUNY

**Journal Editor:** Warren Belasco, University of Maryland Baltimore County

**Chair of Paper Prize Committee:** Dr. Elaine Power

**Webmaster:** Gary Allen, Independent Food Writer

### Agriculture, Food and Human Values Society

AFHVS provides a continuing link among scholars working in cross-disciplinary studies of food and agriculture. From a base of philosophers, sociologists and anthropologists, AFHVS has grown to include scientists, scholars and practitioners in areas ranging from agricultural production and social science to nutrition policy and the humanities. AFHVS provides a forum for examining the values that underlie various visions of food and agricultural systems, and it offers members the opportunity to meet and discuss programs and research ideas of common interest. AFHVS encourages participation by the growing community of researchers and professionals exploring alternative visions of the food system, including regional food policies, community supported agriculture, and issues of local and global food security.

**President:** Lorna Michael Butler, Iowa State University

**Vice President:** Mary Hendrickson, University of Missouri

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#### **Council Members:**

James Bingen, Michigan State University

Douglas Constance, Sam Houston State University

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Neva Hassanein, University of Montana

Dana Jackson, Land Stewardship Project

Marcy Ostrom, Washington State University

Mike Skladany, Bemidji State University

# Acknowledgements

This conference could not have happened without the generous support and contributions of many people.

Kara Nielsen, Neil Coletta and Brittni Homer, of Boston University's Program in Gastronomy dedicated many hours towards registration and formatting the conference program. I'm sure you will also see them tirelessly working during the conference, helping wherever needed.

Alice Julier, Jennifer Berg, Jonathan Deutsch, Annie Hauck-Lawson, and Netta Davis were simply a delight to watch, as with expert creativity they made a sometimes-disparate group of papers into a coherent and exciting program (with a complex color-coding system that would make Martha green with envy).

Jasper White and Jeff Dugan were instrumental in the planning and execution of the banquet. Our stomachs thank them. I'd also like to thank David Kessler for organizing the Shanty Singers and thank them all for donating their time and "singing for their supper". Our ears thank them.

Lynne Cooney, Exhibit Coordinator of Boston University's School of Visual Arts was infectious with her enthusiasm when organizing the art exhibit "Sweetness." Shaun Chavis of Boston University was tenuous in organizing the evenings of film. Joe York generously sent us his poignant documentaries and Giacom kept "The Real Dirt on Farmer John" within our budget.

Deborah Higgins, of Boston University's Catering on the Charles, was extremely patient with me, as I lamented over what to serve "foodies" and "aggies." Jim Eisenberg, of the Reservations Department was likewise patient when I was late to submit paperwork, but kindly did not give our conference rooms away.

The Boston Beer Company, AKA Sam Adams, was extraordinarily generous to help keep our thirsts quenched, and Ocean Spray, Cabot Cheese, Best Friend's Cocoa, NECCO (New England Candy Company), Newman's Own, Annie's Naturals, Mountain Herbal Foods, Goodbaker, the National Bitter Melon Council, and Cape Cod Potato Chips also generously gave.

A rousing thanks to Jason Sobocinski, Kara Nielsen, and Sandy Block all of Boston University for planning and organizing their tasting classes. The same thanks to Amy Trubek of UVM and George Howell of Terroir Coffees.

For the tours, I'd like to thank the aforementioned Kara, Shaun & Neil, along with Jason Ryan, Katie Cavalier, BU alumni, Abigail Carroll and Ilona Baughman of Boston University, and Nancy Stutzman of the Culinary Historians of Boston for chaperoning us around Greater Boston. Ellen Shea, Schlesinger Library, and Louella Hill of Farm Fresh RI, Bik Ng, Michelle Topor, all of the folks at Farm Project, also put much work into the planning of the tours, along with Netta Davis, who made more phone calls than one would think possible to arrange these. The Class of MET ML631 worked diligently on preparing food for one of the receptions. Elizabeth Navisky, Kristina Nies, Kimberly Kuborn, Mark Banville, Amanda Mayo, Gary Wallis, Vivian Liberman, Ilona Baughman, Emily Schwab and Jennifer Feng, all of Boston University, volunteered many hours, helping whenever needed to make sure the conference ran as smoothly as possible.

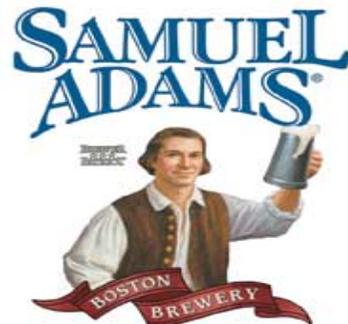
I would be amiss to not thank Boston University's Metropolitan College. Dean Jay Halfond and Associate Dean Tanya Zlateva were incredibly supportive in hosting the conference

Finally, this conference could not have been a success without the continued support, guidance, and a huge amount of help from Rebecca Alssid, Director, Programs in Gastronomy and Netta Davis, of the ASFS and Boston University.

Beth Marie Forrest  
Assistant Director, Programs in Gastronomy  
Boston University



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the Study of Food and Society (ASFS) and the  
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**Wednesday, June 7 – Sunday June 11, 2006  
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# CONFERENCE SCHEDULE

## **GSU (George Sherman Union)**

*775 Commonwealth Avenue*

## **FUL (Fuller Building)**

*808 Commonwealth Avenue*

*\*These are sold out events with limited enrollment. You MUST be registered in advance in order to attend.*

## **Wednesday, June 7**

### *Early Registration*

Room 109, 808 Commonwealth Avenue

*Preconference Tours ~ leave from room 109, 808 Commonwealth Ave.*

### **Plimoth Plantation (noon–7 p.m.)\***

Seventeenth-century open air museum, home of the Wampanoag Indians and the Pilgrims (of Mayflower fame). After the tour of the museum, which will highlight the agriculture and foods of the Native Americans and Pilgrims, we will stop at a local clam-shack to enjoy dinner (price not included in tour).

### **Walking Tour of Boston's North End (2:30–6 p.m.)\***

Join us for a culinary tour through Boston's oldest neighborhood, home of The Old North Church (one if by land/two if by sea), Paul Revere's house, the great Molasses Flood, and today, rich in Italian culture. On this walking tour, we will visit pastry and confection shops, the fishmonger, greengrocer, salumeria, and liquor stores. Samples of food and drink will also be tried along the way.

### **Trip to Schlesinger Library (6–8 p.m.)\***

Extensive collection of cookbooks, women's history, and the papers of Julia Child & MFK Fisher.

### **The Food Project (Urban Farming and Agricultural Sustainability) (1-4 p.m.)\***

Located in and around Boston, The Food Project aims to grow a productive community of youth and adults from diverse backgrounds who work together to build a sustainable food system. On this tour, we will visit one of their urban roof-top gardens and hear about their programs, including French Fries and the Food System: A Year Round Curriculum Connecting Youth with Farming and Food. Lunch will be prepared and served by The Food Project Kitchen.

### **7:00 – 8:30 p.m.**

Registration and informal welcome reception at room 109, FUL

### **7:30 p.m. – Screening of Joe York Documentaries**

*The Whole Hog, Marsaw & The Welcome Table* – GSU Conference Auditorium

# Thursday, June 8

## 8:15 am – 6:00 pm Registration, GSU 2<sup>nd</sup> Floor

### 9:00 – 10:30 am Sessions

- 1:1 19<sup>TH</sup> Century Food: Horsemeat, Dead Meat & No Meat
- 1:2 Engaging CUNY Students in the Study of New York City's Foodways & Foodscapes
- 1:3 Conceptual Issues in Sustainable Agriculture
- 1:4 Dorms, Dudes & Dining: On-Campus Food Culture
- 1:5 Eating on the Dark Side: Food, Pain & Conflict, Part I
- 1:6 Food and Imperialism: Edible Empires
- 1:7 Sustaining Producers: Farmers & Farmer Education
- 1:8 Philosophy, Place, and Gender in Food Discourse

### 10:30 – 11:00 Break – GSU, Small Ballroom

### 11:00 am – 12:30 pm Sessions

- 2:1 Othring Consumption: Restaurants, Race and Cuisine
- 2:2 Little Farmer Meet Corporate Kitchen
- 2:3 Building Community with Bitterness: a Discussion with South End Culinary Collaborators on Bitter Melon Week, 2005
- 2:4 OPEN
- 2:5 Dark Eating II
- 2:6 OPEN
- 2:7 Communities and Development: Lessons in Sustainable Agriculture
- 2:8 Boston Farmers and Food Organizations
- 2:9 Who's Thirsty? Beer and Wine in Unexpected Places

### 12:30 – 2:00 pm Lunch

#### **Cheese-Tasting Lunch with Formaggio Kitchen, FUL 117\***

This artisan grocery store specializes in hard-to-find, small production food products. Owned by the renowned Ihsan Gurdal, Formaggio Kitchen built the first cheese cave for properly aging cheese at the ideal temperature and level of humidity. During this lunch tasting with Jason Sobocinski, we will try cheeses from around the world (along with condiments and wine), and discuss the processes from which they are made and which make them unique.

### 2:00 – 3:30 pm Sessions

- 3:1 Graduate Studies Panel Discussion: The Ups and Downs of Food Studies
- 3:2 Action-Oriented Research: What's Needed? How Can it Be Provided?
- 3:3 Organic Issues I: Public Interest, Consumers, Organic Dairies, and LGUs
- 3:4 Food Pilgrimages
- 3:5 Dark Eating III
- 3:6 Global Food, Local Communities and Cultural Identity
- 3:7 Markets, Cultures and Nations in Agricultural Production
- 3:8 Farmer's Markets as Social Spaces
- 3:9 Aesthetic Spaces

**3:30 – 4:00 pm Break** – GSU, Small Ballroom

**4:00 – 5:30 pm Sessions**

4:1 OPEN

4:2 Culinary Tourism, Food Research and Dietary Change

4:3 Organic Issues II: Implications of Organic Certification

4:4 Performing Food: Interdisciplinary Intersections and Future Directions

4:5 Hunger and Nutrition in the Early 20<sup>th</sup> Century

4:6 Place and Space

4:7 Theorizing Food Systems

4:8 Strategies for Agri-Food Enterprises-of-the-Middle: Values-Based Supply Chains in the Northeast

4:9 Italian Cuisine at Home and Abroad

**4:30 – 6:00 pm** ASFS Meeting, FUL 109

**6:00 – 7:00 pm Welcome and Interview with Alex Prud'homme**, GSU, Conference Auditorium

Welcome by Jay Halfond, Dean of Metropolitan College, Boston University

Alex Prud'homme book reading and interview *My Life in France* (co-authored with Julia Child)

**Reception Immediately Following**, FUL 109

Prepared by MLA in Gastronomy students of “Culture and Cuisine: An Experiential Global Perspective”

**8:00 Film Screening**

*The Real Dirt on Farmer John*, GSU Conference Auditorium

# FRIDAY, June 9

**8:15 am – 4:00 pm, Registration, GSU 2<sup>nd</sup> Floor**

**8:00-9:00 am**

**Coffee Tasting with George Howell, Terroir Coffee, FUL 117\***

Coffee drinkers know a good cup of coffee when they have one! George Howell, founder of the Coffee Connection and his newest enterprise, Terroir Select Coffees, will teach us the process of coffee cultivation, roasting, and brewing. Come taste the difference between ripe and unripe, and old crop and new crop beans to discover the perfect cup. The workshop is sure to be abuzz (and not just from the caffeine).

**9:00 – 10:30 am Sessions**

5:1 Cooking the World: Culinary Texts in Context

5:2 American Food Icons

5:3 Nostalgia

5:4 OPEN

5:5 Bugs, Biofortification and Bioengineering: Science and Food Production

5:6 Challenges and Solutions to Accessing Healthy Food: Food Deserts, Disabilities & Food Pantries

5:7 Activists, Consumers and Producers in the Urban Garden and Alternative Food System

5:8 Policy, Profit & Performance: Global Agricultural Practices

5:9 OPEN

**10:30 – 11:00 am Break** – GSU, Small Ballroom

**11:00 am – 12:30 pm Sessions**

6:1 Media Discourses on Food Safety

6:2 Cooking Up Feminist Food Studies: Studying Women and Food

6:3 Who's Hungry?: Farm Workers

6:4 Culinary Tourism, Food Research and Dietary Change, Part II

6:5 Food Security: Rights and Sovereignty

6:6 Nutrition Discourses I

6:7 Seeds, Vegetables and Wild Plants: Sustainability and Culture Explored

6:8 Food, Culture and Identity: Private and Public Eating

6:9 AFHVS Meeting (11:00 – 1:00 p.m.)

**12:30 – 2:00 Lunch**

**Is there Terroir in New England? A Workshop-Lunch with Amy Trubek, FUL 117\***

Terroir, or the taste of place, has been a powerful concept for linking food and place in Europe. Does it have a future for us here in the United States? Join Amy Trubek, author of the forthcoming book, *Tasting Terroir, A Cultural Journey*, along with local food producers for an interactive lunch tasting workshop of the meaning of terroir in New England.

**2:00 – 3:30 pm Sessions**

7:1 Eating the Exotic Udder: Cows, Milk and Cheese in Regional Space

7:2 The Future of Food

7:3 OPEN

7:4 Forks, Cheese and Clothes: Status and Consumption

7:5 Fat and Lonely? Move to France: Children and Food Environments

7:6 How Does your Garden Grow? Immigrants and Children and the Role of Gardens

7:7 Consumers in the Sustainable Landscape and against GE Foods

7:8 Collisions and collaborations: Food Studies at the Intersection of Science and the Humanities

7:9 Food Access in Boston

**3:30 – 4:00 pm Break** – GSU, Small Ballroom

**4:00 – 5:30 pm Sessions**

8:1 Kimchi, Lard and SPAM: Pickled, Potted, and Pig

8:2 Reinventing Dietary Guidelines: A Holistic Approach

8:3 Cartoons, Toys and Photos: Children, Culture and Food

8:4 New Sociologies of Food and Agriculture: Analytical Approaches to Contract Hog Production, Organic Regulation and Food Retailing

8:5 These Are the People in Your Neighborhood: Obesity in Context

8:6 Learning to Eat: Didactic Food Writing and Star Chefs

8:7 Shaping Sustainability: Discourses of Environmental Activism

8:8 Fighting About Food

8:9 Languages of Food and Place

**5:30 – 7:00 pm “Sweetness” Reception**

**Sherman Art Gallery, GSU 2<sup>nd</sup> Floor**

*Works by Julie Allen, Shira Avidor, Susan Jane Belton, Candice Smith Corby, and Rebecca Sittler*

**6:00 – 7:00 pm Wine Tasting**

With Sandy Block, MW – FUL, 117

**The *Terroir* of Wine: A Tasting**

Come join us for a wine tasting that examines how the terroir (along with other factors) affects the taste of wine.

Led by an instructor from Boston University’s Elizabeth Bishop Wine Resource Center, we will taste and identify the different flavors from grape varieties that are cultivated around the world.

**7:00 Banquet**

FUL, Showroom

# **SATURDAY, June 10**

**8:30 am – 12:30 pm – Registration, GSU, 2<sup>nd</sup> Floor**

## **9:00 – 10:30 Sessions**

- 9:1 Pop, Place and Poliphili: Food and Aesthetics
- 9:2 Geographical Perspectives on Alternative Food Networks in Oklahoma
- 9:3 Food and Communication in the Contexts of Politics, Policy and Place
- 9:4 The Art and Philosophy of Food: Individuals, Communities and Cosmopolitanism
- 9:5 Food Security for Farm Workers, Families and Children
- 9:6 Be Afraid: Food and Terrorism in the 21<sup>st</sup> Century
- 9:7 Farmers, Activists and the Media: Claims-making in Global Agriculture
- 9:8 To Market! To Market!
- 9:9 North Fork Food

**10:30 – 11:00 am Break – GSU, Small Ballroom**

## **11:00 am – 12:30 pm Sessions**

- 10:1 Food, Culture and Health: Bridging Diverse World Views about Food and Healthful Ways of Eating
- 10:2 The Politics of Terroir: Can We Afford to Produce and Eat Locally?
- 10:3 Power and Political Discourse of Food and Place
- 10:4 Postmodernism, Pragmatism, and Epicurian Visions
- 10:5 Beyond Lunchables: School Food Environments
- 10:6 Bodies Out of Bounds: Food, Meanings & Morality
- 10:7 “But is it Safe?” Consumers and Food Risks
- 10:8 City Spaces and Food Scapes: Urban Food Projects
- 10:9 Ethical Choices: Fast, Furry, or Fruit-Only

**12:45 – 2:45 pm Award Lunch – GSU, Large Ballroom**

Awards Lunch and Presidential Speeches

### Undergraduate Paper Awards

Andrea Davis, Hampshire College

*A Nutritional Analysis of a Local and Seasonal Diet in the Pioneer Valley*

Robyn Whitney d'Avignon, Washington University

*Power, Politics, and Poultry*

### Graduate Paper Awards

Scott Rosenbaum, NYU

*A Fox in the Vineyard: History, Culture, Meaning, and Taste*

Gavin Hamilton Whitelaw, Yale University

*Rice Ball Rivalries: Japanese Convenience Stores and the Appetite of Late Capitalism*

Lorna Butler, President of the AFHVS

*More than Elephants and Giraffes: Take a Risk! Make a Difference in African Livelihoods!*

Alice Julier, President of the ASFS

*The Function Uses of Obesity: Deconstructing Food as a Social Emergency*

### **3:00 – 4:30 pm Sessions**

11:1 Terrior: Past, Present and Future

11:2 Farms and Development: The Good, the Bad & the Ugly

11:3 OPEN

11:4 Shop 'til You Drop: Consumption Work and the Social Sphere of Food Markets

11:5 Nutritional Discourses II

11:6 Organic and Local, Farm and Market: New Theoretical Frameworks & Research Strategies

### **4:30 – 6:00 Meeting**

**Book Signing** – GSU, Small Ballroom

Joint Board Meeting – GSU, Terrace Lounge

### **4:45 – 5:45 Chocolate Tasting**

**Chocolate Tasting**, FUL 117\*

Calling all chocolate lovers! Kara Nielsen, formerly of the Scharffen Berger Chocolate Factory and current pastry chef, will lead a tour through the rainbow of chocolate and talk about what separates the high-percentage European style chocolates from their American cousins. While we sample them, learn about which chocolates to use in the kitchen and how to make sense of a label. We'll even try pairing them with a sweet wine.

### **6:00 – 7:00 Keynote Address**

**The Kitchen Sisters**

*“Hidden Kitchens: Secret, Underground, Unexpected, Below-the-Radar, Community Cooking Across America”, or “What is it About Men and Meat and Midnight and a Pit”*

GSU Conference Auditorium

## **Sunday, June 11**

*Additional Tours ~ leave from room 109, 808 Commonwealth Ave*

### **Fresh Greens in an Old City: The Changing Face of Urban Agriculture**

Sunday, June 11, 8 a.m. – 6 p.m.

Join Louella Hill, Director of Farm Fresh Rhode Island, an organization that connects farmers with chefs on a fascinating tour of “farm to table” in Rhode Island. Along the way, you will visit Dutra Dairy Farm, Hmong Incubator Farmers, the A.T. Siravo Produce Warehouse, and the historical Governor Dyer Cooperative Market. While visiting, we will discuss shifting methods of production, small-farm viability, marketing techniques and agricultural land trusts. Lunch will consist of a local menu, at Agora Restaurant.

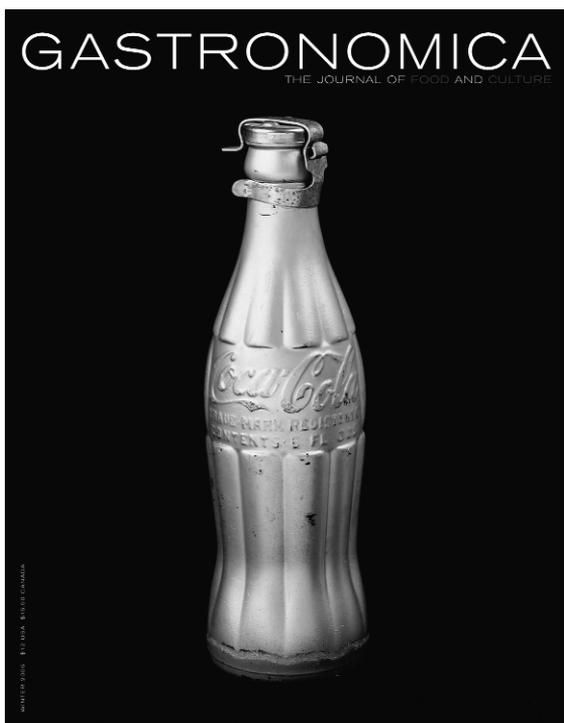
### **Walking tour of Chinatown and Dim Sum**

Sunday, June 11, 10 a.m. – 2 p.m. • \$45 (includes dim sum)

Join Bik Ng, cook, teacher, and expert on Chinese culture and cuisine, as she takes us to markets and herbal stores to buy exotic fruits, vegetables, and spices; fresh fish; and meats; pastries and confections; and favorite Chinese cooking utensils. The tour concludes with dim sum at China Pearl.

# GASTRONOMICA

THE JOURNAL OF FOOD AND CULTURE



Since 2001 we've been renewing the connection between sensual and intellectual nourishment by offering readers a taste of passionate inquiry through scholarship, humor, fiction, poetry, and exciting visual imagery. With its diverse voices and eclectic mix of articles, *Gastronomica* uses food as an important source of knowledge about different cultures and soci-

eties, provoking discussion and encouraging thoughtful reflection on the history, literature, representation, and cultural impact of food. The fact is, the more we know about food, the greater our pleasure in it.

Welcome to our table!

—Darra Goldstein, Editor in Chief

[www.gastronomica.org](http://www.gastronomica.org)

Visit [gastronomica.org](http://gastronomica.org) to feast on free sample articles and exclusive bonus features!



<b>Session 1:1</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>GSU Conference Auditorium</b>	<b>Paper Session</b>
<i>19<sup>TH</sup> Century Food: Horsemeat, Dead Meat &amp; No Meat</i>				
<b>Moderator: Neil Coletta</b>				
Let Them Eat Gelatin and Horsemeat!: Science, Philanthropy, State, and the Redefinition of Good Nutrition in Nineteenth-Century France (Alan Krinsky)				
The Death of Smithfield Market: Urbanization and the Meat Markets of 19 <sup>th</sup> Century London (Robyn Metcalfe)				
The First Green Revolution: How a Desert in Chile Fed the World (Edward D. Melillo)				
<b>Session 1:2</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>GSU Terrace Lounge</b>	<b>Panel Session</b>
<i>Engaging CUNY Students in the Study of New York City's Foodways &amp; Foodscapes</i>				
<b>Moderator &amp; Organizer: Babette Audant</b>				
Panelists: Annie Hauck-Lawson, Jonathan Deutsch, Jason Patch, Babette Audant				
<b>Session 1:3</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>GSU 310</b>	<b>Paper Session</b>
<i>Conceptual Issues in Sustainable Agriculture</i>				
<b>Moderator: Molly Anderson</b>				
Rethinking Civic, Replacing Local, Returning Culture: A Critique of Civic Agriculture (Laura DeLind & Jim Bingen)				
Missing Protocols and Legitimacy Systems in Sustainable Agri-food Chains (Pierre Stassart)				
Is There no Alternative Agriculture? Conflicting Visions of Agricultural Sustainability (Daniel Niles)				
<b>Session 1:4</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>GSU 320-321</b>	<b>Paper Session</b>
<i>Dorms, Dudes &amp; Dining: On-Campus Food Culture</i>				
<b>Moderator: Bertram Gordon</b>				
The Culture of Food at Mills College (Bertram Gordon)				
Local Food on Campus: A Farm to College Case Study (Beth Neely)				
Dude, Where's the Kohlrabi?: The Cultural Context of Food and Consumption in Undergraduate Dining (Laurie Thorp & Lauren Olsen)				
The Effects of Wireless Technology on American Dining Rituals (Alexandra Epstein)				
<b>Session 1:5</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>FUL - 121</b>	<b>Paper Session</b>
<i>Eating on the Dark Side: Food, Pain &amp; Conflict, Part I</i>				
<b>Moderator: Richard Wilk</b>				
Consuming Class: Conflicts in Meanings and Practices Surrounding Food in a Vacation Household (Ellen Rovner & Hillary Waterman)				
Eating Disorders in the Modern Ecology of Eating: The Origins of Today's Discipline-or-Indulgence Suffering (Richard O'Connor)				
Family Food Fights (Richard Wilk)				
<b>Session 1:6</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>GSU 312</b>	<b>Paper Session</b>
<i>Food and Imperialism: Edible Empires</i>				
<b>Moderator: Netta Davis</b>				
African Cuisines as Historical Conjecture: Tastes and Textures (James McCann)				
Discovering and Diagnosing Beri-Beri: The Idea of Cultural and Nutritional-Deficit (Jean Kim)				
From Abjection to Ecstasy: The Emotional Ends of Eating in Monique Truong's <i>Book of Salt</i> (Alice McLean)				
<b>Session 1:7</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>FUL - 133</b>	<b>Paper Session</b>
<i>Sustaining Producers: Farmers &amp; Farmer Education</i>				
<b>Moderator: Gil Gillespie</b>				
The Ethical Proclivities of Farmers: A Preliminary Report from a Survey of Missouri Producers (Harvey James, Jr. & Mary Hendrickson)				
The Intersection of Agricultural Sustainability and New Farmer Education: A Sociohistorical Analysis (Kim Niewolny)				
Getting into Farming: Some Considerations on Staying in Business (Gilbert Gillespie)				
<b>Session 1:8</b>	<b>Thursday, June 8</b>	<b>9:00-10:30</b>	<b>GSU 315</b>	<b>Paper Session</b>
<i>Philosophy, Place, and Gender in Food Discourse</i>				
<b>Moderator: Richard Haynes</b>				
The Popular Philosophy of Health and Well-Being and its Relationship to Food Attitudes in the United States (Trudy Eden & Ardyth Gillespie)				
A Look at Kitchens: Revealing the Heart of the Household (Carol Lindquist)				

<b>Session 2:1</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>GSU Conference Auditorium</b>	<b>Paper Session</b>
<i>Othering Consumption: Restaurants, Race and Cuisine</i>				
<b>Moderator: Krishnendu Ray</b>				
Ethnic Succession and the New American Restaurant Cuisine (Krishnendu Ray)				
Evaluating Heritage Tourism: Toward an Understanding of Soul Food in Harlem (Damian Mosley)				
On the Absence of Māoiri Restaurants: the Politics of Food and Indigeneity in Aotearoa/New Zealand (Carolyn Morris)				
<b>Session 2:2</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>GSU Terrace Lounge</b>	<b>Panel Session</b>
<i>Little Farmer Meet Corporate Kitchen</i>				
<b>Moderator &amp; Organizer: Louella Hill</b>				
Panelists: Louella Hill, Noah Fulmer, Howard Snitzer, Peter Rossi, Sarah Kelly, Eddie Siravo, Bridget Visconti				
<b>Session 2:3</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>GSU 312</b>	<b>Panel Session</b>
<i>Building Community with Bitterness: a Discussion with South End Culinary Collaborators on Bitter Melon Week, 2005</i>				
<b>Moderator &amp; Organizer: Andi Sutton</b>				
Panelists: Leigh Belanger, Joe Thailand, Rob Van Sickle, Ricardo Villon				
<b>Session 2:4</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>		<b>OPEN Session</b>
<b>Session 2:5</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>GSU 310</b>	<b>Paper Session</b>
<i>Dark Eating II</i>				
<b>Moderator: Alice Julier</b>				
Hospitality and its Discontents: Beyond Bowling Alone (Alice Julier)				
Revisiting Lao Food: Pain and Commensality (Penny Van Esterik)				
Eating One's Losses (Gavin Whitelaw)				
<b>Session 2:6</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>		<b>OPEN Session</b>
<b>Session 2:7</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>GSU 320</b>	<b>Paper Session</b>
<i>Communities and Development: Lessons in Sustainable Agriculture</i>				
<b>Moderator: Gil Gillespie</b>				
Agricultural Stewardship and Community: How Social Relationships Support Sustainable Practice (Matthew Hoffman)				
Harvesting Social Change: What Can a Small Non-profit Funder Do to Support Just and Sustainable Food and Agriculture? (Nancy Ross)				
Ecological Modernization of Agroecology-based Development: Changing Rural Governance under Democratic Reform in Thailand (Yuichiro Amekawa)				
<b>Session 2:8</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>GSU 315</b>	<b>Panel Session</b>
<i>Boston Farmers and Food Organizations</i>				
<b>Moderator &amp; Organizer: Irene Costello</b>				
Panelists: Alison Joseph, Stephanie Nichols, Stephanie Demmons				
<b>Session 2:9</b>	<b>Thursday, June 8</b>	<b>11:00-12:30</b>	<b>FUL - 133</b>	<b>Paper Session</b>
<i>Who's Thirsty? Beer and Wine in Unexpected Places</i>				
<b>Moderator: Jennifer Berg</b>				
A Fox in the Vineyard: History, Culture, Meaning and Taste (Scott Rosenbaum)				
Brewing Cultures: Craft Beer and Cultural Identity in North America (Alexandre Enkerli)				
Hops, History and Interpretive Design (Martin Barry III)				
<b>Session 3:1</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>GSU 320</b>	<b>Panel Session</b>
<i>Graduate Studies Panel Discussion: The Ups and Downs of Food Studies</i>				
<b>Moderator &amp; Organizer: Sabrina Small</b>				
Panelists: Richard Wilk, Deanna Pucciarelli, Jennifer Schiff Berg, Ken Albala, Jonathan Deutsch, Krishnendu Ray				
<b>Session 3:2</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>GSU Terrace Lounge</b>	<b>Panel Session</b>
<i>Action-Oriented Research: What's Needed? How Can it Be Provided?</i>				
<b>Moderator &amp; Organizer: Ken Dahlberg</b>				
Panelists: Jim Bingen, Mary Hendrickson, Molly Anderson, Anim Steel				

<b>Session 3:3</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>GSU Conference Auditorium</b>	<b>Paper Session</b>
<i>Organic Issues I: Public Interest, Consumers, Organic Dairies, and LGUs</i>				
<b>Moderator: Doug Constance</b>				
What We Don't Understand About Public Interest in Organics (Benjamin Onyango, Anne C. Bellows, Adam Diamond, William Hallman)				
Consumer Conceptions of Purchasing Foods Produced on Organic, Small-scale, and Local Farms (Linda Berlin, William Lockeretz, Rick Bell)				
Organic Feed and Organic Dairies in Upstate New York (Amy Guptill)				
Land Grant Universities as Engines of Sustainable Agriculture: New England and Midwest Examples (John Carroll)				
<b>Session 3:4</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>GSU 312</b>	<b>Paper Session</b>
<i>Food Pilgrimages</i>				
<b>Moderator: Lucy Long</b>				
Food Pilgrimages: Seeking the Sacred and the Authentic in Food (Lucy Long)				
"Fulfillment of a Collective Dream": Culinary Pilgrimage to Russian-Jewish New York (Eve Jochnowitz)				
From Clam Middens to Clam Shacks: The Salty Story of New England's Favorite Shellfish (Joseph Carlin)				
<b>Session 3:5</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>GSU 310</b>	<b>Paper Session</b>
<i>Dark Eating III</i>				
<b>Moderator: Richard Wilk</b>				
Chapulines, Lead Contamination and Food Choices in Rural Oaxaca, Mexico (Jason de Leon, Jeffrey Cohen)				
Food and Pain in the Professional World of Dance (Anna Aalten)				
From Chili Queens to Chili Heads: Cuisine, Masochism and American Masculinity (Jeffery Pilcher)				
<b>Session 3:6</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>GSU 315</b>	<b>Paper Session</b>
<i>Global Food, Local Communities and Cultural Identity</i>				
<b>Moderator: Jennifer Berg</b>				
Sub-Saharan African Cuisine and Western Perceptions (Fran Osseo-Asare)				
"As Mother Made It": Global Food, the Indian Family and the Construction of Cultural Utopias (Tulasi Srinivas)				
Local Foods and Post-Communism in Northern Albanian Village (Andrea Pieroni)				
Jiternice and Kolache: Food and Identity in Wilson, Kansas (Jeffrey P. Miller)				
<b>Session 3:7</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>FUL - 121</b>	<b>Paper Session</b>
<i>Markets, Cultures and Nations in Agricultural Production</i>				
<b>Moderator: Hielke van der Muelen</b>				
Origin of Food Products in a National Culture Perspective (Hielke S. van der Meulen)				
Seeding Progress: Visions of Agriculture and Development in Brazil (Emelie Kaye Peine, Hannah Wittman)				
Foodways of Rancherías in Remote Area of the Cuenca Media del Tapalcatepec Region of Mexico (Josefina Linerio and Patricia Chombo)				
<b>Session 3:8</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>FUL - 133</b>	<b>Paper Session</b>
<i>Farmer's Markets as Social Spaces</i>				
<b>Moderator: Laura DeLind</b>				
What is a Farmer's Market?: How Vendor's Interactions and Motivations Define Farmer's Markets as a Space (Sheila Navalia Onzere)				
Common Ground at the Farmer's Market (?): Sorting Expectations and the Rules of Engagement in Producer-Consumer Interactions (John Smithers)				
Reading the Landscape: A Textual Analysis of Two Farmer's Markets (Kimberly Eckmann)				
<b>Session 3:9</b>	<b>Thursday, June 8</b>	<b>2:00-3:30</b>	<b>FUL - 134</b>	<b>Paper Session</b>
<i>Aesthetic Spaces</i>				
<b>Moderator: Ame Gilbert</b>				
Soy Chicken Nuggets: Choosing the Aesthetic over the Ascetic Vegetarian Diet (Kimberly Kuborn)				
Food as Portraiture: Arguments for a New Aesthetic (Ame Gilbert)				
Places of Food: Dishes, Tables, Bodies and Atmospheres (Marisela Hernández)				
<b>Session 4:1</b>	<b>Thursday, June 8</b>	<b>4:00-5:30</b>		<b>OPEN Session</b>
<b>Session 4:2</b>	<b>Thursday, June 8</b>	<b>4:00-5:30</b>	<b>GSU 315</b>	<b>Paper Session</b>

*Culinary Tourism, Food Research and Dietary Change*

**Moderator: Janet Chrzan**

Why Tuscany is the new Provence: Rituals of Sacred Self-Transformation through Food Tourism, Imagined Traditions, and performance of Class Identity (Janet Chrzan)  
Oaxaca's Food of the Gods (Brenda Maiale)  
Food and Agriuculture in Pennsylvania Dutch Tourism: The Concepts of Amishness and Moral Landscape (William Woys Weaver)

**Session 4:3**                      **Thursday, June 8**                      **4:00-5:30**                      **GSU Conference Auditorium**                      **Paper Session**

*Organic Issues II: Implications of Organic Certification*

**Moderator: Doug Constance**

Demobilizing the Organic Movement in the US: The Case of the Organic Growers of Michigan (Taylor Reid and Jim Bingen)  
Organic Transformations: International Certification and the Legitimacy of the Local (Raquel Moreno-Peñaranda)  
Organic Bifurcation?: A Look at Certified and Non-Certified Organic Farmers in Texas (Douglas Constance, Holly Lyke-Hogland)

**Session 4:4**                      **Thursday, June 8**                      **4:00-5:30**                      **FUL - 133**                      **Paper Session**

*Performing Food: Interdisciplinary Intersections and Future Directions*

**Moderator: Laura Lindenfeld Sher, Respondent: Kristin Langellier**

Chocolate is as Chocolate Does: On Film, Food and Performance (Laura Lindenfeld Sher)  
Eating Death: Ritual Feasts, Gender and Performance (Myron Beasley)  
"Invisible Trumpet in the Unseen Marketplace." Food in Three Medium: Print, Radio and TV (Krishnendu Ray)

**Session 4:5**                      **Thursday, June 8**                      **4:00-5:30**                      **FUL - 134**                      **Paper Session**

*Hunger and Nutrition in the early 20<sup>th</sup> Century*

**Moderator: Charlotte Biletehoff**

American Asceticism and World War I Food Conservation (Helen Zoe Veit)  
The *Popeye* Principle: Selling Child Health in the First Nutrition Crisis (Laura Lovett)  
Surviving the Camps: Food Memories & Innovation Amongst American POWs During WWII (Jan Thompson)

**Session 4:6**                      **Thursday, June 8**                      **4:00-5:30**                      **GSU 310**                      **Paper Session**

*Place and Space*

**Moderator: Jennifer Berg**

"The Fish Caught the Man": Celebrating Food and Place (Yvonne Lockwood)  
Place, Pleasures, and the Coffee Shop Experience (Jordan L. LeBel and Stephani K. Robson)  
Mollie Tucker's Kitchen (Abigail Carroll)

**Session 4:7**                      **Thursday, June 8**                      **4:00-5:30**                      **GSU 320**                      **Paper Session**

*Theorizing Food Systems*

**Moderator: Lorna Butler**

Investigating the "Local" in Food Consumption Habits (Monica Truninger and Graham Day)  
Theorizing Knowledge and *Essential Skills* in the Transformation of Food Systems (JoAnn Jaffe, Michael Gertler, Timothy Zagozewski, Lori Evert and Adrian Blunt)  
What's a Food System?: A Model for Food System Pedagogy and Analysis (Steven Garrett)  
Organic Farming Systems Research on the Urban Edge (Marcia Ostrom)

**Session 4:8**                      **Thursday, June 8**                      **4:00-5:30**                      **GSU Terrace Lounge**                      **Panel Session**

*Strategies for Agri-Food Enterprises-of-the-Middle: Values-Based Supply Chains in the Northeast*

**Moderator & Organizer: Steve Stevenson**

Panelists: Michael Rozyne, Barney Hodges, Brian McKeller

**Session 4:9**                      **Thursday, June 8**                      **4:00-5:30**                      **FUL - 121**                      **Paper Session**

*Italian Cuisine at Home and Abroad*

**Moderator: Ken Albala**

Cucina Casareccia: Gender, Food and the Creation of Home Among Italians in Belgium Since the 1940s (Leen Beyers)  
Italian Food in America, or, How Prohibition Gave us the Olive Garden (Ilona Baughman)  
The Pastries of *La Festa di San Giuseppe*: Roots to Italian Sweet Foodways (Kara Nielsen)

**Session 5:1**                      **Friday, June 9**                      **9:00-10:30**                      **FUL - 121**                      **Paper Session**

*Cooking the World: Culinary Texts in Context*

**Moderator: By Panel**

The Medicinal & Dietary Use of Chocolate in Early America as Told through 19<sup>th</sup> Century Cookbooks (Deanna Pucciarelli)  
Cooking Up a Home Library (Jenna Hartel)

**Session 5:2**                      **Friday, June 9**                      **9:00-10:30**                      **GSU Terrace Lounge**                      **Paper Session**

*American Food Icons*

**Moderator: Walter Levy**

Corny Poetry, from Henry Wadsworth Longfellow to Carl Sandburg (Andrew Smith)  
Who's the Sexiest Vegetarian Alive?: A look at Literary Vegetarian writing from Nathaniel Hawthorne to Contemporary Pop Culture (Jason Corner)  
Elizabeth Robins Pennell's "The Triumphant Tomato" (Janet Tanke)  
Comfort Me With Apple Pie: Apple pie and other applisms in American Literature (Walter Levy)

**Session 5:3**                      **Friday, June 9**                      **9:00-10:30**                      **GSU 320**                      **Paper Session**

*Nostalgia*

**Moderator: Lucy Long**

Tradition Cures: Mainstreaming "Macrobiotic" in Japan in the Digital Age (Naoko Nakagawa)  
Country Food: Comfort in Search of an Identity (Ana Marta de Brito Borges, Marcelo Traldi Fonseca, Paulo Ferretti, Liliam Ma)  
Childhood Flavor: Comfort Food and its Tasty Taste (Marcelo Traldi Fonseca, Ana Marta de Brito Borges, Paulo Ferretti, Liliam Ma)

**Session 5:4**                      **Friday, June 9**                      **9:00-10:30**                      **OPEN Session**

**Session 5:5**                      **Friday, June 9**                      **9:00-10:30**                      **FUL - 133**                      **Paper Session**

*Bugs, Biofortification and Bioengineering: Science and Food Production*

**Moderator: Richard Haynes**

Nutritionalization of the Third World Food Problem: The Rise of (Bio)fortification and its Consequences (Aya Hirata Kimura)  
Making Biocontrol Work: How Insectaries Rear the Good Bugs to Eat the Bad Bugs (Keith Douglas Warner)  
What do you Mean you've Put Jellyfish in My Potatoes? Feminist Metaphysics, Aztec Philosophy and Genetically Engineered Foods (Lisa Bergin)

**Session 5:6**                      **Friday, June 9**                      **9:00-10:30**                      **GSU Conference Auditorium**                      **Paper Session**

*Challenges and Solutions to Accessing Healthy Food: Food Deserts, Disabilities & Food Pantries*

**Moderator: Daniel Block**

What fills in the Gaps in Food Deserts? Mapping Independent Groceries, Food Stamp Card Utilization, and Chain Fast-Food Restaurants in the Chicago Area (Daniel Block)  
Emergency Food Systems: Food Access Outside the Commodity Chain (Anne C. Bellows)  
Healthy Food Access and Physical Disabilities Among Limited Resource Households (Caroline Webber and Jeffrey Sobal)

**Session 5:7**                      **Friday, June 9**                      **9:00-10:30**                      **GSU 310**                      **Paper Session**

*Activists, Consumers and Producers in the Urban Garden and Alternative Food System*

**Moderator: Rachel Black**

Food System Activism as Aesthetic and as Critique: Materiality and Abstraction in Productive Environmental Decision Making (Kirsten Valentine Cadieux)  
Landscape and Liminality: Recognizing Local Places and Hybrid Spaces in Food (Susan Cleary and Ruth Beilin)  
Local Production and Global Consumption in Port Moresby, Papua New Guinea: Cultivating Urban Gardens in a Postcolonial Landscape (Kelly Donati)  
Market Gardening in Florence: The Struggle for Local Food (Rachel Eden Black)

**Session 5:8**                      **Friday, June 9**                      **9:00-10:30**                      **FUL - 134**                      **Paper Session**

*Policy, Profit & Performance: Global Agricultural Practices*

**Moderator: Molly Anderson**

Glocalisation of Organic Agriculture: Options for Countries in the Global South? (Henrik Egelyng)  
The World Trade Organization and New Opportunities for U.S. Agricultural Policy (Leland Glenna & Robert Gronski)  
The Contradictions of Agro-Food Governance in the Global Era (Alessandro Bonanno)  
The Fair Trade Movement's Impacts on Chocolate Sales and Consumption in the United States (Tom Neuhaus)

**Session 5:9**                      **Friday, June 9**                      **9:00-10:30**                      **OPEN Session**

**Session 6:1**                      **Friday, June 9**                      **11:00-12:30**                      **FUL - 133**                      **Paper Session**

*Media Discourses on Food Safety*

**Moderator: Mary Hendrickson**

Beef We Trust: Japan-US Trade Dispute over the Safety of US Beef (Keiko Tanaka)

Food in the Morning: Talking About Food Safety on the Morning News Shows (Justin Daloia, Mary L. Nucci, William K. Hallman)

Prime Time Food, or, What Can You Learn About Food Safety on the Evening News? (Justin Daloia, Mary L. Nucci, William K. Hallman, Veronika Frenkel)

