

## **1A1. Panel: Cookbooks**

Laura Kitchings, Boston University

*Textual Analysis, Gendered Cookbooks, and the Developing American Empire (1872-1920)*

This presentation explores how textual analysis and data visualizations tool allow for new examinations of cookbooks. This examination uses two cookbooks credited to Maria Parloa and two cookbooks credited to the Ladies Society of the Central Union Church of Honolulu, in contrast to cookbooks created by Abigail Fisher, Rufus Estes, and Lizzie Black (Mrs. Simon) Kander. This presentation will examine the textual analysis and data visualization workflow used to explore these cookbooks, the additional sources needed to explore early findings in the exploration, and how the cookbook comparisons allow for a greater understanding of the developing American empire between 1870 and 1920. The presentation will also consider how the textual patterns in the cookbook allow for an understanding of the intended audiences of the cookbooks and the histories of the societal factors may have driven the word choices in the selected cookbooks.

Claire Bunschoten, University of North Carolina at Chapel Hill

*"Of a Certain Style": Reading Vanilla in the Writings of Eliza Leslie*

Like many American vices, vanilla is a colonial product writ invisible. However, unlike its fellow imperial plantation products, sugar and chocolate, vanilla is comparatively understudied. This gap in research is not for lack of consumption—vanilla perfumes daily life in the United States, flavoring everything from dessert to aromatherapy products and lip gloss—but for the ways it is positioned as a simple, utterly ordinary flavor. Yet, vanilla was not always so ordinary. This paper situates vanilla in the nineteenth century America by reading the writings of Eliza Leslie, one of the best-selling cookbook authors of the century. Leslie also enjoyed a literary career as an author of short stories and while there are themes and subjects in common between across the two genres of her writing, they have rarely been read in concert. Thinking with scholars of nineteenth century fiction and cookbooks, such as Kyla Tompkins and Megan Elias, as well as Kristin Hoganson's *Consumers Imperium*, I trace vanilla across Leslie's literary works, both fictional and prescriptive, to glimpse the social life of this ingredient and the way women made meaning with it. In reading Leslie's short story "Mrs. Washington Potts" in dialogue with her cookbooks, I make visible vanilla's role as a classed (and implicitly raced) confection, acting as a form of cultural capital for fashionable, socially mobile white women in nineteenth century America.

Sabine Planka, Library of FernUniversität Hagen / Bielefeld University

*The Use and Connotation of Sugar in German Doll's and Children's Cookbooks from 19th to 21st Century*

In 19th century doll's cookbooks for children, especially for girls, are confronting their readers with food and cooking and, therefore, with sugar as an important ingredient. Actual descriptions of sugar and how it should be used can be found in children cookbooks (for girls and boys) published in 21st century, too. The use and connotation of sugar in these cookbooks have changed through time. In 19th century sugar symbolizes the social state of a family: only prosperous families were able to buy doll's cookbooks as an educational tool for young girls. The term doll's cookbook has been replaced at the beginning of 20th century. The target group remained girls that were meant to become perfect in cooking. Since the 1960s boys have been more and more involved into the process of cooking. That means that the children's cookbooks address boys and girls. In these cookbooks the use and connotation of sugar change in comparison to the doll's cookbooks. Sugar becomes a kind of normal ingredient.

Within the brief period of twenty years the use and connotation of sugar changed again: from the 1980s on the authors of children's cookbooks tried to avoid the usage of especially manufactured sugar to protect health. Cookbooks published after the new millennium try to show a deliberate usage of sugar: sugar is not completely forbidden but should be used in a controlled way.

The planned lecture wants to give a brief overview over this development from 19th to 21st centuries German doll's and children's cookbooks.

Agata Bachórz, University of Gdańsk

*"Polish vegan cuisine": combining opposites in the reinterpretation of Polish food traditions*

Polish cuisine is often understood not so much in constructionist as in essentialist way – as a certain repertoire of dishes. Changes in food trends which reached Poland after 1989 (the availability of foreign products and the introduction of different diets based on individualization) were perceived as novelties in opposition to "tradition" and "Polishness". The situation is similar when it comes to the elimination of animal food products, meat especially, the latter being a symbol of "traditional Polish cuisine", even if such perception is contrary to the actual historical experiences of the inhabitants of Poland. Bloggers and authors promoting vegan and vegetarian food used to build their identity through an alternative to Polish "traditional" or "typical" diet, drawing inspiration from non-Polish cuisines and the global circulation of culinary ideas and practices. This picture has changed recently. I will present data from the content analysis of several vegan/vegetarian cookbooks recently published in Poland, which I identify as symptomatic of a wider change. The selected cookbooks offer a reinterpretation of both Polish cuisine (as modern and serving as a source of future visions) and plant-based cooking (as consistent with the experience of Poles). I will focus on how the cookbooks' authors define Polish cuisine and what are their strategies to build a coherent picture combining various elements that until recently considered as contradictory. More broadly, I will look at these texts as contributing to public discourse on tradition (perceived now as more processual, flexible and inclusive) and the dynamics of collective identity.

### **1A2. Panel: Food, Education/ Schools**

Emily Doyle, Memorial University of Newfoundland and Labrador; Kimberly Orren, Fishing for Success

*A Work in Progress: Conversations about the Possibilities of Fish in Schools in Newfoundland and Labrador*

"They've got fish but are not preparing it in their school... So, their parents may work at the fishery, work at the fish plant, but they're not eating fish at school... Almost foolish isn't it? You're not eating the food that you're making a living from. Of course, the oddest thing is that it is the cultural food of this province: codfish. So we're losing a huge part of our culture by not introducing our children at a young age on how to handle fish, process fish, cook it, prepare it, appreciate it, and I mentioned before, I don't think we're becoming a province of ranchers, so where are we going to get our protein? Talk about sustainability that's again it's going to go back to the sea..."

This statement by Kimberly Orren from the non-profit organization Fishing for Success offered critical insight into a study of the school food system in the province of Newfoundland and Labrador (NL). Utilization of this information can provide reflective feedback to benefit the future of the school food system, but this is a work in progress. It requires balancing the goals of research production, the goals of the organization and working collaboratively to transform the NL school food system. Finding a path for collaborative knowledge production requires time,

commitment and critical reflection. This paper is an opportunity to connect this process with a consideration of school food system thinking in NL, the cod fishery, and how each of these topics connects to NL's settler history.