**Session 6:2**                      **Friday, June 9**                      **11:00-12:30**                      **GSU Terrace Lounge**                      **Panel Session**

*Cooking Up Feminist Food Studies: Studying Women and Food*

**Moderator & Organizer: Arlene Avakian & Barbara Haber**

Panelists: Amy Bentley, Carole Counihan, Alice Julier, Laura Lindenfeld, Leslie Land, Sharmila Sen, Laura Shapiro, Jan Whitaker

**Session 6:3**                      **Friday, June 9**                      **11:00-12:30**                      **GSU 320**                      **Paper Session**

*Who's Hungry?: Farm Workers*

**Moderator: Brian Depew**

Hungarian Agriculture During World War I, 1914-1918 (Moni L. Riez)

Out of Sight, Out of Mind: The Plight of Post-WWII Agricultural Workers (Louis Ferleger)

Reading the Racial Landscape: New Deal Resettlement in the Mississippi Delta (Jane Adams)

The Real Dirt on Farm Work: worker resistance within the Seasonal Agricultural Workers Program (Martha Stiegman, Charlotte Boltodano, Jill Hanley, Steve Jordan, Eric Shragge, Jaggi Singh)

**Session 6:4**                      **Friday, June 9**                      **11:00-12:30**                      **FUL - 134**                      **Paper Session**

*Culinary Tourism, Food Research and Dietary Change, Part II*

**Moderator: Barrett Brenton**

Stalking the Gastronomic Primitive: Ecotourism, Postmodern Foragers and the Quest for Nostalgic Nutrition (Barrett Brenton)

Regional Food and the Tourist Imagination in Brazil (Jane Fajans)

Food Tourism as Cultural Heritage Preservation (Nikki Rose)

**Session 6:5**                      **Friday, June 9**                      **11:00-12:30**                      **GSU Conference Auditorium**                      **Paper Session**

*Food Security: Rights and Sovereignty*

**Moderator: By Panel**

“Fixing” Hunger in the 21<sup>st</sup> Century: How Food Sovereignty Might Turn Agriculture “Right-side Up” (Trevallyn Garner Gruber)

How Can We Attain Food Security in the US? Food Rights, Food Sovereignty, or King Consumer (Molly D. Anderson)

**Session 6:6**                      **Friday, June 9**                      **11:00-12:30**                      **GSU 310**                      **Paper Session**

*Nutrition Discourses I*

**Moderator: Charles Feldman**

A Matter of Place: Exploring the Association between Food Environments and Weight Status in Rural Areas (P.B. Ford)

What are they Eating? Teaching Nutrition Students to Determine the Nutritional Quality of Real Foods (Charles Feldman, Martin Ruskin, Taraneh Hazhin, Shannon Kane, Shahla Wunderlich, Goutam Chakraborty and Jeffrey Toney)

The Missing Nutrient: Omega-3s and the Western Diet (Susan Allport)

**Session 6:7**                      **Friday, June 9**                      **11:00-12:30**                      **FUL - 121**                      **Paper Session**

*Seeds, Vegetables and Wild Plants: Sustainability and Culture Explored*

**Moderator: James Veteto**

Increasing Privatization of Wild Plant Foods in Agricultural Environments: Implications for Cultural Heritage and Equity (Lisa Leimar Price)

Organic Seeds, Growers, and Food Sovereignty: Declining Possibilities for Sustainability? (Elizabeth Abergel and Catherine Phillips)

The History and Survival of Traditional Heirloom Vegetable Varieties in the South Appalachian Mountains of Western North Carolina (James Veteto)

**Session 6:8**                      **Friday, June 9**                      **11:00-12:30**                      **GSU 315**                      **Paper Session**

*Food, Culture and Identity: Private and Public Eating*

**Moderator: Lucy Long**

“Unnatural, Unclean, and Filthy”: Chinese-American Cooking Literature Confronting Racism in the 1950s (Sherrie Inness)

The Power of Rice: Culture, Heritage, and Identity in Korea (Michael Reinschmidt)

West Indian Food Culture: Browning the Sugar (Tamara Mose Brown)

<b>Session 7:1</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>FUL - 121</b>	<b>Paper Session</b>
<i>Eating the Exotic Udder: Cows, Milk and Cheese in Regional Space</i>				
<b>Moderator: By Panel</b>				
The Political Life of Dairy Cows: The History of French Agricultural Policy and Its Legacy for AOC Cheeses in Normandy (Juliette Rogers)				
Cultivating <i>Terrior</i> in American Artisanal Cheese Production (Heather Paxson)				
“Got Raw Milk?” (Katie Johnston)				
Cotija: An Artisan Cheese from the Hidden Country of Mexico (Patricia Chombo)				
<b>Session 7:2</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>GSU Terrace Lounge</b>	<b>Panel Session</b>
<i>The Future of Food</i>				
<b>Moderator &amp; Organizer: Warren Belasco</b>				
Panelists: Barbara Haber, Bruce Kraig, Andrew F. Smith				
<b>Session 7:3</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>		<b>OPEN Session</b>
<b>Session 7:4</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>GSU 310</b>	<b>Paper Session</b>
<i>Forks, Cheese and Clothes: Status and Consumption</i>				
<b>Moderator: By Panel</b>				
Technologies of Eating: The Development of Eating Utensils and Cuisine in Western Europe and the Americas, 1500-1900 (Joe Evans)				
Food and Clothing Consumption Habits at the Intersection of Gender and Class (Lauren Sardi Ross)				
“Peasant” Food in Disguise: Cheese as Class Indicator (Rita Colavincenzo)				
<b>Session 7:5</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>FUL - 134</b>	<b>Paper Session</b>
<i>Fat and Lonely? Move to France: Children and Food Environments</i>				
<b>Moderator: Elaine Power</b>				
The Physical, Mental and Social Implications of Children Eating Alone (Amanda Mayo)				
It’s a Family Affair: Children and Parents in a Fatphobic Culture (Abby Wilkerson)				
Eating in the Family: The History of Advice on Educating Children’s Tastes (Naomi Guttman)				
Learning to Taste: Child Socialization and Food Habits in France (Wendy Leynse)				
<b>Session 7:6</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>FUL - 133</b>	<b>Paper Session</b>
<i>How Does your Garden Grow? Immigrants and Children and the Role of Gardens</i>				
<b>Moderator: Anne Bellows</b>				
Stakeholder Roles and Perceptions in the Creation and Success of Farm to School Programs (John K. Trainor)				
What Do We Know About the Impact of School Gardening? A Critical Review of the Literature (Dorothy Blair and Laura Dininni)				
The Garden is a Tool: A Study of Children and the Vegetables They Grow (Kimberly Libman)				
<b>Session 7:7</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>GSU Conference Auditorium</b>	<b>Paper Session</b>
<i>Consumers in the Sustainable Landscape and against GE Foods</i>				
<b>Moderator: Laura DeLind</b>				
The Country of Origin of Food: Consumer Perceptions of Safety & the Issue of Trust (Alexandra E. Lobb and Mario Mazzocchi)				
Community Supported Agriculture in a Low-Income, Urban Community: Consumer Agency for Whom? (Kimberly Chung & Brian Thomas)				
Ignorant or Knowledgeable: Farmers Speak out on Consumers and Biotechnology (Dana Fennell)				
Politics, Power and Consumer Mobilization: The Limits of Eating GE-Free (Robin Jane Roff)				
<b>Session 7:8</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>GSU 315</b>	<b>Panel Session</b>
<i>Collisions and collaborations: Food Studies at the Intersection of Science and the Humanities</i>				
<b>Moderator &amp; Organizer: Charlotte Biltekoff</b>				
Panelists: Carolyn de la Pena, Jeremy Korr, Amy Trubek, Elaine Power				
<b>Session 7:9</b>	<b>Friday, June 9</b>	<b>2:00-3:30</b>	<b>FUL - 117</b>	<b>Panel Session</b>
<i>Food Access in Boston</i>				
<b>Moderator &amp; Organizer: Irene Costello</b>				
Panelists: Ed Doyle, Peggie Hogan, Rosemary Melli, Eva Sommaripa , Jeff Cole , Bill Duesing				
<b>Session 8:1</b>	<b>Friday, June 9</b>	<b>4:00-5:30</b>	<b>GSU 315</b>	<b>Paper Session</b>

*Kimchi, Lard and SPAM: Pickled, Potted, and Pig*

**Moderator: Amanda Mayo**

Kimchi at Large: Culinary Dimensions of Global Fermentation (Robert Ji-Song Ku)

SPAM and Fast Food “Glocalization” in the Philippines (Ty Matejowsky)

Move over Lard-Ass: The Bullying of an American Staple (Arion Thiboumery)

**Session 8:2**                      **Friday, June 9**                      **4:00-5:30**                      **GSU 312**                      **Paper Session**

*Reinventing Dietary Guidelines: A Holistic Approach*

**Facilitator: Hugh Joseph**

**Session 8:3**                      **Friday, June 9**                      **4:00-5:30**                      **GSU Conference Auditorium**                      **Paper Session**

*Cartoons, Toys and Photos: Children, Culture and Food*

**Moderator: Vivian Liberman**

Food Toys: Playing with Food or Tools for Assimilation into Consumer-based Food Strategies (Alexa Johnson)

Healthy Cartoons? The Nutritional Implications of Digital Video Recorders on Children’s Television (Jeremy L. Korr)

**Session 8:4**                      **Friday, June 9**                      **4:00-5:30**                      **GSU 310**                      **Paper Session**

*New Sociologies of Food and Agriculture: Analytical Approaches to Contract Hog Production, Organic Regulation and Food Retailing*

**Moderator: Rachel Schwartz**

Home on the Range? Making the Case for Displacement of Hog Farmers in Iowa (Mindi Schneider)

The Organic-Industrial Divide: Tensions between Meaning and Profit in the Modern Agro-Food System (Robin Kreider)

The Rise of the Supermarket Superpowers (Rachel Schwartz)

**Session 8:5**                      **Friday, June 9**                      **4:00-5:30**                      **FUL - 133**                      **Paper Session**

*These Are the People in Your Neighborhood: Obesity in Context*

**Moderator: Alex McIntosh**

Perceived Parenting Behaviors May Predict Young Adolescents’ Body Fatness (Alex McIntosh, Mi Joeng Kim, Karen Kubena, Jenna Anding, Debra Reed)

Marital Status, Overweight and Ethnicity in the US (Jeffery Sobal, Karla Hanson, Edward A. Frongillo)

Preventing Childhood Obesity: Maternal Perceptions of Barriers as Well as Solutions (EM Barden and J Kallio)

Developing an Urban Neighborhood Obesity Model (Jennifer Black, James Macinko)

**Session 8:6**                      **Friday, June 9**                      **4:00-5:30**                      **GSU 320**                      **Paper Session**

*Learning to Eat: Didactic Food Writing and Star Chefs*

**Moderator: Krishnendu Ray**

Food Writing in Developing Sustainable Gastronomy (J. Sushil Saini and John P. Volpe)

Palatable Nationalism: A Study of American Cuisine through Gourmet Food Writing (Josee Johnston, Shyon Baumann)

The “Star Chef” in the Making and Placing of the Knowledge-Intensive City (Betsy Donald)

The Dione Lucas Cooking Show: French Food as Agency and Expression in Post-World War II Domesticity (Madonna Berry)

**Session 8:7**                      **Friday, June 9**                      **4:00-5:30**                      **FUL - 121**                      **Paper Session**

*Shaping Sustainability: Discourses of Environmental Activism*

**Moderator: Richard Haynes**

Swimming Against the Sustainability Current: The Growing Problem with Seafood (John P. Volpe)

Looking for Leopold: Wildlife Habitat, Values and Stewardship in California Agriculture (Diana Stuart)

Where We Live, Work, Eat and Play: Approaching Food as an Environmental Justice Issue (Alison Hope Alkon)

**Session 8:8**                      **Friday, June 9**                      **4:00-5:30**                      **FUL - 134**                      **Paper Session**

*Fighting About Food*

**Moderator: Netta Davis**

From Raw Beef to Freedom Fries: *Haute Cuisine*, the White House, and Presidential Politics (Mark McWilliams)

Radical Politics and Natural Foods in Modern Germany (Corinna Treitel)

Foodways and Fightways: The Role of Food in Two Traditional Martial Arts — Japanese Sumo and Northern India’s Pehlwani (Neil L. Coletta)

“Food Not Bombs”: Feeding as a Revolutionary Act (Marta Healey)

**Session 8:9**                      **Friday, June 9**                      **4:00-5:30**                      **GSU Terrace Lounge**                      **Paper Session**

*Languages of Food and Place*

**Moderator: Annie Hauck-Lawson**

Making Place with the Food Voice in the San Luis Valley of Colorado (Carole Counihan)

All in the Family: New York Food Voice Narratives (Annie Hauck-Lawson)  
Food-Centered Discourses: Intellectual Communities Across Fields of Knowledge (Meredith E. Abarca)

**Session 9:1**                      **Saturday, June 10**                      **9:00-10:30**                      **GSU 320**                      **Paper Session**

*Pop, Place and Poliphili: Food and Aesthetics*

**Moderator: Ken Albala**

Picturesque *Hors D'oeuvres*: The Architectural Follies of the *Desert de Retz* and Antonin Careme's Culinary Construction's (Annette Condello)

What's Eating Andy Warhol? Food and Identity in Pop Art (Sabrina Small)

Placing Food/Designing Places (Matthew Potteiger)

Poliphili: A Renaissance Dream Banquet (Ken Albala)

**Session 9:2**                      **Saturday, June 10**                      **9:00-10:30**                      **GSU Terrace Lounge**                      **Panel Session**

*Geographical Perspectives on Alternative Food Networks in Oklahoma*

**Moderator & Organizer: Helen Robertson**

Panelists: Monica Wilkinson, Ann Myatt-James, Joyce Green

**Session 9:3**                      **Saturday, June 10**                      **9:00-10:30**                      **GSU 310**                      **Paper Session**

*Food and Communication in the Contexts of Politics, Policy and Place*

**Moderator: Robert Danisch**

Safe Beef? Meat in a Time of Scientific (Un)certainty (Gwendolyn Blue)

Dissecting Dinner: The USDA Food Guide Pyramid and the Decline of Taste at the Table (Jessica Mudry)

The Canadian Slow Food Movement and Talking Terroir: The Taste of Place (Sarah Musgrave)

**Session 9:4**                      **Saturday, June 10**                      **9:00-10:30**                      **GSU 315**                      **Paper Session**

*The Art and Philosophy of Food: Individuals, Communities and Cosmopolitanism*

**Moderator: Lucy Long**

Individualization of Eating (Jeffery Sobal)

Food and Community: A Philosophical Analysis (Paul B. Thompson)

Beyond Cosmopolitanism and Localism (Lisa Heldke)

Finding a Place at the Table: The Sociology of Food (Elise S. Lake)

**Session 9:5**                      **Saturday, June 10**                      **9:00-10:30**                      **FUL - 134**                      **Paper Session**

*Food Security for Farm Workers, Families and Children*

**Moderator: Ardyth Gillespie**

Food Security and Children's Well-Being: Are There Any Racial/Ethnic Differences? (Godwin S. Ashiabi)

Coping Strategies of Food Insecure Families: A Cross-cultural Study (Ardyth Harris Gillespie, Kathleen Dischner, LaVon Eblen, Milagros Querubin)

Understanding Farmworker Food Security: An Assessment in California's Central Valley (Christy Getz & Cathy Wirth)

**Session 9:6**                      **Saturday, June 10**                      **9:00-10:30**                      **GSU 312**                      **Paper Session**

*Be Afraid: Food and Terrorism in the 21<sup>st</sup> Century*

**Moderator: By Panel**

Bringing the War Home: How Corporations Sell Organics as Twenty-first Century Domestic Security (Greta Marchesi)

Cultivating Fear: Terrorism Becomes Agro-Terrorism (Nora J. Bird)

**Session 9:7**                      **Saturday, June 10**                      **9:00-10:30**                      **GSU Conference Auditorium**                      **Paper Session**

*Farmers, Activists and the Media: Claims-making in Global Agriculture*

**Moderator: By Panel**

Global Discourse vs. Local Realities: An Actor-oriented Perspective on Agri-environmentalism in Ireland (Martin Lenihan)

Factory Farms, Corporate Farms, and the Discursive Politics of Industrial Agriculture (Jonathan L. Clark)

Colleagues or Competitors? Negotiating Cross-cultural Farmer-to-Farmer Interactions in a World of Global Trade Competition (Nadine Lehrer)

**Session 9:8**                      **Saturday, June 10**                      **9:00-10:30**                      **FUL - 121**                      **Paper Session**

*To Market! To Market!*

**Moderator: By Panel**

Economic Impact from Northwest Agriculture Market Connections Program: An Oral History (Lucy Norris)

Between Two Worlds: Biodynamic Produce at London's Borough Market (Bronwen E. Bromberger)

<b>Session 9:9</b>	<b>Saturday, June 10</b>	<b>9:00-10:30</b>	<b>FUL - 133</b>	<b>Panel Session</b>
<i>North Fork Food</i>				
<b>Moderator &amp; Organizer: Meryl Rosofsky</b>				
Looking Back to Move Ahead: Gastrottemporal Tourism in a Not-So-Modern Snack Bar on Long Island's North Fork (Meryl Rosofsky, Jenny Berg, Susan Yager)				
<b>Session 10:1</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>GSU 315</b>	<b>Paper Session</b>
<i>Food, Culture and Health: Bridging Diverse World Views about Food and Healthful Ways of Eating</i>				
<b>Moderator: Gwen Chapman</b>				
Ways of Knowing about Healthy Eating in Three Ethnocultural Groups in Canada (Svetlana Ristovski-Slijepcevic, Gwen Chapman, Brenda Beagan, Raewyn Bassett)				
Food-Related Health Concerns of Punjabi British Columbians: Postcolonial Perspectives on Nutrition and Health Education (Gwen Chapman, Svetlana Ristovski-Slijepcevic, Brenda Beagan, Raewyn Bassett)				
Receiving Traditional Foods: American Indians Return to their Roots to Counter Health Crisis and Raise Ethnic Pride (Linda Murray Berzok)				
<b>Session 10:2</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>GSU Terrace Lounge</b>	<b>Panel Session</b>
<i>The Politics of Terroir: Can We Afford to Produce and Eat Locally?</i>				
<b>Moderator &amp; Organizer: Riki Saltzman</b>				
Panelists: Rich Pirog, Sue Futrell, Christine Pardee, Jim Ennis				
<b>Session 10:3</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>FUL - 133</b>	<b>Paper Session</b>
<i>Power and Political Discourse of Food and Place</i>				
<b>Moderator: By Panel</b>				
"Social Spaces" of Food and Our Health: What's the Connection? (Barbara Seed, Aleck Ostry)				
Who Rules the Land-Grant University?: Implications for Agriculture and Rural Communities (Andrea Woodward and Thomas Lyson)				
<b>Session 10:4</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>GSU 320</b>	<b>Paper Session</b>
<i>Postmodernism, Pragmatism, and Epicurian Visions</i>				
<b>Moderator: Sabrina Small</b>				
Taste and Food in Rousseau's <i>Julie</i> (S.K. Wertz)				
Bouillabaisse Philosophy (Raymond D. Boisvert)				
The Postmodern Peasant: Empirical Postmodernism and Implications for Social Change (Matthew Clement)				
<b>Session 10:5</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>FUL - 134</b>	<b>Paper Session</b>
<i>Beyond Lunchables: School Food Environments</i>				
<b>Moderator: Anne Bellows</b>				
Isolation in Children's Accounts of Food (Kate Stewart, PW Gill, ET Treasure, BL Chadwick)				
The School Food Environment: How Do Food Sales and Nutrition Policies Affect Students' Diets? (Karen Rideout, Ryna Levy-Milne, Carla Martin & Aleck Ostry)				
A More Coordinated Effort is Needed by School Food Service to Provide High Quality School Meals (Rainbow Vogt)				
<b>Session 10:6</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>GSU 312</b>	<b>Paper Session</b>
<i>Bodies Out of Bounds: Food, Meanings &amp; Morality</i>				
<b>Moderator: By Panel</b>				
Daoist Immortality: Avoiding Food to Perfect the Body (Shawn Arthur)				
Jam, Juice and Forbidden Fruits: Edible Black Masculinities in Contemporary Pop Culture (Fabio Parasecoli)				
<b>Session 10:7</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>GSU Conference Auditorium</b>	<b>Paper Session</b>
<i>"But is it Safe?" Consumers and Food Risks</i>				
<b>Moderator: By Panel</b>				
In Whom do you Trust?: Consumers' Perceptions of Trust in the Food Safety System (Andrew Knight, Craig Harris, Michelle Worosz, Ewen Todd)				
What is Food Safety? (Craig Harris, Byron C Botorowicz, Michelle Worosz, Andrew Knight, Ewen Todd)				
Food Safety in the Context of Everyday Life: Finnish Consumers' Food-Related Practices (Sanna Piironen, Katja Järvelä, Johanna Mäkelä)				
An Apple A Day: Public Perceptions and Scientific Reality in Producing the All American Fruit (Daniel Cooley)				
<b>Session 10:8</b>	<b>Saturday, June 10</b>	<b>11:00-12:30</b>	<b>GSU 310</b>	<b>Paper Session</b>

*City Spaces and Food Scapes: Urban Food Projects*

**Moderator: By Panel**

- Building Community Food Access through Community Gardening: An Asset-based Community Development Discussion and Exercise (Betsy Johnson)
- Community Foods Projects Competitive Grant Program: Improving Food Systems and Addressing Food Insecurity (Elizabeth Tuckermanty, Katrena Hanks)
- Re-localising Food Systems in Kingston, Ontario (Alison Blay-Palmer)

**Session 10:9**                      **Saturday, June 10**                      **11:00-12:30**                      **FUL - 121**                      **Paper Session**

*Ethical Choices: Fast, Furry, or Fruit-Only*

**Moderator: Brian Depew**

- Why Are We Still a “Fast Food Nation”? The Social Construction of Health Food in the United States (Alli Condra)
- Competing Conceptions of Animal Welfare and the Myth of Happy Meat (Richard Haynes)
- Vegatopia: the Future of Compassion and Convenience in a Post-speciesist World (Matthew D D Cole)

**Session 11:1**                      **Saturday, June 10**                      **3:00-4:30**                      **GSU 310**                      **Paper Session**

*Terror: Past, Present and Future*

**Moderator: By Panel**

- Food and Terror in the Education of Rousseau’s *Émile* (Kristina Nies)
- Denominations of Origin as a Means of Preserving Quality: The Case of the Tequila Industry (Sarah Bowen)
- Rice Politics (Eleanor Shoreman)

**Session 11:2**                      **Saturday, June 10**                      **3:00-4:30**                      **GSU Conference Auditorium**                      **Paper Session**

*Farms and Development: The Good, the Bad & the Ugly*

**Moderator: By Panel**

- Farmers Knowledge of the Local is also Global: Implications for Agricultural Development (David A. Cleveland & Daniela Soleri)
- Protecting Farmland Through Economic Development Strategies: Lessons from Western Montana (Paul Hubbard)
- Power, Politics and Poultry: Contracts, control, and Farmer Resistance in Siler Forks, Missouri (Robyn Whitney d’Avignon)

**Session 11:3**                      **Saturday, June 10**                      **3:00-4:30**                      **OPEN Session**

**Session 11:4**                      **Saturday, June 10**                      **3:00-4:30**                      **FUL - 121**                      **Paper Session**

*Shop ‘til You Drop: Consumption Work and the Social Sphere of Food Markets*

**Moderator: By Panel**

- Shopping is Work: An Institutional Ethnography of Food Shopping (Shelley Koch)
- Food as Culture Code: Decoding Visual Culture in Supermarkets (Dai-Rong Wu)

**Session 11:5**                      **Saturday, June 10**                      **3:00-4:30**                      **FUL - 133**                      **Paper Session**

*Nutritional Discourses II*

**Moderator: By Panel**

- Raw Culture, Natural Nourishment and the Living Foods Diet (Johanna Mäkelä)
- Notions of Place in Low-Carbohydrate Diet Discourse: Dieters’ Accounts (Christine Knight)

**Session 11:6**                      **Saturday, June 10**                      **3:00-4:30**                      **FUL - 134**                      **Paper Session**

*Organic and Local, Farm and Market: New Theoretical Frameworks & Research Strategies*

**Moderator: Lorna Butler**

- Developmental Trajectories in Organic Farming in Ontario: Differentiating Community Linkages (Shauna MacKinnon & John Smithers)
- State Level Support of Organic Agriculture: Developing an Assessment Framework (Shauna Bloom & Leslie Duram)
- Tracking Participation in a Needs Assessment of On-Farm Research Ideas (Nancy Grudens-Schuck, Elena Polush)
- Civic and Capitalist Food System Paradigms: A Framework for Understanding Community Supported Agriculture Impediments and Strategies for Success (Heidi Mouillesseaux-Kunzman)

# Food, Culture and Society

An International Journal of Multidisciplinary Research



**Edited by Warren Belasco,**  
University of Maryland, Baltimore County and  
**Anne Murcott,** Nottingham University

*Food, Culture, and Society* is the official peer-reviewed journal of the Association for the Study of Food and Society. ASFS is an international organization dedicated to exploring the complex relationships between food, culture, and society from numerous disciplines in the humanities, social sciences, sciences and the world of food beyond the academy.

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- ✦ As of 2006, *Food, Culture & Society* has increased its frequency from 2 to 3 issues a year, published in March, July and November
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- ✦ Methodological issues in food studies
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- ✦ Political economy of the global food system
- ✦ Recipes, cookbooks, and menus as texts
- ✦ Food in fiction, film, and art

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**Anna Aalten, University of Amsterdam (Session 3:5)**

*Food and Pain in the Professional World of Dance*

In the early eighties New York City Ballet dancer Toni Bentley published the diary she kept during one season at the ballet. The main theme of the book is the protagonist's struggle between her wish to live a 'normal' life and the demands of her profession. This struggle becomes visible at many different levels, one of which is food. On page 19 Bentley writes: 'I don't think that there is any dancer who does not harbour this dream of the future: to eat three meals a day - French toast with butter and syrup, ice cream soda and three-course dinners with wine - and not to have to grab a yoghurt or coleslaw in a half-hour break for dinner. On the other hand, our minds and hearts are focused on other, far more important things - a flat tummy, warming up, makeup, and the endless toe-sewing. Food is unnecessary.' Bentley's statement draws attention to the ambivalent attitude towards food that exists in the professional dance world. Dancers dream about food, while at the same time negating the fact that they need it to sustain their bodies and regarding it as their enemy. As an anthropologist studying the world of dance since 1992 I have come across many examples of this ambivalence. Eating disorders are considered an almost normal health risk in the profession and I have yet to meet the female dancers who did not experience problems with eating sometime in her career. Despite the growing interest in health issues within the dance world, food is still a contested subject for individual dancers. In my paper I will use stories of individual dancers to illustrate the pain that is caused by food, placing the issue in the context of the occupational culture of dance, where dance practitioners are expected to live on other - higher- substances than food.

**Meredith E. Abarca, University of Texas, El Paso (Session 8:9)**

*Food-Centered Discourses: Intellectual Communities Across Fields of Knowledge.*

In *Chicana Feminisms: A Critical Reader*, many of its contributors point out the ways in which many Chicana/Latina writers used a multi genre interconnection in their creative and non-creative work. This tradition is not new. Rosaura Sanches, Guillermo Padilla and others working on the Recovery Hispanic Literary Project indicate that the literary production of the late 1800s and early 1900s also reveal a combination of genres: folklore, ethnography, autobiography, prose and lyrical fiction. The argument set forth by the interconnection of genres is that writers speak for, about, to, and within a diverse community. *Voices in the Kitchen*, my forthcoming book, follows this history. I refer to the diverse communities I address within it as forming part of a non-academic and academic world. The different styles and multiple voices in the book aim at revealing the different discourses used mainly by feminist academics and working class-women on diverse issues dealing with acts of agency within the realm of food. The non-academic community's discourses are reflected by the ethnographic aspects of the book where Mexican working-class women and I *charlamos* (chat) about food. The academic communities' discourses of theorizing and analyzing manifest themselves in the language of philosophy, architecture, anthropology, geography, literary and cultural criticism. The shift of food voices in my writing is rather prevalent. This paper proposes to examine the theoretical implications of this methodology and the paradigm it offers. This paper involves a three part exploration: first, how does the language of food *speak* differently according to its localized place? Second, what are the conceptual ways in which food-centered discourses overlap in such places? This overlap creates what I call a *borderless boundary zone*. The final exploration in this paper, therefore, asks: what are the strengths, as well as the limitations, in bridging the food voices from different places and spaces?

**Elisabeth Abergel, Catherine Phillips, York University (Session 6:7)**

*Organic Seeds, Growers, and Food Sovereignty: Declining Possibilities for Sustainability?*

Our paper presentation deals with the restructuring of Canadian seed systems via proposed policy changes to Plant Breeders' Rights and pending organic standards, both introduced by the Canadian federal government in the last year. We are interested in studying the ways in which the seed industry and seed policy reforms affect the sustainability of organic seed systems by limiting availability and accessibility of seed varieties. Using a food sovereignty approach, we analyze the relative impact on farmers and small growers of the declining availability, accessibility, and sustainability of organic seed. Through food sovereignty, we link the materiality of both food production and consumption with local actors' ability to become empowered, and place this analysis within a broader socio-economic and environmental context. Our contention is that the increasing containment of organic seed varieties in the Canadian market, via intellectual property rights and standard-setting mechanisms, signifies an important structural shift in the global seed industry that serves to limit access to organic varieties at the local level and imperil the sustainability of organic food systems. Interestingly, the declines regarding organic seed has occurred at the same time as the market expansion of genetically modified varieties. The containment is not complete, however, and the narrowing of choices in the marketplace has served to politicize (to varying degrees) small growers and farmers, providing openings for resistance against the global restructuring of the agricultural system, through activities such as seed exchanges and the creation of small organic-focused companies.

**Jane Adams, Southern Illinois University (Session 6:3)**

*Reading the Racial Landscape: New Deal Resettlement in the Mississippi Delta*

In the Mississippi Delta, the Agricultural New Deal not only attempted to rescue failing cotton farmers through the AAA. It also undertook what, in looking back, was a dubious agricultural reform. It subdivided failed plantations into 40-60 acre plots, built houses and barns, and sold them on easy terms to carefully selected sharecroppers in an intentional pattern of segregation. Sixty-five years later, many of these Farm Security Administration projects, with their scattered homes, remain strikingly distinct from the surrounding farmland which has been scrubbed clean of habitations. The projects remain racially distinct rural white and black enclaves in an otherwise largely depopulated countryside. They not only left striking traces on the land, but created unique trajectories in a region dominated [economically] by large planters and, since the 1970s, [politically] by the black majority.

**Ken Albala, University of the Pacific (Session 9:1)**

*Poliphili: A Renaissance Dream Banquet*

Francesco Colonna's *Hypnerotomachia Poliphili* (The Strife of Love in a Dream) of 1499 is a bizarre architectural-erotic fantasy whose imagery has often perplexed commentators. One particular banquet scene has defied scrutiny. This paper decodes the meal as a typical Renaissance banquet, as harmonious and balanced as any painting or edifice, yet offering an image of divine feeding. The flavors, ingredients and meal structure all reflect current culinary aesthetics as well as Neo-Platonic love theory, occult symbolism and humoral medicine.

**Alison Hope Alkon, University of California, Davis (Session 8:7)**

*Where We Live, Work, EAT and Play: Approaching food as an environmental justice issue*

Environmental justice represents a growing strain of the environmental movement focused on the distribution of risks and benefits. This paper attempts to establish the production and consumption of food as an environmental justice issue, and to investigate the theoretical and practical benefits that stem from this cross-pollination. I begin by reviewing literature on sustainable agriculture, food security and environmental justice that foreshadows, but does not attend to, their intersection. My data come from two extensive literature reviews concerning land loss among black farmers and the negative correlation of grocery stores with low-income and African-American neighborhoods. I then present primary data gathered through participant observation exploring the West Oakland Food Collaborative's efforts to promote produce grown by black farmers in an area where healthy food is not accessible. From this data, I investigate benefits that food and environmental justice scholarship hold for each other. An environmental justice analysis can help food and agriculture scholars to call attention to inequalities based on race, class and gender. The movement, in turn, may be better able to attend to low-income communities and communities of color. Attention to sustainable agriculture can help environmental justice scholars and activists to envision alternative systems of production that can support both environmental sustainability and social justice. I conclude by offering new directions for research that stem from the cross-pollination of these areas.

**Susan Allport, Freelance science writer and lecturer (Session 6:6)**

*The Missing Nutrient: Omega-3s and the Western Diet*

How Western nations became deficient in the most abundant fat on earth, the parent omega-3 or alpha linolenic acid, is a fascinating tale that involves both food processing techniques and decades of misguided nutritional advice. It is a tale that was unraveled by scientists in Denmark, Canada, Australia, Israel, the United States, and England over the course of decades and one that needs to be told before we can remedy this situation and the many diseases associated with this deficiency. I am proposing to tell this story in a combination lecture and slide show. My talk will be distilled from my new book: *The Queen of Fats: Omega-3s and the Western Diet* (which will be published by the University of California Press in 2006) but will be tailored for those with a critical and global view of food issues. It will make clear the enormous health consequences of this dietary oversight (not just heart disease but also cancer, diabetes, and obesity) and show how scientists learned that the two families of polyunsaturated fats, omega-3s and omega-6s, one derived from leaves and the other from seeds and both of which are essential to human health, compete for positions in cells but affect cells in very different ways. It will leave listeners with a much clearer understanding of the role of these essential fats in healthy diets and show why eating fish is not the only way, nor is it the best way, of addressing this nutritional problem.

**Yuichiro Amekawa, Iowa State University (Session 2:7)**

*Ecological Modernization of Sustainable Agriculture in Thailand: Changing Rural Governance under Democratic Reform*

During the 1990s, Thailand underwent dramatic transformations of the national constitution and polity through the experience of the Asian economic crisis and a shift into democratic civilian control. As a result, the Eighth National Social and Economic Development Plan (1997-2001) and the following Ninth Plan (2002-2006) were set to encapsulate a people-centric vision of development for Thai populace, with emphasis on increased people's participation and self-sufficiency to alleviate the lacunae of the prior elite-led, top-down and growth-centered approach. Administrative and fiscal decentralization and sustainable agriculture are among major reform policy portfolios that have been increasingly altering the rural landscape in Thailand since the inauguration of the Thaksin administration in 2001. The primary goal of this paper is to contemplate the general direction of the new Thai rural and agricultural governance under democratic reform using ecological modernization theory. For this goal, sustainable agriculture is taken as the prominent litmus paper. This owes to its encompassing implications for state-society governance spectrums encapsulated within the tension between its prior connections to grass-roots environmental activism and its newly credited official alternativeness. Empirical supports originate from my fieldwork conducted during April 2003 through March 2004 in various locations in Chaiyaphum province, Northeast Thailand. Based on the critical assessment of the existing literatures on ecological modernization theory and the theoretical analysis of the field data, I argue that Thailand's rural development reform is steadily orienting toward the ecological modernization stage, where sustainable agriculture development is increasingly promoted through various forms of institutional setups and technological underpinnings.

**Molly D. Anderson, Independent consultant (Session 6:5)**

*How Can We Attain Food Security in the US? Food Rights, Food Sovereignty, or King Consumer*

Food insecurity has risen over the last few years in the United States, despite chronic overproduction. In 2004, 11.9% of households were food-insecure and 3.9% experienced hunger, increasing from 11.2% and 3.5% respectively in 2003. Clearly food insecurity and hunger can coexist with abundant food supplies. Food insecurity is closely correlated with poverty, and increases in the number

of food-insecure and hungry households mirror increasing numbers of impoverished people. Yet poverty does not guarantee food insecurity: many people in countries with very low GDPs and household incomes below the poverty level in the US have enough to eat. Whose behavior must change to eradicate hunger and food insecurity in the US? The concepts of food rights and food sovereignty have been advanced as approaches to addressing food insecurity, first in developing countries but more recently in industrialized countries as well. These concepts are not officially endorsed in the US, where food security is assumed to be first an individual or household responsibility, with the government intervening only as the last recourse. This emphasis on individual responsibility for food is congruent with the US emphasis on individual rights and prerogatives, and lack of ratification of the 1966 United Nations Covenant on Social, Economic & Cultural Rights (now ratified by all but 6 countries). This presentation compares food rights, food sovereignty, and individual responsibility; focuses on their relative success across selected countries in addressing hunger and food insecurity; and explores their prospects as approaches to attaining food security in the US.

**Shawn Arthur, Boston University (Session 10:6)**

*Daoist Immortality: Avoiding Food to Perfect the Body*

Throughout history, Chinese Daoists have paid great attention to issues of the body and have developed many sophisticated ways of refining the body and its internal energies through the manipulation of *qi* - the organic energy that is the foundation of the cosmos. Besides breathing, healing exercises, sexual control, and Qigong, the observance of specialized dietary regimens has been an important practice of Daoist body cultivation for the past two millennia. This paper explores the ideology and practice of Daoist ascetic dietary regimens which - based on the gradual avoidance of normal foods in favor of herbal supplements and 'ingesting' cosmic *qi* - are intended to purify the practitioner's body and to help it to achieve perfect health and long life.

**Godwin S. Ashiabi, California State University (Session 9:5)**

*Food Security and Children's Well-Being: Are There Any Racial/Ethnic Differences?*

A drawback of prior research is that the link between food security and children's well-being has been examined individually. Furthermore, how these associations occur across racial/ethnic lines has not been well-investigated. Thus, this study used structural equation modeling (SEM) to examine the associations among food security, overweight, psychosocial, and academic outcomes for black, Hispanic, and white children adjusting for the effects of socioeconomic status and physical activity. Third grade data from the Early Childhood Longitudinal Study Kindergarten Class of 1998-99 (ECLS-K) were used. The sample for the study was 10,153 children (5021 = girls, 5132 = boys); mean age of 9.17 years. Results of the SEM analyses suggest that for all ethnic groups, food security was negatively associated with overweight, psychosocial well-being and academic achievement. Furthermore, for all racial/ethnic groups overweight was negatively correlated with psychosocial and academic outcomes; and psychosocial well-being was negatively associated with academic achievement. Also, the strength of the following associations differed by race/ethnicity. First, the effects of food security on (a) overweight was stronger for Whites compared with Blacks and Hispanics; (b) psychosocial well-being was stronger for Blacks compared with Whites and Hispanics; and (c) academic achievement was stronger for Hispanics compared with Whites and Blacks. Second, the association of overweight with (a) psychosocial well-being was stronger for Blacks compared with Whites and Hispanics; and (b) academic achievement was stronger for Blacks compared with Whites and Hispanics. Finally, the effect of psychosocial well-being on academic achievement was stronger for Hispanics compared with Whites and Blacks.

**Babette Audant, Kingsborough Community College; Annie Hauck-Lawson, Brooklyn College; Jonathan Deutsch, Kingsborough Community College & CUNY Graduate Center; Jason Patch, Queens College (Session 1:2)**

*Engaging CUNY Students in the Study of New York City's Foodways & Foodscapes*

New York City is a remarkable resource for the study of food. It is arguably the finest living food laboratory in the nation. With its diverse neighborhoods, vibrant food scenes, publishing, purveying and production, it is an ideal setting for research in a variety of disciplines. Activities that require students to engage with questions of place, identity and difference, encourage (we hope) our students to look at New York City as a space they can taste, smell, and savor, and to recognize as an entrée to broader questions about themselves and the globalizing world they live in. A diverse set of faculty from varied departments find the study of food a powerful and accessible tool through which we can introduce students to larger complex concepts, find common ground for discussion, and make course material vibrant. This panel features food-based classroom projects and activities developed by faculty members of the CUNY Foodways Collaborative that focus on New York City's foodscapes and foodways. The CUNY Foodways Collaborative unites City University of New York faculty with scholarly or personal interests in the cultural aspects of food in order to exchange ideas and cultivate collaborative scholarship, dialogue with leaders in the field, and develop ways of incorporating foodways principles and theories into the classroom. This panel explores some of the ways in which faculty at CUNY use New York City as a resource to engage students in the study of food across the disciplines.

**Arlene Avakian, University of Massachusetts-Amherst; Barbara Haber; Amy Bentley, New York University; Carole Counihan, Millersville University; Alice Julier, Smith College; Laura Lindenfeld, University of Maine; Leslie Land; Sharmila Sen; Laura Shapiro; Jan Whitaker, Independent Scholar; (Session 6:2)**

*Cooking up Feminist Food Studies: Studying Women and Food*

Arlene Avakian and Barbara Haber solicited essays for their recently published collection *From Betty Crocker to Feminist Food Studies: Critical Perspectives on Women and Food* (2005) from scholars and food writers whose work incorporates gender with the most exciting of women's studies approaches: interdisciplinary analyses that embed women's lives in their social and globalized

geopolitical contexts. This roundtable of contributors to the volume will raise questions about the ways researching women and food informs and enriches the fields of women's studies and food studies. Issues addressed include but are not limited to the following: how do the materiality and the dailiness of cooking and eating help us to embed gender in race, class, sexuality, and nation; how do food and cooking shape women's identities; in what ways does studying women and food bring new perspectives to women's studies; what is feminist food studies. Presentations will be brief with an aim to provoke discussion.

**EM Barden and J Kallio, Massachusetts WIC Program (Session 8:5)**

*Preventing childhood overweight: maternal perceptions of barriers as well as solutions for effective dietary counseling.*

An understanding of the beliefs and behaviors surrounding issues related to dietary habits, body size, and weight is important for the development of culturally sensitive public health messages and materials aimed at promoting healthy weight status and ultimately reducing chronic disease risk. The Massachusetts WIC Nutrition Program conducted focus groups with mothers of young children to assess their attitudes toward childhood overweight. Major objectives were to determine mothers' awareness of childhood overweight; barriers to childhood weight loss; mothers' perspectives regarding the role of health care providers and WIC in dealing with childhood overweight; and attitudes toward different ways that WIC staff could initiate conversation with mothers about their child's weight. Findings illustrated that while mothers were aware of the problem of childhood overweight and associated health risks, there were significant barriers preventing mothers from helping their children achieve a healthy weight, including culturally accepted beliefs that very robust children epitomize health; feelings of hopelessness and denial in treating overweight; lack of money and time to prepare healthy meals; and, perceptions that diet counseling ignores cultural eating patterns. Mothers felt they were good mothers when they could offer food to their children that they liked and would eat. Mothers wanted to discuss their child's weight in a manner that expressed care and concern for their child, validated them as a good mother, treated their child as an individual, and was based on factual evidence consistent with evidence presented by their pediatrician. Findings highlight the need for emotion-based, personal connections in counseling.

**Martin J Barry III, State University of New York (Session 2:9)**

*Hops, History, and Interpretive design*

Hops have historically been an agricultural product providing a rich culture in New York State. This paper and design study focus on creating a hermeneutic-user interpreted-public space in Madison County, New York, working alongside elements of architectural preservation and food culture, to recover hops history and local narratives. This design proposal considers how hops culture shaped the region and how it might suggest a rebirth in the present landscape, recovering regional identity and sustainability. I propose to frame the design of the hops agricultural landscape and culture by engaging in a discourse of continuance, revealing a dialogue with the past, present, and future. This is facilitated through a complex layering of the cultural and natural processes of hops in a mixed media of fresh design. To evoke investigation in these issues and inspire regional culture, a user-programmed space encouraging interaction, playfulness, growth, research, and intrigue will allow the public to dig deeper into histories—critically—to think, to ponder: to learn. Landscape architects are place-makers, often representing or engaging the narrative of local practices. Creating a meaningful space that speaks to the depth of hops culture in this region engages a historical local practice, simultaneously captivating the public. This design reaches across disciplinary boundaries and the traditional paradigms of historic representation—preservation, nostalgic memento, and living history museums—to reveal the history for public interpretation and participation. The landscape that teaches within this framework will also be the impetus of positive regional growth, a necessary step for regional sustainability.