JoHannah Biang, University of Georgia

*UGArden: Intern Experiences at a Campus Student Farm*

Campus student farms and gardens are a growing phenomenon within institutions of higher education, engaging students in research, teaching, and community. Recently, we found nearly 300 campus farms and gardens in the United States. Previous studies of campus farms and gardens generally lack rich descriptive data that focus on the experiences of students participating in intensive internships or the significance of campus farms and gardens in the lives of these students.

In response to this dearth of knowledge about student experiences, this study aims to understand the significance of campus farms in the lives of the students who participate in semester-long internships. To do this, we are conducting mixed-methods ethnographic research with students enrolled in semester-long, intensive internships at UGArden, the University of Georgia's campus student farm. Drawing on service-learning and experiential learning theory, this paper examines data from three semester-long internships [Fall 2019, Spring 2020 (interrupted by COVID), and Spring 2021], by triangulating data collected through participant observation, interviews conducted over the course of a semester, final reflection papers, and a focus group discussion.

We specifically examine how students' internship experiences impact their understanding and experience of "community". Due to the service-learning opportunities they experience throughout the internship, we expected to note how students were experiencing the broader community outside of UGArden. However, we began to note the community the interns built among themselves. Notably, COVID has provided a unique opportunity to see how qualities of the internship, particularly their sense of "community" has presented itself in each study.

Esther Trakinski, New York University; Leah Wolfe, NYU

*Farm to School Food In NYC*

The objective of this research is to examine the supply chain and procurement process of food, specifically local produce, by New York City's Department of Education's (NYCDOE) Office of School Food and Nutrition Services. At present, obstacles to more local and higher quality food include but are not limited to: the lack of a infrastructure for upstate producers to meet the demand of downstate institutional buyers, an opaque procurement process that prioritizes cheapness over quality, outdated infrastructure at all levels, and the inability of smaller producers to deliver products downstate.

Following the success of the 30% Initiative in New York, we find that by making full use of its institutional purchasing power, the NYCDOE could significantly impact economic development, employment, and infrastructure across New York State. In order to allow the NYCDOE to wield this power, the procurement regulations must be simplified, clarified, and explicitly prioritize local producers.

We further recommend that aggregation points are established along the NYS supply corridor, where upstate suppliers can more easily and consistently enter the downstate supply chain. Additionally, rather than focusing resources on costly infrastructure updates at a school kitchen level, the NYCDOE should follow a commissary model with locations in all boroughs, which would allow for large-scale production of fresh foods, more convenient distribution, and job creation. Ultimately, none of these improvements will be possible without tenacious leadership within the Department of Education and at the State and City levels of government, and creative access to capital

Amy Best, George Mason University; Katie Kerstetter, George Mason University

*Care and Strawberry Gazpacho in Farm-to-School: How Relationships of Trust Influence Children's Consumption of Unfamiliar Foods*

Farm-to-School programs aim to increase children's knowledge, appreciation and consumption of fruits and vegetables through hands-on, experiential food and ecology curricula, in order to improve children's dietary health and intervene in persistent health inequalities caused by the legacy of racial segregation and class disadvantage. Farm-to-School programs operate with the understanding that when children have access to healthy, locally-grown fruits and vegetables in school, in conjunction with experiential hands-on learning opportunities around food origins, they are more likely to consume those fruits and vegetables. Yet, little research explains the specific social mechanisms that explain why some programs make substantial gains in improving children's consumption and appreciation of those foods and others do not. What are the relational and interpretive contexts in which children are willing to consume unfamiliar foods in school, including fruits and vegetables, especially given the fraught racial and ethnic food history of American public schools? Based on systematic observations conducted for a Farm-to-School program evaluation in a large, urban public-school district, this paper examines how foods' symbolic, affective and relational dimensions pattern food consumption among children at school. Trust and relationships of care were critical levers of children consuming and appreciating unfamiliar foods and facilitated high levels of student investment in program activities. When schools undermined or threatened these trust relations, children were less willing to eat fruits and vegetables.

**1A3. Roundtable: How to get Published, hosted by the AFHVS Graduate Student/ Early Career Professional Committee**

Moderator: Allison Hellenbrand, University of Wisconsin-Madison; Emily F. Ramsey, University of Georgia

Participants:

Megan Elias, Boston University

David Beriss, University of New Orleans

Charles Levkoe, Lakehead University

The world of academic writing and publishing for graduate students and early career professionals can seem extremely daunting. For many, it's difficult to know where, when, and how to start. Within the competitive world of the post-PhD job market, the pressure to publish early and often is increasingly reiterated in professional circles as an important way to contribute to and engage in scholarly debates within their respective discipline. How, then, should graduate students and early career professionals approach this process and begin to cultivate relationships with journals?

As an attempt to demystify the academic publishing process, this roundtable will feature editors from the four societies co-hosting the Just Food conference: The Association for the Study of Food and Society, Agriculture Food and Human Values Society, The Society for the Anthropology of Food and Nutrition, and the Canadian Association for Food Studies. The roundtable hosts will help graduate students and early career professionals explore the underlying ideas and process of journal submission by examining issues such as:

-Moving your work from a student paper/thesis to a publishable article

-How not to be paralyzed with imposter syndrome as a budding scholar and when to consider submitting your paper to a journal

-How to identify the appropriate journals to which to submit your paper (disciplinary and interdisciplinary)

- What lies behind the curtain of peer-reviewed journal publication, including tips or tricks
- What impact factor, first authorship, and co-authorship order really mean
- The politics of corporate journal ownership and the expanding world of open access publishing

#### **1A4. Roundtable: Staying, Going or Zooming? The Impact of COVID-19 on Food Studies Abroad. Good practices and challenges.**

Participants:

Sonia Massari, Roma Tre University / Food Future Institute

Olga Kalentzidou, Indiana University

Lauren Greco, EIT Food

Alanna K. Higgins, West Virginia University

Fabio Parasecoli, New York University

Alice Julier, Chatham University

Kerri LaCharite, George Mason University

John Lang, Occidental College

We all believe in the immeasurable value of studying food (food studies, food systems, food culture) abroad. Before COVID traveling the world as a college student was an incredible opportunity, whether it was for a week, semester, or full year.

The COVID-19 pandemic has severely impacted study abroad planning due to heightened health risks, and travel restrictions from country to country. While the digital world has brought us together more than ever thanks to work and study from home life, the international face-to-face connections, and study abroad participation among students have been historically low over the past 20 months due to COVID-19. We also recognize that the COVID-19 pandemic is impacting many graduate food studies students during their research phase.

What drives a student to study food abroad? What about those drivers can be translated online? And what do food studies students need most right now? Students and professors go abroad to immerse themselves in a new culture. The virus had forced everyone to slow down and re-evaluate.

But not all food studies abroad programs stopped. From 2020, new and innovative international and virtual educational experiences were offered in the field of food and sustainability. Students can still study climate change in Rome as they take a food system class with someone in Berlin. Are virtual food study programs abroad a valuable and feasible solution? Can students be virtually anywhere they want and still progress toward their college degrees?

For sure, there is a difference between eating a pizza in Naples and doing it online, cooking in your kitchen while somebody overseas cooks in theirs. But it's interesting how much can be done with creativity and flexibility. Has the pandemic accelerated changes we already envisioned occurring in food studies abroad over the next 10 years?

Finally, study abroad started in spheres of privilege. While virtual offerings can be an option for students who don't have the financial means to go overseas, it should come alongside other tactics to democratize the experience. Virtual study abroad would also enable more students to gain exposure to views from other countries because it costs much less. Not all students can readily afford travel and other costs associated with living abroad. May the pandemic exacerbate existing issues of inequality?

The future of study abroad may be domestic, at least for now. The changes made to education abroad in response to COVID-19 are also likely to change the student experience on-site, perhaps drastically. Intentional co-creation between partners of programs that offer students rich, if alternative, experiences, is more important now than ever. This roundtable will end by analyzing together several best practices and in particular the results achieved by the Boot-

campus for Food and Climate Shapers ( powered by Future Food Institute) - a special path of food studies international education - students and professors mobility and online training. In 2020, the FFI Digital Boot Camps represented a new way of teaching and learning abroad. Eye-opening courses, completely online, with students cooking and sharing stories of their myriad cultural upbringings, without ever leaving home. Lectures, workshops, no-waste transnational cooking classes, online co-participative supper meals and international academic food-hackathon ( based on prosperity and design thinking approaches) are fundamental parts of a Food and Climate Shapers Digital Boot Camp. By involving multidisciplinary curated groups of “thinkers” and “doers”, young experts coming from all over the globe, inspired and motivated to take action in the real world to combat unsustainable food systems and climate change issues and their impacts. Is a diverse pool of competencies and cultures going to be one of the key ingredients for a future change of the food studies abroad curricula?

Could giving students the freedom to choose whether to participate in a study abroad in person or remotely can be an alternative way to democratize education abroad? but also a way to broaden knowledge and therefore encourage greater global awareness on the various food systems in the world?

To these and many other questions, the participants in the roundtable will be interested in answering and discussing.

#### **1A5. Panel: Everyday Acts of Resistance in the Food System: How Individuals Use Food Labor to Navigate Oppressive Environments**

Emilia Cordero Ocegüera, North Carolina State University

Discussions on farmworker resistance within the literature highlight the agency of farmworker communities within a generalized narrative of victimhood. Moreover, the experience of men in collective organizing strategies are most often the central focus. However, considering how migrant farmworker women resist intersectional oppression –as racialized women, low-wage workers, and immigrants— can bring much needed nuance to the portrayal of the farmworker struggle. This study looks at the resistance of Mexican farmworker women who are mothers. I argue that they engage in everyday acts of resistance through their food labor in the agricultural fields and at home feeding their families, simultaneously. By centering on farmworker women’s resistance strategies, we can gain a more accurate understanding of the systemic transformations needed to achieve farmworker justice in the US.

Heather McCarty Johnson, North Carolina State University

Due to myriad reasons including concentration of power in the food system and increasing economic stratification based on geography, dollar store expansion has been exploding across the US for the past couple of decades. In fact, dollar stores now sell more food in the US than Whole Foods (Mitchell and Donahue 2018). Though there is debate as to whether these retailers are filling a genuine need or taking advantage of vulnerable urban and rural populations, both media coverage and interviews conducted with current and former dollar store employees evince an environment predicated on labor exploitation. Yet, within these settings, I also found that through the food they sold and the pride they took in caring for their fellow employees and customers, dollar store employees were able to carve out pockets of resistance and humanity in a hyper rationalized system, demonstrating that food is at once necessary for physical sustenance but is also a powerful tool of connection and resistance.

G. Solorzano, North Carolina State University

Despite an overwhelming amount of evidence indicating how the COVID-19 pandemic has had a disproportionate impact on Black and Brown communities, little research explores the day-to-day interactions of these disenfranchised groups. This study addresses this gap by examining

how immigrant families are navigating the pandemic and giving special attention to the strategies enacted behind closed doors. This study contributes to the gap in the literature on the reactions and practices of resistance on the surveilled (Dupont 2008; McCahill and Finn 2014). The "invisibility" of everyday resistance, such as food work completed in one's private kitchen, takes on specific meaning for subjects who are constantly and heavily surveilled (i.e., felons, the undocumented) by creating an "ideological challenge" to the core of surveillance society: forced visibility. By closely examining immigrant narratives surrounding food practices during the pandemic, this study sheds light on the rarely acknowledged issue of how and why disenfranchised groups resist monolithic representations of their identity through private everyday ways

### **1A6. Roundtable: How to best support the family farm? International perspectives on the integration of the farm household and operation in agricultural programming**

Participants:

Florence Becot, National Farm Medicine Center  
Shoshanah Inwood, The Ohio State University  
Sandra Contzen, Bern University of Applied Science  
Keiko Tanaka, University of Kentucky  
Sally Shortall, Newcastle University

In the United States, programs and policies to support family farms, including those targeted to new entrants and women, have largely focused on the farm operation by addressing major barriers (i.e. access to capital, land, and agricultural skills). These efforts often ignore the intersection between the farm household and the business meaning that household-level difficulties including in food and access to healthcare or insufficient household income are not addressed. While some might wonder why consider the farm household in efforts to support the business, the long-standing body of rural scholarship on family farms provide key theoretical insights into agri-family systems in which farm families confront contemporary farm and family issues while they negotiate the competition for resources between the household and the operation. In this roundtable, scholars who work in four countries on issues connected to supporting family farms will engage in a comparative discussion on the integration of the farm operation and household in current farm programs and policies along with opportunities for strengthening this integration including through social policy. In particular, we will discuss: 1) the ways in which farm programs and policies address the intersection of the farm household and the farm operation, 2) the types of programs and resources aimed at supporting the farm household, and 3) current knowledge gaps. Ultimately, the goal of this roundtable is to develop new networks and research questions to broaden the current family farm scholarship by explicitly integrating farm households' social needs and social policy in the international family farm research agenda

### **1B1. Panel: Art, Poetry, Film, and Social Justice**

Nora Castle, University of Warwick; Esthie Hugo, University of Warwick

*'Growgirls' and Cultured Eggs: Food Futures and Critical Race Feminism in Speculative Fiction from the Global South*

As climate change threatens to destabilize traditional agriculture, genetically-modified plants, vertical farms, and in-vitro meat increasingly appear to be the future of the global food system. Absent from many celebratory constructions of food's future are the gendered and racialized impacts of agricultural technology. While food tech has historically served to free (some) women from the kitchen, it is also implicated in an assemblage that can be used to oppress, often transforming, rather than eliminating, the suffering of women and racialized subjects.