**Iiona Baughman, Boston University (Session 4:9)**

*Italian Food in America or How Prohibition Gave us the Olive Garden*

Rhode Island has a long reputation as home to many rogues throughout history, from slave traders to corrupt politicians and gangsters. Seventeenth-century Puritans in nearby Massachusetts even called it “Rogues Island” because of the religious pluralism in practice there. In spite of this early religious diversity, the course of the next two centuries saw the state become primarily populated by the descendants of its Protestant forefathers. When their hegemony was first challenged in the late nineteenth century by the influx of European immigrants, particularly in Providence, the esteemed town fathers resorted to an assortment of dirty tricks to keep them in their place. The newcomers were a scrappy bunch for the most part and ultimately managed to defend themselves in kind. That Providence was the seat of New England organized crime for nearly thirty years was considered by many locals as part of the city's quirky charm. This is the state that overwhelmingly re-elected a mayor *after* he was convicted of felonious assault.

Providence's Federal Hill, among America's first Italian-American communities, continues to thrive today, supporting a lively restaurant culture. Italian restaurants have become so popular in recent years that they are no longer restricted to “Little Italies,” with Italian dining options at every strata in the dining spectrum. I intend to show that around the country in general, and in Providence in particular, this nearly universal appeal owes a significant debt to roguishness. If the Yankee elite had not left the East Side in search of a cocktail back in the 1920s, they might never have learned the joys of a good Bolognese sauce.

**Myron M. Beasley, DePaul University (Session 4:4)**

*Eating Death: Ritual Feasts, Gender and Performance*

Acknowledging role of ritual feasts pertaining to funeral ceremonies in the African Diaspora, this ethnography interrogates the feast in the rituals of death by the Sisters of the Boa Morte (The good death), a secret society of black women in a small town in the

country of Brazil. Shrouded in Catholic liturgical performance some consider the festival of the Boa Morte as an example of synchronicity, a melding of belief systems. This critical ethnography, explores the concept of synchronicity and challenge its mere assumptions toward African belief systems in the western hemisphere. I suggest that the ritual feasts of the Sisterhood of the Good Death are tactics of resistance and performances of survival by which agency is claimed. I discuss and describe in detail the ritual practices of the repasts of the Sisterhood to reveal that that even an article of food can serve as a discourse of resistance.

**Warren I. Belasco, University of Maryland; Barbara Haber; Bruce Kraig, Roosevelt University; Andrew F. Smith, Editor in Chief, Oxford Encyclopedia of Food and Drink in America (Session 7:2)**

*The Future of Food*

What will Americans be eating in 2025? 2100? Four historians draw on their research into the past to speculate on the future of food production, marketing, and consumption. After brief presentations by the panelists, the audience will be invited to take part in the prognostications.

**Anne C. Bellows, Rutgers, the State University of New Jersey (Session 5:6)**

*Emergency Food Systems: Food Access Outside the Commodity Chain*

Food systems analysis has developed over the last fifteen years to analyze the social, economic, and environmental relations along the food commodity chain: from the land tenure relations and knowledge politics that inscribe traditions of planting to the locations of quality and quantity purchase and consumption. Important advances have been made to shorten the physical and psychological distance between “field and plate” through shortened “food miles” traveled and popular participation in “civic agriculture.” This paper argues that food systems analysis, and perhaps even more particularly local food systems analysis, can and should place more theoretical and practical emphasis on class relations in the food system, what I call the “emergency food system.” While excellent case studies exist that link community food security and emergency food projects, e.g., “building bridges” through CSAs that cooperate with food pantries and soup kitchens, the growing field of “local food systems” may benefit by systematically reviewing such relationships and expanding them to institutionalized purveyors of emergency food support such as WIC and food stamp offices, schools’ subsidized meal programs, and municipal and county level food assistance programs. The paper will review the method and results of a study, “Improving Food Security for New Jersey Families: Identifying Food Source, Need, and Tools for Connecting” whose scope of work includes: a) a GIS-based Gap Analysis of the emergency food services in the State; b) an analysis of food providers’ programs, needs, and possibilities for regional cooperation.

**Lisa A. Bergin, St. Cloud State University (Session 5:5)**

*What do You Mean, You’ve put Jellyfish in My Potatoes? Feminist Metaphysics, Aztec Philosophy and Genetically Engineered Foods*

This paper is a philosophical exploration of the concepts of “the natural,” “the monstrous,” “the pure,” and “the mixed” within the context of genetically engineered foods. In particular I investigate my own reaction of disgust to a class of GE foods. I first examine four alternatives for why we might call GE foods unnatural: that they are synthetic, fake, modified, or abnormal. I argue that only the last alternative captures both the disgust reaction to, and the reality of, GE foods. I next examine more closely this idea that GE foods are unnatural because they are not normal. This further analysis, is grounded within feminist metaphysics and Aztec philosophy, which value diversity and mixture over homogeneity and purity. I end by repudiating my own initial reaction to GE foods, although not my belief that the agricultural practices in which they are embedded have unwelcome environmental and social consequences.

**Linda Berlin, University of Vermont; William Lockeretz, Tufts University; Rick Bell, Natick RD&E Center (Session 3:3)**

*Consumer conceptions of purchasing foods produced on organic, small-scale, and local farms*

Research focused on consumer behavior and attitudes toward organic foods can help organic producers develop production and marketing approaches that match these values. This research of New England area food shoppers included focus groups, individual interviews, and a mail survey, all of which helped to identify relationships between organic food buying and consumers’ views of the food system. Consumers represented in this research tended to have very positive associations with local and small-scale agriculture. Some of what these consumers valued in organic agriculture related to their belief that it tends to be local and small-scale. Of the 372 respondents who completed the written survey (38% response rate), 102 indicated they bought food produced on organic, local, and small-scale farms, and 86 of the 102 answered all questions rating the importance of 16 possible reasons to buy foods from each farm-type. A 2-way ANOVA with 86 replicates found a relationship between farm-type and the questions, indicating that respondents provided different reasons for buying food from the three types of farms, but the differences were small. When there were differences, respondents tended to attribute greater importance to reasons to buy from local farms, as compared to organic or small-scale farms. The six questions for which the differences across farm-types had the lowest p-values were related to the environment, rural economy, rural landscape, farmers, product freshness, and product taste. However, freshness, taste, nutritional quality, and safety were some of the most compelling reasons that were attributed to all three farm-types. Land Grant Universities as Engines of Sustainable Agriculture: New England and Midwest Examples

**Madonna Berry, Newbury College (Session 8:6)**

*“The Dione Lucas Cooking Show: French Food as Agency and Expression in Post-World War II Domesticity”*

Decades before Julia Child appeared on television as “The French Chef” and the explosion of the television cooking show genre spawned the FoodNetwork, there was a little known television cooking show personality demonstrating how to prepare French food and other sophisticated gourmet European cuisines on television. Dione Lucas was the first woman to teach French cooking on television. In the late 1940s and early 1950s Dione Lucas peered into the television cameras and welcomed her viewers into her Caloric Gas Kitchen and to the “Dione Lucas Cooking Show.” The “Dione Lucas Cooking Show,” her dress, her actions, the studio set and the foods she demonstrated are ripe for interpretations of the cultural and social implications of the post-World War II domesticity. Dione Lucas was about to demonstrate more than the preparation of an omelet or apple strudel. It is my interpretation there is an alternative narrative in her cooking show. She was about to demonstrate how middle class women could to aspire to upper-middle-class status by preparing elite, sophisticated French foods while utilizing refined techniques and expensive ingredients. She was teaching a lifestyle. I argue she was also giving a means of expression and agency to post-war college educated middle-class women conforming to confining gender roles and the cultural pressure to stay home. Why does she matter? Because she was teaching domesticity through cooking but she was also teaching lifestyle and class aspirations by the very cuisines she was preparing, notably sophisticated French foods.

**Linda Murray Berzok, Food Historian and Author (Session 10:1)**

*Reviving Traditional Foods: American Indians Return to Their Roots to Counter Health Crisis and Raise Ethnic Pride*

On reservations across the country, American Indians are reviving native crops grown in traditional ways, and marketing some to the public to offset costs of indigenous farming and processing. In upper New York State, the Iroquois are again raising their unique white corn, 50% higher in protein than ordinary field corn. Picked by hand, hulled and left whole for hominy or stoneground into tamal flour, this crop was all but extinct. In Minnesota, Ojibwe families push out in canoes each fall to hand harvest wild rice as part of the White Earth Land Recovery Project. Bison, the focus of Great Plains culture, is being reintroduced by a new cooperative of 19 tribes, to provide a leaner, lower fat option to beef. In the desert of southern Arizona, the Tohono O’odham are gathering mesquite pods, cholla buds, chia seeds, saguaro fruits and performing the ancient Bringing Down the Rain ceremony with saguaro wine. Farmers are using traditional floodwater irrigation to grow tepary beans, a method that actually increases the protein from this staple. What all these foods have in common is that they are low-fat, low-calorie, capable of slowing sugar absorption and thereby, decreasing the high rate and severity of diabetes and heart disease among Native Americans. The health crisis, acquired since consuming the contemporary high-fat, high-calorie Western diet, has forced American Indians to reconsider what they are eating and the wisdom of their ancestors’ diets. Genetically-adapted to an active lifestyle, and healthy traditional foods that have proven themselves nutritionally over thousands of years of trial and error, Indians are re-discovering their heritage and, hopefully, their health.

**Leen Beyers, University of Pennsylvania (Session 4:9)**

*Cucina Casareccia. Gender, Food and the Creation of Home among Italians in Belgium since the 1940s*

Surveys with regard to the Italian labour immigration to Belgium in the 1940s and 1950s have concluded that Italians continued to cook like they did 'at home'. This paper makes use of more personal testimonies, in particular those of Italians from the Valle di Comino (Frosinone, Lazio), to demonstrate that while Italian migrants imagined their food habits on the whole as 'casareccia' or 'casalinga', their new social and cultural environment quickly caused them to reconfigure their family menus. As such, interactions with Italians from other regions and with Belgians introduced northern Italian and Belgian flavors in the formerly very regional culinary culture. The paper will highlight this evolution of food habits through a discussion of the processes of exchange, assimilation (pressure) and negotiation that led to changes over time as well as to differences between families, according to where they settled and who they identified with, locally or transnationally. Close attention will therefore be paid to the role of women, as they stirred mostly in the pots in Italian working-class families. Their contacts with neighbors, family members as well as cookbooks or television programs gave them ideas for new recipes. However, not all of these became part of the family menu. Rather, they tried to create a 'casareccia' feel by reconciling their own sensitivities with those of their husband, children and other family members and with the availability of Mediterranean produce.

**Charlotte Biltkoff, University of California, Davis; Carolyn De La Pena, University of California, Davis; Jeremy Korr, Chapman University; Amy Trubek, University of Vermont (Session 7:8)**

*Collisions and Collaborations: Food Studies at the Intersection of Science and the Humanities / Social Sciences*

As we develop food studies as an interdisciplinary field, how might we most creatively and productively transcend the traditional divide between the sciences and the humanities? Because food is metabolic and symbolic, nourishes bodies and identities, and is at the center of agricultural systems and social systems, food studies is a site for frequent encounters between scientific and cultural perspectives. This roundtable will engage participants and audience members in a discussion that acknowledges, explores, and seeks to draw strength from the collisions and collaborations between multiple ways of knowing that result when we take food and eating as our object of analysis. Carolyn De La Pena, Professor of American Studies, will discuss her experience working toward innovations in food studies on her campus by building coalitions that are beneficial to those on both sides of a cross-college collaboration. Jeremy Korr, a social scientist, will share his experience designing and co-teaching a food studies course with a biologist. Amy Trubek, a cultural anthropologist working in a department of Nutrition and Food Science, will discuss how we might best frame teaching objectives and research questions in way that accounts for more than one disciplinary perspective.

**Nora J. Bird, Rutgers, the State University of New Jersey (Session 9:6)**

*Cultivating Fear: Terrorism Becomes Agro-Terrorism*

Although the use of biological agents for terrorist activities has been discussed for many years, following the 9/11 attacks a new concept emerged, which was bioterrorism rendered through the agricultural system. Defined as agroterrorism, or sometimes agri-terrorism, this threat was magnified in statements such as that of former Secretary of Health and Human Services Tommie Thompson, who observed in December, 2004, "For the life of me, I cannot understand why the terrorists have not attacked our food supply, because it is so easy to do." This paper will focus on the emergence of the conceptualization of agricultural terrorism through the lens of a single Webpage, entitled *Confronting the Possibility of Agroterrorism*, and the sites to which it linked from its inception through the present. The method involves a close textual examination of the historical record kept at the *Wayback Machine* at <http://www.archive.org> for all of the URLs.

**Jennifer Black, James Macinko, New York University (Session 8:5)**

*Developing an Urban Neighborhood Obesity Model*

Background: Obesity rates in North America have continued to rise since the 1980's. Data from national surveys suggest that over 30% of Americans now exceed the World Health Organization's criteria for obesity based on the body mass index. In addition to individual factors such as genetic predisposition, socio-economic status, and age, evidence suggests that neighborhood characteristics including access to fast food restaurants and the built environment are determinants of obesity in urban areas. There is currently no single conceptual model that comprehensively describes the relationships between individual and neighborhood-level risk factors for obesity, and no validated tool exists to assess the "obesogenic" character of a neighborhood. Methods: PubMed and PsychInfo were systematically searched using the keywords: neighborhood, obesity, multilevel, built environment, food availability and fast food. Seventy studies were identified, coded and abstracted. Results: Obesity is associated with neighborhood SES, racial composition and fast food availability and inversely associated with neighborhood walkability. Ambiguous relationships were reported for access to supermarkets, neighborhood crime, access to public transportation, farmers' markets, community supported agriculture, supplemental feeding programs and food prices. While a small number of studies have looked at single neighborhood variables, seldom have protective variables been assessed simultaneously with neighborhood factors that promote obesity. Consequently, the overall neighborhood effect on obesity rates may have been over- or under-estimated. Conclusion: We have proposed the Neighborhood Obesity Model (NOM) to illustrate the relationships between individual and neighborhood-level determinants of obesity. Next steps include testing the model using data from New York City.

**Rachel Eden Black, Università degli Studi di Torino (Session 5:7)**

*Market Gardening in Florence: The struggle for local food*

Using an ethnographic case study, this paper looks at some of the repercussions of urban sprawl on local food sources in Florence, Italy. The Roselli-Magherini family has been farming their ever-shrinking plot of land on the outskirts of an ever-growing city of Florence since the seventeenth century. In recent times this family has seen their land partitioned and expropriated due to the creation of roads, parking lots and the development of a multiplex cinema, literally in their backyard. The Roselli-Magherini family has had to downsize from wholesaling their produce (seasonal vegetables) to selling at the San Ambrogio neighbourhood market. No longer able to raise pigs and cows due to city by-laws and unable to afford the employees who helped tend their crops, this family is stilling trying to maintain their traditional way of life. This Florentine family is not alone in their fight to keep farming in peripheral urban areas: the Isolotto area where they live is full of fragmented market garden plots tended by struggling farmers who have watched the city grow around them. The expansion of cities and the rise in land prices has seriously jeopardized local food sources in many Italian cities. This case study brings into discussion the struggle to maintain green spaces in and around cities; access to locally grown foods; contrasts and conflicts between rural and urban life; the viability of small-scale farming near cities.

**Dorothy Blair and Laura Dininni, Penn State University (Session 7:6)**

*What do we know about the impact of school gardening? – A critical review of the literature.*

School gardens are costly in terms of teacher time, schoolyard space, and over-summer maintenance. However, state departments of education in California and Texas have strongly encouraged school garden programs. Teachers in many states judge gardening outcomes for children as highly positive. The schoolyard becomes an outdoor classroom where students have direct contact with biological processes in a controlled, cooperative setting. The expectations are high and broad. Children are expected to improve their vegetable and fruit acceptance and consumption as well as science competency, environmental appreciation and stewardship, interpersonal and social skills. Only a moderate amount of good research backs up these expectations. Our research addresses four questions: 1) what are the desired goals when schools initiate an on-site gardening project, 2) what is the quality of research substantiating these goals and their outcomes, 3) what are the unmet research needs in the assessment of school gardening, and 4) how might that research be improved? Our paper critically analyzes the existing research on school gardening outcomes in the areas of nutrition, standard science education, ecoliteracy, social and life skills. We suggest techniques for improving the evaluation of these ambitious outcomes, including using methods that improve validity and indicators that schools can readily access, such as those gathered in wellness programs.

**Alison Blay-Palmer, Queen's University (Session 10:8)**

*Re-localising Food Systems in Kingston, Ontario*

Regular media reports about food miles and the 'diabesity' crisis have raised the profile of healthy food. Increased interest in the connections between food and human health has precipitated a turn to quality food as a way to build vigorous, sustainable communities. This paper presents the findings from a food re-localization project in eastern Ontario and examines the potential for reconnecting farmers and consumers. The paper draws on consumer surveys, focus group discussions, and in-depth interviews that took place between November 2005 and February 2006. The research identified several challenges to rebuilding local food connections including a decrease in the number of farmers and infrastructure to support the processing and distribution of local food; the continentalization of the food system; and, a disconnect between food producers and consumers. A more subtle and pernicious problem is the lack of full-time farmers. As nearly half the farmers in Canada earn no money from farming, or lose money, there is a pressing need to earn a living from off-farm employment, and farming has necessarily taken on a secondary status for these farmers. This paper explores solutions to these challenges including institutional buying options, incubator kitchens and farmer co-operatives as ways to make farming a more viable and sustainable livelihood. Theoretically, this paper adds to the body of literature that explores urban - rural synergies. It also contributes to the thinking about tensions in creating sustainable communities.

**Daniel Block, Chicago State University (Session 5:6)**

*What Fills the Gaps in Food Deserts? Mapping Independent Groceries, Food Stamp Card Utilization, and Chain Fast-Food Restaurants in the Chicago Area*

Recent research has identified the existence of "food deserts" in many urban (and rural) areas, characterized by a lack of access to chain supermarkets. With few exceptions, these studies have focused on chain, rather than independent supermarkets. This presentation will discuss results from the Northeastern Illinois Community Food Security Assessment, a GIS and survey based study of food access in the six-county Chicago metropolitan area. Preliminary research indicates that poor and minority areas are less likely to have full-line chain supermarkets, but it does not necessarily follow that all of these communities have poor food access since many Hispanic and other ethnic communities have many stores that cater to their cuisines. More interestingly, food stamp card allocation and redemption data indicate that most poor African-American areas have much higher levels of allocation than redemption. Surrounding areas have higher redemption than allocation levels, indicating that residents are spending their food stamp money at stores in these surrounding neighborhoods. This food stamp usage data set is compared to the mix of stores in the particular neighborhoods in question. Further analysis looks at the pattern of chain fast-food restaurants in the Chicago area. While national chains are not absent from most 'food deserts,' as with supermarkets, many of these areas are served more by local chains and independents.

**Shauna M. Bloom, University of Guelph, Hutt; Leslie A. Duram, Southern Illinois University Carbondale (Session 11:6)**

*State Level Support of Organic Agriculture: Developing an Assessment Framework*

This research assesses regionally specific and relevant support available to U.S. organic farmers at the state level. This exploratory study develops a framework of ten key categories of organic agricultural support: leadership, policy, research, technical support, financial support, marketing and promotion, education and information, consumer issues, inter-agency activities, and future developments. Data from state departments of agriculture, land grant universities, extension services, and other state-level agencies provide the basis for a numerical assessment of support in each category. This assessment framework details the comprehensive activities that could be undertaken to support organic agriculture at the state level and is based on the number of activities, availability of information, and attention from personnel for each of the ten categories. A pilot study of the 12 states in the North-Central Region of the SARE program was conducted to verify the utility of the framework and to explore the variation of support available within a region. The application of the assessment framework shows that even states in the same region can vary greatly in their support of organic agriculture. And such variation in state-level support seems to impact the number of certified organic acres in a state. This assessment framework is a valuable tool for farmers, researchers, state agencies, and citizen groups seeking to document existing types of organic agricultural support and discover topics that need more attention.

**Gwendolyn Blue, The University of North Carolina at Chapel Hill (Session 9:3)**

*Safe beef? Meat in a time of scientific (un)certainly*

In May 2003, the discovery of a case of BSE (bovine spongiform encephalopathy) triggered a worldwide ban on Canadian beef exports. In 2005, the border between Canada and the US opened for slaughter cattle, however, only after much controversy. This paper examines the contradictory appeals made by the USDA and R-CALF (Rancher's Cattlemen Action Legal Fund) to "sound science" regarding the potential risks to consumers posed by BSE. According to R-CALF, BSE poses sufficient risk that borders should remain closed. According to the USDA, their decision to open the border was based on internationally accepted protocols of risk assessment that state there is minimal risk posed from Canadian cattle. The debate between the USDA and R-CALF has been framed as an issue of government/industry secrecy versus concerned activist / consumer groups or government rationality versus the hysteria of activist / consumer groups. I use this debate as an opportunity to bring political and scientific controversies to light. To paraphrase Bruno Latour, BSE can give us insights into science and politics in action.

**Raymond D. Boisvert, Siena College (Session 10:4)**

*Bouillabaisse Philosophy*

Bouillabaisse and philosophy, aren't they opposites? One is material, the other mental, one prizes mixture, the other purity, one is practical, the other, theoretical. This paper rejects such oppositions. Bouillabaisse, it claims, offers hints for resurrecting an alternative philosophical view: Pragmatism. Thackeray's "The Ballad of Bouillabaisse" provides the departure point. He identifies *true* philosophers as those who "love good victuals" and describes the soup as a "hotchpotch." Modern (1500-1900) philosophy, privileging clarity and distinctness (Descartes) and pure reason (Kant) tended to dismiss such a mongrel term as "hotchpotch." Pragmatism, true to its American roots, offers an alternative: an explicitly mongrel philosophy. "Hotchpotch" or "Bouillabaisse" Pragmatism transforms philosophy in important ways: (1) Just as the soup is always a mixture, Pragmatism rejects the search for ultimate simples out of which complexes are composed. Instead, it is resolutely pluralistic, accepting that "hotchpotch" goes all the way down. (2) This means that "unity" disappears as an ideal, replaced by the more cuisine-friendly "harmony." (3) Just as the soup combines natural and cultural components, so Pragmatism challenges the traditional opposition between nature (raw) and culture (cooked). The hotchpotch "nature-culture" offers a more accurate description. (4) Traditional philosophy embraces the model of a "rational" life. This exclusionary ideal (a) dismisses emotion and anything that smacks of the bodily, and (b) categorizes whatever does not meet the standard as "irrational." Thackeray-style philosophers who savor a good soup, prefer to speak of a "diligent/negligent" continuum, one consistent with Pragmatism's emphasis on responsibility.

**Alessandro Bonanno, Sam Houston State University (Session 5:8)**

*The Contradictions of Agro-Food Governance in the Global Era*

Employing an imminent critique approach, this paper analyses the contradictory dimension of governance under globalization. Globalization has featured the diffusion of neo-liberalism and the concomitant withdrawal of the state from intervention in the economy (control of unwanted consequences of market functioning) and society (social programs). Historically, agriculture and food has been a sector that has been strongly characterized by state intervention. The development of Fordism at the outset of the XXth Century and High Fordism in the decades following World War Two featured a strong presence of public agencies and actors in the governing of agriculture and food. In the advanced world, this intervention was characterized by a number of "protectionist" practices designed to maintain adequate levels of income for producers, and increased intervention in R&D designed to provide cheap and abundant food for the industrial working class. In less developed regions, state intervention signified sustained efforts to increase production for export, but also to control peasant subsistence. State intervention legitimized the Fordist regime and its international project of modernization. Neo-liberal measures established under Globalization changed this situation by opening local agriculture and food to global market forces and restructuring state intervention. This process of deregulation has actually been a process of re-regulation in which a combination of redirected state actions associated with the transfer of regulatory powers to the private sphere now controls the activities and actors in the sector. This privatization of decision-making is contradictory as: a) it is legitimated by an ideology that promotes the desirability of the free market, but still requires state intervention; and b) it is supported by an ideology that stresses "freedom" but prevents stakeholders from participating in decision making processes. As a result of these contradictions, globalization creates the conditions for a new legitimization crisis.

**Bryon Charles Botorowicz, Craig K. Harris, Michelle R. Worosz, Andrew J Knight, Ewen Todd, Michigan State University (Session 10:7)**

*What is "Food Safety"?*

Although most of the research on consumer attitudes about food safety has been done using survey methods, a limitation of those studies is that "food safety" has typically been pre-defined by the research team. In 2005, we conducted a telephone survey concerning food safety risk perceptions with a random sample of 1,000 U.S. adults, that included the open-ended question, "What do the words 'food safety' mean to you?"

Analysis of the responses to that question suggests that "food safety" is conceptualized in at least three ways. First, and most prevalent, is that respondents believe that food safety is an action. Some believe that food safety is their own responsibility (e.g., hand washing), while others believe it is the responsibility of some part of the government (e.g., inspections, recalls). Others conceptualize it as a shared activity (e.g., regulations ought to be established and firms ought to follow them). Second, participants associated food safety with contaminants (e.g., pathogens, pesticides), and linked them with particular diseases (e.g., *E. coli*, cancer). Finally, food safety was conceptualized as being related to a particular type of food (e.g., chicken). Our findings suggest that caution ought to be used when interpreting survey data related to food safety.

**Sarah Bowen, University of Madison-Wisconsin (Session 11:1)**

*Denominations of Origin as a Means of Preserving Quality: The Case of the Tequila Industry*

This research examines the creation of denominations of origin (DOs) and other place-named agricultural products as a means of "localizing production" within the framework of globalization. This study contributes to the growing body of work that understands DOs as a potential alternative to the industrial agricultural model, one which values place of origin, methods of production, and the cultural importance of a product. Focusing upon the case of tequila (the first Mexican product to be awarded a DO, in 1974), I examine the politics that underlay the creation and maintenance of DOs. I rely on interviews conducted, over a five-month period, with actors throughout the tequila commodity chain, including tequila producers and distributors, members of the associations that regulate and promote the tequila industry, government officials, agave farmers, and leaders of local and national farmer associations. (Agave is the raw material that is used to produce tequila). I analyze the competing discourses of the different actors

involved in the production of tequila, the way these actors have negotiated and altered the rules and standards underlying the DO for tequila, and the associated impact on the local population and the environment. In particular, I look at the conflicting ways in which the DO for tequila both embodies and conflicts with the theoretical definition of DOs as outlined in the Lisbon Agreement, which is based on the concept of “terroir” and the particular qualities conveyed to products by the natural and human factors of their geographical environment.

**Barrett P. Brenton, St. John's University (Session 6:4)**

*Stalking the Gastronomic Primitive: Ecotourism, Postmodern Foragers And the Quest for Nostalgic Nutrition*

The search for food habits that are more original and authentic to our species has been an ongoing quest from “Ape-Man” to the Atkins Plan. The public is perpetually confused about what they should and should not eat. A review of several popular dietary regimes from throughout the 20<sup>th</sup> and into the 21<sup>st</sup> century shows a common incorporation of both evolutionary and ethnographic data on human dietary habits. This is used to support various claims that pronounce both prescriptive and proscriptive healthy eating via a vague notion of nutritional wisdom inherent in our species. When individuals take it upon themselves to stalk the gastronomic primitive on their own through ecotourism, they learn lessons about sustainable food production and environmental stewardship that may often place them in direct contact with indigenous peoples who are themselves the subject of the tour. Another route of self-revelation can be via excursions as postmodern foragers, literally into their own backyards where “wild” foods can be found. Both cases can represent an ongoing quest for nostalgic nutrition with the hope of revealing healthier and nutritionally wise diets. This paper will provide a critique of those journeys into the ethnographic present in light of my own quest for the gastronomic primitive, as ecotourist, postmodern forager, culinary voyeur, and anthropologist. Revealing my search for authenticity in the maintenance of traditional foodways among indigenous communities on three continents will provide further insights into the application of our work as nutritional anthropologist to current food and health policy decisions.

**Bronwen E. Bromberger, Neal's Yard Dairy (Session 9:8)**

*Between Two Worlds: Biodynamic Produce at London's Borough Market*

On Fridays and Saturdays, Borough Market in London serves as a venue for a huge gourmet retail market, where tourists and Londoners alike go to purchase everything from artisan cheeses and farm-raised meats to myriad specialty prepared foods and fresh produce, both local and imported. One of the producers at the weekly market with the largest followings is Jane Scotter, who drives down to London from her 40-acre farm in Herefordshire to sell fruits, vegetables, meats, and eggs that she produces using biodynamic agricultural methods. Her farm, Fern Verrow, is one of 128 certified biodynamic operations in the UK, which apply principles developed by philosopher Rudolph Steiner in the early 20th century (including the use of specialty compost preparations and schedules synchronized with celestial calendars) to produce foods with special properties not found in their non-biodynamic counterparts. While Jane is forthcoming about her methods and eager to explain biodynamics to her customers in London, the majority of those who frequent her stand do so with little understanding of what the movement entails. This paper will draw upon a combination of interviews and participant observation to track both the similarities and differences between the meanings attributed to biodynamic produce by its producers and consumers. Fern Verrow and its Borough Market customers are ideal subjects for a case study of the conceptual disjunctions that can arise when material goods move between physical and social spheres.

**Tamara Mose Brown, City University of New York (Session 6:8)**

*West Indian Food Culture: Browning the Sugar*

There has been much research looking at West Indian transnational domestic workers in the New York City area, but there has been little published on the food aesthetics and “food voice” extolled by these women. This research explores traditional food preparations by West Indian women childcare providers, as a group, for other West Indian childcare workers as a starting point for cultural interaction and discussion. West Indian food preparation practices act as symbols of their individual island cultures and the values set within those cultures. Ethnographic methods and semi-structured interviews are used to explore the food voices of the childcare providers, the interactions between the children they care for and between other West Indian women. In addition, public space (the park) and the transition to private space (the home) will demonstrate how food choices become limited and how food intake is an important cultural indicator for childcare providers.

**Kirsten Valentine Cadieux, University of Toronto (Session 5:7)**

*Food system activism as aesthetic and as critique: Materiality and abstraction in productive environmental decision making.*

People who become involved in projects such as community gardening and hobby farming represent the choice to engage in optional productive lifestyles through a wide spectrum of practices and representations. Taking up practices with explicitly critical and transformative potential, especially vis-à-vis the conventional agri-food system, these participants in local food-system projects may experience a tension between the engaging social-action aspects of these projects and their disengaging aspects – the anesthetization, commodification, and exclusivity that commonly accompany such alternative food projects. This paper explores a typology of paradigms used by local working landscape activists to describe their land-use activities in the urban and peri-urban areas of Christchurch, Aotearoa/New Zealand. Participants in a variety of “lifestyle” land-use projects, such as small scale horticultural farms or urban gardens, use paradigms such as “organic,” “native,” and “green” as frameworks for environmental decision making. These frameworks are understood in different ways, and at different levels of detail; they conflict with one another, and are often contested. However, environmental representations appear to be affected by environmental practices in somewhat predictable ways. As people learn the material practices of food production, their presuppositions shift away from

abstracted impressions toward a more experiential understanding of food systems. Particular frameworks, while facilitating entry into greater expertise in paradigms such as organic production, lead to further questions about previous abstract understandings of larger networks – and to the formation of new abstractions. Understanding this process provides insight into education in support of environmental decision making, especially in productive domains.

**Joseph M. Carlin, Food Heritage Press (Session 3:4)**

*From Clam Middens to Clam Shacks: The Salty Story of New England's Favorite Shellfish*

When the British established their colonies in North America, clams were not high on their list of preferred food. Back home in England the clam (cockle) was considered a mean food for the poor. For Colonists, clams were a survival food consumed during periods of want. New England farmers set their pigs free on the clam-flats to eat their fill, but most importantly, long line fisherman trolling for cod off George's Bank used clams as bait. How did this humble mollusk redeem itself and become New England's favorite shellfish, a cultural icon and symbol of New England cuisine? How did it find its way into clam bakes, clam chowders and dipped in batter and fried at hundreds of clam shacks along the coastal highways of New England. A number of unlikely and unpredictable factors account for the clam's redemption. First, North Americans enjoyed an increase in leisure time during the second half of the nineteenth century and an emerging middle class enjoyed two new leisure activities, clam bakes and clam chowder parties. Second, the automobile gave people access to the beach. Ice cream stands, hot dog stands and clam shacks emerged to feed the traveling public. For some, a visit to New England is not complete without a clam bake.

**Abigail Carroll, Boston University (Session 4:6)**

*Mollie Tucker's Kitchen*

The kitchen at Castle Tucker, as Mollie and her family called their beloved home in Wiscasset, Maine, was more than just a place for the performance of ordinary housework. Through voluminous correspondence in which food plays a prominent role, the uses and meanings of Mollie Tucker's kitchen unfold. Between 1859 and 1921, it served as a locus for hired help, a crossroads in a local, face-to-face economy, a social center that housed communal food projects and festive gatherings, a workshop for the production of status and the maintenance of community membership, a medium of familial conflict and connection, a vital source of creative livelihood, a vehicle of modernity, a means of idealistic self-sufficiency, and a setting for the production of historical and regional identity. From a cosmopolitan space that underscored the Tucker's upper class sensibility to an enslaving boarding-house galley, this paper explores the changing uses and perceptions of Mollie Tucker's kitchen over the course of her lifetime in light of the family's shifting circumstances.

**John E. Carroll, University of New Hampshire (Session 3:3)**

*Land Grant Universities as Engines of Sustainable Agriculture: New England and Midwest Examples*

America's land grant universities have, in recent times, been associated in the public mind with agri-business, with large-scale commodity and export-driven agriculture, with chemical and fossil fuel-dependent agriculture, with a highly mechanized industrial model of agriculture, based on reductionistic rather than holistic views of science. The early land grant university critiques of Hightower and Berry have been borne out to a very great extent. And yet some number of these same land grant universities have spawned and, to a degree, nurtured programs and initiatives in sustainable agriculture. The latter are based on an inherently ecological and holistic values system in contrast to the reductionistic linear system governing the industrial model. The focus of these programs is on smaller scale biodiverse agriculture serving local areas and based on direct marketing of varied farm products. Land grants cannot be viewed yet as leaders of sustainable agriculture but they are increasingly team players and participants in this area and they and their infrastructure hold enormous potential for future leadership. New England holds particularly high potential, as does the Midwest. The application of holistic values to sustainable agriculture at these land grant universities will be discussed in their crop, soil, livestock and marketing initiatives and the use of university farms. Their research, extension and teaching, the three central missions of land grant universities, will be evaluated, as will their relationships to the leading sustainable agriculture and organic agriculture organizations in their states. The land grants of New England will be highlighted.

**Gwen Chapman, University of British Columbia, Vancouver; Svetlana Ristovski-Slijepcevic, University of British Columbia, Vancouver; Brenda Beagan, Dalhousie University, Halifax; Raewyn Bassett, Dalhousie University, Halifax (Session 10:1)**

*Food-related health concerns of Punjabi British Columbians: Postcolonial perspectives on nutrition and health education*

Food consumption and food-related practices serve many purposes in human life. From a cultural perspective, food practices are involved in creating a sense of community, belonging, and common experiences and needs. Food practices, in terms of cooking and eating, are an aspect of culture that can be carried over during migration from the country of origin to the host country. This is, however, usually countered with some degree of acculturation. A current public health concern in North America is that immigrants' dietary acculturation may lead to a decrease in the healthfulness of their food choices and therefore increase their risk for certain diet-related diseases. The decreased healthfulness is suggested to be a result of adopting unhealthy North American food patterns, and/or preserving or amplifying unhealthy aspects of traditional food patterns. One group experiencing this phenomenon is the South Asian immigrant population, which is believed to have a higher risk for developing cardiovascular disease and type 2 diabetes than does the general population in North America or the general population in India. In this study, we explored the food-related health concerns of Punjabi British Columbians, a sizeable population living in British Columbia, Canada. Through semi-structured interviews with teenagers and adults, we examined the multiple discourses evident in their comments about food and

health concerns, finding complex intermingling of traditional South Asian and contemporary medicalized North American discourses. These findings will be interpreted through a postcolonial theoretical lens to raise questions regarding health promotion and nutrition education practices.

**Patricia Chombo, Centro de Investigación y Asistencia en Tecnología y Diseño del Estado de Jalisco (Session 7:1)**

Cotija cheese is produced by marginal rural farmers (*rancheros*) in the temperate, hilly region located on the border of two Mexican states, Jalisco and Michoacan. Due to its complicated political and natural geography, “*los rancheros*” live in poverty, isolated from México’s development. Paradoxically, these conditions allowed them to produce authentic, traditional and minimally processed products like Cotija cheese. The history of Cotija cheese goes back to the XVIIth century. It owes its name to the region where it comes from. Its production has changed little, presented in 40lb pieces, pressed and ripened in the warm and damp weather characteristic of the rainy season; its rich flavor and aroma go perfectly with many Mexican dishes. Cotija cheese production is one of the many traditions that the inhabitants of this region have inherited from their ancestors, such as, the way of living, eating, making fiestas, etc., and have preserved the typical lifestyle associated with the rural Mexican culture. Currently, the producers of Cotija cheese face difficult economic challenges. In the previous decades, approximately half of the families have abandoned their fields, and consequently cheese production is disappearing. Six years ago, a small group of Cotija producers started a new strategy to change this trend, creating a co-op emphasizing the sanitary production of Cotija. This has allowed them to protect their production with a collective effort and hopefully, these initiatives will give them equal access to new markets.

**Janet Chrzan, University of Pennsylvania (Session 4:2)**

*Why Tuscany is the new Provence: rituals of sacred self-transformation through food tourism, imagined traditions, and performance of class identity*

Within the last few years the number of books, articles, movies, and cooking schools focused on the northern Italian regions of Tuscany and Umbria has increased dramatically, superceding the intense interest in all things Provencal so prevalent in the 1980s and 1990s. In this paper I use Graburn’s theory of sacred touristic self-transformation to argue that this shift represents a change in perception of what it means to perform a professional, upper-middle-class dietary and health identity. In particular, the ‘Tuscan Experience’ represents new concepts of the idealized-self created through dietary renewal, lifestyle management, and rituals of imagined tradition and community. The notion of Tuscany as a prime location for self-transformation is not new, but the underlying belief systems about what ‘Tuscany’ means to travelers and lifestyle-seekers have altered as the increased popularity of the ‘villa rental’ vacation experience and second-home culture favor a situated class space that requires and creates particular forms of cultural capital. The avenues for personal and social transformation represented by the ‘Tuscan Experience’ are mediated through ideals about landscapes of food and community situated in discourses of appropriate health and nutrition behavior. These class-specific knowledges reify the goodness of the ‘Tuscan Experience’ and the perceived nutritional superiority of the Italian-Mediterranean diet as a means to meet health, social, and emotional needs not thought to be fulfilled by a professional Western lifestyle. In this process, these culturally-determined belief systems further cement a faith in the goodness of the Mediterranean Diet in the minds of Western elites.

**Kimberly Chung, Michigan State University; Brian J. Thomas, Saginaw Valley State University (Session 7:7)**

*Community Supported Agriculture in a Low-Income, Urban Community: Consumer Agency for Whom?*

The recent literature reflects debates over the role of consumers in influencing the structure of the agrifood system. Community Supported Agriculture (CSA) is often offered as an example of an arrangement that has, in part, derived from increased consumer agency around the food system. Little, however, has been said about those who are excluded from these alternative systems. This study uses an ethnographic approach to examine how differences in consumer agency are manifested in participation and non-participation in an urban neighborhood CSA. Participant observation as well as open-ended, in-depth interviews were conducted with neighborhood CSA members, food insecure non-member residents, the CSA farmer, and neighborhood center staff to understand the motivations for involvement with the CSA as well as the factors associated with non-participation. The results suggest that CSAs may provide some residents with increased agency vis-à-vis the food system, but that participation of other neighborhood residents is highly contingent on their food security situation. The complex strategy devised by food insecure residents to access conventional food sources leaves few degrees of freedom to participate in alternative arrangements such as CSA. We conclude that CSA may represent growing consumer interest in alternatives to the conventional food system, but the interest and ability to participate in such alternatives is highly contingent on the flexibility these consumers have within the conventional system.

**Jonathan L. Clark, The Pennsylvania State University (Session 9:7)**

*Factory Farms, Corporate Farms, and the Discursive Politics of Industrial Agriculture*

Many labor and environmental laws regulate industry but exempt agriculture. But as agriculture has become increasingly industrialized, these laws have become sites for discursive battles over the definitions of “farmer” and “farming.” Scholars have given these discursive battles short shrift. Instead of exploring the substance of the arguments, scholars have dismissed them as mere self-interested manipulations of treasured cultural symbols. As a result, we know very little about the discursive politics of industrial agriculture. By analyzing debates over the environmental regulation of industrial livestock production at both the federal and state levels, this discourse analysis begins to fill this gap in the literature. I argue that the debate is about two main issues: (1) the scale and industrial nature of confinement operations (i.e., “factory farming”); and (2) the social relationships of production in which these operations are entangled (i.e., “corporate farming”). The most contentious question of all is whether farmers who raise

corporations' livestock under contract are real "family farmers." Many activists have labeled them "corporate farmers." This has enabled proponents of contract production to portray themselves as defenders of family farming, even as they support a system of production that has caused a net loss of farms and the economic exploitation of some contract farmers. My study has implications for activists who are attempting to craft social movement frames that oppose large-scale contract production as a system but also resonate with the contract farmers who currently depend upon that system for their livelihoods.

**Susan Cleary and Ruth Beilin, University of Melbourne (Session 5:7)**

*Landscape and Liminality: recognising local places and hybrid spaces in food.*

The qualities, identities, values and meanings ascribed to the concept of place and the importance of 'knowing' your place, plays a central role in locating contemporary or 'alternative' food networks within their landscape context. Uncontested, local is a place where the food 'tastes better', the production and exchange systems are 'sustainable', the community economy is supported and the connection between the consumer and the producer is ensured. This local 'essentialism' reinforces existing production systems and superficial understandings of what it means to live within a landscape's ecosystem. Local food production is not more or less 'sustainable' than the production system and landscape from which it emerges. Using Homi Bhabha's notion of hybridity and the creation of a 'third space' this paper explores the importance of dis(place)ment for creating openings for agency and subaltern spaces. These often unanticipated sites may provide opportunities where the production of food as an object dissolves to a more complex interaction between the landscape and changing practice, identifying the potential for alignment of production and landscape ecosystems. We hypothesize 'the local' emerges as a consequence of recognising and describing the relationships that bridge food and production knowledge and the practice that describes them lead in the direction of 'sustainable landscape systems'. This paper focuses on catchment to describe, through example, the alignment of water values to production and consumption as part of the identification of 'local'. The 'third space' allows the 'invisible' biography of landscape to be visible and transparently links the production, exchange, consumption and enjoyment of food with the landscape continuum.