Drawing on emerging scholarship on intersectional ecofeminism, this presentation thinks through the racial and gendered histories of food technology through a close reading of South African author Lauren Beukes' *Ungirls* (2019) and Pakistani author Bina Shah's *Before She Sleeps* (2018). It considers the ways in which women's speculative writing from the Global South makes use of food tech novums – in particular, cultured foods – to dramatize the ongoing precarity of gendered and raced bodies within the capitalist world-food-system.

While the aim of our analysis is not to undermine the benefits that science and technology have enabled, we are interested in how a critical race feminist food studies lens can put pressure on these techno-utopic imaginaries. We argue that these fictions demonstrate the ease with which 'emancipated' woman's bodies are turned back into consumable objects, and in so doing, illustrate how the high-tech engineering of plants and animals cannot be extricated from the history of the raced and gendered bodies who play an essential role in the modern world-food-system.

Emily Na, University of Michigan

*The Sticky Residue of Sugar in the Black Atlantic*

Kara Walker's 2014 installation, "A Subtlety, or the Marvelous Sugar Baby," is a striking sugar-coated woman with the body of a Sphinx that was displayed in an old Domino Sugar Factory warehouse in Brooklyn. Donning nothing but the Aunt Jemima-esq kerchief on her head, the thirty-five feet tall Sugar Baby embodies a conglomeration of tropes of Black female excess, as well as the memory of European markets' ravenous appetite for sugar and Black bodies. The material—almost tangible—nature of the sculpture evokes the taste and feel of processed sugar. Works of art like Walker's play on history in order to make relevant past environments of plantation slavery in modern contexts. How have the sense of taste and the action of eating contributed to the prevalence of multisensory memory in contemporary artistic productions? How do these senses relate specifically to depictions of slavery? Applying Kyla Wazana Tompkins' intervention of critical eating studies, this paper will explore contemporary representations of sugar production and racialized labor consumption. I will comparatively analyze visual installations like *A Subtlety*, and the literary example of Toni Morrison's ever-hungry ghost, *Beloved*, who haunts the storyline with her sweet tooth in the 1987 novel *Beloved*. Engaging both artistic representations and the historiography of sugarcane plantations, I will show specific examples of how sugar has developed and evolved as a symbol in relation to anti-Blackness in the Atlantic world. This paper is part of a larger doctoral dissertation on the contemporary memory of slavery and the site of the plantation.

Eric Himmelfarb, New York University

*Sterling Brown's "After Winter": the Poetics of Resistance Through Food*

In "After Winter," when Sterling Brown conveys the thoughts of a farmer standing in his field - "He thinks with the winter / His troubles are gone" - the poem enters into a liminal space of movement and anticipation between winter and spring, between thoughts of planting and the acts of planting and harvesting, between troubles and the resistance against those troubles. The poem also enters into a liminal space of Brown's poetic project and method, between the poetic voice and the embedded, embodied voice of the farmer; between the poem as ethnographic reportage and a poem that functions as a field "to raise dreams on." This paper finds in that liminal space of "After Winter" - and in Brown's fieldwork on Black folklore with the Federal Writers' Project of the WPA - a lens through which to view the state of agriculture in the 1930s, in the southern context and beyond. By reading the farmer's "troubles" as a conceptual linkage outwards, this paper explores moments and modes of mobility and immobility faced by southern Black farmers and laborers at the time, as portrayed in Brown's work: alongside the movement of seasons, from planting to harvesting, the subjects of his poems run up against constraints



that range from the ecological to the agricultural, the social and economic to the poetic. Amid those constraints, however, Brown demonstrates pathways of everyday survival and resistance through poetic form and food, with key lessons for how we study food systems, talk about food justice, and think about the role of poetic language in these discourses.

Patrizia La Trecchia, University of South Florida

*Is it 'Just' Food?: Transnational Roots and Routes of Food Practices in the Italian Agribusiness*

As a result of a societal shift towards a deep ecology, the intersection between screen media and the environment has become an emerging field of inquiry in academic critical thought, social science, and cultural analysis. Consequently, the cultural production of documentary film is growing in societal influence and impact.

Drawing from a series of Italian eco-food films and documentaries, this presentation focuses on how films and documentaries that engage with the current environmental discourses that revolve around food are able to promote awareness and discussion on the relevance of the environmental cause. They document the ways in which food production affects laborers around the world in global networks and the role of migrant workers with specific reference to the Italian agribusiness and the fact that the promotion of the "Made in Italy" tends to erase these narratives of exploitation.

Rendering visible the interconnectedness between producing, preparing, ingesting, sharing, communicating, and experiencing food is a way to interrogate our current culture combining ecology, poetry, culture, memory, and perceptions to navigate our relationship with food practices and the environment.

## **1B2. Panel: Culinary Complications**

Archish Kashikar, Chatham University

*In Search of a National Cuisine: An Exploration of the Purpose and Impact of Street Food in a Post-World War II Singapore*

Singapore stands as a gateway to Southeast Asia. Over the last few decades, it has become the epicenter for change and development, transforming from a war-torn British colony after World War II to a rich and vibrant megapolis. During its history, the city-state saw the incorporation of various immigrant cultures and stands as a melting pot of cuisines. Therefore, food researchers claim there cannot be a singular definition for a national cuisine. However, the evolution of street food challenges culinary diversities in pursuit of a unified "Singaporean cuisine," with hawkers and chefs trying to create their own definition of a national identity. This paper traces the current definition of a national cuisine in Singapore, by intersecting the rising significance of street food amidst varying class structures with the growing trends of retail culture, consumerism, and fine dining in the post-war period. Singapore provides an interesting outlook for a gastronomic analysis, as its street food culture has been gaining international attention through media representations and its recent inclusion as an Intangible Cultural Heritage by UNESCO.