**Matthew Clement, Iowa State University (Session 10:4)**

*The Postmodern Peasant: Empirical Postmodernism and Implications for Social Change*

This paper attempts to identify a theoretical trend in recent empirical research of the sociology of food and agriculture. Based on a synthesis of Mirchandani (2005) and Sanbonmatsu (2004), this trend is identified through a referential frame shaped by insight developed outside the sub-discipline itself. The sociology of food and agriculture provides a sufficient example of how the epistemological form of postmodernism has been complimented, if not superseded, by an empirical form, i.e., research increasingly involves a data collection process that empirically demonstrates the fragmented nature of human experience (Mirchandani, 2004). In this sub-discipline, empirical studies are exposing the role of consumer preferences and localized agricultural processes in structuring the agri-food system. This revelation not only signifies a potential valuation of postmodernism as a theoretical basis for empirical research but also suggests a shift in strategy for achieving social change. However, based on Sanbonmatsu's (2004) reading of Gramsci, this shift in strategy may not be one that results in desired social change, including postmodernism's potential inadequacy to address and challenge global disparities in the agri-food system.

**David A. Cleveland, Daniela Soleri, University of California, Santa Barbara (Session 11:2)**

*Food globalization and local diversity past, present and future: the case of tejate, a traditional maize and chocolate beverage in Oaxaca, Mexico*

Since plant domestication, the interaction of specific foods with forces along the local-global continuum often transforms their symbolic and material content, with outcomes for biological and cultural diversity that are contingent and difficult to predict. We discuss this phenomenon using the example of tejate, one of a family of beverages made with maize and cacao which have a very long history in Mesoamerica. Today, tejate is one of the most important drinks in the Central Valleys of Oaxaca, in southern Mexico-made with maize, seeds of two species of cacao, seeds of mamey, and flowers of rosita de cacao. We describe and analyze tejate's past and present, including an account of tejate preparation and consumption in one rural household, and results of interviews with 59 others. Tejate illustrates the persistence and change of an important traditional food through succeeding eras of globalization--its origins in indigenous America made possible by interregional migration and trade, its persistence and change through European colonization and independence, its decline and persistence during late 20th century economic globalization, and its current incipient change and expansion in an era of intensified globalization.

**Rita Colavincenzo, Memorial University of Newfoundland (Session 7:4)**

*'Peasant' Food in Disguise: Cheese as Class Indicator*

In exploring the role of cheese in one Washington D.C. store, I will draw upon my professional experience in the cheese business, examining how an agrarian food has come to signify 'high' class and culture. In what ways has 'dressing up' cheese transformed the consumer into a culinary tourist? How is the taste experience shaped by this particular type of environment? Does the naming of origin controlled and raw milk cheeses influence customers' buying decisions? Looking at the language employed to describe cheeses is central to my discussion about authenticity and connoisseurship. These are some of the aspects I will examine in the context of consumer cheese culture.

**Matthew D Cole, University of Bristol (Session 10:9)**

*Vegatopia: the future of compassion and convenience in a post-speciesist world*

Recent debates on ecological sustainability have focused on the implicit suggestion of a ‘win-win’ utopian scenario, in which a ‘green’ future would not only guarantee the survival and material prosperity of humanity, but would also facilitate an intensification of the social and personal ‘gains’ that Western societies have already secured under the (unsustainable) capitalist regime of perpetual economic growth. Examples of these ‘gains’ include the massively increased availability of transportation, communications, and social interactions in urban milieus. Advocates of ecological sustainability argue that a more efficient use of technology, architecture and design can augment these social and personal advances without the hitherto associated costs of environmental degradation and global risks of material scarcity and conflict. However, this paper argues that such debates replicate a (capitalist) discourse of convenience, which demands a marginal (at most) re-evaluation of our personal ethics as social actors with ecological responsibilities. A more profound ethical challenge comes from the connections between veganism and ecological sustainability, (notably marginalized from ‘mainstream’ sustainability talk of greener energy, transportation and so on). Furthermore, veganism re-centres ethics (conceived as a process of self-transformation) and deprives purely material concerns in our conception of what constitutes a desirable future. A putative ‘vegatopia’ invites individuals to engage in a re-education of their corporeal desires (the sensual pleasures of consuming animal products) in such a way that could reinvigorate compassion, rather than convenience, as a basis for social cohesion and as a platform for the hope for a kinder, non-speciesist, global future.

**Neil Coletta, Boston University (Session 8:8)**

*Foodways and Fightways: The Role of Food in Two Traditional Martial Arts — Japanese Sumo and Northern India’s Pehlwani*

Food and conflict are both biologically and historically intertwined. There exists a body of scholarly research which attempts to understand food-related issues in times of war, however less often do we explore the ways in which we fight as they relate to the ways in which we eat. The ritual nature of fighting has strong roots in both religion and agriculture. Many of the traditional rituals associated with fighting were first performed in honor or appeasement of gods or spirits thought to govern various aspects of life, including fertility. Food also occupies a highly symbolic role in ritual fighting and, in some cases, a physical place in the combat itself. This paper will explore the nature of two ancient martial arts – Japanese sumo and the Pehlwani wrestling of Northern India. We will discuss the role of food within these fighting traditions, as well as the similarities and differences in their approach to eating, cooking, lifestyle and ideology.

**Annette Condello, The University of Western Australia (Session 9:1)**

*Picturesque hors d’oeuvres: The architectural follies of the Desert de Retz and Antonin Careme’s culinary constructions’*

This paper analyses the architecture and representational technique of French picturesque follies: the ‘Broken Column’ house (1781) in the Desert de Retz, a private luxury garden; and Antonin Careme’s culinary constructions in *Le Pâtissier Pittoresque* (1842). The follies are ‘luxuriously’ integrated into the picturesque fabric of the place and taste of cuisine. Together, they form ‘picturesque hors d’oeuvres.’ The French term ‘hors d’oeuvres’ means small morsels eaten before a main meal. Originally outbuildings which were recorded on architectural drawings, hors d’oeuvres became a substitute for an assortment of drawings or models. Referring to Allen Weiss’ *Unnatural Horizons* (1998), the paper considers the picturesque qualities of these luxurious follies as ‘anachronistic’ constructions. This paper focuses on the ways in which each picturesque hors d’oeuvre interprets the Desert de Retz antique folly with Careme’s culinary constructions because it is this folly that combines architecture and the picturesque garden these follies represent. This paper stresses that the ‘Broken Column’ house is simply anachronistic in terms of its sustaining quality to its antique origins while the culinary constructions conflates architectural history with representational techniques that intentionally blur the similarities between architecture and the antique past. In the former the past is possessed, in the later it is consumed. The Desert de Retz folly is architecturally placed; the culinary constructions evoke luxurious sustenance and are tastefully picturesque. They demonstrate the hors d’oeuvres at the centre of the cuisine and architectural terrains.

**Alli Condra, California Lutheran University (Session 10:9)**

*Why Are We Still a “Fast Food Nation”? The Social Construction of Health Food in the U.S.*

The food choices and eating habits of Americans continue to come under greater scrutiny, as rates of obesity and health-related problems are on the rise. While the U.S. has witnessed increased availability of health foods and health food stores, the eating habits of Americans have not radically changed. U.S. popular culture offers numerous media products – magazines, books, and documentaries – that explicitly detail the benefits of healthy eating and the consequences of poor dietary habits. Yet, the U.S. demand for unhealthy foods remains high: fast food companies and the corporations who specialize in producing unhealthy, processed foods continue to show steady profits. How do we reconcile these conflicting social facts? How do individuals determine the function and meaning of food in their lives? This paper critically reviews both the literature on the social construction of health food and also the literature on risk assessment, particularly consumer attitudes and decision-making processes around food consumption. This paper concludes by presenting some examples of collective action projects and social movements that are attempting to promote awareness and behavioral changes towards healthy eating.

**Douglas H. Constance, Holly Lyke-Ho- Gland, Sam Houston State University**

*Organic Bifurcation?: A Look at Certified and Non-Certified Organic Farmers in Texas*

As demand for organic products continues to grow, the issue of organic certification has gained in importance. Most states and countries have passed legislation to create organic standards which must be met in order to advertise agricultural products as being

grown organically. In response to these standards, some farmers have chosen to be “certified organic” and others have chosen to farm organically but not be certified. This phenomenon is called the “bifurcation thesis”. The list of certified organic growers in Texas was obtained from the Texas Department of Agriculture and another list of was obtained from the Texas Organic Farmers and Gardeners Association that contained non-certified organic growers. This paper looks at structural, behavioral, and attitudinal aspects of certified and non-certified organic farmers to ascertain the extent of the bifurcation thesis for Texas.

**Daniel R. Cooley, University of Massachusetts Amherst, Amherst (Session 10:7)**

*An Apple A Day: Public Perceptions and Scientific Reality in Producing the All American Fruit*

As organic food production becomes more mainstream, large-scale, and corporate, it raises new questions as to what is and isn't sustainable in our food systems. Apples have been the focus of attention of many scientific efforts to produce so-called ecologically friendly fruit. Apple growers and scientists in Massachusetts and other Northeastern states have been working to develop more sustainable pest management methods for many years. Yet in the middle of this effort, nearly 20 years ago, apples were also were at the center of a heated, highly visible debate about pesticides in food. The story of the Alar debate illustrates several issues about the reality and politics of food production. Consumer efforts to eat healthful food and contribute to a healthy environment may be co-opted by marketers of both food and environmental protection efforts. Grower efforts to use sustainable production practices may be defeated by the economic realities of distribution and marketing systems. The apple orchard is a complex agroecosystem, connected to a global distribution and sales system. Yet consumers get, and may also want, a simple message about what is a “good” or a “bad” apple. The key question illustrated by apples and the Alar debate is whether truly sustainable food production systems can be developed without a broad appreciation for and understanding of the complexity of food systems.

**Jason Corner, Ohio State University (Session 5:2)**

*Who's the Sexiest Vegetarian Alive?: A look at Literary Vegetarian writing from Nathaniel Hawthorne to Contemporary Pop Culture*

A discussion of how vegetarianism is associated with sexual abstinence in the 19th century and how that shifts in the 20<sup>th</sup>.

**Irene Costello, Ruby Chard; Alison Joseph, Share our Strength; Stephanie Nichols, Greater Boston Food Bank; Stephanie Demmons, Oxfam America (Session 2:8)**

*Roundtable Sustainability – Education, Accessibility and Social Policy Operation Front Line*

Three renowned organizations from the Boston area discuss their every-day battle against hunger in our state, across the nation and globally. They will share their successes and ongoing challenges to finding lasting solutions to food insecurity. Specific areas explored include: Nutrition education and feeding a family of four a balanced meal on \$10 per day; Stocking food pantries with nutrient-rich products; The upcoming Farm Bill and its broad impact on both farm communities and nutrition programs.

Presentations to be followed by open discussion. Join us and bring your own experiences, insights and questions.

**Irene Costello, Ruby Chard; Ed Doyle, Chef's Collaborative; Peggie Hogan, Rosemary Melli, Eva Sommaripa, Slow Food Boston; Jeff Cole, FOEM; Bill Duessing, NOFA (Session 7:9)**

*Roundtable Sustainability: Connecting Farmers and Consumers*

Experts from three local organizations share their experiences in the growing sustainability movement that is creating a consumer consciousness about where our food comes from, who produces it and how. Specific topics include: Re-introducing consumers to the notion of taste; Educating consumers on the benefits of buying local; Understanding seasonality in our own purchasing habits; Providing tools and resources that support sustainable cuisine; Promoting sustainable food production methods – the bio-diversity of foods; The economic and financial challenges to long-term sustainability; Presentations include a taste-off between a locally grown, seasonal product and one grown across the country. Join us and bring your own experiences, insights, questions, and taste buds.

**Carole Counihan, Millersville University (Session 8:9)**

*Making Place with the Food Voice in the San Luis Valley of Colorado*

This paper discusses my fieldwork in the small *Mexicano* town of Antonito in the southern San Luis Valley of Colorado and the food-centered life history interviews I have been collecting there since 1996. It explores the relationship between voice and place in anthropological method and theory along two paths. One path is how these interviews gathered in this place have created a space for my own writerly voice at the same time as they have posed questions about insider vs. outsider location, relation, power, and authority. The second path how *Mexicanas'* diverse constructions of landscapes, rivers, homes, gardens, kitchens and the like portray culture, express gender, construct history, and establish powerful claims to space. Stories about places by traditionally silenced people like the rural Chicanas I interviewed are particularly important in enriching the historical record. Their food-centered life histories contest stereotypes about the relegation of women to the home and about Chicanos' disregard for environmental conservation. They reveal longstanding roots in the land, which can provide cultural legitimacy and economic sustenance, hallmarks of Chicano cultural citizenship.

**Ken Dahlberg, Citizens Network for Michigan Food Democracy; Jim Bingen, Michigan State University; Mary Hendrickson University of Missouri Extension; Molly Anderson, Community Food Security Coalition; Anim Steel, Community Food Security Coalition (Session 3:2)**

*Action-oriented Research: What's Needed? How Can It be Provided?*

Traditional Land Grant institutions (through their teaching, research, and extension) are increasingly challenged to support action-oriented research that enables local, state, and national food and agricultural groups to respond to hunger and health needs in the context of reduced federal farm subsidies and support for social services, energy price increases, climate change, homeland security threats, and disease threats such as avian flu. Calls for research that is more responsive to current and future needs come from national community food security and sustainable agriculture groups, from state and regional non-profits, from small farmer and farmers markets groups, and from state and local food policy councils and food systems groups. Roundtable participants will review both the needs for, and some examples of the kinds of systems-based, forward looking, and action-oriented research that can help meet both shorter and longer-term societal needs for healthier, more sustainable, and more self-reliant food systems. They will also discuss some recent efforts towards a more activist Land-Grant agenda supportive of local food systems. Participants include a cross-section of concerned academics, former academics, and non-profit activists all working to build bridges and generate more relevant research.

**Justin Dalioia, Mary L. Nucci, William K. Hallman, Rutgers, the State University of New Jersey (Session 6:1)**

*Food in the morning: Talking about food safety on the morning news shows*

The major morning news shows (ABC's Good Morning America, CBS's Early Show, NBC's Today), once the province of a chimp and a puppet co-host, have become an essential part of many American's morning rather than serving as a source for "softer" news for stay at home women. Today, the number of viewer's watching evening news is declining in favor of the Internet and other sources, yet the number of viewer's watching morning news is growing. In 1999, the morning news shows shared a gross revenue pool estimated to be about \$600 million dollars worth of advertising. Morning news has traditionally had a strong focus on food education and preparation. This paper will consider the role of the morning news shows in presenting information on food, specifically focusing on issues of food safety – an area that has gained popularity in recent years. Quantitative results from 2000-2005 will be discussed in terms of the content of food stories that were aired on the morning news. Comparatively, the results will be sized up with the findings drawn from the evening news

**Robyn Whitney d'Avignon, Washington University (Session11:2)**

*Power, Politics, and Poultry: Contracts, control, and farmer resistance in Siler Forks, Missouri*

My research investigates the politics and control of agricultural production and farm labor in the United States contract poultry industry, widely considered to be the most industrialized agricultural system in the world. I investigate how contracting companies control farm production and the implications of this control for farmers to negotiate for competitive and long-term contracts. This study was conducted among long-time turkey producers who contract with ConAgra Foods and Cargill, Inc. in Siler Forks, Missouri.<sup>1</sup> In Siler Forks, contracting company control has been exerted through three predominant means: (1) the geographic and economic concentration of the industry, resulting in limited contracting options for farmers, (2) the substitution of skilled agricultural performances with new technologies and production schedules, rendering expert farm populations increasingly disposable to poultry companies, and (3) debt treadmills associated with poultry confinement facilities that restrict farmers' exit options from contracting. These combined factors threaten the ability of Siler Forks farmers to obtain competitive and long-term contracts. Farmers are actively resisting contracting company control over their economic livelihoods by forming local grower alliances that represented farmers in a 1992 contract negotiation with ConAgra, and again in 2006. Farmers also employ agricultural expertise to evade contract terms that conflict with their economic self-interests. This research has comparative applications for understanding emerging power relationships between farmers and contracting companies in diverse regions. Currently, the contract poultry model is expanding into other U.S. agricultural sectors (i.e. hogs) and has been introduced in the developing world by food corporations and foreign agricultural ministries.

**Ana Marta de Brito Borges, Marcelo Traldi Fonseca; Paulo Ferretti; Liliam Ma, Senac Sao Paulo (Session 5:3)**

*Country-food - comfort food for the search of an identity.*

Metropolitan populations own a lot to the rural exodus and consequently exchange of experiences and customs from the countryside. Subsequently the valorization of the traditional cultures is an evident movement worldwide. This occurs, since the search for elements that indicate some link with the identity and the past grows in the same degree that time of coexistence between the people becomes scarcer in virtue of the agitated routine, familiar to any person who lives in a great metropolis. The reality comes to end dissociated of the origin, leading to the loss of identity as an individual. Therefore, to find such elements, the search for rural tourism activities presents an increasing demand. The factor of the identity is very current in the rural tourism, since the historical background found in farms is constituted by sufficiently concrete elements, such as the constructions and furniture, which brings to reality something which was once only to be remembered in the field of memory. With the same nostalgic role, the country food of the rural tourism shows itself as a knowledge sedimentation factor of this experience whenever it is literally tasted and ingested by the time that is lived. Thinking as such, country food can be attributed as a educative tool to assure the perpetuation of the cultural gastronomic heritage, making ethnic traditions live through the sense of identity of the next generation.

**Jason de Leon, Pennsylvania State University; Jeffrey H. Cohen, Ohio State University (Session 3:5)**

*Chapulines, Lead Contamination and Food Choices in Rural Oaxaca, Mexico*

Chapulines (grasshoppers) are a mainstay of rural Oaxacan (Mexico) cuisine. Nevertheless, in recent studies, chapulines were found to have high levels of lead contamination. In fact, these levels were high enough for the CDC to post warnings against their consumption. While these warnings are clearly for the US, in Mexico little concern has been shown by the government over lead contamination. Here, we note the culinary place, nutritional value and inherent danger of chapulines for rural Oaxacans. We ask what it means when a traditional food source is shown to be dangerous and, how the responses to contamination are influenced by cultural beliefs, social practices and national dietary goals.

**Laura B. DeLind, Jim Bingen, Michigan State University (Session 1:3)**

*Rethinking civic, replacing local, returning culture: A critique of civic agriculture*

Over the last 10-15 years, alternatives to the industrial model of agriculture and food production – direct marketing arrangements, local food campaigns, and movement to ensure community-based food security – have grown both popular and prolific. Collectively, these alternatives have come to be known as civic agriculture (Lyson, 2004). As generally argued, civic agriculture supports small and family scale farming operations, closer ties between producers and consumers, greater transparency and accountability up and down the food chain, and increased food choice and accessibility. In this paper, we argue that civic agriculture leans heavily on rational economic criteria, and as currently conceptualized, does not really represent a radical social or political departure from the current system. For the concept of civic (and the values of civic engagement) to contribute to such a departure, it will need to encompass more than market activity. Specifically, the concept will need to embody a notion of local that is defined by the particularities of place (and bodies in place), a notion of culture defined by negotiated meanings and sensibilities, and a notion of the political defined by community responsibility and accountability. This argument will be illustrated through research currently underway in Presque Isle County, Michigan.

**Betsy Donald, Queen's University (Session 8:6)**

*The 'star chef' in the making and placing of the knowledge-intensive city*

I will explore the role of the star chef in the making and placing of the knowledge-intensive global city. Like their scientific counterparts, 'star chefs' have become important indicators of innovative activity in various knowledge-based cities across North America (i.e., Vancouver, Toronto, Boston, San Francisco, Seattle). Their rise in stature is not simply a result of heightened media attention, but more fundamentally linked to the growth of the consumer city and the skilled, educated worker. Based on case studies and interviews with various actors in the food economy, including 'star' chefs, I will first discuss why these chefs are considered to be part of the innovative, knowledge-intensive society. Next, I will explore how they have come to create and symbolize various regional/global cuisines and places (including how their global connections help to re-make and sustain each city as either a global or regional centre). Finally, I will examine their role in shaping and re-making public policies around food health, accessibility and food system planning. At a more abstract level, their rise in stature over the last few years raises profound questions about class, gender, global-city place-making and providence, as well as the competitive and ambiguous nature of the 'alternative' food system.

**Kelly Donati, RMIT University (Session 5:7)**

*Local production and global consumption in Port Moresby, Papua New Guinea: cultivating urban gardens in a postcolonial landscape*

Thirty years after gaining sovereignty, Papua New Guinea is facing problems of conflict and violence, unsustainable development and uncontrolled rural-urban migration which is undermining the social and cultural fabric of communities around PNG. Papua New Guineans, particularly those in urban areas, face an increasing concentration of obstacles to a sustainable future. Trade liberalisation and integration into the global economy is producing significant changes in PNG's urban communities. Tinned meats, white rice and soft drinks are increasingly consumed alongside traditional foods such as taro, banana, sago and aibika. Yet food gardening continues to play an important role in the everyday lives of many people in Port Moresby - supplementing store-bought foods and providing a source of cash income. The postcolonial landscape of Port Moresby is increasingly a site of tension between subsistence production practices and capitalist modes of production – tensions that are played out at the borders of communalism and individualism, tradition and “modernity”, the local and the global. Using three case studies in Port Moresby, this paper examines food gardening as a practice through which urban communities negotiate the changing social, environmental, economic and political realities produced by urbanisation and globalisation but also as a traditional mode of production that is constantly being re-negotiated in a contemporary context. As PNG is increasingly drawn into the global economy, how does urban agriculture contribute to the cultural, social and economic resilience of its diverse communities, and what tensions are produced by food gardening in the urban landscape of a postcolonial Pacific island city? The analysis of these case studies considers urban agriculture for its potential for sustainable development in Port Moresby but also for the difficulties and challenges that it presents for communities and policy makers alike.

**Kimberly Eckmann, San Diego State University (Session 3:8)**

*Reading the landscape: A textual analysis of two Farmers Markets*

This paper examines two farmers markets in San Diego, CA. The “sense of place” was analyzed using participant observation and photography. Data from the neighborhoods of North Park and La Mesa were collected over a four month period in the fall of 2005. Further, the method of textual analysis is used to read the market landscape. This paper identifies the authors, grammar, context, and

subtexts within each farmers market. This paper positions “certified organic” as a discourse that connects the market to other symbols and spaces. The definition of *organic* is found to be a contentious issue at the farmers market: the meaning of organic production processes are defined by different actors in multiple, competing ways. The discourses of representation, public space, and the reproduction of culture in place are also analyzed in this paper. In the space of a farmers market, producers, distributors, and consumers are connected in networks. These gathering places become public centers for the exchange of food, knowledge, and culture. From this ethnographic study, it is found that farmers markets have the potential to form place-based identities and social relationships through the shared consumption and production of food. The farmers market is a cultural industry of the City, maintaining some continuity across time and space. Location and context play a key role in flavoring each individual market. This connection of people to a place, and its ecological and cultural resources, demonstrates the social benefit of farmers markets, and the small-scale, sustainable agriculture they support.

**Trudy Eden, University of Northern Iowa; Ardyth Gillespie, Cornell University (Session 1:8)**

*The Popular Philosophy of Health and Well-Being and its Relationship to Food Attitudes in the United States*

The precise meaning of health and well-being varies according to an individual's subculture, social and familial contexts, and educational and experiential backgrounds. Common to all varieties are certain fundamental ideas. One is that health means much more than the simple absence of disease. It incorporates morality and may champion virtue. At some level it involves beauty. Perfect health may not be possible without intelligence, talent or even success. Finally, it is intricately and solidly linked to food. Cultural ideas of health can have great subtlety and can be profoundly influential on a subconscious level. This paper will first describe multiple perspectives and meanings of health and well-being taken from a wide array of popular sources. Next it will explain the role that food plays in those meanings. Finally, it will analyze how this complex philosophy influences eaters and health professionals in their attitudes toward and activities involving food.

**Henrik Egelyng, Danish Institute for International Studies (Session 5:8)**

*Glocalisation of Organic Agriculture: Options for Countries in the Global South?*

This paper depart from analysis of the globalisation of certified organic agriculture (COA). It presents a framework for exploring how far COA is institutionally embedded, at the national level, and how far developments in COA in case countries such as Brazil, China, Tanzania and Uganda are driven by export aspirations, market actors and their agencies – and how far the same developments involve civil society and domestically oriented government agencies. Based on analysis of European policies vis a vis COA and of differences between Northern and Southern COA, the paper explores modalities and relevance of COA in a context of development and livelihoods of small farmers. Theoretically, farmers demonstrating high eco-efficiency could be seen as gaining priority by agricultural policy-makers. Governments of the South, however, may not have capacity to significantly reward farmers demonstrating - or developing - high levels of eco-efficiency and environmental and social sustainability. While small farmers in the South generally use low levels of inputs and could be described as de-facto organic, ecotaxes and making polluters pay is less of a development policy option for developing country governments. Perceived willingness of doing away with harmful subsidies in the North and discovery of the organic agricultural development path by many developing countries do nevertheless provide a dynamic situation with different agricultural development and institutional environment trajectories worth exploring. The article presents a preliminary framework for such exploration – and some initial answers to the questions implied above.

**Alexandre Enkerli, Tufts University (Session 2:9)**

*Brewing Cultures: Craft Beer and Cultural Identity in North America*

Beer is culturally significant. Not only did it play an important role in the history of humankind but it is currently involved in what some would call a brewing revolution. Through craft beer, beer tasters, homebrewers, brewpub owners, and microbrewers are negotiating several dimensions of their cultural identities. In North America especially, beer often connects to gender roles, social status, political affiliations, and regionalism. Over the past few years, I have been in touch with several beer homebrewing clubs in both Canada and the United States. Though informal, these contacts have allowed me to notice processes of identity negotiation among North American homebrewers. This paper is the result of a preliminary exploration of some of these processes connecting beer with culture.

**Alexandra Epstein, Harvard University (Session 1:4)**

*The Effects of Wireless Technology on American Dining Rituals*

The social nature of American meals is changing as technology increasingly influences every aspect of our lives. From Elias (1994) to Ferguson (1995) and Visser (1991), social science research has often focused upon the social norms of dining rituals, and more generally how norms intersect with social structure to create new phenomena. The advent of hyper-connection in the internet age has introduced a host of changes to a number of areas of social life, with dining rituals being no exception. The American cultural context encourages communal eating; yet American college students are commonly seen eating alone. While solitary dining may not be surprising, pilot observations indicate that lone college diners use wireless communication technologies more often than students dining in groups. Situated between sociological attention to media changes, and psychological attention to social behavior, it is hypothesized that students dining alone are able to deviate from the norm communal dining because new technology provides them with aspects of former, more social, rituals. This prediction is evaluated through thick ethnographic description of dining hall rituals over a four-month period at Harvard College between January and April 2006; observational data is augmented with interviews with diners in order to assess alternative hypotheses. Evidence presented suggests that this phenomenon is generalizable to many

American colleges. It is speculated that other realms of modern life will be affected by this novel technology. Consequently, these realms too will enter a transitional era without clear rules of etiquette to guide the public use of wireless technology.

**Joe Evans, California Academy of Sciences (Session 7:4)**

*Technologies of Eating: The Development of Eating Utensils and Cuisine in Western Europe and the Americas, 1500-1900.*

This paper examines the development of tools of eating: knives, forks, and spoons in relation to the development of cooking and cuisine in Europe and the Americas after 1500. The period from the sixteenth to the nineteenth centuries witnessed a flood of new foods into the European diet as a result of the colonization of the Americas and the development of world trade. These new foods radically changed European cuisine leading to the development of highly differentiated, distinct, regional cuisines. The same era was also a time of radical change in the actual mechanics of eating. Prior to the sixteenth century, it was uncommon for people to have utensils with which to convey food into their mouths, but by the nineteenth century tools of eating had become fully developed along with a host of manners dictating their use. The evolution of eating utensils and the adoption of their use as a fundamental cultural behavior in turn had profound influence on the evolution of modern cuisines. Drawing on sources from anthropology, the history of technology, and the history of cuisine as well as examples of utensils from The Rietz Collection of Food Technology at the California Academy of Sciences, this paper describes the development of eating utensils in Western Europe and traces the complex interplay of these tools with the changing technologies of cooking and cultural behaviors around eating.

**Jane Fajans, Cornell University (Session 6:4)**

*Regional Food and the Tourist imagination in Brazil*

Brazilian foods are tied up with race and class, ethnicity and heritage. Particular ingredients and modes of preparation are an intrinsic part of the identity of regional foods and by association with the people who consume them. What appears to be a gastronomic distinction may obscure a value system of prejudice and bias. Are the African ingredients so valued in one cuisine seen as a liability in another? Are staple ingredients such as farinha recognized as having indigenous origins? As some of these ingredients and cuisines are exported (both to other parts of Brazil and abroad), they gain a renown (or notoriety) outside of their regions of origin; My research will examine the meanings and values such foods and dishes have in their regional context and determine whether the meanings and values of the food change as the cuisines become known outside? Food styles and cuisines are also significant factors in tourism. In an increasingly global society, tourists and natives use food to overcome the distances between them in some contexts while simultaneously drawing these distinctions in others. I further propose to examine how food plays into the identity and attractiveness of a region as a tourist destination.

**Dana Fennell, University of Southern Mississippi (Session 7:7)**

*Ignorant or Knowledgeable: Farmers Speak out on Consumers and Biotechnology*

The issue of genetically engineered food problematizes the spheres of expert and lay knowledge. The outcome of debates over biotechnology affects the very food people eat. Somewhere between the “lay public” and certified experts/researchers are farmers. It stands to question what their role should be over the direction of biotechnology. Further, farmers have a relationship with consumers themselves. Do they see consumers as having legitimate knowledge and concerns that they need to be aware of, or do they write off consumers as a lay, ignorant public? Conventional growers employ many techniques and arguments that work to explain away consumer complaints regarding biotechnology. They assert a sphere of influence to themselves, that of uncertified experts. In contrast, consumers are viewed as ignorant of farm issues. However, growers struggle some over the consumers’ role, because they may also believe in a consumers’ right to knowledge and influence in the market (demand and supply). Therefore, growers have mixed responses to the idea of labeling genetically modified products for consumers. On the other hand, organic/sustainable growers as a group have more direct connections with consumers, and benefit from consumers having knowledge about production practices. There is some evidence that organic growers define for themselves a sphere of expertise like the conventional growers, and they do question consumers’ knowledge over agricultural issues. However, compared to conventional growers, as a group they treat consumers as more knowledgeable, and grant consumers more of a role in technological decision-making.

**Louis Ferleger, Boston University (Session 6:3)**

*Out of Sight, Out of Mind: The Plight of post-WWII Agricultural Workers*

Despite the voluminous work on the trends in food and agriculture since WWII, it is striking that the literature ignores, downplays, or omits worldwide trends in agricultural employment. Why? One possible explanation is that when food and agriculture are discussed or mentioned, far too many authors describe agricultural changes that have significantly influenced the worldwide history of agriculture without reference to labor patterns because that may consider these patterns of minor or less importance than almost everything else. My paper focuses on the places and spaces worldwide agricultural workers occupy and documents this vast but virtually invisible labor force. I also suggest that the tendency to neglect or discuss the structure and pattern of worldwide agricultural employment since WWII and its social, cultural, and economic impact on the world economy means that discussions of place remain inadequately addressed. This neglect reinforces the new agrarian myth that the world is “flat” and that agriculture is relatively unimportant.

**Marcelo Traldi Fonseca; Ana Marta DeBrito Borges; Paulo Ferretti, Liliam Ma, Senac Sao Paulo (Session 5:3)**

*Childhood Flavor. Comfort food and its tasty taste.*

Taste has three basic dimensions: the taste in the physiological direction, that has in its origin the Latin expression *palatum* where we discern hot from cold, bitter from sweet; the rational dimension that has in its origin the words *sapororis/sapere*, which relates to the cognitive aspects and rational ones, such as if it's health or good for you to eat and finally the affective dimension, that is associated to the Latin expression *gustus* implicating flavor, flavorful. For this matter, we come to understand why some things that we feel taste like childhood, has a passion flavor, meaning that it comes from the heart. Therefore the act to eat can be understood as something that goes beyond the simple fact to feel or taste a flavor, a texture and moves with the deepest feelings and emotions. The concept of comfort food, is directly associated to affective dimension of flavor since this conceptualization of meals or preparations are intimately connected to the character of comfort, tranquility and nostalgia. One searches in his infancy these elements, these souvenirs and some foods have, many times, the capacity to bring in return those sensations that make them feel well, that evoke pleasant and positive moments. The Slow Food association places in one of its commitments that search for original traditional flavors experimented during our lives and that give us the sensation of identity. Therefore comfort food can be understood as the affective identity developed throughout our lives and gives the sensation of felling like home.

**P.B. Ford, Kansas State University (Session 6:6)**

*A matter of place: exploring the association between food environments and weight status in rural areas*

Given the growing prevalence of overweight and obesity in the U.S. in the past twenty years, a number of researchers are focusing attention on environmental contributions to changes in our eating and physical activity behaviors. Obesogenic environments can include physical, economic, policy or sociocultural features that encourage high energy intake and low energy expenditure. Efforts to characterize food environments focus on the spatial distribution of food outlets, and the price and availability of 'core' healthy food items. While a number of studies have characterized food environments in urban areas, few have systematically characterized food and nutrition environments in rural areas. This paper will discuss tools (including GIS) and approaches for characterizing nutrition and food environments in rural areas, and present preliminary results on the an ecological analysis exploring the association between food environments and patterns of overweight and obesity in Kansas.

**Steven Garrett, University of Washington (Session 4:7)**

*What's a Food System?: A Model for Food System Pedagogy and Analysis*

It is clear that if the food system, at virtually and scale, were to be unpacked in its entirety, it would be consist of a vast array of connections, networks, actors, commodities, etc. It is also a system that one tends to take for granted, due to its omnipresence, and at least in wealthy countries for people with adequate resources, it is a system that provides food so conveniently. Most people really do need not think about the food system in order to eat or even to make a living within it. For these reasons, it is difficult to develop models of the food system that are both simple enough to use with non-academic specialists to explain the food system yet which are also robust enough to use in food analysis. This paper is presented in three parts. First, we describe briefly how the food system is currently defined and understood in the literature. Next, we discuss a new way of conceptualizing the food system. This conceptual diagram includes the conventional commodity flows, actors or change agents, and networks that can be used to subdivide the food system while at the same time including market sectors. We discuss the process of how this way of conceptualizing the food system was developed, through our work with the City of Seattle and the University of Washington through a grant from the Henry R. Luce Foundation. With the inception of this grant, we had an immediate need to make the food system intelligible to a multidisciplinary working group of graduate students with no previous experience with the concept of a food system. So this necessitated a simple model that nonetheless revealed all aspects of the food system. Finally, we demonstrate how the model allowed for easy parceling of research issues areas into discrete, yet still interrelated networks. The food system model has also been useful in revealing leverage spots for different food system actors at the local level in order to create a food system that is more socially just and environmentally sustainable. Thus, this model will be of use for academics in urban planning, geography and other disciplines who are researching multiple facets of the food system and for practitioners who wish to integrate food systems into their community planning work at any scale.

**Christy Getz, University of California, Berkeley (Session 9:5)**

*Understanding Farmworker Food Security: An Assessment in California's Central Valley*

It's ironic that those who till the soil, cultivate and harvest the fruits, vegetables, and other foods that fill your tables with abundance have nothing left for themselves. (Cesar Chavez, year unknown) Based on a qualitative and quantitative food security assessment among farmworkers in California's Central Valley, we will present an explanatory framework to quantify and contextualize high levels of food insecurity among farmworkers in Fresno County. Specifically, the assessment consists of a panel survey conducted with approximately 500 farmworkers - 250 in winter 2005 (low season) and 250 in summer 2005 (high season). In addition to exploring differences in food security related to the seasonal nature of work in the industry, we looked at a variety of other factors that both contribute to food security and correlate with variation in food security within the farmworker population. We will also discuss findings synthesized from both focus groups with farmworkers and key informant interviews with members of a farmworker food security task force, which we organized to guide our research process. This taskforce is comprised of hunger and nutrition advocates, public sector food assistance providers, emergency food providers, health care providers, school-based nutrition programs, nonprofit outreach and education programs, farmworker advocates, indigenous farmworker organizations, UC

Cooperative Extension personnel, growers and retailers. We discuss next steps the taskforce is taking to develop policy and programmatic recommendations based on our findings.

**Ame Gilbert, Independent Scholar (Session 3:9)**

*Food as Portraiture: Arguments for a New Aesthetic*

The medium most used to frame food is writing, from the poetically concise language of recipe, biographical subtext of cookbooks, or narrative food memoir, to countless literary passages where food speaks about time, place, desire and connection. Distinct from literature we have food as drama: plays where the scent of food cooking on stage becomes a character, sensual cinematic depiction of eating, or the humble, daily dramatic choreography of cooking and eating a meal. Seldom is food a primary subject for the visual arts (except in still lifes, which are about formal spatial relationships more than character and identity). Because food is entwined with social and cultural identity, the visual genre it is most aligned with is portraiture (although portraits rarely picture food). Portraits provide access to the social and cultural values of their time through the depiction of expression, posture and peripheral symbolic iconography. A “good” portrait reveals the “essence” of the model. In addition, because of the complex triangular relationship between artist, model and viewer (each of whom have agency), a portrait reveals something about each participant. I believe a similar relational triangle exists between a cook, food, and the fed. By theorizing about the nature of portraiture in relation to food, I hope to explore cultural meanings of food and begin to define a lexicon of food images (as there are portrait types) that will encourage production of visual art about food.

**Ardyth Harris Gillespie, Cornell University, Kathleen Dischner, Cornell Cooperative Extension, LaVon Eblen, Harrisdale Homestead, Milagros Querubin, University of the Philippines (Session 9:5)**

*Coping Strategies of Food Insecure Families: A Cross-Cultural Study*

We interviewed low-income families in an upstate city in NY, rural southwest Iowa, and rural and urban sites in the Philippines about how they manage resources to feed their families. We generated grounded theory about family food decision-makers' perceptions about food insecurity, coping strategies and food decision-making processes. Although low income, some U.S. families report that they have enough money for food and describe strategies such as gardening, hunting, and sharing with extended family members. Other coping strategies included choosing low cost foods, cooking from scratch, and eating with parents or other extended family members or friends. Sometimes children ate in friends houses. The coping strategies for some U.S. families vary throughout the month depending upon when they receive food stamps or other resources. Social stigma influences family food decisions for many. Families describe trade-offs that they make, such as between healthy food or food that satisfies their children. Filipino families reported several coping actions to augment the food budget or food supply. These included substituting less preferred, but cheaper foods; rationing food by reducing the number of meals per day, limiting portion size; and adults skipping meal, and food portioning. Passive coping behaviors such as humor, escapism, ignoring, forbearance were reported and active coping behaviors identified were asking for credit from relatives and neighbors, engaging in short-term micro entrepreneurship, offering services in exchange for food, selling or pawning personal and household items, home food production.

**Gilbert W. Gillespie Jr., Cornell University (Session 1:7)**

*Getting into Farming: Some Considerations on Staying in Business*

Information from a study of a wide-range of start-up farm enterprises in the Northeastern U.S. is used to assess what makes for "success," defined as continuing in business after start-up. Particular considerations for continuation in farming include (1) conducive social contexts, e.g., supportive neighbors and relatives, a farm support infrastructure, access to good markets; (2) appropriate personal characteristics, e.g., willingness to work hard, aptitudes for needed skills, appropriate managerial knowledge; (3) suitable business characteristics, e.g., either a good business plan or incremental entry consistent with off farm resources; and (4) good luck, e.g., good weather, good buys in equipment, good health, especially at critical junctures.

**Leland L. Glenna, The Pennsylvania State University; Robert Gronski, National Catholic Rural Life Conference (Session 5:8)**

*The World Trade Organization and New Opportunities for U.S. Agricultural Policy*

Any discussion on the future of agricultural policies in the United States has to begin with a consideration of trends in economic globalization in general and the World Trade Organization (WTO) in particular. Much ambiguity surrounds globalization because there are many definitions and interpretations, but the term is commonly used to refer to structural changes in the international economy. It is often applied to organizations and trade agreements related to international economic governance (including the WTO, GATT, NAFTA), as well as technological advances and cost reductions in transportation and communication that have enabled an increase in international exchanges of goods, services, capital, knowledge, and people. The global restructuring of the economy through such trade organizations as the WTO are important for agricultural policies in the United States because Congress is obligated to make domestic farm policy conform to international trade agreements that the President negotiates and the Senate ratifies. Although these trade agreements do limit the options available for constructing Farm Bills, Congress has a great deal of flexibility in interpreting and implementing trade agreements. And farm interest groups need to be aware of ways they might influence how Congress interprets and implements WTO treaties when designing agricultural policies.

**Bertram M. Gordon, Mills College (Session 1:4)**

*The Culture of Food at Mills College*

Recent years have brought increased academic attention to food studies but, ironically, little attention has been paid to the gastronomic culture of the colleges and universities where most academics work. This paper focuses on the history of food culture at Mills, a small liberal arts college for women, in Oakland, California. Established in 1852, Mills has a history that stretches from Gold Rush foods through California Cuisine. Featured foods in Mills history include Susan Mills' brown bread, named for the co-founder of the College, in the early twentieth century. Sources include dining hall menus, alumnae reminiscences, and the papers of Carl Rietz, a food technologist who traveled the world, collected food-related items, and taught at the College in the 1950s. Influenced by the dynamic gastronomic world of the San Francisco Bay Area, Mills students often looked off-campus, writing home for special foods, and eating different foods when they dined in San Francisco or elsewhere. During the 1870s, students were allowed no food between meals except for Friday nights, when each was given two soda crackers. The 1882 catalogue asked friends of students not to bring "confectionery or other eatables except fruit." College attitudes, however, shifted over time. By the mid-1960s, students were lobbying for the creation of a café on campus. The introduction of vending machines on campus allowed access to foods and beverages between meals and students were also freer to leave campus for meals in the greater region.

**Trevalyn Garner Gruber, Iowa State University (Session 6:5)**

*"Fixing" Hunger in the 21<sup>st</sup> Century: How Food Sovereignty Might Turn Agriculture "Right-side Up"*

The purpose of this paper is threefold. First, it examines our relationship with food—how linking science and technology through post-World War II scientific management (with a little help from neoliberalism and the "free" market) changed our concept of food. Agriculture was turned "upside-down" as food became decoupled from agriculture. Second, it explains how supranational organizations conceptualized both food security and the right to food, seeking to profit from the decoupling. Third, it considers the role food sovereignty plays in turning agriculture "right-side" up. This can occur by tackling both hunger and agricultural reform by starting at the local and regional level. Food sovereignty is shown as a viable alternative for both democratic and economic reform.

**Nancy Grudens-Schuck, Elena Polush, Iowa State University (Session 11:6)**

*Action Research or Normal Science? Tracking Participation in a Needs Assessment of On-Farm Research Ideas*

This paper recounts learning experiences with an action research project using Delphi method to establish on-farm research priorities for a prominent sustainable agriculture organization in the Midwest. The authors' intentions were to collaborate with farm organization leaders and members in line with tenets of farmer-centered and participatory action research. Reflections on the three-year research process revealed, however, that while particular junctures of the project could be defined as participatory, others clearly were not. The paper investigates the nature of the claim that social research with farmers may be participatory (or not) through application of Heron's modes and dimensions. Manifestations of participatory intentions included planning for and facilitating participation, and managing power and sharing authority. However, participation appeared to be frustrated by tensions between the dominant discourse and the need for one's own conception of high quality research, newness of farmers to farmer-centered social (versus agronomic) research, and uneven relations with the state land-grant university. Reflections on the research processes revealed complexities of peoples' understandings of what they were facing and what was permissible with respect to making meaning from social research. The paper argues for an understanding of participation as a scaffold for key elements of the research process rather than as a steady-state characteristic. Results of the Delphi study, completed in 2005, will also be shared. Interpretations of the analysis of data by organizational leaders, farmer-members will be highlighted, and impacts on the university one year after the completion of the project will be discussed.

**Amy Guptill, SUNY College at Brockport (Session 3:3)**

*Organic Feed and Organic Dairies in Upstate New York*

Stakeholders in traditional dairy-producing states in the Northeast and Midwest hope that the booming sales of organic milk will offer family-scale dairy farms a means to sustain their operations. However, recent studies have highlighted the economic constraints facing smaller-scale organic dairies, particularly the price and limited availability of organic feed. In addition, corporate involvement in dairy has raised the question of whether organic dairies will soon face the kind of cost-price squeeze that characterized the farm crisis. This exploratory study describes the organic feed commodity system in upstate New York and its impact on organic dairies in the state. The results of key informant interviews and an analysis of recent shifts in the industry suggest that the relationships among different kinds of producers in the organic milk value-chain will significantly shape the opportunities family-scale dairies have for sustaining their operations.

**Naomi Guttman, Hamilton College (Session 7:5)**

*Eating in the Family: the History of Advice on Educating Children's Tastes*

This paper explores the social phenomenon of taste in the family. Many books on how to feed children insist that the introduction to a diverse assortment of tastes at a young age is the key to developing a child's palate and creating a sophisticated adult eater. Part memoir, drawn from my own experiences with a fussy eater, and part research on the literature surrounding the issue, this paper explores the history of literature on the feeding of children, the body of research on the education of taste buds and the dilemmas faced by parents of fussy eaters. One interesting conundrum with which I will begin is that of the palate itself, which when it is "pure" is able to discriminate so well and yet requires education in order to appreciate new taste experiences. Among the questions the paper will explore are: how are tastes formed? How do adult tastes reflect the experiences of early childhood? Does the advice in

“how-to-feed-your-child” books actually reflect current research on this topic? And, finally, what responsibilities do parents have for their child’s education in taste?

**Jenna Hartel, University of California Los Angeles (Session 5:1)**

*Cooking Up A Home Library*

Gourmet cooking is a popular hobby in the United States, with several million participants. It is a dynamic *serious leisure* (Stebbins, 1982) *social world* (Unruh, 1979) that entails the ongoing acquisition of culinary knowledge and skill. Unlike some hobbies centered on public venues, gourmet cooking occupies the intimate personal space of the home and kitchen. There, enthusiasts cultivate cookbook and recipe collections that sprawl through the household. These collections play a twofold role to supply the hobbyist with novel cooking experiences and to record successful cooking episodes so that they can be reproduced. This research from the discipline of library and information studies reports the findings of a scientific ethnography of the “information space” (Bruce, 2005) in the hobby of gourmet cooking. A data gathering approach from visual anthropology, the *photographic inventory* (Collier & Collier, 1986; Hartel, 2006), has been conducted in the households of 20 gourmet hobby cooks in Los Angeles and Boston. Utilizing textual and visual field data, this paper answers two questions: *What are the features of culinary home libraries?* And, *how do culinary home libraries work?* Even the non-librarian will be intrigued by these fascinating information spaces and the sophisticated information practices that sustain them.

**Annie Hauck-Lawson, Brooklyn College (Session 8:9)**

*All in the Family: New York Food Voice Narratives*

New York is ripe in its potential for expression and grounding through food where, throughout the city, production, processing, preparation, gathering, and eating occur in varied forms. One part of a book about New York City foodways (Columbia University Press, forthcoming) includes four food voice narratives. This presentation excerpts three of them as illustration of the common ground of family with different food voice tenors. Bronx, Manhattan, and Brooklyn-based narratives are in process: one uses Joseph Campbell’s mythic structure as a frame to tell the story of redemption through food and an enduring peace with/piece of her Bronx grandmother’s soul. In another, the owner of a Manhattan-based ethnic food store ponders the history of and his relationship to the family business and finds that there is a soul within. Finally, a writer describes her foodways-centered upbringing which, after archival and ethnographic research later in life, connects and weaves into the fabric of the food history of Brooklyn.

**Richard P. Haynes, University of Florida (Session 10:9)**

*Competing conceptions of animal welfare and the myth of happy meat*

Animal “welfarist” have appropriated the concept of animal welfare, claiming to give a more objective account of it than *animal liberationists*. This strategy is used to support merely limited reform and to justify animal production, and marketers of the meat from suitably reformed animal farming practices, e.g., organic farming, sometimes advertise their products as “happy meat.” These reformist (as opposed to abolitionist) goals assume that there are conditions under which animals may be raised and slaughtered for food that are ethically acceptable. While reformists do not need to make this assumption, the tendency of “welfarist” reformers is to accept this assumption as their framework of inquiry, and to discount certain practices as harmful to the interests of the animals that they affect, such as premature death, and some reformists have developed strategies for defending suitably reformed farming practices as ethical even granting that death and some other forms of constraints are harms. One such strategy is the fiction of a *domestic contract*. However, an accurate conceptualization of welfare has different implications for which uses of animals should be regarded as ethically acceptable. Animal breeders, as custodians of the animals they breed, have the ethical responsibility to help their animal wards achieve as much autonomy as possible. Attempts to avoid these implications by alluding to a contract model of the relationship between custodians and their wards fail to relieve custodians of their ethical responsibilities of care.

**Taraneh Hazhin, Shannon Kane, Charles Feldman, Martin Ruskin, Shahla Wunderlich, Goutam Chakroborty, Jeffery Toney, Montclair State University (Session 6:6)**

*What are they eating? Teaching nutrition students to determine the nutritional quality of real foods*

The authors plan to incorporate hands-on nutrient assaying into an existing Nutrition Laboratory course at Montclair State University. This follows their recent findings that vitamin C in peas sampled from hospital foodservice could degrade beyond the published USDA standard (for cooked). Nutrition students currently use software programs based on USDA nutrient data standards to determine the nutritional quality of food. The proposal is to add the vitamin C assay in the Nutrition with Laboratory NUFD 192 course, an undergraduate required course, to provide hands-on nutrient assaying experiments using real foods. The overall goal is to provide students with an understanding of how nutritional quality and nutrient content vary in foods from procurement to consumption. To supplement this experiment to the course, nutrient-assaying equipment was purchased for the Nutrition Lab, which is housed in the university’s new academic building. Students will collect and then compare the nutrient values of food samples taken from different places, such as supermarkets, farmers markets, and restaurants. They will learn how to perform nutrient assays, analyze results and then develop strategies for improved nutrient retention. The close proximity of the Nutrition Lab to the new Food Management lab will allow students to cook foods and then complete nutrient assay without compromising delays in handling and cooking, and hence nutrient loss.

**Marta Healey, University of Massachusetts (Session 8:8)**

*Food Not Bombs: Feeding as a Revolutionary Act*

In 1980, eight friends were protesting the Seabrook Nuclear Power Project when they decided that they wanted to connect the issues of nuclear power and militarism. In wanting to show the impact of military spending on the political economy of food and hunger, and promote a society in which life is more valuable than military might, they came up with the slogan, “Money for food not for bombs.” Twenty-six years later, with the shortened name Food Not Bombs, the organization has been feeding the homeless on street corners throughout the Americas, Europe, Africa, Asia, and the Middle East. In this paper I am interested in how Food Not Bombs was created out of the protest of another social movement/cause, and has since looked to itself to comment on and participate in other global social movements. I will show how the organization has shaped the dialogue of peace and social action around the daily act of feeding, in which the non-violent distribution is seen as a revolutionary act of self-empowerment and life-affirmation. The organization also works to reclaim public space and food waste in the face of neoliberal economics. Furthermore, the paper will also show how their choice of organic, vegetarian foods and their recipes reflect their push for the promotion of a culture of life.

**Lisa Heldke, Gustavus Adolphus College (Session 9:4)**

*Beyond Cosmopolitanism and Localism*

In *Exotic Appetites*, I dissect “cultural food colonialism,” a spirit or attitude in which racially privileged diners approach the cuisines of exotic “Others.” As part of my analysis, I also sketch a framework for an attitude that resists the rootlessness and gustatory arbitrariness that characterize cultural food colonialist attitudes. One component of a resistant attitude is contextualism, as exemplified, for instance, in bioregionalism. Bioregionalist thought provides a set of non-arbitrary principles around which to organize one’s (gastronomic) life—to root it in one’s very local *place*. Since advancing this proposal, I have been exploring ways in which this and other “localistic” philosophies (such as agrarianism) tend to topple down the other side of the slope, into problematic provincialisms. In the earlier work, I attempt to ward off that threat by asserting that “Cosmopolitanism begins at home; the foodshed is both deeply local and deeply international.” In this essay, I endeavor to give substance to that glib assertion. Specifically, I begin to investigate the dichotomy of cosmopolitanism vs. localism—a vexed, vexing dichotomy that imbues food colonialism on the one hand, and bioregionalism on the other—and to develop a “third option” that falls prey to the challenges of neither cosmopolitanism nor localism, but inherits the strengths of both. As contenders for this third option, I consider Kwame Anthony Appiah’s “rooted cosmopolitanism,” and Jane Addams’s “newer ideal of peace.” Running through my investigation is the question “How can such a third option inform our ways of understanding (and making!) our own gustatory choices? How might it inform or even reshape both food colonialist practices and localistic food practices such as bioregionalism?”

**Marisela Hernández, Universidad Simón Bolívar (Session 3:9)**

*Places of Food: Dishes, Tables, Bodies and Atmospheres.*

The following pages attempt to put into words a kind of *promenade* throughout some places that Food fills from the moment it goes out of the kitchen: in plates or trays it travels to the table where an eater, with the help of forks, spoons, knives and his own hands, in-corporates it, that is, brings it into his body (and his soul) in a sort of sensual event. We will try to show that these rich and complex walks around spaces, objects and bodies, imply aesthetical valorations as well as ethical commitments since they carry particular sensitivities, feelings and uses; touch persons and cultures and involve past and present times. Our reflexions are seasoned with the relationships we suppose exist between wisdom and flavour; word that in Spanish (*sabor y saber*) share a latin etymology: instantaneous and luminous knowledge

**Louella Hill, Farm Fresh Rhode Island; Noah Fulmer, Fresh Link; Howard Snitzer, Agora Restaurant; Peter Rossi, Brown University Dining Services; Sarah Kelly, Southeastern Massachusetts Partnership; Eddie Siravo, Produce Wholesaler; Bridget Visconti, Brown University Dining Services (Session 2:2)**

*Little Farmer Meet Corporate Kitchen*

“Little Farmer Meet Corporate Kitchen” is a roundtable led by Louella Hill, director of Farm Fresh RI, an organization which links farmers of the Rhode Island region with institutional food services and businesses. For this roundtable, we will examine the importance of developing food system infrastructure beyond direct marketing options (farmers’ markets, CSAs, roadside stands). We will discuss how farm to institution connections (i.e. Farm to School) are a critical component of greater community access to fresh, locally produced foods. We will address the following questions:

What is the importance of a direct connection between producer and eater in the development of a local food system? What is lost with the insertion of a “middleman”? What are the limitations of direct connections between small farmers and institutions? What complications arise within institutions when local, seasonal ingredients are incorporated into the menu? What role do produce wholesalers / brokers play in local food system development? How do institutional food services currently source locally produced foods? What are the benefits of developing a New England-wide food system network? How would an on-line database of food production assist with local food system development?

**Matthew Hoffman, Cornell University (Session 2:7)**

*Agricultural Stewardship and Community: How social relationships support sustainable practice*

Small farms and forestland are often thought of only as sites of commodity production; but they also provide a variety of essential public goods. These include vital ecosystem functions such as watershed maintenance and the conservation of biodiversity; economic development based on strong multiplier effects associated with agricultural import-substitution; and the maintenance of aesthetic and cultural values. Although these multiple functions and benefits of small farm agriculture offer good incentives for members of rural communities to want to see agrarian landscapes protected; fragmented ownership of these landscapes, combined with the *public goods* nature of the benefits they offer, gives rise to problems of collective action when it comes to attempting to protect and manage the landscape for multifunctionality. In general, I am interested in how rural communities confront these problems, and in the conditions that enable or constrain their success. This paper in particular uses data based on farmer and customer interviews in southeastern Vermont to examine how local sustainable agriculture benefits from being embedded in social networks through which people can build trust, as well as experience motivations and rewards based on their relationships to their work and to other people.

**Paul Hubbard, University of Montana (Session 11:2)**

*Protecting Farmland through Economic Development Strategies: Lessons from Western Montana*

Protecting agriculture near urban centers is fundamental to community food security for both producers and consumers. Farmland on the urban-rural fringe contains some of the nation's best soil but is vulnerable to development pressure. Producers in Missoula County, Montana and across the nation have identified economic viability as a pivotal issue to protecting farmland. To better understand how we might conserve farm and ranchland via bolstering the economic viability of agriculture in western Montana, I gathered and analyzed the perspectives of seven economists and economic development professionals who had professional and/or personal experience in agriculture. Emerging from their views are insights and ideas relevant to other communities struggling to retain their agricultural land. While most identify urban sprawl as a threat, some see the increasing population as an opportunity to expand the capacity for local food markets. Some of the interviewees think the area's population base is too small to support local farms and ranches and suggest increasing exports. Others argue that bolstering local markets is a vital part of the solution to save agriculture in western Montana. Yet, regardless of the perceived ideal market place—be it export or local—the interviewees largely agreed on the economic development strategies to increase the producer's ability to access those markets and manage more viable operations, including: value-added businesses, producer-owned cooperatives, and business training for producers. This research project was conducted for the Missoula County Community Food and Agriculture Coalition, and recently formed food policy council.

**Sherrie A. Inness, Miami University (Session 6:8)**

*"Unnatural, unclean, and filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s*

"The Chinese do the most wonderful . . . things with food. Completely different from American cookery but . . . delicious and refreshing that even dyed-in-the-wool, steak-and-apple-pie Americans fall straight in love," wrote Helen McCully in a *McCall's* article, "Let's Cook Chinese Tonight" (1954). Even the staid *Farm Journal* included an article in 1957 for a company supper that featured chow mein. The author, Louise Stiers, said the recipe was one "we know you'll like" (115). *McCall's* and the *Farm Journal* were a part of a larger interest in Chinese food that appeared in 50s cookbooks and articles. Although they never threatened the dominance of more Europeanized recipes, Chinese recipes appeared, if not frequently, at least regularly. Some were Americanized versions that had little connection to authentic Chinese foods, but others were surprisingly authentic, perhaps because much of the literature—but not all, as represented by the articles of McCully and Stiers—was written by Chinese or Chinese-American women, a bold move in an era of McCarthyism and the Red scare. During a time known for extreme xenophobia, Chinese cooking literature served as a bridge between cultures. Further, cooking literature did more than pass on recipes; it conveyed lessons about Chinese culture and history. The literature taught that Chinese and other Asian people, despite their varied food and cultural traditions, were not much different from Caucasians. This was vital after World War II, when many white Americans still held strongly racist views about all Asian people.

**JoAnn Jaffe, University of Regina; Michael Gertler, University of Saskatchewan; Timothy Zagozewski, University of Saskatchewan; Lori Evert, University of Regina; Adrian Blunt, University of Victoria (Session 4:7)**

*Theorizing Knowledge and Essential Skills in the Transformation of Food Systems*

Corporatization, new technologies, and shifts in consumer values, needs and identities have contributed to major transformations of food systems over the past few decades. Many of these changes have influenced food consumption patterns and preparation practices in the home and other eating places. Today's food sector consumers and employees require knowledge and skills that are very different from those required even a generation ago. This paper elucidates the theoretical approach underlying a multidisciplinary project (including sociology, nutritional science and adult literacy), "Thought for Food: Essential Skills and Food System Performance." This research has as its focus the development of a framework for discussing and evaluating food knowledge and skills as central elements in food sovereignty, as well as the identification of *Essential Skills* (as defined by Human Resource and Skills Development Canada) required by retail employees and community food sector workers and citizens to contribute to community food security and improve health. This paper will use a critical realist approach to understanding how knowledge and skill are implicated in the transformation of a western Canadian regional food system, including the role of knowledge in threats to local food security and sovereignty and how it is critical to the development of capacity for the creation of alternatives.

**Harvey S. James, Jr., Mary Hendrickson, University of Missouri (Session 1:7)**

*The Ethical Proclivities of Farmers: A Preliminary Report from a Survey of Missouri Producers*

Agricultural industrialization is causing a dualistic system where small farms focus on producing differentiated products catering directly to consumer markets, while large farms focus on the global commodity markets. Farmers in the middle are being squeezed by shrinking market opportunities. This is a concern if, as some commentators assume, “farmers of the middle” have strong incentives to practice good stewardship and make ethical decisions that protect wildlife habitat, maintain environmental quality, and improve civic life. However, limited data exists to support such arguments. Furthermore, agricultural industrialization is characterized by downward pressure on prices resulting from increased productivity. All farmers face pressures to decrease costs of production by adopting new technologies or organizational structures and by increasing farm size, or to increase revenues. These pressures might induce farmers to seek unethical short cuts. However, limited data exists indicating the specific margins at which farmers might take unethical short cuts and what effect unethical behavior will have on rural agriculture. We surveyed 3000 randomly sampled Missouri farmers in early 2006 in order to (a) identify what farmers think about business ethics, environmental stewardship, and treatment of animals; (b) ascertain the effects of economic conditions and technology adoption on farmer ethics; and (c) determine whether farmer ethics varies according to farm and farmer characteristics, such as farm size. This paper presents a preliminary report of our findings. We comment on how these findings enhance our understanding of how “farmers of the middle” differ from other producers and how economic pressures affect farmer ethics.

**Eve Jochowitz, New York University (Session 3:4)**

*“Fulfillment of a Collective Dream”: Culinary Pilgrimage to Russian-Jewish New York*

Since the early 1990’s a new wave of Jewish immigration from the former Soviet Union has dramatically reshaped the gastronomic landscapes of many New York neighborhoods, most notably Brighton Beach, Rego Park, Washington Heights, Flatbush and Ocean Parkway. A new culinary infrastructure has emerged to support the culinary preferences and practices of these communities in homes, restaurants, bars, coffee shops, nightclubs and catering halls. Alongside this new culinary infrastructure, a new culinary practice, that of culinary pilgrimage to the food worlds of Russian Jewish New York has emerged among New Yorkers and visitors to New York, many but by no means all of whom are Jewish. Culinary pilgrims visit restaurants and nightclubs, come shopping for items unavailable elsewhere, and take part in one or more of the rapidly multiplying culinary walking tours that offer what historian (and tour guide) Seth Kamil calls “micro-histories” of New York’s Russian-Jewish neighborhoods. These visitors are seeking more than just a good meal. Folklorist Lucy Long has found that culinary pilgrims seek a deeper and more personal understanding of foodways that are in some way more authentic than those of their everyday lives. Within the Jewish context, the cuisines of the former Soviet Union evoke both a places and times of heightened significance. This is the case when a young Russian journalist suggests that certain restaurants can provide “the fulfillment of a collective dream.

**Alexa Johnson, New York University (Session 8:3)**

*Food Toys: Playing with Food or Tools for Assimilation into Consumer-based Food Strategies*

Visit any Toys ‘R’ Us, Kmart or toy retailers and walk down the aisles of sparkly pink and purple toys designed to tempt young girls and separate dollars from hard working parents’ wallets. A journey into these areas reveals more food related toys than ever before—and not just plastic eggs or tea sets. Today’s child consumers are treated to a larger variety of plastic kitchens and real working tools, such as appliances that make everything from snow cones to cakes and cotton candy. Cartoon characters and figurines (sometimes even bearing the name of edible creations) come with matching food themed sets for play, snack making activity kits and related cookbooks with the character’s favorite recipes. With these realistic toys come the very real calories that can pave the way to poor dietary choices, but also risk indoctrinating ‘innocent’ children into roles based on class and gender. Furthermore, how does one balance these negative aspects with the increased interest of children in cooking and a child’s obvious sense of pride and independence when declaring “I made a cake all by myself!”

**Betsy Johnson, American Community Gardening Association (Session 10:8)**

*Building Community Food Access Through Community Gardening: An Asset-Based Community Development Discussion and Exercise*

All too often, those working to improve community health, focus on the needs of the community. Asset-based community development (ABCD) is an approach developed by John L. McKnight and John Kretzmann of Northwestern University that focuses on the strengths and capacities of a group of people. ABCD’s premise is that neighborhood regeneration and improvement can be achieved by locating all of the available local assets within a community and connecting them with one another in ways that multiply their effect. This presentation will explore how community gardens can improve access and food quality for low-income populations. Through a participatory asset-mapping exercise workshop participants will explore how community gardens can be better integrated into community food and public health systems. Participants will help formulate strategies for bringing together community gardens with other programs including farmers’ markets, nutrition education programs, communal buying programs, school gardens, urban agriculture entrepreneurial programs, and food pantries.

**Josée Johnston, Shyon Baumann, University of Toronto (Session 8:6)**

*Palatable Nationalism: A Study of American Cuisine through Gourmet Food Writing*

What is American food? How do we come to know what it is, and what discursive processes shape its boundaries? This paper documents the contradictions of American nationalism through a study of American food writing in gourmet magazines. First, we take up the oft-heard assertion that there is no American “cuisine” (Mintz 1996). In contrast to consumption-based understandings of cuisine, we argue that American cuisine is a cultural construction that is discursively produced as part of an “imagined” American community (Anderson 1983). The production occurs through the mass media, including gourmet food writing, visual images, and culinary television. Second, we investigate the quality and tone of American culinary nationalism drawing from a sample of food writing and visual images documented in gourmet magazines. We contend that American gastronomy produces a particular brand of nationalism that is palatable to food elites and social elites alike. In particular, an American culinary nationalism tends to minimize class distinctions and erase the historical divides of race and ethnicity. In addition, the American culinary identity has a highly problematic relationship to the ‘Other’, whereby colonial and neo-colonial inequalities are obscured from view, and absorbed into a multi-cultural food identity where a love of good food is presented as the great social leveler.

**Katie Johnston, Dartmouth College (Session 7:1)**

*Got Raw Milk?*

Abstract: The paper is a study of two small-scale farms operating in Vermont, and of the issues they face regarding pasteurization. The paper focuses on one farmer and her struggle to survive while negotiating state and federal laws restricting the sale of raw milk, and the health benefits of raw milk itself. It also discusses the fact that there are laws regulating the sale of yogurt made from raw milk, and that while the yogurt is technically pasteurized (temperature-wise), it cannot legally be sold without first going through a pasteurization vat. The other farm featured in the paper is a cheese-making operation that makes and sells both pasteurized and raw milk cheeses. There is a growing, and legal, operation, but they stress the incredible standards of cleanliness that must be applied. There is a discussion of raw vs. pasteurized milk, and organic vs. non-organic. The paper also discusses the issues faced by small farmers vs. larger operations in terms of sanitation on dairy farms, and raises issues faced by farmers who choose to go organic.

**Hugh Joseph, Tufts University (Session 8:2)**

*Reinventing Dietary Guidelines - A Holistic Approach*

Multiple factors influence dietary choices and food consumption patterns. Current dietary guidelines focus primarily on promoting food choices on the basis of nutrition. However, incorporating environmental, social, religious / ethical and other valid determinants is of increasing interest and relevance. The idea of guidelines for sustainability has been around for two decades. This is an opportune time to consider a more integrated and holistic approach to dietary guidance that includes these factors. This session will review approaches to widen dietary guidance to address (a) food systems-related social and environmental considerations, (b) moral, religious and ethical factors, and (c) socially-desirable eating practices and (d) more consumer involvement in the food system. The session will then discuss the practicality of, and strategies involved in developing dietary guidance reflecting these broadened contexts that can be adapted by the public and promulgated widely to influence policies and practices across the food system. Presentation Methods/Activities : The session moderator will provide a short (10 min.) overview of recent approaches to broadened dietary guidance. Following will be a facilitated discussion, addressing the potential content of, and strategies to develop more comprehensive or holistic dietary guidance. The process will use the interactive "sticky wall" planning method wherein all participants actively contribute to the session.

**Alice P. Julier, Smith College (Session 2:5)**

*Hospitality and Its Discontents: Beyond Bowling Alone*

According to Georg Simmel, commensality, the act of eating together, is fundamentally about the affirmation of social relations, where sharing food becomes a means of cementing ties. Food operates as a discursive field through which people construct boundaries of similarities and difference, and becomes an extraordinarily versatile vehicle for examining people’s ambivalences about modernity, as well as the persistence of class and gender inequality. In my research on people’s domestic hospitality, I explored the pleasures and burdens of feeding work in contexts beyond the family. What does food work look like when people invite friends, neighbors, and others into their homes for a meal? Potlucks, dinner parties, and barbecues operate as sites where the oppressive and liberating aspects of food labor come together in interesting ways. Quite simply, people invite folks into their homes and offer them food. They cook for them. These occasions are both pleasurable and problematic, for it is with no small effort that appropriate foods and social arrangements be constructed. The effort of hosting and feeding non-kin is considerable. While the outcomes are often pleasurable, many events provoke difficulties and conflicts, revealing people’s fears about close social relations. Indeed, cohesion often involves a certain amount of coercion, manifest through menu, manners, and reciprocity. In my research on people’s sociability beyond family meals– I found a consistent undercurrent of discomfort. This cultural tension between civilized behavior and comfort is not new to American culture – but has a particular configuration in contemporary times.

**Jean J. Kim, Dartmouth College (Session 1:6)**

*Discovering and Diagnosing Beri-Beri: The idea of Cultural and Nutritional-Deficit*

This paper examines “cultural” food preferences and the medicalization of what was referred to as the “oriental” diet on Hawaii’s sugar plantations during the 1930s. In 1938, an international group of doctors gathered in Saigon at a meeting of the Far Eastern Association of Tropical Medicine to discuss the problem of high white rice diets and their implication in the development of beri-

beri, a debilitating nutritional deficit disorder. This transnationally resonant concern arose in the context of managing labor in numerous Asian and Pacific colonial settings. Dutch, British, and American colonial experiments in Java, Indonesia, the Federated Malay States, Straits Settlements, and the Philippines had provided important controlled conditions under which doctors in the new scientific field of nutrition could isolate the specific cause of this disease. These colonies were also places where diets high in white rice became a formidable challenge in strategies to eradicate it. Doctors were aware that diet was an especially resilient cultural and behavioral category in East and Southeast Asia, much less anywhere else in the world. What I trace in this paper is the discovery of the etiology of beri-beri, the pathologization of diets centering on white rice, and how structural constraints on plantation workers' consumption choices conspired to strengthen their economic, and not merely cultural, dependence on rice. One of the consequences of doctor's pathologization of white rice consumption was the reinforcement of colonial narratives of western superiority that diverted attention away from structural issues that conditioned workers dietary choices and their health.

**Mi Jeong Kim, Alex McIntosh, Karen S. Kubena, Jenna Anding, Texas A&M University ; Debra Reed, Texas Tech University (Session 8:5)**

*Perceived Parenting Behaviors May Predict Young Adolescents' Body fatness*

The prevalence of overweight population among children and adolescents has been increasing. Not only individual but also environmental factors are important in the etiology of overweight or obesity. Of the environmental factors, parents have been considered to be the most influential components affecting a child's dietary behaviors and body weight status. Parenting styles and their relevant dimensions have long been found to be significantly associated with adolescents' developmental outcomes, while little is known about the association between perceived parenting behaviors and adolescents' body fatness indicators. The present study examined the association between adolescents' perceived parenting behaviors and measures of body fatness. The randomly-selected study subjects consisted of 106 13-15 year olds from Houston MSA. Statistical methods including cluster analysis and factor analysis were utilized to create parenting styles and their dimension variables. Indicators of body fatness included body weight, waist circumference, skinfold thickness, and body mass index (BMI). Cluster analysis suggested a two-cluster solution for both maternal and paternal parenting style; the clusters represented authoritative versus non-authoritative parenting. Maternal/paternal nurturing and control were the two parenting dimensions derived in this study.

Findings of the study suggested that maternal authoritative parenting style is associated with having adolescents who are less fat. Maternal control was positively associated with adolescents' body weight, waist, subscapular skinfold, BMI, and the tendency of being overweight. Maternal nurturing predicted increased tendency of having BMI in the "normal" category. None of paternal parenting style and dimensions appeared to be a significant predictor of adolescents' body fatness.

**Aya Hirata Kimura, University of Wisconsin (Session 5:5)**

*Nutritionalization of the Third World food problem: the rise of (bio)fortification and its consequences*

"Nutritionalization" refers to the recent trend in discourses of Third World food problem which calls for attention to food "quality" than "quantity," or "hidden hunger" than "hunger." I term it "nutritionalization" to signify nutrition and nutrition science's growing role in defining "good food" and "the food problem" in this trend. In the past decade, growing numbers of international organizations such as the World Bank and USAID are recommending developing countries to improve "quality" or "micronutrient" of food. These nutritionalized policy prescription typically include fortification such as fortified wheat flour and biofortification such as Golden Rice. These nutritionalized policies purports to improve food security of the Third World, but it raises interesting puzzles: Why is it that fortification and biofortification that tend to promote industrialization and commodification of agrofood system are seen as the solution? Why is it only in the 1990s that nutritionalization started when micronutrient deficiency problems had been known for several decades? Rather than submitting to the dominant view that nutritionalization is merely driven by progress in nutrition science, I investigate how nutritionalization has taken place with emphasis on interaction between political economy and science of nutrition. Drawing on my fieldwork in Indonesia, I explore cases of wheat flour fortification, babyfood (voluntary fortification), and biofortification (Golden Rice) in order to identify consequences of nutritionalization.

**Andrew Knight, Craig Harris, Michelle Worosz and Ewen Todd, Michigan State University (Session 10:7)**

*In Whom do you Trust? Consumers' Perceptions of Trust in the Food Safety System*

Although public trust in social institutions has been steadily eroding for several decades, trust has been identified as one of the most important concepts related to perceptions of risks. Trust appears to be most important when people lack knowledge about the risks associated with a particular phenomenon. In the case of food safety, contamination may occur in any part of the food chain, and consumers have become distanced from how foods are produced. Using data gathered from a national telephone survey of randomly selected households in the United States conducted between November 2005 and February 2006 (N=1,000), this research has three goals. First, to examine the conceptualization of trust as a function of performance, competency, commitment, and fiduciary resources. Second, to compare levels of trust among various actors in the food safety supply chain. Specifically, we will examine levels of trust consumers place in the government, farmers, food processors and manufacturers, supermarkets, restaurants, average Americans, and themselves to insure that the foods they eat are safe. Third, regression analyses are used to uncover the determinants of trust for each of these groups. Preliminary results indicate that respondents have high levels of trust with all actors in the food safety supply chain.

**Christine Knight, University of Adelaide (Session 11:5)**

*Notions of place in low-carbohydrate diet discourse: dieters' accounts*

This paper presents the results of a qualitative interview study with low-carbohydrate and low-Glycemic Index (low-GI) dieters carried out in Adelaide, South Australia, in early 2006. I carried out individual semi-structured interviews with twenty men and women who had used, or were currently on, a diet such as Atkins, South Beach, Protein Power, or New Glucose Revolution (an Australian low-GI diet bestseller). As well as dieters' experiences of using a low-carbohydrate or low-GI diet, interviews focussed on dieters' reasons for choosing a 'controlled-carbohydrate diet', and the explanations dieters provided for the various health effects they experienced. This study builds on my ongoing research into the discourse of low-carbohydrate dieting via analysis of low-carbohydrate diet books, in which notions of place are very important. The low-carbohydrate diet literature demonstrates a strong nostalgia for origins, a concept which incorporates both temporal and geographic dimensions. As a society and as individuals, low-carbohydrate authors suggest, we are nutritionally 'lost'. The object of the dieter's quest is to regain an authentic, healthy self which can be located via an (imagined) return to other times and other places, particularly more 'traditional' Mediterranean and non-Western societies. This paper examines the significance of utopian spaces in contemporary popular nutrition, with particular reference to how dieters themselves conceptualize social and cultural spaces in relation to food and nutrition.

**Shelley L. Koch, University of Kansas (Session 11:4)**

*Shopping is Work: An Institutional Ethnography of Food Shopping*

In this paper I argue that women's unpaid work as consumers, specifically as food consumers, is integral to both the national and global economy. The work of food shopping is central to how the food industry operates as this shopping coordinates the local world of the domestic economy with the economic organization of the retail economy. This economic work has been described by Marjorie DeVault (1991) as "provisioning" whereby necessary goods and services are purchased on the market and given value in private homes. Thus, food shopping is not only big business in that 13 percent of the national total household expenditure or \$900 billion annually, is spent on food [Bureau of Labor Statistics 2003] but also food shopping as consumption work connects the needs and wants of individuals in households with the formal economy. This study is an institutional ethnography of food shopping. From interviews with food shoppers at three types of grocery stores, a rural IGA, a suburban no-frills and a suburban full service, I address the social organization of food shopping from the standpoint of the shoppers themselves. Food shopping, especially industrial food shopping, is an activity that has been organized by retail and marketing discourses while utilizing the unpaid work of the consumer. In the conclusion I discuss future trends in the organization of food shopping.

**Jeremy L. Korr, Chapman University (Session 8:3)**

*Healthy Cartoons? The Nutritional Implications of Digital Video Recorders on Children's Television*

Research over several decades has established definitively that children's television consumption has negative nutritional consequences for its young viewers. However, nearly all studies in this area have focused either on the advertisements interspersed with children's programs, or on the overall act of television viewing. The few studies that have looked directly at the content of children's programs themselves with respect to nutrition were limited to prime-time programming. As a result, the question remains whether children's television programs themselves carry negative nutritional implications, or whether the problems appear exclusively in the advertisements and the general act of watching television. This distinction becomes important in light of the growth of digital video recorder (DVR) usage. DVRs enable viewers to record programs for future playback, with the additional capability of easily skipping past the advertisements. Although many children will certainly continue to watch television unimpeded by DVRs, the availability of the new technology has introduced the option for guardians to pre-record programs, and to show those programs without the advertisements. If the nutritional problems of children's programming do in fact reside primarily in the advertisements, DVRs could theoretically decrease the harmful consequences of children's television programming. This paper, in addition to summarizing the existing literature, reports the results of a preliminary content analysis of non-prime-time children's television programming. It evaluates the extent to which the actual content of children's programming presents negative (or positive) nutritional messages, and concludes with reflections on the implications of the study's findings and recommendations for additional research.

**Robin P. Kreider, University of California – Davis (Session 8:4)**

*The Organic-Industrial Divide: Tensions between Meaning and Profit in the Modern Agro-Food System*

Organic agriculture emerged as response to the excesses of industrial, profit-driven agricultural production and the marginalization of rural culture. While industrial agriculture seeks to control, simplify, and standardize complicated natural systems, organics seeks to work with and incorporate these systems and re-embed agricultural in communities and nature. The organic response to the reductionist tendencies of modern food production and consumption reflects the tensions between meaning and profit in the modern agro-food system. To understand these tensions this paper examines the development and redevelopment of the National Organic Program's (NOP) standards for organic production through an analytic framework that brings together Karl Polanyi's concept of a double-movement and the concept of moral economy. I argue that Polanyi's concept of a double-movement allows us to see organic agriculture as a response to industrial agriculture, without essentializing either, and to understand the NOP standards as the focus of the counter-mobilization of agro-industrial capital. To understand this counter-mobilization, I further argue that the NOP standards are embedded in a moral economy in which a plurality of economic and ideological actors compete to define and codify 'good' organic practices, farmers, and food. The very act of codification, standardization, and institutionalization provides a platform for

the interests of profit to displace the meaning embodied in organic practices and further discipline organic producers and consumers to the interests of the market

**Alan Krinsky, Brown University (Session 1:1)**

*Let Them Eat Gelatin and Horsemeat!: Science, Philanthropy, State, and the Redefinition of Good Nutrition in Nineteenth-Century France*

A conviction emerged in nineteenth-century France that science could help secure adequate nutrition. Indeed, the very idea that individuals could meet their basic nutritional requirements as determined by science and that *this act constituted nutritious eating* was something novel. The application of chemical and physiological knowledge to diet came about by means of government-supported but primarily, private-philanthropic projects to feed the poor, the sick, and workers. Instead of merely trying to prevent starvation and hunger by feeding people *enough* food—long the central object of food relief—reformers now sought to provide food of sufficient nutritive value as well. These reformers, many of them scientists and doctors themselves, expended much effort in identifying simultaneously nutritious and economical food sources for their projects. In France, most of these relief efforts focused on nitrogen-rich products, including gelatin, horsemeat, and beef, the meat *par excellence*. Scientists and philanthropists throughout the nineteenth century agreed that nitrogen, protein, and meat served as the fundamental indicators of good nutrition. Originally implemented in philanthropic and institutional contexts, these scientifically-guided notions of good nutrition were in turn applied to individual dietary practices by the end of the nineteenth century. A more generalized dietary knowledge thus developed out of the initial application of science to diet in the philanthropic context. This paper uses the examples of gelatin and horsemeat to illustrate the interaction of science, philanthropy, and state in the redefining of good nutrition.

**Robert Ji-Song Ku, Binghamton University The State University of New York (Session 8:1)**

*Kimchi at Large: Culinary Dimensions of Global Fermentation*

Virtually every English-language cookbook, travelogue, restaurant review, ethnography, literary work, and journalistic account that touches on Korean cuisine singles out kimchi as the quintessence of Korean gastronomy. But while the selection of kimchi as synecdoche of Koreanness is unitary, attempts to describe or define kimchi typically emerge along two trajectories: the gustatory and analogous. The gustatory strategy appoints a single adjective that might capture kimchi's essential *taste*: a vegetable that is fiery, hot, spicy, peppery, piquant, sour, vinegary, pungent, etc. These characteristics, coincidentally, mirror those habitually evoked in attempts to define the so-called Korean mind or temperament in non-food writings. The analogous strategy, in contrast, defines kimchi as a Korean variant of a commonplace comestible routinely found elsewhere in the world (and thereby implying unoriginality or derivativeness): Korean pickle, Korean sauerkraut, Korean fermented vegetable, Korean salad, Korean staple, Korean side dish, etc. What these two strategies reveal, aside from the inability to decipher kimchi for an English-language audience, is a fundamental uncertainty about what kimchi exactly is, and, by extension, given the propensity to equate kimchi with Koreanness, confusion about what it means to be Korean in an era of mass migration and rapid globalization. As my paper's title playfully suggests, clues to better understanding the force and energy of kimchi at large are embedded somewhere, as Appardurai and others have argued, in the "cultural dimensions of globalization" and the power of the "imagination" to transcend national borders, apparatuses, and mandates. Thus, my paper ferments kimchi as a text on Koreanness in the diaspora.

**Kimberly Kuborn, Boston University (Session 3:9)**

*Soy Chicken Nuggets: Choosing the Aesthetic over the Ascetic Vegetarian Diet*

A flood of highly processed frozen meat substitutes, like vegetarian chicken nuggets, in the past few years has changed the way non-vegetarians eat and the ways in which they construct their diets. This paper started with preliminary research that showed that the majority of buyers of these products are not vegetarians, but rather people who value taste over politics. Interviews have shown that these products satisfy a broad consumer demand for taste, and appease guilt because they fit into the purchaser's conceptualized idea of "healthfulness." Further in-depth interviews will help situate the purchaser in the larger social context of our culture, that is, a culture that finds a way to justify their taste preferences in a world where the study of nutrition is still burgeoning. Conversely, these products steer young vegetarians away from alternative food culture, and invite them into the current of mainstream consumption. Research participants will be classified into the categories of purchasers and non-purchasers, vegetarians and non-vegetarians, and how they overlap these boundaries will be quantified. By comparing the participants' beliefs, values, and perceptions with current literature on taste, nutrition, and sociology a picture will emerge of how food preferences are being formed in the United States.

**Elise S. Lake, University of Mississippi (Session 9:4)**

*Finding a Place at the Table: The Sociology of Food*

Although sociologists have studied food-related topics for many decades, the coalescence of the sociology of food as a unique subfield is comparatively recent. Historically, studies addressing food and eating were undertaken by rural and medical sociologists and, more recently, by sociologists of culture, consumption, the body, and gender. The dispersion of food research across sociological subfields, along with the multidisciplinary nature of food studies, seems to have made recognition of the sociology of food as a distinct area more difficult. In this paper I trace the emergence of this rapidly growing subfield, and discuss some of the challenges sociologists of food face in finding a "place at the table" within their own discipline.

**Jordan L. LeBel, Stephani K. Robson, Cornell University (Session 4:6)**

*Place, Pleasures, and the Coffee Shop Experience*

A sense of place and the physical environment are critical components of many pleasurable experiences. In various consumption contexts, from retail stores to restaurants of all kinds, the surroundings can greatly add or detract from one's pleasures. The coffee shop experience, now part of daily life for millions of people worldwide, provides a perfect window to examine the importance of surroundings and how people conceptualize and perceive spaces they interact with routinely. In this proposed paper, we examine coffee lovers' expectations for specific atmosphere and décor features when visiting coffee shops. More specifically, from a survey of over 250 participants conducted in both the U.S. and Canada, we explore people's motives for visiting coffee shops, the specific pleasures they associate with such a visit, and their stated expectations relating to the consumption space, specifically configuration and décor. Further, since there is a well known connection between individuals' self-identity and the experiences they seek as well as their perception of such experiences, we plan to examine how personal characteristics (such as cultural background, level of food appreciation, even body mass index) might influence an individual's expected pleasures when visiting a coffee shop and his or her expectations of the atmosphere and space. This investigation is likely to shed new light on how pleasure and personal motives influence one's appreciation of space and environment in a consumption context of undeniable importance in many cultures.

**Nadine Lehrer, University of Minnesota (Session 9:7)**

*Colleagues or competitors?: Negotiating cross-cultural farmer-to-farmer interactions in a world of global trade competition.*

News and government media have run numerous recent stories describing Brazil's rush to surpass the U.S. as an agricultural superpower. These stories have prompted many American farmers to fear that they will soon lose their competitive advantage in agricultural commodity production. In December 2005, under pressure from Brazilian lawsuits and World Trade Organization regulations, the U.S. (and Europe) agreed to reduce subsidies to their agricultural producers by 2013, further compounding these farmers' fears about already slim profit margins.