My research establishes a comparative using a diverse array of historic archives (1945-1999) and contemporary sources (2000-). I create a narrative about how renowned dishes (including chilli crab, *laksa*, Hainanese chicken rice, and *Nanyang* breakfast) sit at the intersection between modernity and tradition. By highlighting factors such as the preservation and innovations of techniques, changing ingredients and need (In terms of hunger, identity, or heritage), my research illustrates how street food has permeated

into the mainstream rhetoric of high and low Singaporean foodways. In doing so, street food becomes the foundation for a singular, unique Singaporean cuisine.

Jared Greenberg, Chatham University

*3 Michelin Stars To-Go Please: How Fine-Dining Restaurants have Adapted Amidst the COVID-19 Pandemic*

COVID-19 has drastically altered the aspects of everyday life, with the way we eat being one of its most obvious and glaring changes. Restaurants in every city across America have found themselves adapting the way in which they serve food. This paper examines how fine dining restaurants have coped with the elimination of in-person dining and transition to takeout menus while asking the question, can fine dining as we understand it function via a takeout only model of service? What are the gains and losses? Will they want or be able to return to the pre-covid models of service and cuisine? What determines that choice?

The research is based on the analysis of menus from 10 Michelin award winning restaurants in the city of Chicago as well as content analysis of media coverage and interviews. I explore changes in dishes, presentation, quantity of menu items, and other aspects of service during the pandemic. As a large North American metropolis, Chicago has a well-established and longstanding sector of fine dining. In this case, I delimit the category of fine dining to be restaurants awarded by the Michelin guide, including 1, 2, and 3 star as well as Bib Gourmand awarded restaurants.

My analysis illustrates how chefs approach restaurant design, menu writing, cuisine, and their craft as whole, showcasing how constraints inhibit or breed creativity. It also illuminates the critical economic damage done to the restaurant industry by COVID-19 and the dire need for support that the industry requires.

Elizabeth Metzler, Chatham University

*Edible Flowers: Agriculture, Cuisine, and Health*

Flowers have been part of the gastronomic experience for years throughout various cultures. While often considered superfluous to a sustainable food system, flowers have potential to contribute to environmental, biological, and cultural well-being. Historically, flowers such as (name three here) provide color and taste to cuisines and cultures. Additionally, culinary and medicinal knowledge in a variety of cultures have been shown to be a critical component of people's diets. Edible flowers often seem like the superfluous part of any global cuisine; however, in examining how they appear in cultural texts challenges this notion. Science, in the form of ethnobotanical research, supports these conclusions. However, it is less common to recognize that edible flowers are also a promising source of nutrients. By coordinating agricultural stakeholders and adding locally available edible flower species, countries like Kenya, Turkey, and Brazil have pioneered programs that reduce malnutrition (Hunter, Beltram, et al., 2019).

Building out of an analysis of culinary uses, this paper explores and evaluates agricultural and nutrition focused programs and makes baseline recommendations for the possible implementation of edible flower agriculture in other locales. In order to transform food systems to include edible flowers, the stakeholders working with these species must be better connected to culinary cultures, nutritional science and agricultural policy. Edible flowers have historically been abundantly used across all classes and should become more available and integrated into agricultural supports, culinary regimes, and health promotion.

Sophie Remer, Chatham University

*Sourdough – A Culturable History*

What is the secret behind real sourdough bread? Simply flour, water, salt, and time. Sourdough is the oldest means of leavening bread through natural fermentation processes. Recent archaeological findings suggest that bread baking predates the advent of agriculture by over four thousand years. The first instances of leavened bread most likely occurred spontaneously, as flour and water were left to sit before baking, and microbes in the environment and flour caused the mixture to bubble up. Since then, societies all across the globe created their own iterations of naturally leavened breads as the cultivation of wheat spread. However, with the invention of commercialized yeasts and demand for efficiency in globalized food systems, bakers came to rely on these yeasts and the art of sourdough baking was threatened...until recently. Through the renaissance of artisanal bakeries and an resurgence of tech-minded home bakers, all creating their own versions of the bread, sourdough has become a coveted and artistic craft in modern communities across the world. Evaluating the recent surge in English-language cookbooks on bread making, I explore the boundaries between craft and technique, science and intuition. Additionally, new studies into the microbiology of sourdough demonstrate a global biodiversity of starter strains used to make the bread, and its continued evolution as a nutritionally valuable food source. This analysis of sourdough bread through time and place puts into perspective its cultural and historical importance as a global commodity today.

### **1B3. Roundtable: Gastronomica: Cultivating Ongoing Research**

#### Participants

Robert Valgenti, Gastronomica: The Journal For Food Studies

Daniel Bender, University of Toronto

Bryan Dale, University of Toronto

Stephanie Borkowsky, New York University

Paula Johnson, Smithsonian National Museum of American History

Efrat Gilad, University of Bern

During the spring of 2020, Gastronomica solicited short dispatches from writers to document the early days of the COVID-19 pandemic and published 60 of those stories in issue 20.3. Gastronomica continues to publish new dispatches in an effort to chronicle the pandemic's impact on food systems as it unfolds, but it also accepts what we have named "research briefs"—short articles that document and share the initial stages of a long-term research project. This roundtable discussion will feature some of those researchers, along with members of the Gastronomica editorial collective, to explore this format of publication, identify its potential benefits for the field of food studies, and most importantly, offer scholars an opportunity to workshop and share their current research.

### **1B4. Panel: COVID: Shopping and Cooking**

Natalie Riediger, University of Manitoba

*Policy responses to the COVID-19 pandemic in the Manitoba grocery sector: a qualitative analysis of media, organizational communications, and key informant interviews*

Background: The COVID-19 pandemic has impacted all aspects of the food system. We sought to document and analyze the policies implemented in the grocery sector during the first wave of the pandemic in Manitoba, Canada.

Methods: Our qualitative policy analysis draws from organizational communications (n=79), media articles (n=95), and key informant interviews with individuals (n=8) working within the

grocery sector in urban and rural, Manitoba. Media and communications were extracted between March 9-May 8 and interviews were conducted in July-August, 2020.

Results: Newly implemented policies due to the pandemic fell under four inter-related themes: Employee health and wellbeing, Safety measures, Operational measures, and Community support. Employee health and wellbeing included sub-themes of financial and social support, health recommendations and protocols, and new employee guidelines. Safety measures encompassed numerous policies pertaining to sanitation, personal protection, transmission prevention, physical distancing, and limiting access. New operational measures were implemented due to increased demand, particularly for delivery/online orders. Finally, community support was enacted through policies to enable improved access for high-risk/priority groups and enhance charitable food contributions. Preliminary analysis of the effects and implementation of these policies suggests some were viewed as performative, which was related to lack of customer adherence and enforcement.