**Martin Lenihan, The Pennsylvania State University (Session 9:7)**

*Global Discourse vs Local Realities – An Actor Oriented Perspective on Agri-Environmentalism in Ireland*

Since the end of the Uruguay round, agriculture has become a focus for international trade negotiations. As a result huge pressure was placed on policy regimes such as the EU's Common Agricultural Policy to remove measures that supported prices and promoted exports. In response to this pressure, the EU introduced the narrative of multifunctional agriculture into the discursive arena of the World Trade Organization, arguing that agriculture should be treated differently due to the multiple services it provides such as attractive landscapes, wildlife habitats, and protection of water courses. While the narrative of multifunctional agriculture was being introduced into the global policy arena, it was also mobilized within the EU to promote a new CAP regime where farmers are paid to provide environmental services to society. This paper explores the contradiction between the global and EU level narrative on multifunctional agriculture, and the implementation of an agri-environmental policy measure in the Republic of Ireland. The focus of this paper is on how this scheme is viewed by diverse actors in the Irish agri-environmental policy arena (farmers, government officials, environmentalists, organic producers), and how these views complement or contradict the narrative of multifunctional agriculture promoted at the global and EU level. This speaks to the need to consider how policy narratives and instruments prominent at the macro-global level enter into the life-worlds, cultures, and ecologies of a variety of actors at the national and local levels of governance, and in the process are reinterpreted, resisted, and transformed.

**Walter Levy, Pace University (Session 5:2)**

*Comfort Me With Apple Pie: Apple pie and other applisms in American Literature*

Apples and apple pie have long permeated the national literature from the Salem Witch Trials to Jack Kerouac's *On the Road*.

**Wendy Leynse, New York University (Session 7:5)**

*Learning to Taste: Child Socialization and Food Habits in France*

Learning to appreciate food in France means learning to make distinctions: It means acquiring a specialized vocabulary to talk about food and enough practical, sensory experiences with different types of food to be able to compare and judge foods. In this paper, I will use data from ethnographic fieldwork conducted in a Loire Valley town to analyze the ways in which a group of French children were expected to broaden their palates, begin to obtain different types of practical culinary knowledge, and gain mastery of "taste"-related talk. As I see it, these were three different but inter-related aspects of what in France is known as "l'apprentissage du goût," which one could translate as "learning about taste" or, simply, "taste mastery." Discussion of this idea as well as the word "taste" ("le goût") in relation to cultural and class-based meanings in France will be followed by specific examples of how children acquired such concepts through participation in food-related experiences in the school lunchroom, in the home kitchen, and around the family dinner table. For example, from the school lunch producer's intent to educate young palates to the creation of special "taste week" menus, and from flipping crêpes with Grandma to impassioned appeals by parents to eat "good" food, children's hearts, minds, and taste-buds were the objects of many taste socialization efforts.

**Kimberly Libman, City University New York (Session 7:6)**

*The Garden is a Tool: A study of Children and the Vegetables they Grow*

For over 90 years urban children and youth have been growing their own vegetables in Brooklyn Botanic Garden's (BBG) Children's Garden in New York City. However, little is known about what happens to this produce when it leaves the garden and what influence

this experience has on these children, their eating habits, and their families. A thematic analysis of 22 interviews with BBG gardeners 9-13 years old and their parents examined the social interaction of cultivating, sharing, and consuming their produce. This research found that young people developed knowledge of plants and food, self-confidence, enthusiasm for learning, sense of responsibility, and sharing skills. In addition, these young gardeners reported that they tried new foods and were more willing to eat vegetables as a result of this experience. Cultural-historical activity theory is used to explain how young people's feelings about eating vegetables were changed through the positive social experiences with their peers in the garden and with their families when they brought their produce home. These results have implications for better understanding the social and nutritional impacts of vegetable gardens and for improving the practice of garden-based education on food and nutrition. There are also implications for theorizing the role of the socio-material environment in the development of eating habits.

**Carol S. Lindquist, Stony Brook University (Session 1:8)**

*A Look at Kitchens: Revealing the Heart of the Household*

This paper examines the configuration and technologies of home kitchens as factors that contribute to the enduringly gendered division of food-related chores in contemporary American households. Considerations include: what structural and symbolic boundaries in kitchens and their contents delimit everyday expectations and experiences? How do these factors of space, place, and “taste” embody external influences that shape private reality? Evidence is derived from 226 respondent households in “The Household Meals Project.” As a ubiquitous social space, the kitchen and its technologies present a rationalized, masculinized environment that serves to shape the expectations and experiences of the people in each household. When traced through the historical context in which present-day kitchens have evolved, one sees the cultural, economic, and political influences that are embedded in the physical reality of kitchens. As the “heart of the home” the kitchen is laden with emotional and symbolic value, but its configuration and technologies present a home-based food factory—a rational, functional workplace equipped with power tools and driven by expert skills. By examining this conflict between emotion and function in the physical space one may find clues as to how and why food-related chores are a particularly intransigent source of domestic contest, slow change, and distinctively different constructions of taste and standards among household members.

**Josefina Linerio, Centro de Investigación y Asistencia en Tecnología y Diseño del Estado de Jalisco (Session 3:7)**

*Food ways of Rancherías in remote area of THE CUENCA MEDIA DEL TEPALCATEPEC region in México.*

The communities known as RANCHERIAS (marginal rural farmers) in the remote areas of The Cuenca Media del Tepalcatepec region are known for their consumption of traditional diet prepared mainly from the food they produce, collect or hunt. It is observed that this population enjoys longevity and does not show chronic diseases associated with modern diet of urban living. However, no report is available on their food customs and their relationship with nutritional status and the health of this population to date. In this presentation a preliminary study to evaluate ethnic diet and the food customs of this community is reported. Fifteen families were interviewed regarding their food habits and food supplies, and their meal patterns, meal times, type of food served and their preparations were observed during 3-day visit. Their diet is found to be heavy in carbohydrates. They have a high intake of good quality protein from dairy products. The vegetable intake was moderate but fruit intake was very low. The main dietary fat consisted of cream from raw milk, and some oil was added during cooking. Their meal pattern was similar to that of typical rural farming community: an early morning breakfast before going to the field, followed by a brunch, a main meal of the day after the field work and two light eatings in the late afternoon and in the evening after 7 pm.

**Alexandra E. Lobb, The University of Reading; Mario Mazzocchi, University of Bologna (Session 7:7)**

*The country of origin of food: consumer perceptions of safety & the issue of trust*

It is becoming increasingly difficult for the general public to attempt to assess risks using traditional methods such as smell, taste or other physical attributes of food. The existence of extrinsic cues such as the country of origin (COO) of food can help to make food purchase decisions easier for consumers. However, the use of extrinsic cues depends heavily on the extent to which consumers trust such signals to be indicative of quality or safety, which in turn depends on the credibility behind that cue. This emphasizes how instrumental trust is in ensuring credibility in the information provided to consumers by food standards agencies. Using an ordered probit model, we examine COO as an extrinsic cue for food safety by looking at the relationship between trust in food safety information provided by national food standards agencies, across five European countries, and the EU Food Safety Authority. Other variables analyzed include risk perception, the degree of importance placed on food safety in general, animal welfare and ethical food production (fair trade etc), the importance of local community livelihood, the value for money with relation to food and general socio-demographics. The model is tested on consumer preference for purchase of chicken produced nationally versus imported chicken from other European countries. Data is from a nationally representative survey with a total of 2725 face-to-face interview across France, Germany, Italy, Netherlands and the United Kingdom. Results imply that COO of food is an extrinsic cue for food safety and as consumers place increasing importance on food safety they are more interested in food produced in their own country. This, coupled with consumer trust in a strong, and independent national food standards agency, suggests the potential exists for the increased consumption of domestically produced foods.

**Yvonne R. Lockwood, Michigan State University Museum (Session 4:6)**

*'The Fish Caught the Man': Celebrating Food and Place*

In a small town in the Thumb of Michigan “the fish caught the man.” The town is Bay Port, Michigan, once an important commercial fishing port from which fish was shipped all over the Midwest. The man was Henry Engelhard. Communities develop attachments

with their local food and not uncommonly use it as a focal point to attract visitors. In the 1970s the Chamber of Commerce wanted to make Bay Port a tourist destination, and rather than using the proposed idea of an Alpine Village theme as the attraction, Henry suggested using the town's local resource: fish. This paper explores the development of the Fish Sandwich Festival, the connection of food to place, the relevance to the fish sandwich to the community and its meaning and significance to Henry's family. It is a case study of the invention of a foodways tradition, the institutionalization of tourism, and heritage politics.

**Lucy M. Long, Bowling Green State University (Session 3:4)**

*Food Pilgrimages: Seeking the Sacred and the Authentic in Food*

People often travel specifically to partake of a particular food.

This travel may involve a range of distances—from local (trying a new restaurant in town) to far away (going to another country). It can also involve a variety of experiences connected to food—touring wineries, observing chefs, assisting farmers or fishermen, attending food-themed festivals, experimenting with new cooking techniques or equipment, and, obviously, tasting and consuming foods. Such traveling can be seen as a form of culinary tourism (“eating out of curiosity”) and perceived as a recreational or educational activity, but it also frequently takes on the character of a ritualistic quest to fully experience a food or cuisine in its “authentic” and original cultural context. Similar to a religious pilgrimage in which individuals visit a shrine, often seeking a spiritual experience, food pilgrimages offer a different experiencing of a food. Such pilgrimages frequently result in individuals feeling a deeper and more personal understanding of that food along with a sense of an “authentic” experience of it. While such journeying has occurred throughout history, it has recently become a fashionable and profitable component of the modern tourist industry. Using data from fieldwork in Spain, Ireland, the American Midwest and South, as well as analyses of current advertising and marketing, this paper explores the phenomena of food pilgrimages, discussing their cultural, political, and personal ramifications.

**Laura Lovett, University of Massachusetts, Amherst (Session 4:5)**

*The Popeye Principle: Selling Child Health in the First Nutrition Crisis*

The cartoon character *Popeye the Sailor* was capable of superhuman feats of strength after eating a can of spinach. Popeye ate spinach because the association of spinach with strength was a product of the first national nutrition crisis in the United States: the 1920s fight against child malnutrition. Spanning the first three decades of the twentieth century, the malnutrition crisis arose from the confluence of many different events including the invention of nutrition science and new standards for height and weight, international food crises created by world war, the rise of consumerism, advertising, and new forms of mass media, and Progressive reformers' conviction that education was a key component of any solution. The history of the malnutrition crisis presented in this paper synthesizes disparate histories concerning advertising, public health, education, consumerism, philanthropy, and Progressive Era reform with original analysis of a major nutrition education program sponsored by the Commonwealth Fund in the 1920s. Because the character of Popeye came to embody one of the nutritional norms advocated in the 1920s, I refer to the influence of culturally constructed social norms on children's beliefs about health and nutrition as the Popeye Principle.

**Shauna MacKinnon, and John Smithers, University of Guelph (Session 11:6)**

*Development Trajectories in Organic Farming in Ontario: Differentiating Community Linkages*

In contrast to recent critiques of “industrial agriculture”, organic farming has enjoyed long-standing claim over the notion that organics is inherently “good” for communities. Recent recognition of the emergent structural diversity of the organic farm sector introduces considerable complexity in understanding the nature and importance of connections between organic farming and the local community and food system. Assertions that some fractions of the organic farm sector are now becoming “conventionalized” call into question a set of community linkages and dependencies that were already somewhat ambiguous – at least as interpreted in academic reporting. It now seems that it is vital to have regard to the increasingly differentiated nature of organic farming in any attempt to ascertain the importance of the local in community in this form of food production. The purpose of this paper is to report on a recent empirical initiative which sought to “unpack” community linkages and dependencies across a sample of organic farm enterprises in Ontario Canada. Findings are based upon interviews conducted with nearly seventy organic farmers in southern Ontario representing a cross section of commodity and structural characteristics. A signature feature of the research is an attempt to differentiate alternative trajectories of farm enterprise development as a means of highlighting the contingent nature of local engagement on both the economic and social front. To this end, the research uses supply chain mapping as a device for documenting linkages and dependencies between farms and local interests. The findings suggest that larger scale enterprises may be less locally-focussed on the economic side, but still linked to the community in terms of the household and personal elements of the farm. Incidences where organic farms made the most distinct contributions were significantly related to the use of local and direct marketing strategies.

**Brenda Maiale, Cornell University (Session 4:2)**

*Oaxaca's Food of the Gods*

For the past eleven years Oaxaca, Mexico has hosted a culinary festival titled “Food of the Gods” for those interested in “exploring the traditional cuisine of Oaxaca from chilies to chocolate.” But it is not only during this period that Oaxaca is a destination for culinary travelers. Throughout the year thousands descend on Oaxaca to sample its tamales, moles, mescal, and especially chapulines (fried grasshoppers). T-shirts from the region proclaim “Comí chapulines y sobreviví” which translates as “I ate chapulines and survived.” The slogan for the locally produced mezcal states, “Para todo mal mezcal y para todo bien también” – roughly, “for everything bad mezcal and for everything good too.” In these notions – of trial and panacea – lay the heart of the culinary experience Oaxaca should provide – exotic ingestible thrills and a bounty of drink and food with powers that go beyond gustatory pleasure or simply providing

nutritional essentials. This paper explores the role of culinary tourism in constructing Oaxaca as a spiritual and symbolic center. The paper argues that this representation, produced largely for tourists, has become meaningful for Oaxaqueños themselves, and in turn, is affecting local dietary beliefs and practices.

**Johanna Mäkelä, National Consumer Research Centre (Session 11:5)**

*Raw Culture, Natural Nourishment and the Living Foods Diet*

It could be argued, that the choice of food is a process in which nourishment produced by nature is transformed by cooking into food, a product of culture. However, the living foods diet questions fundamentally this principle of cooking by emphasizing the importance of eating raw, uncooked food. Even though, the living food diet is a very modern diet. Its aim is to survive the modern life by adopting a technique that prevents problems inflicted by processed food. The nature/culture dichotomy constitutes the ambivalent structure articulating the modern discourses of good and healthy eating. On one hand, nature is seen as an ideal, on the other hand it manifests itself as dangerous and uncontrolled. Yet, the living foods diet addresses this question differently from many other diets. This presentation analyses the nature/culture dilemma by exploring the living foods diet. The focus is on ideas of 'natural'. The analysis is based on several guide books in various languages and 12 interviews with Finnish followers of living food diet.

**Greta Marchesi, University of New Mexico (Session 9:6)**

*Bringing the War Home: How Corporations Sell Organics as Twenty-first Century Domestic Security*

In February, 2006, *Vegetarian Times* ran a feature called "Fly-By Terrorism" about Homeland Security and the safety of the American food supply. The multi-page article featured an image of a crop duster releasing a yellow mist over American heartland while a pair white children in a picture below prepares to bite into two menacingly beautiful apples. The magazine arrived in mailboxes during a period of heightened public anxiety over international threats to the United States- while the federal government was allocating unprecedented billions to prevent dangerous foreign elements from infecting the homeland, armed civilians patrolled the nation's borders and newswires hummed with stories about outsourced jobs and new diseases sputtering to life across the ocean. Landscape architect Anne Whiston Spirn has written that increased American interest in native plants has traditionally followed public discomfort over human immigration. Similarly, strains of the American environmental movement have historical ties to eugenics and anti-immigration efforts. This paper will consider the ways in which mainstream campaigns for organic foods mirror social anxieties over perceived racial, economic, and cultural threats beyond the nation's borders. While the organic food movement has strong roots in worker safety and ecological responsibility, mainstream media and advertising have focused on these foods as a means to keep middle-class American bodies free of pollutants. By examining popular advertisements, news items, and publicity campaigns, I will look at the ways that growing corporate investment in "natural" foods helps shape a public discourse emphasizing restrictive private safety over a more expansive ecological good.

**Ty Matejowsky, University of Central Florida (Session 8:1)**

*SPAM and Fast Food "Globalization" in the Philippines*

Few American products have captured the imaginations and appetites of Filipinos in quite the same way as SPAM. The canned meat enjoys an intense culinary following in the Philippines and throughout the Asia-Pacific that leaves many Westerners pleasantly baffled. This paper explores the popularity of SPAM in the Philippines within the context of "glocalization." Specifically, it considers the ways in which this ham and pork-shoulder blend has been indigenized by Filipinos as both a commodity and a cultural symbol. As a global product, SPAM is subject to new and varied meanings when consumed in different cultural contexts. SPAM's considerable fan-base in the Philippines reveals both the nuanced character of local tastes and the complex range of historical, political, socioeconomic processes that links the country to the U.S. Of particular interest is the emergence of SPAM within the country's burgeoning fast food scene. As global chain restaurants have become more and more influential in shaping local lifestyles and nutritional regimes, SPAM's appeal to Filipinos has taken on increased significance by adapting to changing market conditions. The recent opening of a fast food chain serving a SPAM-only menu illustrates how a widely available manufactured food can be reimagined and reinvigorated by local populations in new and surprising ways.

**Amanda Mayo, Boston University (Session 7:5)**

*The Physical, Mental and Social Implications of Children Eating Alone*

Research suggests that over the past 20 years, the number of American families who eat dinner together as a family has decreased by one-third. As more and more families eat meals apart, this lack of commensality has a range of physical, mental and social impacts on children. This paper reviews research done in various fields, including anthropology, child development, nutrition, linguistics, and education to look at specific effects eating alone has on children. These include physical effects, as children eating alone are more likely to have nutritional deficiencies. Researchers have shown when children are left to their own devices, their food selections are high in sugar, sodium and fat, which can lead to obesity and a myriad of health problems. These nutritional deficiencies also have adverse mental effects on children's mental function and educational performance. Moreover, eating alone also has social effects, as studies have shown that children eating alone are more likely to develop problems with socialization. This includes the inability to create a self and familial identity for the child, as well as stunting development of critical communication and interpersonal skills. Besides physical nourishment, mealtimes have traditionally provided an important setting for parents to introduce new words and interactions to their children, whereas television – the most common substitute for familial interaction – offers only limited passive linguistic lessons.

**James C. McCann, Boston University (Session 1:6)**

*African Cuisines as Historical Conjuncture: Tastes and Textures*

This paper will explore particular African foodways as historical texts that are the products of a range of patterns of exchange, political accommodation, and the formation of imperial political cultures. Its primary goal is to define cuisine as distinct from the general concept of foodways and to describe the historical conjunctures that lay behind particular African cuisines, including Ethiopia, southern Ghana, Nigeria, and the maize belt of central and southern Africa. The paper sets out the central argument of a book-length project “Stirring the Pot: Food and Cuisine as Historical Process in Africa.”

**Alice McLean, Sweet Briar College (Session 1:6)**

*From Abjection to Ecstasy: The Emotional Ends of Eating in Monique Truong’s Book of Salt*

Nine years after the American writer Gertrude Stein died in 1946, her partner, Alice B. Toklas, had composed a cookbook devoted to the culinary adventures the couple shared in France. Fifty years later, Monique Truong fashioned a novel narrated from the perspective of the Vietnamese cook who worked for the famous couple. While the Alice B Toklas Cookbook underscores cooking as a medium through which to express cultural authority and expertise in a foreign land, *Book of Salt* deals directly with food as a colonizer’s weapon. By giving voice to a Vietnamese protagonist skilled in French culinary techniques and practices, however, Monique Truong does far more than shed light on culinary colonialism; she underscores cooking as a powerful means of communication and cultural transgression. Like Toklas and Stein, Binh, the narrator of *Book of Salt*, speaks French haltingly. Like Toklas, however, Binh is eloquently well-versed in French culinary beliefs and practices, a fact that enables him to destabilize myriad power relations. This paper explores just a few of the ways in which Binh’s culinary expertise challenges and dissolves hierarchies that privilege heterosexuality over homosexuality, white over non-white, colonizer over colonized, and stasis over dislocation. In so doing, this paper underscores the power of food as a medium of self-construction and cultural defiance.

**Mark McWilliams, United States Naval Academy (Session 8:8)**

*From Raw Beef to Freedom Fries: Haute Cuisine, the White House, and Presidential Politics*

Before the second conflict with Iraq, antagonism toward French foreign policy quickly spilled over into food culture, with Congressional French fries jarringly renamed “freedom fries” and a new ice cream company selling “I Hate the French Vanilla.” But while the flavor might be new, smearing French cookery is as old as American politics. Even founding fathers argued over the food of diplomacy: Patrick Henry feared Thomas Jefferson’s appreciation of *haute cuisine* led him to “abjure his native victuals.” In 1840, for example, presidential candidates were what they ate. In April, Rep. John Ogle, a Pennsylvania Whig, rose on the floor of the U.S. Capitol to recite the menu from a recent White House dinner. Trying to give each its correct French name, Ogle listed almost thirty dishes in six courses. Rather than culinary celebration, Ogle sought political condemnation: to his constituents, he hoped, the White House dinner proved the extent to which Martin Van Buren had lost touch with the American people. In the campaign that followed, the incumbent was portrayed as eating *pâté de foie gras* and *soupe à la reine* while his opponent, William Henry Harrison, claimed to subsist on “raw beef without salt.” In this paper I will trace the history of *haute cuisine* in American presidential politics, from the complaints about Jefferson’s tastes and the charges of the 1840 election to the Clinton-era debate about the culinary style of the White House kitchen and the more recent controversy over what, exactly, we should call fried potatoes.

**Edward D. Melillo, Yale University (Session 1:1)**

*The First Green Revolution: How a Desert in Chile Fed the World*

Between 1870 and 1920, U.S. farmers began experimenting with an array of new fertilizers to replenish nutrient levels in cropland depleted by decades of intensive agriculture. One of the most successful supplements for North American soils was sodium nitrate (saltpetre), an inorganic form of nitrogen found almost exclusively in the deserts of northern Chile. Until synthesized ammonia became widely available after World War I, Chilean saltpetre from the bone-dry Antofagasta and Tarapacá provinces along South America’s western shores was the only major source of inorganic nitrogen in the world. Chilean exports of this vital commodity marked the first anthropogenic intervention in the global nitrogen cycle and fundamentally changed world agricultural output in the nineteenth century. California farmers became leading consumers of sodium nitrate during the state’s wheat boom, which began in the late 1860s and lasted until 1894. By 1870, wheat sold for \$1.82 a bushel, and California was its second largest producer in the country. Clipper ships from as far away as Great Britain and Germany loaded their holds with wheat from California’s Central Valley. Such a lucrative trade would not have been possible without the importation of massive quantities of Chilean nitrate fertilizer to revive the state’s exhausted soil. This paper examines the cultural and environmental connections between Chile and California that underwrote the nitrate trade and argues that profound changes in agricultural practices facilitated such an exchange. Advertising campaigns and promotional literature played crucial roles in convincing farmers to adopt sodium nitrate as their fertilizer of choice.

**Robyn Metcalfe, Boston University (Session 1:1)**

*The Death of Smithfield Market: Urbanization and the Meat Markets of 19<sup>th</sup> Century London*

Although farmers’ markets are making a comeback today, they are nothing like the public food markets of the 19th century, particularly if you are looking for fresh meat. The history of fresh meat markets offers insights into society’s relationship to meat, their cities, and to the animals that produce their food. Urban markets, such as the Smithfield Live Cattle Market in central London, became the focus of modernization during the 19th century. In 1852, Parliament passed the Smithfield Market Removal Act to abolish the Smithfield Market, London’s historic live cattle market. The removal of the market from the city center was a metaphor for the rupture

of modern British society with the old order of pre-industrial Britain. According to George Dodd, who wrote *The Food of London* in 1856, Smithfield represented a “continued manifestation of prejudiced adherence to an old system,” a “continued display of the meat-buying powers of the London Public,” and a “perennial declaration of the wonderful improvements gradually introduced in the size, quality, and condition of grazing-stock,” a testament to the industrialization and modernization of London. British economic statistics, the arrival of new technology, public discourse, and social reform movements point to a more complicated assessment of Smithfield. The interplay between multiple interests includes those of Smithfield’s managers, the consumers, butchers, Parliament, and social reformers. Meat would reappear in the city center, but this time as a frozen commodity, separated from live animals and their slaughter. What impact did this have upon the urban food landscape? How did the farmers respond? Perhaps a consideration of the Smithfield Live Cattle Market will shed light on similar market changes in other modern cities during the 19th century.

**Jeffrey P. Miller, Colorado State University (Session 3:6)**

*Jiternice and Kolache: Food and Identity in Wilson, Kansas*

This paper deals with the manner in which a small town in north-central Kansas uses its ethnically Czech heritage, especially traditionally Czech food products, as a way to maintain personal and social identity and as a way to encourage heritage tourism as a means of economic development. Wilson, Kansas is a town with a significant proportion of its population that is ethnically Czech. The town is attempting to use its primary ethnic background, Czech, and historical nature to deal with economic and demographic problems caused by its location away from major transportation infrastructures and lack of large-scale employers. This study discovered the ways in which the residents were using elements of Czech ethnicity and historical identity to create useful social and personal identities in the face of economic and demographic challenges created by their unique situation. This paper focuses on the primary areas of the food served at the After-Harvest Czech Festival, the Midland Hotel, analysis of local cookbooks featuring Czech cooking, and changing meal patterns among local residents to examine the nature of the changing identity of the residents and the town. The four areas examined show the difference between the ways that ethnicity is performed in the public and private space and the way in which the Midland Hotel functions as a metaphor for the larger changes that are affecting the community.

**Raquel Moreno-Peñaranda, University of California Berkeley (Session 4:3)**

*Organic Transformations: International Certification and the Legitimacy of the Local*

Amid the spectacular demand for organic food worldwide, many civil society organizations working with sustainable agriculture and rural development see in organic farming a promising feature for linking small diversified producers to large prospective markets. However, the extent to which those organizations are able to transcend the institutional arena and effect a productive transformation in the territory that challenges the vertical agro-food chain remains uncertain. Through a case study in a community of small family farmers in a tobacco growing region of southern Brazil, my research explores the contradictory tradeoffs that a local association of ecological farming has in the local productive network. I argue that the adoption of international organic standards for commercialization in mainstream markets (as opposed to self-certification for local and alternative markets) was unable to boost an agroecological transition from tobacco to organic production at the local level. The high cost of the certification process itself – monetarily and in human resources, together with the unfavorable commercialization conditions set up by big supermarkets chains, represent insuperable barriers for small family producers of remote areas. However, the international certification process was instrumental for legitimating the association outside the local sphere. As a consequence, new development opportunities such as agro-tourism boomed in the community. The paper evidences the limitations of international organic standards and mainstream commercialization chains for effectively challenge the prevalence of unsustainable agricultural practices in the global South. Yet it highlights the key role that standard certification has in broader processes of community organization and rural development.

**Carolyn Morris, University of Canterbury (Session 2:1)**

*On the Absence of Māori Restaurants: the politics of food and indigeneity in Aotearoa/New Zealand*

This paper is concerned with explaining the absence of Māori food in the New Zealand public culinascape. In Aotearoa/New Zealand there are foods that are considered to be Māori foods, that is, the food of the indigenous people. There are also ways of preparing food that transform foods that are not necessarily indigenous into Māori food - there is, I would argue, a distinctive Māori cuisine. On any given night in a New Zealand city it is possible to choose to eat at a wide variety of restaurants serving “ethnic” food. However, it is almost impossible to go to a Māori restaurant. While there is a well developed tourist industry which includes Māori food as part of cultural-experience packages, there are almost no restaurants that serve Māori food to the general New Zealand public. Most items of Māori food are not consumed by many non-Māori, or in any great quantity, and they do not tend to circulate as commodities. If, as Hage (1998) among others has argued, the consumption and enjoyment of the food of economically and culturally subjugated minorities by the majority signifies a relation of domination, if this is, in Heldke’s terms “cultural food colonialism” (2001: 177), what does it mean when a foodway is not consumed? What is the significance of cultural “inedibility”? Extending the work of Hage, I argue that it is both the indigenous status and class position of Māori that makes their food unpalatable to the majority, and that this “inedibility” signifies both Māori subordination and Māori power.

**Damian M. Mosley, New York University (Session 2:1)**

*Evaluating Heritage Tourism: Toward an understanding of Soul Food in Harlem*

For the past ten years, a strategy called “Heritage Tourism” has been one of the prevailing strategies of economic revitalization in Harlem. It is a strategy that evokes a past epoch’s glory in order to attract consumers—shoppers, parishioners, and especially eaters. Yet it is a strategy that also raises several poignant questions: Is its representation of Harlem’s food culture embellished and, if so, in

what ways does it embroider an overly homogenous—even hegemonic—caricature of soul food? Is there more to the narrative of soul food’s ascendancy than an uncomplicated tale of migration? And, consequently, does a heavy handed portrayal of Harlem’s soul food heritage necessarily obscure other elements of its past and present? What this paper may also require is an attempted definition of “soul food” before or during the addressing of these questions. For, though it is an iconic cuisine with a bevy of commonly known dishes, it is inconsistently defined: sometimes by region (and often, even in this case specifically enough), other times by race, and still others by ingredient.

**Heidi Mouillesseaux-Kunzman, Cornell University (Session 11:6)**

*Civic and Capitalist Food System Paradigms: A Framework for Understanding Community Supported Agriculture Impediments and Strategies for Success*

Problems associated with the conventional food and agriculture system have led to efforts to develop a more sustainable system. Community Supported Agriculture (CSA) is one of these developments. Early proponents of CSAs, particularly producers, have wondered whether or not CSAs would survive as an alternative to and within the conventional food system. At the same time, social scientists have postulated paradigmatic models for understanding the different forms of agriculture in the United States - that characterized by large-scale, nationally or globally-based production, processing and distribution firms and that, like CSA, characterized by small-scale, locally or regionally-based production, processing and distribution firms. Focused on agriculture, these models are presented primarily from a production perspective. This thesis builds on these earlier models to (1) propose a *food and agriculture systems model* for understanding U.S. food systems and (2) use this model as a means for understanding the CSA impediments – those social circumstances influencing its ability to survive – and strategies for overcoming these impediments. Data from twelve interviews with CSA producers and leaders are used to make a case for a *Capitalist Food and Agriculture Paradigm* and a *Civic Food and Agriculture System Paradigm*. The paradigms are compared and contrasted across ten dimensions: (1) Basic Premises; (2) Food System Components; (3) Main Goal; (4) Operating and Decision Making Structure; (5) Primary Spatial and Temporal Locus of Operation; (6) Core Governing Process; (7) Dominant Scientific Model; (8) Value Placed on Human Resources; (9) Value Placed on Non-Human Resources; (10) Spiritual and Cultural Perspective.

**Jessica Mudry, Concordia University (Session 9:3)**

*Dissecting Dinner: The USDA Food Guide Pyramid and the decline of taste at the table*

In the 19<sup>th</sup> century when USDA chemist Wilbur Atwater brought the “science of nutrition” to America, the language of science began to infiltrate discourses of “good” and “healthy” foods. These discourses of science began to order, enumerate and quantify the American meal, beginning with Recommended Daily Allowances, serving sizes, and portions per day. This use of discourses of quantification in public documents creates a locus for exploring the epistemological status of food implicated by these discourses, and the ontological effects of translating foods into the rhetorical style of scientific and numeric language. Simply put, what does it mean when the qualities of food become less important than their quantities? In this paper, I examine these questions in the context of American public policy regarding nutrition. Overwhelmingly, the U.S. Department of Agriculture employs quantified discourses to frame conversations about food, nutrition, eating patterns and public health. I argue that discourses of quantification complicate issues of nutrition in a way that has not yet been explored by nutrition researchers, public policy writers, or by rhetoricians or communication scholars. In its application to food and nutrition, the discourse of quantification figures food and eating as calculable and measurable. The discourse makes assumptions about the public and their understanding of the relationship between numbers and food, and, with visual cues like the Food Guide Pyramid, the discourse becomes reified.

**Sarah Musgrave, Concordia University (Session 9:3)**

*The Canadian Slow Food movement and talking terroir: the taste of place*

Today's eaters are more divorced than ever from their food sources. At the same time, trends toward localist purchasing suggest a renewed interest in heritage goods and a demonstrated willingness to pay more for products perceived as having greater cultural, moral or culinary value. One factor in this renewed interest in the heritage, culture and ethics of food has been the Slow Food movement. But Slow Food's wine-sipping gourmets present an unusual profile for a culture of resistance, yet the movement's attempts to identify, promote and defend traditional foodstuffs have aligned them with agro-hippy protesters on the front lines of anti-globalization. How has Slow Food made food purchasing and eating a political act, and who are the stakeholders in this politicized gastronomic matrix? How has the Slow Food exhortation to “eat local” implicated farmers, and their land in this new food landscape? This paper questions whether in applying the ideas of Italy-based Slow Food to a new world setting, Canada is rediscovering or reinventing traditions in the search for its own sense of alimentary authenticity. As well, this paper looks at changing representations of farmers and the rise of “terroir” as a marketing tool.

**Naoko Nakagawa, Boston University (Session 5:3)**

*Tradition Cures: Mainstreaming “Macrobiotic” in Japan in Digital Age*

The origin of “macrobiotic” has its root back to several Japanese “founding fathers” who sought a proper human diet at the turn of the 20<sup>th</sup> century. While initial followers of the diet consisted of those especially interested in curing their ill health, the “macrobiotic” philosophy also included a scope larger than diet such as principles of the universe. In the United States, the suggested dietary changes in McGovern Committee report in the 1970s had a striking resemblance to macrobiotic diet, which contributed to its popular recognition. In 2005, the term “macrobiotic” gained a popular recognition at a scale largest ever in Japan, appearing in major trade and business newspapers, introducing “macrobiotic” choices available at mainstream restaurants, hotels and deli shops. In this paper, this

sudden popularity and mainstreaming of “macrobiotic” diet are analyzed with special reference to the development of digital communication tools such as personal weblogs. Drawing on information shared on personal weblogs of macrobiotic diet followers, this paper seeks to portray that the cure of ill health – from food allergy to terminal cancer – is still one of the key motivations of macrobiotic diet followers, while broadly defined environmental concerns are another. This paper also seeks to analyze how nostalgia for traditional diet and authenticity play roles in mainstreaming of “macrobiotic” in Japan today.

**Tom Neuhaus, California State Polytechnic University (Session 5:8)**

*The Fair Trade Movement's Impacts on Chocolate Sales and Consumption in the United States*

The effects of the Fair Trade movement on the sale and consumption coffee sold in the United States is recognized by most Americans who have minimal awareness of social issues. There has been some penetration by Fair Trade into the chocolate market, although that is now rapidly change as evidence mounts of connections between American corporations such as Cargill and Archer Daniels Midland and the tolerance of child labor abuse in Ghana and the Ivory Coast. So far, the American chocolate industry has ignored the issue; occasionally, there are a few half-hearted responses regarding how cocoa is traded from the World Cocoa Foundation. This paper will explore the state of the campaign against the status quo and for Fair Trade and compare the ongoing efforts of the International Labor Relief Fund, Global Exchange, and TransFairUSA to expose the current system and to propose alternatives.

**Kara S. Nielsen, Boston University (Session 4:9)**

*The Pastries of La Festa di San Giuseppe: Roots to Italian Sweet Foodways*

Pastries and desserts hold an important place in Italian cuisine. They are more symbols of culture than sugary treats to savor, imbued with religious, mystical, and historic significance. This significance appears during holidays, family events, and festivals, such as feast days honoring patron saints. With Italy's long-standing tradition of distinct regional cuisines, the festival foods differ from place to place, though common traits link them to the season and holiday. Breads and pastries in unique and meaningful forms are a major part of festival traditions and their regional variations illustrate local heritage, typical ingredients, and cooking traditions. This paper will examine the roots of the sweet foodways of *La Festa di San Giuseppe* in two southern Italian locales, Sicily and Naples. This examination reveals much about Italian food history and the evolutionary influence at the hands of invaders, courts, and peasants. Consumption patterns based on scarcity and annual feasting reserved for church holidays are also illustrated during the rituals of this feast day. Regional identity is expressed through place-specific recipes, ingredient use, and cooking methods. Sustenance issues also surface though the liturgical calendar that allows for the occasional splurges that were once rare moments of abundance, a break from incessant hunger, and an opportunity for a community to feed itself and its poor. Sweets play an important part in the conception of abundance and celebration, serving as special treats consumed once a year, marking a meal as a festive one, spent with family and community in common observance of a holiday or special event. This group consumption reinforces social ties, creates common memories, and defines regional practices while also elevating the status of pastries and desserts and honoring the cooks and saints that make this consumption possible. This exploration of a seemingly unremarkable feast day will reveal just how much meaning a piece of fried dough can have to an Italian person and how this meaning reflects regional identity while celebrating abundance.

**Krisina Nies, Boston University (Session 11:1)**

*Food and Terroir in the Education of Rousseau's Émile*

In Rousseau's *Émile*, the codification of educational theory and practice cannot be separated from its place of origin. The lessons created for the fictional *Émile* are shaped by Rousseau's French ideals. His theory and pedagogy are reactions to the educational theories and practices of 18<sup>th</sup> century Europe. As a naturalist, who focuses on the land, Rousseau identifies the significance of agricultural products. Looking at the foods of land Rousseau is able to draw easy and necessary parallels to the nature of the land, products birthed there and the quotidian acts of consumption. The very act of consumption connects humans to the land. This connectedness is the root of *terroir*. The foods Rousseau chooses to incorporate in his lessons reveals as much about Rousseau and his ideology as it does about France and the pastoral ideals he tries to promote. These foods not only tie children to the land, they also construct a larger social and national identity. Much has been written on Rousseau's *Émile* from a philosophical and educational perspective. Yet, to date, there has not been anything written on the food Rousseau employs for his lessons or why Rousseau chooses food as an educational/instructional tool. This paper will interpret the historical and/or social connections of food present in Rousseau's *Émile*, and analyze the cultural norms and ideals that food fosters.

**Kim Niewolny, Cornell University (Session 1:7)**

*The Intersection of Agricultural Sustainability and New Farmer Education: A Sociohistorical Analysis*

The literature in sociology and rural studies suggests that since the industrialized agro-food system continues to dominate the influence of production and marketing towards a global trajectory, the flow of information and opportunity pertaining to agriculture and rural development is predominantly oriented along this same path. In this view, some authors argue that in order to have sustainable agricultural development, we need to have an alternative system of research and education, one that contrasts with the way the U.S. public system of agriculture has operated for the past fifty years. This paper examines “new farmer” education as one such alternative to the industrial extension project developed by a number of agricultural organizations providing sites of learning and resource for new kinds of agriculturists, particularly farmers engaged in alternative food systems. While it appears new farmer education is informed by the sustainable agriculture movement, it remains uncertain as to what this expression looks like and what purpose it serves. By reviewing the sociological and educational literature, this paper investigates the structural and cultural patterns that contribute to the formation of new farmer education since the Second World War. Thus, the paper further elucidates the

ideological and discursive forces constituting and challenging new farmer education. Insights are offered for future in-depth studies of the implications of sustainable agricultural education and policy from political economy, epistemological, feminist, and new social movement perspectives.

**Daniel Niles, Clark University (Session 1:3)**

*Is there no alternative agriculture? Conflicting visions of agricultural sustainability.*

There is increasing popular and cross-disciplinary interest in the potential social, economic, and ecological benefits of small- and mid-scale agriculture and localized agro-food systems. Considered as a whole, this literature encourages integrative assessment that captures agriculture's significance to rural livelihoods, cultures, and landscapes, as well as public health and the wider ecology. An overarching assumption is that such assessment describes the multifunctionality of agriculture more accurately than does purely econometric or sectoral assessment, and as a result can promote the design of sustainable agro-food systems. But many studies of global agricultural sustainability—estimates of global food demand and its likely impact on biophysical systems—largely ignore, if they are not explicitly antagonistic towards, smaller-scale food production. These studies propose adoption of “precision agriculture”, a more efficient organization of the ecological, managerial, and economic aspects of industrial-scale agriculture. In this view *There Is No Alternative Agriculture*: smaller-scale food production is not only incidental to aggregate demand, it is finally antagonistic to global sustainability. It courts famine (because yields cannot meet total demand) and ecological degradation (because the attempt to make them do so would exhaust fragile ecological resources). This paper identifies key assumptions, strengths, and weaknesses in both top-down and bottom-up visions of agricultural sustainability, and suggests possible ground for their reconciliation.

**Lucy Norris, Oregon State University (Session 9:8)**

*Economic Impact from Northwest Agriculture Market Connections Program: An Oral History*

Is it profitable for a farmer or fisher to market his/her food directly to restaurants? Is it feasible for a restaurant to buy directly from local farmers and fishermen? In an increasingly globalized food economy, localized efforts to restore the vital connection between those who grow and harvest our food and those who prepare or present it continue to gain steam. Nowhere is the trend more evident than at the Farmer-Chef Connection and Fisherman Chef-Connection conferences in the Pacific Northwest.

Created in 2001 by Ecotrust and the Portland Chapter of the Chefs Collaborative, the first Farmer-Chef Connection conference attracted 42 farmers, 26 food buyers. In 2004, the conference attracted over 225 attendees. The Fisherman-Chef Connection is much smaller, but interest is growing. By building the necessary infrastructure for direct marketing of locally grown food and responsibly caught seafood, food buyers, farmers and fishermen work in partnership to provide a high-quality product that not only tastes good, but aims to maintain the region's cultural identity. This presentation focuses specifically on an oral history project conducted by Oregon State University's Experiment Station, Food Innovation Center in partnership with Ecotrust Food and Farms program under new leadership. Areas of concentration pertain to annual conference attendance, use of the *Guide to Local & Seasonal Products* to buy and sell locally grown food, and stories and individual philosophies about growing a strong, regional food system in the Northwest United States.

**Mary L. Nucci, Justin Daloia, Veronika Frenkel, William K. Hallman, Rutgers, the State University of New Jersey (Session 6:1)**

*Prime time food, or what can you learn about food safety on the evening news?*

The evening news television shows (ABC's World News Tonight, NBC's Nightly News, CBS's Evening News) serve as conduits of information for the American public, and have been the place to broadcast both breaking news or news that is considered of interest to the general audience. It has been shown that the media not only set the agenda for what is important to think about through their choice of topics deemed “newsworthy,” but also influence the viewer's perceptions of a news topic such that we may think the world a more frightening place than it really is. As an issue of interest to the general American public—that is, a newsworthy topic—food safety should rank high, especially as food distribution systems become more and more consistent throughout the nation in terms of supply source. This paper will discuss the results of an analysis of stories about food safety on the abovementioned evening news programs from 2000 to 2005. Quantitative results will be complemented by a content analysis of the information that was presented to the American consumer in that timeframe, specifically considering what information about food safety was seen to be newsworthy by the three network shows, and what possible impact this had on the American consumer. The results will be compared to archival data about FDA and USDA recalls from that same time period.

**Richard O'Connor, Sewanee: The University of the South (Session 1:5)**

*Eating Disorders In The Modern Ecology of Eating: The Origins of Today's Discipline-or-Indulgence Suffering*

An eating disorder begins in a larger ecology of eating. It is, then, not just an individual affliction with its own psychopathology but also a social place with a distinctive historical origin. In the U. S. that origin takes us back to three 19th-century shifts: the loss by mid-century of once well-established traditions of fasting and sensible pain; the subsequent rise of Gilded Age elites that celebrated excess and pleasure; and, by century's end, the appearance of new ascetic traditions of virtuous eating and bodily discipline that at once resisted indulgent consumerism and yet paid its moral price in self-denial. Caught within these legacies, today's disordered eating collapses that activity into the challenge of being tough or taking comfort, a discipline-or-indulgence struggle that all of us face and where many falter. Here, if we see only the joys in food and none of the suffering, we misunderstand the modern ecology of eating.

**Benjamin Onyango, Anne C. Bellows, Adam Diamond, William Hallman, Rutgers University (Session 3:3)**

*What we don't understand about public interest in organics*

A 2003 demographically and geographically representative US-based telephone survey of 1201 persons revealed the expected finding that those who purchase organics are positively correlated with those who consider organic production methods when they decide what foods to eat ( $p < .001$ ). And yet, a number of surprising sub-groups showed a disconnect between those who buy organics and those who place importance on organic production. For example, among other groups like the religiously observant ( $p < .022$ ), and those for whom food plays an integral role in their lives (eating for pleasure, love, and tradition;  $p < .042$ ), lower income ( $p < .021$ ) and low education ( $p < .04$ ) groups are actually more interested in how food is produced than are higher income and higher education groups, respectively. We argue first, that these sub-groups may be overlooked in industry and public policy decisions related to organic food markets and production. Additionally, the highly correlated high income and high education subgroups who purchase organics may be doing so more because of fashion and peer-related influence than because they place importance on organic production methods. (We note that women somewhat uniquely both buy organics frequently ( $p < .004$ ) and think about organic production methods in their eating decisions ( $p < .001$ )). These findings complicate literature that shows more simple relationships between organic purchases and education and income. We suggest that further research needs to be done on the influence of affordability, availability, and trust in labeling on organic purchases and support for organic production systems

**Sheila Navalía Onzere, Iowa State University (Session 3:8)**

*What is a Farmers' Market? How Vendors' Interactions and Motivations Define Farmers' Markets as a Space*

As consolidation and standardization in the food system has become increasingly linked with undesirable outcomes, Alternative Food Systems (AFS) have continued to capture the interest of consumers, producers and researchers. A central tenet of AFS is shortening the distance between the consumer and the producer. As such, direct food marketing outlets like farmers markets have become an important piece of AFS. Farmers' markets hold a central role in reflecting modes and trends in (AFS) in the US. Currently, it is generally agreed that farmers markets are spaces where local producers sell local produce. However given that farmers markets occur in a wide variety of locations and contexts there has been a surprisingly small amount of effort put towards examining how meanings are created and negotiated at farmers markets. The contexts of farmers' markets invite us to study concepts such as localness, authenticity and quality and the processes involved in the creation of these concepts. The process of reconstructing values in farmers' markets process far from being benign and agreeable is wrought by struggles by those who are involved in the construction of such spaces. This paper is an analysis of the complex network of opportunities and structures affecting motivations and interactions among producers at farmers markets and how this in turn affects the unique character of farmers markets in their locality. It explores the negotiations, struggles and compromises that were made by vendors at one farmers market as they tried to define what the farmers' market meant to them.

**Fran Osseo-Asare, Independent Researcher (Session 3:6)**

*Sub-Saharan African Cuisine and Western Perceptions:*

This presentation will explore Western perceptions of African cuisine and foodways by comparing: 1) food-themed presentations at professional conferences (Agriculture, Food and Human Values/Association for the Study of Food and Society, International Association of Culinary Professionals, and African Studies Association); 2) popular culture culinary magazines (*Gourmet*, *Saveur*, *Bon Appétit*), and 3) U.S. cookbooks. A tentative explanation for the findings will be introduced.

**Marcia Ostrom, Washington State University (Session 4:7)**

*Organic Farming Systems Research on the Urban Edge*

An interdisciplinary team of researchers at Washington State University has come together with urban edge farmers in the Puget Sound area to address their resource challenges. While many of these farmers have figured out ways to capture premium prices for their products by selling top quality, organic products directly to consumers; controlling the cost of production in the face of escalating land and input prices remains extremely difficult. In this project, farmers and researchers worked together to obtain an USDA IFAFS (Initiative for Future Agriculture and Food Systems) grant to examine ways of recycling inexpensive urban waste streams through organic farms in ways that enhance the environment and farm economics, as well as comply with the new organic standards. In addition to providing a sound scientific study on nutrient management that compares the utility and viability of commonly available waste streams, the methods used in this project push the boundaries of farming systems research methodology. This is a farmer-directed project combining many different research disciplines. Partner farmers have determined the parameters of the university study according to their research needs and are testing promising alternatives on their own farms. We have established a long-term, certified, organic farming systems research site at our urban-edge university research center and plan to continue this experiment, in partnership with local farmers, for at least 10 years.

**Fabio Parasecoli, Gambero Rosso Magazine (Session 10:6)**

*Jam, Juice and Forbidden Fruits*

Edible Black Masculinities in Contemporary Pop Culture In the past couple of years we have witnessed rap artists banking on their image and their appeal to promote energy or sport related drinks. Nelly is selling Pimp Juice, Lil John advertises Crunk, and even 50 cent has got his own line of Vitamin Water. What they are selling is their masculinity, and a peculiar brand of it: brash, in your face, very sexualized. Why are audiences? especially young ones, and often white and suburban - willing to metaphorically ingest their

masculinity? Is this a new phenomenon or are there other occurrences where black masculinities were perceived as edible in the pop culture arena? From the Chocolate Salty Balls of South Park to the charming Will Smith in Six Degrees of Separation, in this paper I will try to analyze different declinations of the complex relationship between food and the black male body in contemporary America.

**Heather Paxson, Massachusetts Institute of Technology (Session 7:1)**

*Cultivating Terroir in American Artisanal Cheese Production*

Artisanal cheesemakers in the United States have recently begun considering how the notion of *terroir* might apply to artisan cheeses whose production and consumption are proliferating throughout the country. What does it mean to speak of *terroir* for cheese? In Europe, associations between cheese identity, taste, technique, animal, and land are gathered up in the regulatory politics of Protected Designation of Origin. But the PDO system is not gaining ground in the U.S. As I discovered during anthropological fieldwork at the 2005 American Cheese Society meetings and on cheesemaking dairy farms in New England, in this country *terroir* is invoked to speak more to the non-industrial politics of farmstead production and to the innovation of individual producers, rather than to conformity to age-old tradition. This paper, based on ethnographic research and interviews with cheesemakers and cheesemongers, reports on discussions of the possibilities of a meaningful sense of cheese *terroir* in this country, one that cannot be dismissed as mere marketing tool. Rethinking the nature/culture nexus of *terroir* means considering histories of land use in the United States and American cultural values of entrepreneurship and individual innovation, as well as an ascendant scientific sensibility that asks after the microbiological content and contexts of cheese production. Some argue further that it entails imagining consumers (and their tastes) as crucial components in cultivating the “taste of place” that could become cheese *terroir* in the United States.

**Emelie Kaye Peine, Cornell University; Hannah Wittman, Simon Fraser University (Session 3:7)**

*Seeding Progress: Visions of agriculture and development in Brazil*

In this paper we investigate the identification of different types and scales of agricultural production with the construction of a national development project in Brazil. We argue that normative categories of agricultural production—the small farmer, the commercial farmer, the peasant, the landless worker, the capitalist producer, among others—both arise from and reproduce assumptions about what kind of agriculture contributes to ‘national progress’, and which production models exist as historical artifacts perceived as tangential to what is commonly known as ‘development’. We use the term “agricultural identity” to describe the ways in which farmers define their own roles and functions as producers *vis a vis* development. Based on ethnographic fieldwork conducted in Mato Grosso, Brazil between 2002 and 2005, we compare visions and perspectives of agricultural development as conceived by commodity farmers and recently resettled landless workers in the state of Mato Grosso, and compare them to official discourses about the categories of producers listed above and their relative contribution to national development as it is conceived in the current state context. We discuss both how these visions of agriculture have been constructed historically within the context of changes in Brazil’s agricultural policy and how they are negotiated within the contemporary context of tremendous agricultural change taking place in Mato Grosso.

**Andrea Pieroni, University of Bradford (Session 3:6)**

*Local Foods and Post-Communism in Northern Albanian village*

This is the story of a tiny village and the surrounding alpine hamlets in a very remote, mountainous area in upper Kelmend, Northern Albania. This story tells of the people who have remained in this place since the fall of the Communist regime in 1991, either because it was so special to them that they did not want to leave, or because they have not had the opportunity to migrate, either legally or illegally, to the United States or Western Europe, as most of the other inhabitants of Northern Albania have done. This story tells of how the villagers have managed to secure a reliable supply of food for themselves in one of Europe's poorest areas, as they continue to live in their mountains sustained by their animals, potatoes, cabbages and corn, while enduring the dramatic collapse of their national economy and their institutionalized health, transport, and telecommunications systems. This is the brief story of their “return” to their local foods, of their interactions with their natural environment where they gather wild, edible botanicals and breed a few cattle that are used to produce more than fifteen dairy products, and of the gender relations prescribed by these traditional practices. This story also describes how knowledge, experiences, and labour on the production and processing of local food resources are shared among the men, women, and trans-gender members of the community. Finally, it tells of the dramatic changes this village has had to face since the end the Communist era, with the privatization of lands and herds, and of the villagers' uncertain future as they contend with the erosion of their Traditional Knowledge (TK) due to massive emigration, while welcoming the prospect of truly eco-sustainable development and fair trade of their local foods.

**Sanna Piironen, Katja Järvelä, and Johanna Mäkelä, National Consumer Research Centre (Session 10:7)**

*Food safety in the context of everyday life. Finnish consumers' food-related practices*

Today we live in a world where the food chain has become longer, and the origin of food more anonymous. In recent years, European consumers have experienced several food crises. Consumers build their notions of modern food related risks with their everyday knowledge and strategies. Therefore it is highly important to research food safety, including chemical, microbiological, and nutritional aspects, from the perspective of consumers' everyday life. The focus of our study is on consumers' views of food quality, safety and food related risks, and their practices engaged to them. The data (N=1 777) were gathered in October 2005 by means of an online survey. The questionnaire included four themes: 1) respondents' own practices while shopping, preparing and storing food, 2) food-related information, 3) attitudes to food safety and healthy eating, and 4) background information. In this presentation, we first analyse the practices related to food quality and safety in different consumer groups. Secondly, we examine the use of information of

food safety and the attitudes to the different information sources. Based on these analysis, it seems that consumers trust their own ability to evaluate and handle food related risks, and they find themselves relatively knowledgeable about them. That leads us to discuss the implications of our results to the food safety information as well as the entire food chain.

**Jeffery Pilcher, University of Minnesota (Session 3:5)**

*From Chili Queens to Chili Heads: Cuisine, Masochism, and American Masculinity*

This paper will examine the historical evolution of American attitudes toward chili con carne. It will begin by examining the chili “queens” of San Antonio and the ways that nineteenth-century tourists sexualized labor and associated them with the dangers of the red-light district. The paper will also consider the development of chili cooking contests as a Texas tourist attraction during the presidency of Lyndon Baines Johnson. Finally, it will consider the differences between U.S. and Mexican attitudes toward chile peppers, heat, and taste.

**Matthew Pottleiger, State University of New York, Syracuse (Session 9:1)**

*Placing Food/Designing Places*

Food systems are both embedded in and constitutive of landscape systems. The purpose of this paper is to propose ways of linking food systems with the place making practices of landscape design and planning. The first part offers a re-description of food and landscape as mutually constitutive systems operating across multiple scales and various cultural practices. Beyond the common notions of landscapes as bounded sites, formal gardens, aesthetic or visual scenes, landscapes are conceived here as complex, emergent, multi-sensory and diversely authored phenomena. Working with this conception landscape design is a synthetic and strategic art form that engages natural process and cultural practices, as well as the poetics and politics of place. From these re-descriptions that emphasize mutual interests, the second and primary goal is to propose new projects and practices that create “productive reciprocities” between landscape and food systems. On one hand working with landscape strategies offers new ways of grounding food systems in spatial frameworks of regional ecologies and local cultural landscapes. In turn working with food systems invigorates current design practices, such as preservation, and offers new potentials for making public places, sustainable ecologies and constructing cultural identities connected to the vital processes and practices of food.

**Lisa Leimar Price, Wageningen University (Session 6:7)**

*Increasing Privatization of wild plant foods in agricultural environments: Implications for cultural heritage and equity*

This paper opens with a brief overview of the culture-environment- cuisine nexus in rural northeast Thailand to illustrate the relationship between tangible and intangible cultural heritage in the area of cuisine. The paper goes on to examine 20 indigenous wild food plant species that commensals to human activity, most notably farming, and the species specific gathering rights for these plants from privately owned land (agricultural dikes and hillocks, fallow fields, swamps, and small woods). It compares and contrasts the cultural norms, rights and restrictions for gathering selected species in 1990 to those of 2006 in a rural village. Research has shown that community collection rights and prohibitions from gathering on privately owned agricultural land varies based on the local perception of the species rarity and two values. These two values are the perception of how delicious a species is to the villagers and how well it sells at the provincial capital market (price and consumer desirability). Using the 1990 data as a baseline, this paper compares it to data from 2006 on the same species in the same village. It looks at the changes that have occurred in these rights and norms and the potential influences. The paper concludes with the implications of increasing privatization of food species for the ability of selected segments of the rural population, particularly the poor and landless, to continue to participate in the cultural cuisine heritage of this aspect of Thailand’s traditional food ways and how change in one aspect of the culture-environment -cuisine nexus has subsidiary impacts on the other two.

**Deanna Pucciarelli, University of California, Davis (Session 5:1)**

*The Medicinal & Dietary Use of Chocolate in Early America as told through 19<sup>th</sup> Century Cookbooks.*

Objective: To establish the historical significance of chocolate/ cocoa’s medicinal use from 1850 through 1910 as told through American cookbooks; and, to determine the impact dietary advice, as told through cookbooks, imparted to the general public. Methods: Conducted manual searches utilizing the following archives: The Library of Congress, Washington D.C., Van Pelt Library, Rare Books Division, University of Pennsylvania, College of Physicians of Philadelphia, PA., Butler Library, Rare Books Division, Columbia University, Schlesinger and Houghton Libraries, Harvard University. Findings: An earlier account, *The Natural History of Chocolate*, translated and published in 1730, outlines commonly held medicinal beliefs of early America [islands]. On writing on the medicinal properties of chocolate, Brooks translates that the Spaniards erroneously define chocolate as cold and dry, and that “these prejudices have from the Spaniards passed into other Nations”(Brooks 1730). Did, as Brooks translates, 19<sup>th</sup> century, American women adhere to the medicinal theory of hot/cold, wet/dry, and was chocolate part of the preventative or healing culture of this time? The answer is yes, and is documented through nineteenth-century cookbooks. Moreover, within sections titled, *Cookery for the Sick and Convalesce*, cookbooks are a means for filtering dietary advice to the general public while giving voice to ‘Other’.

**Krishnendu Ray, New York University (Session 2:1)**

*Ethnic Succession and the New American Restaurant Cuisine*

Even a casual observer of the American food scene will notice that there are certain niches -- such as diners and Chinese take-outs -- where particular ethnicities dominate. If that observer has some familiarity with restaurant history he would also know that there is a pattern of ethnic succession over time. Food-work that used to be done by German and Irish immigrants in the mid-nineteenth century,

was performed by Italians and eastern Europeans at the end of the century, who in turn were replaced by Greeks, and then by Asians and Latinos at the end of the twentieth century. Tastes have changed too. French cuisine has given way to Italian cuisine, which was accented by Asian and Latino ingredients by the end of the twentieth century. There is a two-fold ethnic succession here: one in the ethnicity of the labor force; and the other in the sphere of food served. The two are shaped by each other in counter-intuitive ways. Using data from Zagat restaurant surveys, the Operations Report of the National Restaurant Association, and the curriculum of the Culinary Institute of America I intend to illuminate the process of ethnic succession in American fine-dining restaurants and changing hierarchies of taste.

**Krishnendu Ray, New York University (Session 4:4)**

*'Invisible Trumpet in the Unseen Marketplace.'* *Food in Three Medium: Print, Radio, and TV*

All the literate, sequential, lineal cookbooks and aural recipes on radio cannot compete with the instantaneously embodied image on our TVs. TV has allowed cooking to be born as a public image, different from the text. As Marshall McLuhan noted long ago, "In audile-tactile Europe TV has intensified the visual sense, spurring them toward American styles of packaging and dressing. In America, the intensely visual culture, TV has opened the doors of audile-tactile perception to the non-visual world of spoken languages and food and the plastic arts." Until TV we have been unable to re-present cooking at a distance. Now we can see it, finally. As McLuhan noted, the TV age is "the age of consciousness of the unconscious." What lay hidden in the inarticulate language of our limbs has been exposed to light. Of course it would be even better if we could smell it, taste it, or touch it, but that is another story. This paper inquires into the changing performances of gourmet American food in print, radio, and television and explores the technological, aesthetic and rhetorical limits of each of them as a medium.

**Taylor Reid, Jim Bingen, Michigan State University (Session 4:3)**

*Demobilizing the Organic Movement in the US: The Case of the Organic Growers of Michigan*

Controversy continues to swirl around US National Organic Program (NOP) from the efforts by some corporate farms to shape the rules to the ongoing debates over the impact of the Harvey decision. For some, the major questions raised by the NOP involve the multiple ways in which it facilitates corporate control of organic production and marketing. In response, many organic growers around the country are opting out of certification, even as the USDA reports an annual 20% growth in the US organic market. In this paper we use the case of the Organic Growers of Michigan (OGM) to argue that these decisions to go "beyond organic" illustrate how the design and implementation of the NOP has led to the political demobilization of the US organic movement.

Established in the early 1970s, OGM was among the first US organic farmer groups, and framed organic as a holistic way of life that promoted ecological balance, community health, and social responsibility. For OGM, organic was more than a set of prescribed and standardized farming products and practices. Based on member interviews and our content analysis of OGM newsletters from 1973 to 2001, we identify how the market-driven design of national organic standards slowly undermined the embedded values-based ideology of this group, and now threatens its future. We conclude with an analysis of the implications this suggests for the future of a values-based organic discourse and a grassroots organic advocacy movement in the US.

**Michael C. Reinschmidt, Arizona State University, Tempe (Session 6:8)**

*The Power of Rice: Culture, Heritage, and Identity in Korea*

A focus on rice in any study of Asian food is always bound to be culturally revealing, because of rice's model role as a food staple. A basic food staple for millennia, rice in Asia has developed interesting relationships within and in between the continent's many states, ethnicities, and culture groups. This is particularly true for Korea where intertwined methods of food cultivation, processing, cooking, and eating evolved sometimes in similarity, but mostly in stark contrast to other Asian cultures. I investigate what Korean rice as food, trope, and cultural catalyst means for the social life of individuals and groups and how rice evokes notions of nation. My study traces how "meanings of rice" have changed from the time of the late Joseon Dynasty (1392-1910) until today. These meanings often form a closely interconnected discourse around the themes of rice places (paddy vs. processing factory), rice tastes (traditional vs. commoditized/foreign), and sustenance through rice (national obligations and even ancestor worship) or non-traditional foods such as various fast foods (popular/global foods). Questions of personal and national identity revolving around food are largely based on theoretical ideas by Bourdieu (habitus), Turner (symbolizations of material culture), and Mead (identifications through place and history). Past realities of Korean oppression, exploitation, and on-going separation help explain why many Koreans feel strongly attached especially to homegrown rice. This attachment figures prominently when it comes to demanding agricultural protectionism of domestic rice, feeling healthy with regularly eaten rice, and sickened/nostalgic while observing the deterioration of heritage paddyscapes.

**Karen Rideout, Ryna Levy-Milne, Carla Martin, and Aleck Ostry, University of British Columbia (Session 10:5)**

*The School Food Environment: How Do Food Sales and Nutrition Policies Affect Students' Diets?*

Canadian children consume an estimated one-third of their diet at school, giving schools an important place in the childhood food environment. The widespread availability and promotion of cheap, unhealthy foods, along with the abandonment of physical education and sports programs, has been implicated in the rising prevalence of obesity among school-aged children. Although many schools feel financial pressure to sell unhealthy foods to their students, schools are being targeted by policy makers as ideal locations for the promotion of healthy eating. We conducted a comprehensive survey to ascertain the extent of food sales and nutrition policy development and implementation in schools in British Columbia, Canada. We found that the majority of schools sold food to students through permanent sales outlets and fundraisers, although the venues varied by type of school. In general, "less healthy" foods were

widely available to children of all ages. Schools that had a committee responsible for nutrition in the school were more likely to have nutrition policies in place, and these schools were more likely to offer “more” rather than “less healthy” food items. The results of our study suggest that schools should take a comprehensive approach to food sales and policy, and that nutrition committees be encouraged for their positive impact on nutrition policies and the types of food sold in the schools.

**Moni L. Riez, University of Calgary (Session 6:3)**

*Hungarian Agriculture During World War I, 1914-1918*

The issue of food security was a serious one throughout World War I. All countries faced the issue of being able to provide and distribute adequate, nutritious food to their populations at a time when less labor and shipping was available to meet those food needs. This paper examines the problems faced by Hungarian farmers during World War I. Oftentimes the producer was blamed for the high prices and lack of food supplies. Thus an examination of the issues around agricultural production is helpful in understanding why supplies were low and what problems the producers of food faced under the constraints of a nation at war. Hungary is a good example to choose for such a study since it was an agricultural exporter prior to the war and it was accused vigorously by the Austrians that they were withholding food supplies. An examination of the problems faced by Hungarian farmers and the subsequent reduction in crops during the war provides a clearer answer to those allegations.

**Svetlana Ristovski-Slijepcevic, University of British Columbia, Vancouver; Gwen Chapman, University of British Columbia, Vancouver; Brenda Beagan, Dalhousie University; Raewyn Bassett, Dalhousie University (Session 10:1)**

*Ways of knowing about healthy eating in three ethnocultural groups in Canada*

Decisions about ‘healthy eating’ are the result of complex processes which involve diverse ways of drawing on, perceiving and understanding discourses about food, diet and health. Although we are increasingly aware of diverse views of the role of food in health and well being, there is paucity of knowledge about how people pull together discourses of healthy eating. How do people obtain and conceptualize various pieces of information about food and well-being? What influences the acceptance or rejection of a particular healthy eating discourse? We will begin to address these questions by presenting findings from research exploring people’s ‘ways of knowing’ about healthy eating. More specifically, we will describe participants’ discussions of experiences, interpretations, and reasoning used in learning and deciding what to believe and/or reject about healthy eating. Participants came from families of three different ethnocultural groups in Canada: African Nova Scotians, Punjabi British Columbians and European Canadians. Through in-depth, individual interviews with teenagers and adults from these groups, we were able to consider both between and within group differences in how people come to understand what healthy eating means to them. Understanding the various ways people conceptualize, trust or reject healthy eating discourses will provide direction for developing more relevant and sensitive responses regarding diet and health related decision-making of individuals and families.

**Helen Robertson, Monica Wilkinson, Ann Myatt-James, Joyce Green, University of Oklahoma (Session 9:2)**

*Geographical Perspectives on Alternative Food Networks in Oklahoma*

In spite of its reputation as a marginal or backwards place, Oklahoma has a long tradition of agrarian populism reaching back to the days before statehood in 1907. This history has contributed to the existence of strong rural networks and a deep cultural resistance to corporate assimilation which continues to this day. This roundtable will discuss how these factors—in addition to recent corporate incursions into the state, like the hog CAFOs in the panhandle—have contributed to the emergence of alternative food networks. These networks include the reanimation of farmers’ markets, a state food cooperative, and a “Made in Oklahoma” label for local products. Geographical concepts such as scale, agency, and political economy are used to analyze the development of alternative food networks in Oklahoma.

**Robin Jane Roff, Simon Fraser University (Session 7:7)**

*Title: Politics, Power and Consumer Mobilization: The Limits of Eating GE-Free*

While the spread genetically engineered foods has gone largely unnoticed by the majority of Americans, a growing number of vocal civil society groups are opposing the technology and with it the entire conventional system of food provision. Despite little empirical research to the effect, geographers have heralded this emerging social movement as one “of the most significant challenges to the state in recent times” (Bridge et al., 2003: 170) and an important threat to “the ultimate legitimacy of the entire project of producing GE [commodities]” (Prudham, 2005:137). Indeed, GE-Free activism is generally held up with other counter-culture food movements such as Organics and FairTrade as exemplary of the power of ethical consumerism. The presumption is that consumer acceptance, and as a result practice, is the ultimate arbitrator of market structure. Thus, groups seeking revolutionary change are better served by focusing attention on the ethical practices of individuals rather than pursuing legislative or regulatory change directly. In this paper I challenge this assumption on two accounts. First using Greenpeace’s “True Food Network” I argue that individuals are mobilized not as ethical, caring consumers, but as fearful and militarized subjects. And second, reviewing the recent structural changes in the US agro-food sector, I question the ultimate power of consumerist politics to prevent the further commercialization of biotechnology products. Ultimately this work seeks to problematize what it means to participate in and construct alternative food systems.

**Juliette Rogers, Brown University (Session 7:1)**

*The political life of dairy cows: The history of French agricultural policy and its legacy for AOC cheeses in Normandy*

The vagaries of French and European agricultural policy have slowly but inexorably drawn French agriculture to be increasingly productive, efficient, and technologically advanced. But for dairy farmers and cheesemakers engaged in the production of AOC

Camembert de Normandie, Livarot, and Pont-L'Évêque cheeses, all this pressure for progress has ended up at cross-purposes with making *produits de terroir*. As INAO, the French national agency that oversees AOCs, puts pressure on Norman AOC unions to solidify their links to the terroir, the farmers themselves are caught between two arms of policy -- one rewarding highly efficient Holstein cows consuming subsidized corn silage, and more ephemeral demands to revert to the local Normande breed and grass-feed, to the detriment of milk yields and at the sacrifice of subsidies. Although this story reveals the ironies and agonies of place-named foods on the global market, it also reveals a legacy of conflicting agricultural policy and political and ideological divisions that stretch back a century in France and which were transferred into European agricultural policy as it has developed. My paper, based on one year of anthropological research in the Norman AOC industry and with French and European administrators, will show the historical context for the debate between two breeds and two feeds as the international fate of name-controlled foods continues to hang in the balance. The study is a solemn reminder that for those of us concerned about food and agriculture, if we ignore agricultural policy, we do so at our own peril.

**Nikki Rose, Crete's Culinary Sanctuaries (Session 6:4)**

*Food Tourism as Cultural Heritage Preservation*

This paper will explore the benefits of bona fide eco-agro-tourism as a direct and immediate way to support dwindling rural communities. Crete's Culinary Sanctuaries, an all-local network of small-scale farmers, producers and chefs actively involved in preserving cultural-culinary heritage, will be examined as a case-study. Connections between local development and the tourist experience will be elaborated to identify how and under what conditions food tourism can contribute to preservation and perseverance of local economies. The experience of Culinary Sanctuaries demonstrates that by rekindling visitor and resident interest in a destination's natural beauty and culinary heritage, food tourism can be much more than a look-and-cook holiday.

**Scott Rosenbaum, New York University (Session 2:9)**

*A Fox in the Vineyard: History, Culture, Meaning, and Taste*

Abstract: Be it fruit or flower, earth or oil, the language of wine is littered with words that all too often confuse and confound. While some wine words stretch the imagination with the far-flung metaphors they assume, the word foxy escapes all notions of what one might come to understand as a meaningful adjective. Its mere utterance perplexes the uninitiated, while those familiar with the word use it sparingly. The word foxy serves the purpose of describing some unique quality of a wine that is inadequately expressed by other adjectives. What this distinctive characteristic is, however, hasn't always been clear or static. From its early etymological origins to present day, the collective understanding of what is exactly meant when the word foxy is invoked has varied greatly. Though there exists a myriad of contentious theories that debate the origins of the word, the examination of its history and evolution grant greater elucidation on its proper usage and curious place in wine literature. Still, "foxy" accords an even deeper meaning; as language it acts on the cultural imperative of taste as it pertains to both flavor and fashion. "Foxy" and its plethora of associations, both denotative and connotative, are products of intention, sculpted specifically by both American and French cultures to serve specific ends. Imbued with the hopes and fears of nearly four hundred years of history, the story of "foxy," its meanings, and its confusion over them is a story of taste.

**Meryl S. Rosofsky, New York University; Jenny Berg, New York University; Susan Yager, New York University (Session 9:9)**

*Looking Back to Move Ahead: Gastrottemporal Tourism in a Not So Modern Snack Bar on Long Island's North Fork*

Driving seventy miles east of New York City one comes upon the first of a string of rural towns along the North Fork of Long Island, where ramshackle farmhouses are silhouetted against vast open fields and roadside farm stands sell corn and kale. The North Fork still clings to its identity as a simple agricultural region, resisting the soulless suburbia encroaching from the west and the affluent pretension of the Hamptons to the south. Among the area's treasures is the Modern Snack Bar, a family-run restaurant that has been serving "great home cooking" since 1951. Here cheerful apron-clad waitresses serve meat loaf and mashed turnips to locals, weekenders, and wine-tasting day-trippers. There are regulars who have been eating here every Sunday for fifty years; the owners retire menu items at their peril. Change does happen, but at a glacial pace. (Although a full liquor license had been in place for years, wine was only added to the menu in 1986, with cocktails following in 2002.) This local icon exemplifies the distinctive North Fork identity—sincere, unpretentious, family-oriented. It also serves as a metaphor for how the North Fork can both maintain its identity and move forward, by introducing change slowly and with careful planning, and promoting winery-based tourism to keep land in agriculture. One of the joys of the Modern Snack Bar is its lack of kitsch or irony. The Modern works because it is the past preserved, not the past pretended. Its appeal is less about *nostalgia*, a longing for an imagined past, than "*antalgia*", an analgesic belonging and continuity with the past that serves as salve against the alienation of the present.

**Lauren Sardi Ross, University of Connecticut (Session 7:4)**

*Food and Clothing Consumption Habits at the Intersection of Gender and Class*

While the physical act of eating may be attributed to a biological instinct, this action is the result of learned behaviors which result in cultures that must be historically and socially situated. Using a gendered and class-based lens, the author applies major theoretical arguments from scholars such as Bourdieu, Veblen, and Douglas to the ways in which individuals literally embody aspects of culture through food and clothing consumption through differences in gender and class. Through a detailed analysis and integration of the works of Bourdieu and Veblen, the author notes that the ways in which we eat not only stem from class-based and gendered norms, but also give meaning to how individuals are socially located within their society. Furthermore, not only are specific foods more likely to be segregated by class status and gender, but there are also gendered acts of eating and class differences in food presentation as

well. Tracing the ways in which cultures acquire taste, and how it then becomes embodied in the types of food products a particular class prefers allow different classes of people literally to transform their bodies based on what they ingest, digest, and assimilate. Finally, the author provides a brief history of particular clothing garments in order to demonstrate how the patterns of body sculpting through the consumption of food to the consumption of clothing demonstrates a cultural disposition to utilize food and fashion that demarcate social status and a change in cultural perceptions of beauty and class over time.

**Nancy J. Ross, Unity College (Session 2:7)**

*Harvesting social change: What can a small nonprofit funder do to support just and sustainable food and agriculture?*

The Harvest Fund provides short-term grants to Maine groups working for sustainable agriculture and food security. In five years, the Fund has supported 84 projects with grants ranging from \$200 to \$5000. This paper describes an evaluation to assess the impact of the Harvest Fund's grantmaking and the funded projects on sustainable agriculture and food systems in Maine, to examine reasons for successes and failures, and to make recommendations for program improvements that better meet grantees' needs and the Fund's goals. Grantee final reports were analyzed and interviews conducted with a sample of grantees stratified into three categories: community gardens, innovative enterprises, and education/outreach. Over 90% of projects were found to have achieved their own and HF goals. HF funding was critical to the success of more than half of the projects, attracted additional monies in many cases, and often helped grantees become more credible and stable organizations. The grantees are community-based, most make strong use of volunteers, and nearly half are linked in partnerships with other organizations. Most see themselves as operating on both the local and global levels. They want more opportunities to work cooperatively and to receive technical assistance in organizational skills and fundraising. HF is perceived as operating with a high level of knowledge and effectiveness. Grantees would like to see higher levels of funding and more media attention for the HF and for funded projects.

**Ellen Rovner, Hillary Waterman, Brandeis University (Session 1:5)**

*Consuming Class: Conflicts In Meanings and Practices Surrounding Food In A Vacation Household*

Food, eating, and the associated labor and rituals are emblematic of many things in American life, including ethnicity, class, gender, leisure, family and generation. One household in Italy, temporarily shared by five vacationing American couples, served as an arena in which individuals' ideas and assumptions about some of these concepts emerged in a very salient way through the discourse around food. Members shared provisioning, communal meal preparation, and cleaning tasks. Some painful conflicts and tension seemed to reflect deeper meanings about members' views of themselves and others vis-à-vis the group and society. This piece examines the processes involved in one house-sharing experience through the lenses of identity, ritual, and class and attempts to interpret how these critical aspects of social life intersected with the principles (implicit and explicit) that operated in different spheres of interaction within the household and the group.

**J. Sushil Saini and John P. Volpe, University of Victoria (Session 8:6)**

*Food Writing in Developing Sustainable Gastronomy*

As far back as the 17<sup>th</sup> century, food focused writing has established food issue awareness within a region of publication. Recent research suggests regional food writing, food journalism, food literature, and popular food media may significantly increase a region's sustainable gastronomy by dramatically increasing the intra-community food awareness through dissemination of taste, food politics and local food issues. Here we present a case study on the literary food media of Vancouver Island, British Columbia to assess its impact on local food awareness. Analyses indicate food focused journalism, food literature and creative non fiction is a significant pillar of sustainable gastronomy.

**Riki Saltzman, Iowa Department of Cultural Affairs; Rich Pirog, Leopold Center for Sustainable Agriculture; Sue Futrell, One Backyard Consulting; Christine Pardee, Iowa State Food Policy; Jim Ennis, Food Alliance Midwest. (Session 10:2)**

*The Politics of Terroir: Can we afford to produce and eat locally?*

There is tremendous opportunity, cachet, and often price-premium associated with place-based foods, but the infrastructure, distribution systems, processing, and retail marketing are oriented to commodified, standardized products. This roundtable will explore the impact of these factors on sustainability, accessibility, production, and marketing. What happens when an authentic, traditional food becomes a product to be marketed? How does that change its relationship to the community where it originates? Can a place-based food become successfully marketed and resist becoming a commodity? What are the effects on the community that produces it when the food does become a commodity (i.e. Amana meats)? What conditions are necessary for place-based foods to succeed in the market place? How do the everyday realities of farmers contribute to or detract from the success of their products? How can we create a system whereby people of low to moderate income can afford to purchase and eat food locally and sustainably produced? Roundtable participants have researched a variety of these issues. Rich Pirog has completed studies on foods with the potential for marketing as place-based and the impact of distance on food pricing. Sue Futrell has analyzed the potential for expanding the market for Muscatine melons and the politics of securing and maintaining GI certification. Christine Pardee has been involved with Iowa's Food Policy Council, while Jim Ennis has worked to develop industry markets for food produced in environmentally friendly and socially responsible ways. Riki Saltzman has documented place-based foods in Iowa.

**Mindi L. Schneider, Cornell University (Session 8:4)**

*Home on the Range? Making the Case for Displacement of Hog Farmers in Iowa*

The contemporary history of the hog industry in the U.S. is characterized by profound structural change. Prior to the early 1990s, hogs were considered “mortgage lifters” for many farmers in the Midwest because of their reputation for generating positive and sustained cash flows. Today, the situation is much different, as increasing numbers of farmers are getting out of hogs, while transnational corporations are getting in. Through processes of consolidation and changing power relations, the hog sector has become a system based on unequal market access dominated by just a few powerful players. Ownership and control have shifted from individual producers to a handful of highly integrated corporations that account for the vast majority of pork production and packing. These developments are accompanied by normative discourses that define methods and technologies for growth and improvement in the sector. Among the most salient of these discursive pronouncements is the use of production and marketing contracts. This paper explores hog farming under a contract regime, using a displacement lens to focus the analysis on power relations and the resultant fate of farmers in the system. Iowa, the nation’s leading pork producer, is the analytic case.

**Rachel A. Schwartz, Cornell University (Session 8:4)**

*The Rise of the Supermarket Superpowers*

Since their inception in the 1930s, supermarkets have steadily gained power and control within the US food and nutrition system. They currently exert tremendous control over what we buy (products); how, when and where we buy (store format, hours, and locations); and how and what we consume (whole foods, prepared foods, cooked foods). Their ascent is marked by three periods of growth beginning with the spread of the supermarketing retail format and a multitude of mergers and acquisitions. The second phase emerged in the late 1990s as food retailers began shifting their focus within the store from *quantity* to *quality*. The third phase emerged at the turn of the century and is characterized by increased production of private-label goods and foreign direct investment. The large food retailing corporations have gained power, control and authority within the system through their relationships with food consumers and manufacturers. I propose that viewing the supermarket as the nexus of multiple relationships and practices that intersect within the store itself, as a customer chooses a particular item from the shelf, purchases it and ultimately ingests it, will enable a more complex understanding of the repercussions of current trends in food retailing. This paper fuses the two seemingly disparate narratives of consumption and retailing to form a coherent analysis of the rise of the supermarket superpowers.

**Barbara Seed, City University, London, Aleck Ostry, University of British Columbia (Session 10:3)**

*“Social Spaces” of Food and Our Health; What’s the Connection?*

Our “social spaces” - schools, workplaces, food establishments, communities and governments - impact the food choices we make through food services, marketing, access to product information, access to livelihoods or social assistance and a plethora of other food policy related mechanisms. While the focus in nutrition has often centered on individual choice, greater recognition of the determinants of health within the North American health systems has increased the prominence of the role of the food environment on our health. Historically, British physician, Dr. John Boyd Orr, and his international contemporaries who set the stage for the development of the Food and Agriculture Organization (FAO), posed radical arguments prior to World War II for food security as a determinant of health; these arguments are still relevant today. As food security and food policy emerge within Public Health policy and programs in Canada, information gleaned from the past combined with current Population Health theories and frameworks provide an important foundation for moving forward in a way that incorporates both “bottom up” /grassroots, and “top down” policy approaches.

**Laura Lindendorf Sher, University of Maine (Session 4:4)**

*Chocolate is as Chocolate Does. On Film, Food, and Performance*

This paper considers the various roles that chocolate performs in the film *Chocolat*, directed by Lasse Hallström (2000). In bringing together theories of performance with food studies, I investigate the film’s representation and treatment of chocolate as a character in the film and engage the question of how food studies and performance studies scholarship can provide theoretical and methodological insight to each other. Chocolate performs national identity, sexuality, gender, and race. Through an examination of the film’s narrative, cinematography, and editing, I argue that *Chocolat* attempts to create a utopian state of tolerance and understanding through its treatment of chocolate. However, in its representation of ethnic “Otherness” and its sexualization of the female “Other,” it undermines and contradicts these critical attempts. Furthermore, the marketing and self-positioning of the film sexualize chocolate in a manner that specifically links its consumption back to the fetishization of the female body that the film attempts to avoid.

**Eleanor Shoreman, Boston University (Session 11:1)**

*Rice Politics*

The American rice industry is struggling to construct a profitable identity in the domestic, as well as international markets; but cultural resistance, as in Japan; and anonymity at home, continue to impede its progress. While the sanctity of rice agriculture in Japan, Thailand, and India is widely acknowledged, the American rice industry has neither mass nor niche identity despite its ranking as the 3<sup>rd</sup> largest rice exporter in the world. Domestically, American rice farmers compete with the icon status of wheat and try for government aid to recover them from years of falling prices. Hurricane Katrina and Congress’ recent plan to cut subsidies pushed many of America’s historic farming communities into bankruptcy and without a domestic market and/or increase in exports, the American rice industry will surely continue its rapid decline. Despite a two hundred year history, saving American rice will depend on the construction of an indigenous rice culture that appeals to foreign markets as appropriately “exotic” and agriculturally sacred, as

well as to domestic consumers as a historic and authentically American crop. In order to do so, we must understand the role of agricultural tradition in the construction of national ideologies and use this knowledge to improve political and economic negotiations on the topics of trade and agriculture.

**Sabrina Small, Boston University (Session 9:1)**

*What's Eating Andy Warhol?: Food and Identity in Pop Art*

An examination of Andy Warhol's Pop Art (1960-1978) reveals an artist devoted to all things mass produced, especially food. Easy to obtain and enjoyed by all ranks of society, mass produced American food products, such as Campbell's soup and Hershey bars, carry personal meaning as well as national appeal. The child of Polish immigrants, Warhol consumed and deciphered American food products in an attempt to assimilate. This paper seeks to uncover the specific relationship Andy Warhol had to food products, especially those gracing his paintings and sculptures. Warhol's identification with popular American products and his ability to render these objects as artistically valuable signified his belief that art was universally attainable. As long as pragmatic, democratic and mass produced technologies are in play, art is merely a question of who's doing it rather than who can do it. Warhol's personal addiction to junk-food allows him to identify as American. In a postmodern world, this identity is a byproduct of mass production. Therefore, the repetitive use of food in his art is neither a critique of Warhol, society or consumerism; it is merely a mirror in which the viewer becomes lost. Food is a lens for deconstructing the layers of Warhol as an artist and as a member of consumer culture in the advent of the Pop Art era.

**Sabrina Small, Boston University; Richard Wilk, Indiana University; Deanna Pucciarelli, UC Davis; Jennifer Schiff Berg, NYU MA; Ken Albala, University of the Pacific; Jonathan Deutsch, Kingsborough Community College City University of New York; Krishendu Ray, New York University (Session 3:1)**

*The Ups and Downs of Food Studies*

The lack of food literacy on a wide academic level has been problematic to the study of food in that there is an extreme disconnect between what the academic community knows, what they ought to know, and what they think they know about food studies and gastronomy departments. There is a huge chasm between Nutrition students, Food Studies students, Public Health students, History students and Anthropology students despite the fact that food often links the work these scholars do. Access to various disciplines is limited to those studying food specifically. Students are often barred from Nutrition courses and Public Health courses, limiting the discussion that can take place in the classroom, as well as the discourse that is being created with this emerging field. Similarly, communication between programs of this nature is inadequate. These fledgling programs lack a home and peer-group to gain academic support from. Food studies attempts to fill the space between Culinary schools, vocational-tech schools, and various academic departments. In its attempt to be interdisciplinary, food studies becomes impractical and confusing to potential employers. The advantages of studying Gastronomy, rather than completing a degree in History with a focus on food are scant when it comes time to fill out PhD applications. Identity issues are considerable without the easily recognizable tag of chef, anthropologist, historian, nutritionist, etc. When most food studies research does not fit into one program or discipline, the problem of how to determine future academic paths is a great one.

**Andrew Smith, New School (Session 5:2)**

*Corny Poetry, from Henry Wadsworth Longfellow to Carl Sandburg*

After two centuries of being enthralled with the literary possibilities of maize, by the early 20<sup>th</sup> century it disappeared as a poetic topic, though some of America's best poets and popular poets wrote poems on corn.

**John Smithers, University of Guelph (Session 3:8)**

*Common Ground at the Farmers' Market(?): Sorting expectations and the rules of engagement in producer – consumer interactions.*

Amongst the growing set of alleged benefits in alternative food systems is the prospect for closer and more sustainable linkages between food producers and consumers. Such engagement is held by some to be a partial antidote to a perceived widespread decoupling of food production and consumption; a condition which has led to consumer ambivalence about the fate of the family farm as a productive form. This paper derives from a set of ongoing analyses designed to explore the role of local food and alternative food networks in (re)connecting farm and non-farm interests. In this piece we focus on the Farmers' Market, a highly visible site for the interaction of food producers (cast as "sellers") and consumers (cast as "buyers") and a forum for the articulation of ideas concerning "local" food, "quality" food, "good" farming and authenticity. Interviews were conducted with approximately 200 consumers and 80 vendors at 15 Farmers Markets in Southern Ontario during the 2004 market season. The analysis sought to characterize purchaser motivations for patronage and to evaluate the relative importance of different beliefs concerning the origins (or authenticity) of food and the characteristics of vendor farming practices. The results suggest that consumer engagement at the market is motivated by a wide range of interests – some of which have little to do with food or farming. The data suggest that the (local) geography of food and the food seller trump consumer interests in production practices. While there is considerable evidence of social capital and collegiality, the capacity of the Farmers' Market to promote increased consumer knowledge of and active support for, agriculture is uncertain.