Conclusions: The grocery sector reacted to the pandemic with the swift implementation of policies to address food supply issues, prevent transmission of the virus, support their employees as essential workers, and better serve high-risk populations. Further research is required to explore the withdrawal of wage supports and re-implementation at subsequent wave(s).

Isabelle Cuykx, University of Antwerp

*INEQUALITY BEHIND THE STOVE: Comparing 3 Segments of Home Cooks with Differing Cooking Capitals on Recipe Use Before and During COVID-19*

Based on Bourdieu's concepts of inequality in a class society caused by unevenly distributed forms of capital, food-related scholars have investigated unequal distributions in 'culinary capital', or "the engagement in food-related practices that reflect a certain set of values that are privileged over others". This study contributes to this theory by examining recipe use amongst segments who differed on 'cooking capital', a specific component of culinary capital that consists of a person's cooking skills, knowledge, and symbolic resources. Additionally, due to COVID-19-related measures, the evolution of recipe use during the pandemic was investigated within each segment. 5865 Home cooks living in Belgium (aged 26-75) completed an online survey on their cooking and recipe behaviors and attitudes. Based on their incorporated capital (self-reported cooking skills, attitudes, behaviors) and objectivized capital (cooking barriers), three segments were identified: microwave cooks, everyday cooks, and hobby chefs. These segments did not differ in terms of financial struggles or educational background. Results initially show more frequent use of high-capital media such as cookbooks and magazines amongst hobby chefs and less frequent use of recipe-media by microwave cooks. During COVID-19, all segments used recipe-media less. Second, hobby chefs placed a higher value on recipe-aspects typically linked to high culinary capital, such as taste and novelty, while more practical aspects such as accessible ingredients and ease were valued higher by microwave cooks. In some cases, these contrasts declined during the pandemic. These results suggest the importance of a different communication approach for higher- and lower cooking capital segments.

Ana Tomic, Queen Margaret University Edinburgh UK

*Food, Diet and Health during the First Lockdown in UK: Evidence from Diaries and Diary-Based Interviews*

This research presents results of research into food during COVID19 lockdown in the UK by recording and interpreting everyday experiences of people's lives, using daily diaries (mid-March to mid-September 2020) and diary-based interviews (October-November 2020). The aim is to understand how this unprecedented period in most people's lives has affected people's

relationship with food and health. Uncertainties around income, health, and government advice played into new patterns of behaviour. 'Stay at home' also means an increase in consumption of meals prepared at home and an associated change in gender dynamics. Preliminary results from diaries (20) and interviews (10) based on participants from across UK of all ages demonstrate that COVID-19, the lockdown, and subsequent restrictions have had varied and often changing impacts on participants' food experiences and practices since March 2020. Although some participants described a sense of 'sameness' in their food practices ever since March, for most participants this could be described as dynamic 'phases' of experience. A cluster of financially secure participants actively engaged in a set of 'middle-class' food practices as leisure activities. For some, the nutritional quality of their diet improved. At the other end of the scale, strikingly, families under financial pressure were forced to reduce the nutritional quality of their diet, with very serious impacts on the health of both adults and children. The pathways to health crisis in these cases were quick and complex and involved pressure on household income, increased childcare demands, and difficulties obtaining healthy food, intersecting with pre-existing health conditions.

Paulien Decorte, University of Antwerp

*How Food Media Is Shaping Young Adult Grocery and Cooking Behaviors and Attitudes during COVID-19*

In the discussion of the factors exercising food influence and power in our immediate environment, food media (i.e. mediated messages about food) cannot be underestimated. They are not merely innocent entertainment or aesthetics, but pervasively demonstrate how we should evaluate, prepare, eat and share food. Media thus widely shape contemporary foodscapes and food discourse, with food media personae profoundly defining and framing 'good food' attitudes and practices.

The omnipresence and influence of food media and personae may greatly impact young adults (18-25), as they explore culinary and dietary independence and abundantly consume various media. Additionally, the COVID-19 pandemic has heightened media consumption and home cookery. Therefore, uncovering the impact of food media on broader young adult food-related choices seems crucial when considering the mediated power of food, perhaps even more so during the ongoing pandemic where long-lasting effects remain undetermined.

An international research project provided data, where self-reported food and media behaviors during and before COVID-19 were assessed with 7-point Likert scales through online cross-sectional surveys. Belgian young adult respondents who cooked and bought groceries themselves before and during COVID-19 were selected (N=357).

Preliminary results indicate significant ( $p < 0.05$ ) correlations between self-perceived food media influences and usage, and food-related behaviors during COVID-19 such as grocery preferences, cooking attitudes, cooking barriers, and recipe preferences. More advanced SEM analyses will further explore this initial relationship between these variables, uncover how one may predict the other and also account for contextual and demographic factors. The full results will be presented at the conference.

**1B5. Panel: Rows, Terraces, and Ecological Systems**

Sampoorna Bhattacharya, University of Guelph; Regan Zink, University of Guelph; Silvia Sarapura, University of Guelph

*Agricultural terrace systems in the Peruvian Andes – contributions to food sovereignty, crisis management, and community resilience*

This session draws from on-going participatory research in two regions of the Peruvian Andes and provides an analysis of agriculture terraces as they relate to food sovereignty, crisis

management, and community resilience. This research explores local community perspectives and adds to the limited body of literature on agricultural terraces and their cultural, economic, environmental, dietary, and social significance. Research methods include mapping, semi-structured interviews, and photovoice.

The Andes region hosts 84 of 110 recognized “life zones” on Earth with over 60 native crop species, including Andean roots, tubers, and cereals. Communities in the high Andes, like other mountain regions, are disproportionately affected by climate change including changing rainfall patterns, warmer temperatures, and extreme weather events. These communities also face an array of more systemic challenges, such as insufficient service provision and poor infrastructure, and as a result, farmers are adapting their practices.

Agricultural terrace systems in the Peruvian Andes – contributions to food sovereignty, crisis management, and community resilience

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Authors: Sampoorna Bhattacharya, Stef de Haan, Jorge Novo, Silvia Sarapura, Regan Zink

Emily Burchfield, Emory University

*Geographies of US food production*

We examine the geography of agriculture production in the United States, home to some of highest yielding agricultural systems on the planet. We map yield divergence from biophysical expectations for five major crops and assess how this divergence interacts with farm-level resources, farm(er) characteristics, and landscape context. Our results highlight the ways in which human activity has reinforced and intensified the production geographies defined by sun, soil, and water alone. The yield gains brought by human activity are strongly associated with increased expenditure on major inputs to production and receipts from federal programs, but not with net revenue gains for farmers. These yield gains vary across operator race, gender, farm size, and major U.S. region. We also find that beyond a threshold, increased input expenditure is associated with marginally decreasing returns to production, raising important questions about the interactions between productivity and farmer livelihoods. We conclude by discussing the importance of broadening the production-centric paradigm that has dominated agricultural innovation over the last century to include the well-being of the farmers and ecological systems on which agricultural production ultimately depends.

William McIntosh, Texas A&M University; Marissa Cisneros, Texas A&M University

*The Study of Row Coppers Using Focus Groups and What We Found Regarding Traditional Tillage Versus No-Tillage*

Soil is precious element involve in raising crops. However, as soil becomes less healthy, it becomes less productive. The largest issue of this loss results from convention plowing which increases soil erosion and its nutrients. In addition, the soil becomes compacted, making rain or irrigation less absorbed. Switching from convention to no-till or strip field represent two means of not only greatly reduce erosion and compaction but also slowly bring the soil back to health. At the Blackland area around the Brazos River, only about 18% practice these kind of soil managements mentioned. We carried out to focus groups one for those had adopted no-till or strip-till and the other producers who continued to use conventional plowing. What did we find? All of the farmers in this area largely lease their land and do so because no land is for sale. The owners mostly live away the area, having received the land from relatives. Apparently none with

to farm this sell and plan to sell it as soon as developers offer to buy this land. Thus most of the leases have to be renewed each year, making it difficult to make changes is how to manage their land. No-till and strip-soil required new equipment and bring their land as either the same or greater yields at harvest. As some lessors require a percentage of this yield. If the yield might produce lease the first year after bringing less yields, waiting in the environment who claim they can bring the land back to its earlier yields. Farmers also have to deal with significant others who oppose no-till or strip sale. A several mention their fathers who opposed this despite they managed the farm. Others felt their neighbors would critiquing their use of techniques for saving their soil. Based on these data and we then were required data from a larger sample of farmers. Thus we created a survey instrument which we used cognitive interviewing for validity and understandable. We have begun to analyze the data we collected.

Kelsey Ryan-Simkins, The Ohio State University

*Locating urban farms: A spatial analysis of urban agriculture in Ohio*

Urban agriculture has been criticized alongside other alternative food strategies for failing to adequately address systemic injustices in the food system. However, urban agriculture varies across cities and among different types of urban agriculture initiatives. This paper analyzes the locations of urban agriculture initiatives in Ohio in order to understand what demographic and environmental characteristics are associated with urban agriculture and whether these characteristics differ between different types of urban agriculture projects. I combine spatial analysis of geocoded urban agriculture initiatives and interviews with urban agriculture advocates in order to contextualize the role of urban agriculture within Ohio cities. I argue that the significant associations between the number of urban agriculture sites and measures of gentrification reveals the potential tension between food security and food justice goals and actual outcomes. By closely examining where urban agriculture occurs, this research sheds light on the increase in urban agriculture projects and what this means for creating an equitable urban food system

**1B6. Panel: Food Equity and Resilience in an Immigrant Neighborhood**

Stella Yi, New York University

*COVID-19 Disproportionately Affects the Food Retail Environment in Chinese Ethnic Neighborhoods in New York City*

Reports as early as January 2020 revealed the troubling effect that a new strain of coronavirus was having on businesses in Manhattan's Chinatown; tourism and business were down in part due to decreased visitors from China, but also purportedly due to fear of contracting the virus if one were to visit Chinatown. Community partners were also reporting concern about the survival of small businesses and well-being of neighborhood residents. To understand how the New York City (NYC) food retail environment was faring during COVID-19 - including the potentially disproportionate impact faced by Chinese neighborhoods, we undertook an investigation to analyze closures of food retail stores, restaurants and produce vendors in NYC during the pandemic. We hypothesized that closures would differ across food business type, and further, given COVID-related xenophobia, that businesses in Chinese ethnic neighborhoods would be particularly affected. We conducted a cross-sectional study following the peak of COVID-19 in two Chinese ethnic neighborhoods and 4 higher/lower resourced comparison neighborhoods that were selected a priori based on 14 sociodemographic indicators. The primary outcome was indefinite/temporary closures or absence of food businesses. Of 2,720 food businesses identified, produce vendors and restaurants were more likely to close than food retail stores. A higher proportion/number of food businesses closed in Chinese ethnic vs. comparison neighborhoods. Our analysis to our knowledge, is the first assessment of the impact of the COVID-19 pandemic on the food retail environment.

Theresa Ong, Dartmouth University; Alana Danieau, Dartmouth University

*Chinatown as alternative food networks*

Urban food systems like the Victory Gardens of WWI and II emerge and react to socio-economic distress but often disappear post disaster. Distress from the COVID-19 pandemic places cities dependent on long-distance supply chains at risk of both disease and food insecurity. One alternative urban food system that has maintained a consistent and growing identity since the 1800s in the US are Chinatowns. Yet the same reasons for its success, namely, the great diversity of agricultural products and people from many backgrounds that serve and are served by its short and redundant supply chains, put Chinatowns at risk. Rising xenophobia, continued small-business closures and the epicenter of the COVID-19 pandemic in the US collide in Chinatown's NY distributional hub. Here we analyze previously collected agrobiodiversity and social data to better understand the underlying network structure of NYC's Chinatown. We construct a competition model between vendors based on supply-demand processes and determine how various distributions of products influence coexistence of vendors, particularly in response to universal and unilateral system shocks. Our preliminary results indicate that markets with a higher number of specialist merchants than generalists may increase resilience in response to a universal decrease in demand for products. We seek to use Chinatown as a model for understanding which alternative urban food system structures can best maintain food, nutritional (via diet diversity) and economic security while facing socio-environmental shocks.