**Jeffery Sobal, Cornell University (Session 9:4)***Individualization of Eating.*

Individualization of eating occurs when people consume foods and beverages differently than their mealtime companions. Types of individualization include: 1) Collective eating, 2) Individualized eating, 3) Individualistic eating, and 4) Individual eating. Collective eating involves consuming the same foods as eating companions, which occurs when a commensal group eats shared foods in a uniform way. Collective eating may be imposed by others or elected by groups of eaters. Individualized eating involves consuming shared but modified foods with others at the same meal. Individualized eating involves personalizing foods in volume, seasoning, preparation, and type, as well as adding, exchanging, or omitting meal components or varying eating behaviors. Individualistic eating involves consuming different meals than those of meal companions, which occurs when someone exerts dietary independence but maintains commensal sociability. Individualistic eating uses health, moral, taste, convenience, and other rationales to account for consumption differences. Individual eating involves consuming food alone, which occurs when someone ingests food and drink not in the company of others. Individual eating may be imposed or elected. Individualization of eating is enacted in social relationships and social structures, particularly the family meal, and has many implications for nutrition and health.

**Jeffery Sobal, Karla Hanson, Edward A. Frongillo, Cornell University (Session 8:5)***Marital Status, Overweight, and Ethnicity in the U.S.: NHANES 1999-2002*

Prevalence of overweight is high in the U.S., and is of great health, economic, and social concern. Research efforts are seeking predictors of overweight, and some prior work suggests married individuals are heavier than their unmarried counterparts. However, it is unclear how ethnic groups vary in marriage-weight relationships. We examined marriage, ethnicity, and weight in the nationally representative 1999-2002 National Health and Nutrition Examination Survey (NHANES) data, analyzing over 3000 women and 4000 men using multivariate logistic regression analyses. Among Black women, separated individuals were more likely to be overweight than married and never married women. Among Hispanic women, separated and cohabiting individuals were more likely to be overweight than never married women. Among white men, divorced individuals were less likely to be overweight than either married or never married men. Among Black men, those who were married and widowed were more likely to be overweight than never married men. Among Hispanic men, those who were married and widowed were more likely to be overweight than never married men. Hispanic married and widowed men in particular appeared to be more overweight than men in other ethnic groups. These findings suggest that ethnicity is an important consideration in marriage-weight relationships, especially for Hispanic men for whom the transition into marriage may represent a unique shift in eating and activity patterns compared to marital transitions in other ethnic groups. Marriage and ethnicity are important aspects of people's lives that need to be considered in attempts to understand and change body weight.

**Tulasi Srinivas, Wheaton College (Session 3:6)***'As Mother Made It': Global Food, the Indian Family and the Construction of Cultural Utopias*

In this paper I examine the increasing role of Asian Indian prepared and packaged foods in the making of everyday meals and the ideology behind this consumption. Through an ethnography of the consumption economy of ethnic Indian prepared foods in Boston and its suburbs, and in Bangalore, South India, the paper suggests that the prepared foods enable the construction of the gastro-utopia that the urban Indian family both in India, and in the diaspora, expect to inhabit. The questions that arise are: the value of the authenticity of these prepared foods, and how the packaging of the food and the food itself is constructed to appeal to peculiarly Indian gastronomic nostalgia with the tag line 'as mother made it'. The paper seeks to examine the role of the 'ideal' mother in South Asian society as a cultural provisioner, and it problematizes the complex links between gender, family and food in an era of rapid globalization.

**Pierre Stassart, University of Liège (Session 1:3)***Resourcing sustainable agrifood chain : Organic livestock in Belgium*

Organic agriculture is at a turning point in its development: it is increasingly being pressed to enter extended agrifood chains involving supermarket chains and appears "under-equipped" for this venture as opposed to the "overequipped" conventional agrifood chains. The authors analyze this difficult conversion by referring to the debate on "conventionalisation" of organic production. Rather than analyzing it in terms of "production system conversion", they propose the notion of "referential", which considers and compares the equipment resources in both agrifood chains in terms of norms, knowledge and images. These resources are the means by which the agrifood chains create a shared understanding of the expected product by coherently articulating the heterogeneous actors involved from the production through to the consumption end. This analysis leads to understanding the unquestioned and unquestionable character of the conventional agrifood sector. It also highlights the difficulty of building a sustainable reference base that is meant to be distinct from conventional agrifood reference systems, but has no other resources than to follow these already established systems. The fragility of the organic industry in maintaining itself as a sustainable alternative raises the issue of the "equipment" of the conventional agrifood sector for engaging in a sustainable development logic

**Steve Stevenson, University of Wisconsin; Michael Rozyne, Red Tomato; Barney Hodges, Sunrise Orchards; Brian McKeller, Whole Foods (Session 4:8)***Strategies for Agri-Food Enterprises-of-the-Middle: Values-Based Supply Chains in the Northeast*

The center of the U.S. farming and food system is disappearing. Caught in the middle as the food system divides into global agricultural commodity marketing, on the one side, and direct marketing of food to local consumers, on the other, many traditional

family farms/ranches/fisheries are increasingly at risk. Conventional food supply chains also squeeze out many regionally-based food processors, distributors, retailers and other food enterprises-of-the-middle. Restoring balance and integrity to these agri-food economic relationships will require changes in both private sector business models and public policy. The panel will explore one strategy for such new business models: values-based supply chains (value chains). Building on a growing demand for highly differentiated food products in both the food service and food retail sectors, mid-tier food value chains are strategic alliances between midsize independent (often cooperative) food production, processing, and distribution/retail enterprises that seek to create and retain more value on the front (farmer/rancher/fisherman) end of the chain, and effectively operate at regional levels. Appropriate for situations in which economies of scale are coupled with complex products that differentiate and add value in the marketplace, value chains place emphasis on inter-organizational trust, shared information (transparency), shared decision-making, and commitment to the welfare of all partners in the chain, including fair profit margins, fair wages, and business agreements of appropriate length. On the panel are representatives from a mid-tier fruit and vegetable value chain in the Northeastern U.S that is coordinated by the Boston-based enterprise, Red Tomato.

**K.F. Stewart, P.W. Gill, E.T. Treasure, B.L.Chadwick, Cardiff University (Session 10:5)**

*Isolation in children's accounts of food.*

Objectives: Changes in eating and exercise habits in British children have contributed to increasing rates of childhood health problems. Many studies have focused on what children eat, but few have explored children's understanding of food in relation to health, or the factors which influence their food choices. This study was undertaken to explore children's personal understanding of health related food messages. Methods: All primary schools in Cardiff, UK (n=104) were invited to participate. 26(25%) agreed, and 4 were purposively selected from demographically diverse areas of the city. Individual, semi-structured interviews were conducted with 74 children from Years 2 (age 6-7) and 6 (age 10-11). Interviews were recorded, transcribed, and analysed through a process of thematic content analysis. Results: A number of key themes emerged, including the isolated nature of children's eating experiences. This manifested most prominently as age isolation: children ate together, copied each other's choices and experimented together at school; at home eating was individualised and not a shared experience with adults. At home this isolation was physical and temporal: children ate at different times and in different places to adults. Where children and adults were eating together, meals were tailored to individual tastes and preferences (contrasting the peer conformity of eating in school) and children were not sharing the meal experience fully. Preserving a distinction between their own diets and adults', allows children to maintain a distinction between the health consequences of eating in childhood and adulthood, a theme also prominent in their accounts.

**Martha Stiegman, Charlotte Boltodano; Jill Hanley; Steve Jordan; Eric Shragge; Jaggi Singh, Concordia University (Session 6:3)**

*The Real Dirt on Farm Work: worker resistance within the Seasonal Agricultural Workers Program*

Since the signing of NAFTA, Canadian agri-business has expanded over 90% into what is now a multi-billion dollar industry in Ontario, with similar patterns in Quebec. This rise in factory farming would not be possible without access to a significant pool of low cost labor – made possible in large part by the Canadian government's Seasonal Agricultural Workers Program (SAWP). Last year close to 20 000 workers were brought from Mexico, Guatemala, and countries across the Caribbean to spend up to 8 months on Canadian farms. The program is touted as a model by institutions involved. Thanks to SAWP, industrial agriculture fills labor shortages; southern workers come to Canada legally, make better money and avoid risks associated with illegal migration. While the program is attractive in theory, its structure leaves workers isolated and vulnerable to exploitation. For example, workers have no voice in contract negotiations, job and living conditions are intolerable, and SAWP workers must pay into Employment Insurance and other benefits for which they do not qualify. In this paper, we place the situation of SAWP workers in a larger context of economic restructuring, workplace transformations and migrant labor in Canada. We argue SAWP workers are an officially sanctioned part of larger class of (im)migrant workers whose vulnerability is engineered in the interest of supplying a docile labor pool to occupy the most precarious places at the bottom of the job market. Drawing on the results of the "Learning to Labor in Canada: Rights and Organizing Strategies" research project, it will discuss the learning process and resistance strategies of SAWP workers.

**Diana Stuart, University of California at Santa Cruz (Session 8:7)**

*Looking for Leopold: Wildlife Habitat, Values, and Stewardship in California Agriculture*

With close to 300 endangered and threatened species in California, conservationists agree that, in addition to reserves, multi-use landscapes are essential for wildlife preservation. In California, about a third of the total land is used for agriculture. If managed with conservation in mind, agriculture can provide buffers, corridors, and primary habitat. Wildlife-friendly practices (WFPs) can be adopted that significantly increase habitat on rangeland and farmland. Examples of WFPs include: predator-friendly ranching, reduced use of chemical fertilizers and pesticides, and planting native vegetation and hedgerows along field borders and waterways. However, the adoption of WFPs depends on the decisions of individual farmers. My research investigates farmer decision-making regarding wildlife conservation and evaluates the current mechanisms of support through government agencies and non-governmental organizations (NGOs). My focus is on how values, economics, and regulations influence landowner stewardship. There are multiple actors in California promoting WFPs: NGOs give educational workshops to encourage land ethics and stewardship, the US Department of Agriculture offers financial incentive programs to encourage conservation, eco-labels such as Food Alliance provide a possible market for wildlife-friendly products, and the Endangered Species Act serves as a baseline for conservation but can also create uncertainty and ultimately deter the adoption of WFPs. These factors and how they affect farmers' decisions to adopt WFPs

will be explored in Monterey County and Yolo County, California. In my analysis, I will use Aldo Leopold's writings on wildlife, farming, and land ethics to compare his observations to current influences affecting farmland stewardship in California.

**Andi Sutton, National Bitter Melon Council; Leigh Belanger, Manager, Perdix Restaurant; Joe Thailand, House of Siam; Rob Van Sickle, Polka Dog Bakery; Ricardo Villon, Botucatu Restaurant (Session 2:3)**

*Building Community with Bitterness: a discussion with South End culinary collaborators on Bitter Melon Week 2005*

Bitter Melon Week (July 22 - 30, 2005) was an event launched by the National Bitter Melon Council in which all the restaurants and food businesses in the South End Neighborhood were invited to create and serve a dish using Bitter Melon, a vegetable grown in great quantity in the community gardens of the South End but widely unknown to the restaurateurs in the very same neighborhood. In the end, 14 restaurants, from 4-star bistros to corner delis, participated in the event. The goal of this event was twofold: the first was to support the small food businesses in the South End Neighborhood by gathering them together as equal collaborators, each with the same challenge: to use Bitter Melon. The second was to use the food festival structure to create a new platform from which to build community and dialogue with an approach (and a challenging flavored vegetable!) so unexpected that it could break down barriers inhibiting cross-class and cross-cultural communication. For us, the culinary experience is a perfect place of departure – each collaborating restaurant had full creative freedom to incorporate Bitter Melon into its individual style, and diners could tour the South End, support institutions they may otherwise overlook, and become exposed to this unique locally grown (but widely unknown) vegetable. This panel will bring 5 representatives from the Bitter Melon Week participating restaurants together to discuss their experiences during the event, the challenge of using Bitter Melon, reactions of the staff and public, and ways the experience changed their impression of their clientele and the South End community. The panel will begin with a short presentation by the NBMC (10-15 minutes) and then open the floor to comments and questions with the chefs (60 minutes.) Note: As restaurant industry hours can provide schedule limitations, panelists are subject to change based on availability.

**Keiko Tanaka, University of Kentucky (Session 6:1)**

*Beef We Trust: Japan-US Trade Dispute over the Safety of US Beef*

On December 12, 2005, the Japanese government announced to lift its two-year import ban of U.S. beef based on recommendations by the Food Safety Commission (FSC) of Japan which performed the risk assessment of bovine spongiform encephalopathy (BSE) for two years. The FSC's assessment of the BSE risk in U.S. beef was treated by the media as the first and most significant test case that was to determine the efficacy of the science-based food safety governance system, established in June 2003, in rebuilding "public trust" in the safety of food. On January 20, 2006, nearly one month after the first shipment of U.S. beef to Japan, U.S.-Japan beef trade was halted again after the discovery of three boxes of "illegal" beef, that is, bone-in veal meat. Using the case of Japan-U.S. trade dispute over the safety of U.S. beef, this paper examines challenges of regulating the safety of food supplies in the increasingly globalized agrofood economy. In particular, the paper raises three issues. The first issue concerns how different positions in the global agrofood system affect the way in which states respond to a given food safety issue. Second, the paper discusses the problems of the science-based food safety governance in taking into account for these positional differences between countries in order to resolve trade disputes. The implication to democratic governance of food is the third issue to be examined.

**Janet Tanke, Graduate Center (Session 5:2)**

*Elizabeth Robins Pennell's "The Triumphant Tomato"*

Before M.F.K. Fisher said, "You might as well eat well, have a good glass of wine, a good tomato", or Andy Warhol silk-screened Campbell's tomato soup, Elizabeth Robins Pennell painted homage to the tomato in an impressionistic composition of words.

**Arion Thiboumery, Iowa State University (Session 8:1)**

*Move over Lard-Ass: The Bullying of an American Staple*

Move over Lard-Ass: The Bullying of an American Staple. "Lard," despite its emollient nature, the word seldom rolls off the tongue in America. As if vulgar, the mention is received by uneasy laughs, silences, and raised eyebrows of suspicion. The anti-pure, filth, obesity, and heart failure linger in air following its every utterance. This paper deconstructs the mythologically-proportioned stigma of lard, and relates this feat to larger terms food image construction in our culture. The story of lard's fall from grace lies at the intersection of industry, science, religion, class, and popular notions of progress. This synergy of force working steadily over more than a hundred years has turned a diamond into the blackest coal. Industrial empires have flourished; technologies have come to wide acceptance; religious fervor has been awakened in previously impious homes; people have risen in social status; and the world has come to be a "better place" all on the back of the noble hog. His gentle fat has been their most innocent victim. Human health and agency have been their allies betrayed at every turn.

**Jan Thompson, Southern Illinois University (Session 4:5)**

*Surviving the Camps: Food Memories & Innovation Amongst American POWs During World War II*

This paper is about the food diaries and journals kept by American military personnel held as prisoners of war by the Japanese during World War. Starved and brutally treated, losing on average 40-60 pounds during their captivity, if they survived, the men's thoughts turned to home and, especially, toward food. Some wrote about the home cooking they knew well, others imagined fantastic meals. Some of the prisoners wrote out recipes and complete menus, all described in meticulous detail. The diaries and menus represent an insight into the minds of people under severe food stress and a snapshot of foodways of the first decades of the Twentieth Century. The information in the paper is largely unknown to historians. Barbara Haber has written movingly about this subject based on several

published sources. But most of this material, the diaries and journals have never been published. Some are mentioned in my paper delivered to the 2000 Oxford Food Symposium. All of the quotes are derived from men and women who lived these experiences whom I have interviewed over the past decade in the course of making a documentary about the subject. My own father is among them.

**Paul B. Thompson, Michigan State University (Session 9:4)**

*Food and Community: A Philosophical Analysis*

Philosophical theories of community generally stress shared beliefs, especially shared commitments to cognitive values. One of the more fecund themes in philosophical work on community draws on the work of Josiah Royce, who noted the distinction between communities of memory and communities of hope. The former involve beliefs about identity and origin, while the latter involve expectations of the future. Royce believed that communities of hope were far more likely to engender progressive social movements than were communities of memory. This paper rejects the philosophical commitment to a conception of community based on shared belief, arguing that sociological and anthropological theories stressing ties not based on commitments to linguistically expressible propositions are more persuasive when analyzing the role of food in the formation of community bonds. However, Royce's distinction between community of memory and community of hope can be successfully grafted on to these approaches to community, and his claim that communities of hope are more socially progressive remains persuasive.

**Laurie Thorp, Lauren Olson, Michigan State University (Session 1:4)**

*Dude Where's the Kohlrabi? : The Cultural Context of Food and Consumption in Undergraduate Dining*

The purpose of this study was a participatory inquiry into the environmental, social, and economic consequences of the food undergraduate students consume at a large land-grant institution in the Midwest. The authors were interested in how undergraduates perceive their food system and their concomitant understanding of the hidden "costs" associated with their food. The methodology employed for this study was grounded in phenomenological / constructivist philosophy. We were most interested in capturing the *lived experience* of undergraduate food consumption. Student participants were encouraged to fully engage in the identification of salient issues, emerging themes, and points of further inquiry. Sensitivity to local knowledge and a situated methodology served as guiding principles for this project. Data were collected utilizing multiple qualitative methods including: participant observation, reflective journals, video, photo elicitation, and guided inquiry homework assignments. Preliminary findings point to significant convergence around food waste, loss of diversity in diet, lack of knowledge regarding the food system, convenience driven food choices, and a dramatic change in food consumption patterns from home to school. Presentation format for this paper will reflect the authors' commitment to multiple ways of knowing and constructing knowledge. The presentation will utilize audio, video, text, and still photography.

**John K. Trainor, University of Oregon (Session 7:6)**

*Stakeholder Roles and Perceptions in the Creation and Success of Farm to School Programs*

There are over 400 Farm to School programs in twenty-two states and the movement is growing each year. Farm to School programs consist of many stakeholders (including schools, farms, processors, distributors, governments and non-profit agencies) who collaborate to bring locally produced, fresh food into the hands of children, often with a healthy dose of nutrition and agriculture education. Within the larger Farm to School movement, non-profit organizations and food policy councils can be important to the success of Farm to School programs. Using the Willamette Valley of Oregon as a case study, this paper examines the roles of various stakeholder groups in the creation and maintenance of Farm to School programs. The success of Farm to School programs is often closely tied to social, political, and economic issues in a given region, and this paper closely examines the perceptions of stakeholders and how they can affect the implementation of Farm to School programs. Of particular interest in this study is the shift and struggle between two terms- Farm to School and Farm to Cafeteria. Beyond the basic distinction between school and other cafeterias, there seems to be strategic use of these terms when confronting different obstacles and agendas. Using the Willamette Valley case study and the Southern California movement as a reference, this paper emphasizes the role non-profit organizations and food policy councils play in the success of Farm to School programs.

**Corinna Treitel, Washington University in Saint Louis (Session 8:8)**

*Radical Politics and Natural Foods in Modern Germany*

This paper will place Nazi enthusiasm for health foods and organic gardening into the larger history of German radical politics and its persistent links to various "natural" foods movements since the revolutions of 1848. It will consider three episodes. The first centers on the mid-nineteenth century, when Gustav von Struve and Eduard Baltzer, two participants in the failed 1848 revolution, embraced vegetarianism as an alternative to liberal political reform; the second focuses on the fin de siècle, when activists like the composer Richard Wagner and the Austrian politician Georg von Schönerer mixed a rabidly anti-Semitic Germanic nationalism with an enthusiasm for "natural" foods and farming; the third, finally, concentrates on the 1930s and 1940s, when the natural diet and organic agriculture came to play a central ideological role for many in the Nazi elite, especially in the SS (the agency charged with implementing the Final Solution). These three cases suggest that political crisis has often led Germans to push forward programs of national renewal centered on food reform; they also highlight the fact that a taste for radical politics has often been connected to a "progressive" taste for natural foods; and they suggest, finally, that "nature" and "progress" have been politically multivalent terms since 1848, appealing to and appropriated by both the far left and the far right.

**Monica Truninger and Graham Day, University of Wales (Session 4:7)**

*Investigating the 'local' in food consumption habits*

Local food is becoming a priority in the agenda of policy, civic and economic organizations. For some, local foods represent a way of reducing the overall environmental impact of food miles, for others it is an important tool in fixing local business and strengthening local communities, for others still it is linked to quality food that tastes better than other foods. Notwithstanding, the apparent benign image of local food is tarnished by scientific doubts about its friendly environmental impacts throughout the food chain, attitudes of defensive localism, social inequality and welfare issues, and the daily constraints of consumers' access to a diversified, convenient and nutritious diet composed of ingredients that are impossible to source locally. Our main concern is with this latter group, and with understanding how place influences food consumption. The paper will report on the early stages of work on an UK funded project, as part of the Rural Economy and Land Use programme (RELU), to examine the relative merits of local and non-local vegetable production and consumption. Our contribution involves a comparative sociological analysis of three local areas in Britain (Anglesey, Herefordshire and Lincolnshire) in order to determine how far local attitudes towards food consumption can be said to constitute local 'food cultures'. So far we have conducted a number of focus groups, in each of the areas, and this paper will present some of the initial findings and reflections on how consumers understand the 'local', and how they relate it to the non-local, including the global.

**Elizabeth Tuckermanty, Katrena R. Hanks, United States Department of Agriculture (Session 10:8)**

*Community Foods Projects Competitive Grant Program: Improving Food Systems and Addressing Food Insecurity*

The Community Foods Projects Competitive Grant Program is a federally funded opportunity for low-income communities to obtain funds to improve food systems within their communities. Low-income communities are the canary of the food systems, being the first communities to suffer the demise of retail food operations as bottom-line margins shrink for grocery retailers. The resulting food deserts have been filled with wonderful examples of entrepreneurial activity around creating vital food systems. The goal of this presentation is to give a summary of the first 10 years of this program and highlight the creativity sparked within low-income communities as they solve issues around access to food, nutrition and farm issues. Some of the types of activities that are funded include urban farms, youth farms, community gardens, a variety of community supported agriculture models and farm-to-institution projects.

**Hielke S. van der Meulen, Wageningen University (Session 3:7)**

*Origin Food Products in a National Culture Perspective*

The passive and sometimes reluctant attitude of Dutch producers, consumers politicians, and scientists towards traditional region of origin food products has its roots in the specific historic development of our society over the past centuries. The early development of intensive agriculture and food exports in this fertile and navigable river delta, seems to have 'overruled' and suppressed the development of high-end regional food products. The economic success of liberal trade policies and continued modernization of the agrifood sector have created a paradigm that today leaves little room for alternative food supply chains. Moreover, the protestant ethic of the Dutch has simultaneously reinforced the emphasis on cheap, nutritious foods and has favoured entrepreneurship over conspicuous consumption, whereas in other European countries the preconditions for a 'culture economy' based on origin food products took shape. However, the increased interest in recent years for traditional foodstuffs and regional of origin challenges the solidity of the Dutch paradigm. The paper is based on the results of research projects over the last 10 years, and on additional inquiry into Dutch culture and economic history.

**Penny Van Esterik, York University, Toronto (Session 2:5)**

*Revisiting Lao Food: Pain and Commensality*

Building on the personal experience of two serious episodes of food poisoning in the Lao People's Democratic Republic (Lao PDR), this paper explores the problem of separating the food researcher from the eating subject. Lao PDR is a food insecure country where adult malnutrition rates are significant and child malnutrition results in very high rates of under-five mortality. The Lao food system is based on commensality, and food sharing is important insurance against food shortages. However, the means of sharing food including shared bowls, utensils, and the direct use of hands for feeding presents certain risks. The social risks of not sharing food are equally important, and commensality is identified as a key part of the pleasure of food and eating. But by sharing food as an outsider, I inadvertently also shared the substances that killed Lao children, and elderly, vulnerable villagers without access to antibiotics, intravenous fluids, emergency intervention and removal to a sterile environment. The paper raises ethical, methodological and theoretical questions emerging from an examination of these painful aspects of food consumption.

**Helen Zoe Veit, Yale University (Session 4:5)**

*'Victory over Ourselves': American Asceticism and World War I Food Conservation*

When the United States entered World War I in 1917, food supplies seemed vitally important to winning what had become a contest of endurance on and off the battlefield. Woodrow Wilson almost immediately created a new and powerful wartime agency called the United States Food Administration, charged with exporting as much American food as possible to western European allies and neutrals. While reports of European famine were exaggerated, the Food Administration's motto, "Food Will Win the War," was much more than empty rhetoric. Pressed for shipping space, the Food Administration sought to send nutrients in their most concentrated form, and by the nutrition standards of the day this meant prioritizing the export of beef, pork, white flour, butter, and sugar. As a result, the federal government actively discouraged its citizens from eating those same foods, dietary staples for many Americans. Official policy urged Americans to eat plenty as long as they ate substitutes like cornbread and poultry rather than exportable

commodities. Yet individuals within and without the administration saw the food conservation campaign as an opportunity to champion the moral value of austerity, sometimes making explicit connections between moderation in food and temperance in alcohol, and sometimes, too, drawing parallels between righteous physical self-control and the virtues of strong, even autocratic, government. This paper will examine the striking relationships in World War I America between nutrition education, a distrust of the pleasures of food, and views of the war as a morally and politically purifying experience.

**James R. Veteto, The University of Georgia (Session 6:7)**

*The History and Survival of Traditional Heirloom Vegetable Varieties in the Southern Appalachian Mountains of Western North Carolina*

Southern Appalachia is unique among agroecological regions of the American South because of the diverse environmental conditions caused by its mountain ecology, the geographic and commercial isolation of the region, and the relative cultural autonomy of the people that live there. Those three criteria, combined with a rich horticultural history and the continuance of the homegardening tradition, make southern Appalachia an area of relative high crop biodiversity in America. This study investigates the history and survival of traditional heirloom vegetable crops in western North Carolina and documents 134 heirloom varieties that are still being grown. I conducted interviews with twenty-six individuals from twelve counties in western North Carolina. I used a snowball sampling method to identify individuals or communities that were maintaining heirloom vegetable varieties, and used the memory banking of farmer's knowledge as a strategy to compliment the gathering of seed specimens in the study. Most of the varieties I documented are being grown and saved by home gardeners; beans are the most numerous among varieties that are being saved. The results indicate that usually only one or two individuals in a community are maintaining significant numbers of heirloom varieties and that many communities have lost their heirloom vegetable heritage altogether. The decline of the farming population combined with a lack of cultural continuance in family seed saving traditions threatens the ability of communities to maintain crop biodiversity. Some of the cultivars that I have documented probably represent the last small populations of endangered varieties.

**Rainbow Vogt, UC Davis (Session 10:5)**

*A More Coordinated Effort is Needed by School Food Service to Provide High Quality School Meals*

This project evaluates two federal support mechanisms provided to school food services to improve the school food environment. Special attention is given to two pieces of federal legislation: the Department of Defense Fresh Fruit and Vegetable Program (DoDFFVP) and the local school wellness policy provision in the Child Nutrition and WIC Reauthorization Act of 2004. A targeted sample of food service directors (FSDs) were interviewed about their experience with the DoDFFVP, developing nutrition/wellness policies, and about planned menu changes. FSDs (n=38) discussed a range of issues that compete with food quality improvement including a disconnect between the cafeteria and classroom, district priorities elsewhere, financial constraints, and dependence on commodity offerings. Planned menu changes were to provide nutrient information, increase vegetarian options and use of more fresh, locally-grown foods. Despite requests for more fresh and low fat commodity offerings (n=15), less than half of the FSDs interviewed did not participate in the DoDFFVP because of program complexity, use of allotment for more expensive items (meat and dairy), and unpredictable or infrequent delivery. Those FSDs (n=15) involved in developing a district nutrition policy indicate that the policy process increased community awareness but that stakeholder participation was low. FSDs report that state inspectors place much greater emphasis on compliance with student qualification of free/reduced price meals rather than food quality. Accordingly, FSDs expressed the need for a more consistent policy message about school nutrition from the federal and state level.

**John P. Volpe, University of Victoria (Session 8:7)**

*Swimming against the sustainability current: The growing problem with seafood*

Security, sovereignty and sustainability of food are rapidly growing issues in the public discourse. Local, national and even international organizations such as Slow Food are exerting demonstrable and growing positive influence in patterns of both production and consumption. However, one major food sector, seafood, has remained largely unaffected by the food sustainability movement. Indeed on a global scale seafood sustainability appears to be eroding rapidly. Here I present data demonstrating the growing sustainability challenges in the seafood sector - in spite of its growing popularity in the marketplace - and why it will remain largely untouched by the significant forces beginning to restructure terrestrial production systems. I conclude with a survey of potential broad scale ecological, social and economic ramifications of this recalcitrance with a focus on North American markets and consumers.

**Keith Douglass Warner, Santa Clara University (Session 5:5)**

*Making Biocontrol Work: How insectaries rear the good bugs to eat the bad bugs*

Biological control is the action of parasites, predators, and pathogens in maintaining another organism's density at a lower average than would occur in their absence, and thus, it is a natural phenomenon, a field of study, and a conscious pest control strategy. In agriculture, it is a keystone to ecologically rational and integrated pest management (IPM), and essential to the transition toward more sustainable agriculture. Biological control strategies are tripartite. Classical biological control seeks to match natural enemies, generally from original ecosystems, with the pest and thereby reproduce and regulate pest populations; it has been more successful among perennial crop. Augmentative biological control releases insectary-reared natural enemies one or more times annually; this has been more successful among annual crops. Conservation biocontrol manipulates on-farm habitat to favor natural enemies. Augmentative biocontrol relies upon commercial insectaries to rear and sell predators and parasites, but this strategy has never achieved its potential, due to quality control concerns and skepticism on the part of many growers that it is cost effective. This

presentation is based on the first national analysis of the economics of the insectary industry. It appears that without significant policy shifts, this strategy, although frequently ecologically viable, is unlikely to achieve its potential.

**William Woys Weaver, Drexel University and University College Dublin (Session 4:2)**

*Food and Agriculture in Pennsylvania Dutch Tourism: The Concepts of Amishness and Moral Landscape*

Long before the idea of *terroir* became current in American food discourse, the Pennsylvania Dutch used a term for much the same thing: *Boddegeschmack*, that is, a taste of the land not just in the literal sense of garden fresh and point of origin, but also of the life-style constructs such food evokes in the minds of those consuming it. My paper will propose that the disconnections are much larger and more fundamental than this. I will trace the evolution of the so-called family-style menu now popular in Pennsylvania Dutch eateries, from its creation by food journalists in Philadelphia newspapers during the 1920s, its material transformation in the hands of country tavernkeepers in response to early automobile tourism, and its gradual accretion of Amishness as an ethnic symbol for the whole culture, even though the Amish are numerically only a small part of it. During the 1930s, the Amish image as peaceful farmer became a convenient, locally grown response to the violent rise of Hitler in Germany and an attempt to disassociate the Pennsylvania Dutch from German-Americans and Old World moral degeneracy. In addition, the Amish image carried with it a sense of landscape, a way of life based on cultural values evoking the noblest aspects of American agriculture: honesty, simplicity, the spiritual transcendence of consuming food coming directly from the land; in short, rediscovering the noble peasant in each and every one of us by partaking of Amish food.

**Caroline Webber, Western Michigan University; Jeff Sobal, Cornell University (Session 5:6)**

*Healthy Food Access and Physical Disabilities Among Low-Income Households*

Relationships between physical disabilities and food access has received little attention beyond geriatrics research. This research examined how differently-abled food shoppers from low-income households managed food provision for their families and the impact physical disabilities had on food choice among limited-resourced families. Using an ecological conceptual framework we examined food access and disabilities in a qualitative study using ethnographic research methods and a grounded theory approach. Twenty-eight low-income (<185% of US poverty line) rural, village, and inner city households in upstate New York were selected using purposive and theoretical sampling. We did not seek out people with disabilities or sample by health status. Participants were interviewed about shopping habits, acquiring fruits and vegetables, and attitudes toward food stores. An unexpected finding emerged from data analysis, namely, that many of the participants (11 of 28), all primary grocery shoppers for their families, had health conditions that limited food access. Disabilities made getting to the store more difficult, occasionally impossible. Other participants reported curtailing grocery shopping in order to take care of a family member. Shopping decisions depended on convenience, proximity, or others' good will, all limiting healthy food choices. Care should be taken making generalizations, however, many forms of disabilities appear to decrease capacity to access healthy, safe, affordable food and increase reliance on other human, material, and contextual resources to overcome these limitations. Findings suggest public policy implications and interventions to improve food access for those with disabilities.

**S. K. Wertz, Texas Christian University (Session 10:4)**

*Taste and Food in Rousseau's Julie*

In the midst of *Julie* and those who were close to her, Jean-Jacques Rousseau in his epistolary novel, *Julie, or the New Heloise: Letters of Two Lovers who Live in a small Town at the Foot of the Alps* (1761), develops a philosophical position he labels "the epicureanism of reason," as opposed to an epicureanism of the senses whose advocates he calls "vulgar epicureans." The hallmarks of his epicureanism are abstinence, moderation, and simplicity. These three features are examined and abstinence is found to be the most controversial in regard to taste. Rousseau attacks the food practices of the vulgar epicureans—those who practiced the urban, Parisian cuisine and he applauds the country life and its cuisine. Descriptions and assessments of these cuisines and their lifestyles are given in addition to a brief historical survey of the emerging French haute cuisine which is used as a backdrop to Rousseau's narrative descriptions of food and taste. Widely read at the time, the novel made European culture self-conscious and forced it to pay attention to aspects of living that had gone unnoticed or underappreciated, including taste and food. Through the voices of Julie and her tutor turned lover, Saint Preux, they provide a lively critique of French (and Swiss) society and its values. This critique was vigorously debated by those who read it at the time. We too can now enter into the debate, and Julie can rightfully take its place among the important works of Rousseau.

**Gavin Whitelaw, Yale University (Session 2:5)**

*Eating One's Losses*

While Japanese convenience store food selection is the focus of much "flavorful" media attention, in the course of my research, I have found that it is increasingly a symbol from what is "rotten" with the convenience store system and Japan's hyper consumer economy more generally. My participant observation in konbini and discussions with owners and staff has exposed me to an underlying discourse of shame and worry regarding the food waste that these stores generate. The "solution" that many owners arrive at is to "eat" their losses, literally. Struggling with the mottainai-ness (wastefulness) of throwing away food that has passed its short shelf life, owners ignore corporate directives on food disposal and turn to consuming the food themselves and distributing it to their employees. As a daily practice, these owners unwittingly engage in what one might see as "supersize me" Japanese style. In my paper, I focus in particular on the store where I have been conducting research for the past 10 months. The owner, who openly expresses his dismay at the waste his store generates, was recently hospitalized for health problems stemming in part from his diet of

konbini foods. I link this case study to a growing social discourse about the social harms that “convenience” lifestyles are having in Japan.

**Richard Wilk, Indiana University (Session 1:5)**

*Family Food Fights*

My interest in this topic was sparked by preliminary research on middle class parents' struggles with their 'picky eater' children over getting them to eat. Besides narrating the way the dinner table became battleground with their own children, many parents also recalled their own childhood family meals. I was truly unprepared and shocked at the waves of angst and pain which emerged from peoples narratives. From this very narrow focus on family struggles, I expand the discussion to the larger question of why people in developed countries are eating fewer home-cooked meals, dining together less often, and eating more ready-cooked and fast food. This is a response to Sidney Mintz' recent challenge to food scholars to think seriously about why industrial food has had such a broad historical appeal, despite its dire health consequences and poor gustatory quality. I suggest that various kinds of convenience foods have the potential to solve social problems at the dinner table and prevent food fighting. People may know quite well that the food they are eating is unhealthy and relatively tasteless, but for many that is a price they willingly pay, faced with the alternatives.

**Abby Wilkerson, George Washington University (Session 7:5)**

*It's a Family Affair: Children and Parents in a Fatphobic Culture*

One of the most widely accepted ideas about food today, particularly in the US, is that being overweight is unhealthy and national eating habits must change. This notion, commonly regarded as a well-established medical fact, is the basis for a great deal of advice in mainstream media for parents, who are now urged to modify family diets not only to promote weight loss in children perceived as overweight but to prevent obesity in children of “normal” weight. An important body of medical research complicates and challenges these views. However, public discussion does not question the need to limit weight for the sake of health; rather, debate centers on who is to blame (with mothers a prime target), on whose responsibility it is to turn the tide, and on exactly how this is to be accomplished. Interestingly, the increasing social demand for parents to intervene before the tragedy of obesity strikes their children (monitoring ever more closely what goes into their bodies) comes at the same time that support for more egalitarian, less hierarchical parenting styles is also on the increase (if by no means hegemonic). This presentation will explore some of the cultural tensions surrounding the childhood obesity panic, its construction of medical and parental authority and benevolence, and the ways in which social debate is channeled and constrained by medical discourse, arguing ultimately that these public debates have neglected important interests of parents, children, and other members of society.

**Andrea Woodward and Thomas Lyson, Cornell University (Session 10:3)**

*Who Rules the Land-Grant University?: Implications for Agriculture and Rural Communities*

This examination of land-grant university governance provides a look at the power structure behind the agricultural research, education and extension programs at the nation's land-grants. It does this through quantitative analysis of Boards of Regents, where critical hiring, budget, and other decisions central to the management of the universities are made. Data was collected on Boards at fifty universities and analyzed through the lens of Mills's and Domhoff's theories on power. With an emphasis on accountability, this paper examines the implications of land-grant governance for agriculture and rural communities.

**Dai-Rong Wu, The Pennsylvania State University (Session 11:4)**

*Food as Culture Code: Decoding Visual Culture in Supermarket*

Food is a signifier of symbolic meanings. Through reading food, we construct and internalize religious and ethical values embedded within it. Food is also a cultural code, which can be manipulated by aesthetics. Through the way of displaying, an exhibitor's aesthetic taste comes into view with food. Supermarkets today such as Trader Joe's, Wegmans, and Whole Foods are everyday spaces constituted with real and imagined visual codes. They have become not only fashionable spaces for grocery shopping, but also pedagogical sites for aesthetic learning and consuming. Imaging the way we shop in supermarkets, we do not merely consume groceries and dairies but also look for inspiration of decorating our dinner dishes and dinning tables. We take suggestions of colors, patterns, settings and so forth from samples displayed on-site and catalogues delivered by season. Meanwhile, we are also encouraged to “buy more” which will enhance the aesthetic quality in our life. By displaying food and using food as visual culture, supermarkets regulate our ways of consuming, and even create stereotyped contexts for food. Like art museums, supermarkets collect, conserve, research, and display food and artifacts from the exotic to the basic. Additionally, they are now spaces in which knowledge of health, aesthetics of the everyday, care of community and so forth are intertwined and conveyed through signs and images situated within it. In this regard, this paper will decode visual culture inside supermarkets and further examine how supermarkets use food as cultural code to visually manipulate consumer's behaviors.

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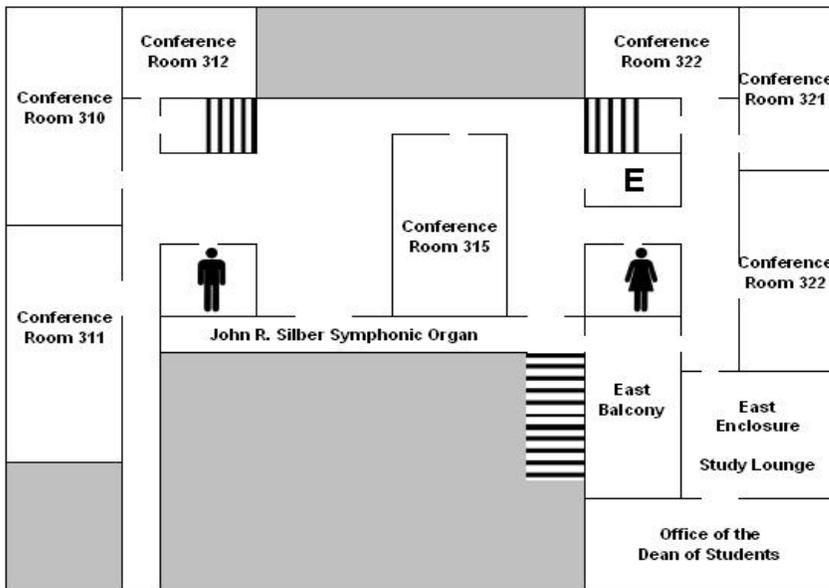
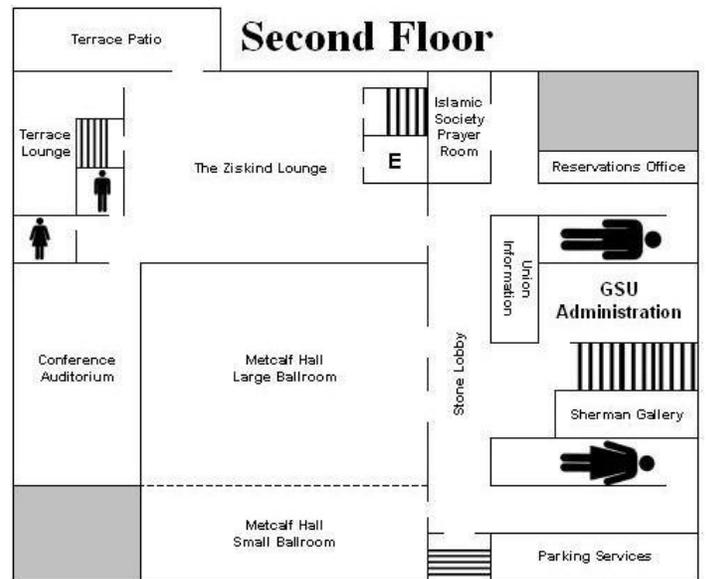
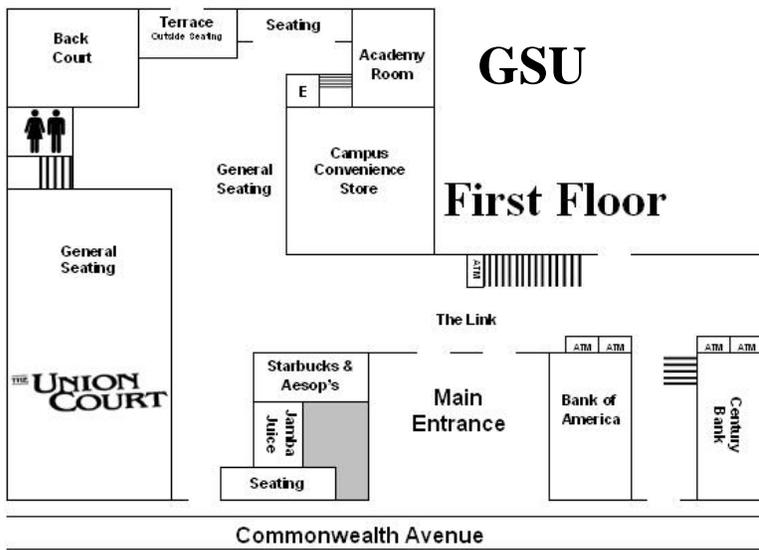


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