Valerie Imbruce, Binghamton University; Stephen Fan

*Mapping the street life of a community: Participatory research to design, understand, and advocate for an urban food system*

We engage design thinking with scientific research through community forums to investigate and promote sustainable food systems in an iconic urban neighborhood, Manhattan's Chinatown. We argue that this approach has the power to contextualize global issues into place-based, personal, and visceral experiences to inspire people to act. Food is integral to any community, and culturally appropriate foods are fundamental to food security and equity, yet the underlying system that generates these essential outcomes face many challenges. How does contestation over the cultural identity and use of street space of a neighborhood challenge the sustainability of urban food systems? We build upon previous research to map the relationships between highly visual elements of food culture's street life and the invisible networks of trade that enable it. We've hosted walks, workshops, and forums about Chinatown to engage in an iterative process of research, design, consensus building, and collaboration that is at the heart of community engaged research. We have found food in Chinatown to be central to cross-cutting economic, political and social concerns playing out in the neighborhood, with constituencies and individuals from the private, public, and non-profit sectors offering interventions to preserve Chinatown's cultural capital. Our project aims to bring perspectives of this immigrant community into public and academic discourse about sustainable food systems to enrich interdisciplinary research practice that can be replicated in any community.

Edward Hill, Black Food Sovereignty Coalition; Lauren Gwin, Oregon State University; Garry Stephenson, Oregon State University

*Back to the Root: Toward Black Food Sovereignty in Oregon*

Achieving Black food sovereignty in a U.S. state founded as a white utopia requires multi-racial coalitions, creativity, and allies inside of white-led, public institutions. The Black Food Sovereignty Coalition, founded in 2018 in Portland, Oregon, evolved from the efforts of many



generations of Black organizers, farmers, and food justice activists in Oregon and the Pacific Northwest. BFSC is a member-based organization and collaboration hub working in solidarity with Black, Indigenous, and People of Color growers, policy makers, advocates, and educators to stabilize food systems infrastructure for marginalized communities in the Pacific Northwest. In 2019, BFSC and Mudbone Grown, urban farmers and food justice activists, partnered with Oregon Food Bank and the Oregon State University Center for Small Farms & Community Food Systems to host "Back to the Root," the first Pacific Northwest Black Growers gathering. This historic conference, repeated in 2020, provided critical energy and connection for an array of new and developing initiatives on different aspects of Black food sovereignty, from farming to food access to food business development. When the pandemic disrupted the mainstream food system, these projects and leaders were ready to scale up quickly and, with partners, meet regional needs. We will describe BFSC origins, Back to the Root, and specific Black food sovereignty initiatives; and explain why BFSC includes Oregon's white-led, 1862 land grant university as an ongoing partner in food systems transformation.

### **1C1: Creative: Cabbage 10x10x10. 10 facts, tips and projects using the humble cabbage.**

Rachael Narins, Chicks with Knives

I would like to do a short, high-energy presentation on the historical importance of cabbage, access to winter crops, multiculturalism and art all while showing the versatility of one single vegetable. There will also be an art component, for the non-culinary-inclined.

### **1C2: Film: Raspando Coco**

Pilar Eiguez Guevara

"Raspando coco" (31 mins, 2018) An Ecuadorian anthropologist from Quito travels to the northernmost coastal province of Esmeraldas, Ecuador to gather stories told by Afro-Ecuadorian elders about the traditional uses of coconut in their local cuisine and medicine. The film immerses us in the streets, farms and kitchens of Afro-Ecuadorians in Esmeraldas and their struggle to preserve their traditions in the face of obsolete medical advice and the rising cost of their traditional foods. The film shows nearly forgotten traditional recipes and home remedies made by grandmothers from Esmeraldas, such as hot chocolate made with freshly squeezed coconut milk. (English subtitles available)

"Raspando coco" (31 mins, 2018) Una antropóloga quiteña viaja a la costa norte del Ecuador, provincia de Esmeraldas, para recoger las historias contadas por abuelas y abuelos afro-ecuatorianos sobre los usos tradicionales del coco en la cocina y medicina local. El documental nos sumerge en las calles, fincas y cocinas de los esmeraldeños y esmeraldeñas, y a su lucha por preservar sus tradiciones de cara a recomendaciones médicas obsoletas y el encarecimiento de sus alimentos locales. El documental presenta remedios caseros y recetas tradicionales casi olvidadas preparadas por abuelas esmeraldeñas, como el chocolate con leche de coco. (subtítulos en español disponibles)

Film screening followed by live Q&A with the director

### **1C3: Cooking Demo: Consider the Souse- Satduh Traditions in Barbados**

Toni Simpson, Chatham University

For many, consuming the prime cuts of pork are taboo far less, the head, feet, tongue, and tail. However, in Barbados, these cuts are a Saturday tradition and delicacy. As with much of the food associated with the island, the Saturday souse ritual is representation of the inventiveness of the enslaved person. This paper examines the consumption of pork from the early inhabitants

of the island to present day, while offering a look bygone cooking techniques and the changes which have occurred. The cooking demonstration will provide conventional techniques on how to prepare the meat for the souse, the steamed pudding, and the piece de resistance the pickle which ties the dish together.

#### **1C4: Workshop: From Kitchen to Classroom - Decolonizing Pedagogy through Recipe Writing**

Mohini Mehta, Uppsala University

Deconstructing, and rewriting recipes is an important exercise to incorporate narrative accounts and personal anecdotes into formal works of writing which address theoretical ideas around different academic disciplines. It is an inductive style of writing where personal experience (recipes, in this case) reflect and initiates discussion around larger topics and debates. This is done by understanding and deploying the concept of Peripeteia. “A peripeteia, a sudden reversal of circumstance, swiftly turns a routine sequence of events into a story” (Bruner, 2003: 5). A story is also seen as a disruption between the literary pentad (agent, action, goal, setting), which poetically and objectively, is an account of the “trouble”—a disruption in a practice, order, faith or norm. One of the pillars of narratives is also the need to tell the story, which is as important (if not more) as having the grammar to tell it right (Bruner, 2003: 32). Recipes are an indispensable part of the oral history corpus and can help weave together the subaltern history through the lens of both association and dissonance with the mainstream narrative.

Drawing from the idea of narrative in the recipe writing, this workshop will focus on recipe as the metaphor for the expression of the individual narrative at the micro level, and socio-cultural phenomenon at the macro level. Theorizing personal experiences into narratives and incorporating them into recipe writing as part of the pedagogical approach is grounded in the decolonial school of thought, and participants will be encouraged to carve their own stories around the specific recipes they will pen down. Codification of recipes and sensory estimations associated with preparation of food will also be discussed as an act of memorizing, performing or challenging the rituals and the politics of preparation and consumption

#### **1D1. Panel: Basic Income and the Future of Food Studies, Part 1 of 2**

Jennifer Brady, Mount Saint Vincent University

*Basic Income 101: What is it? What does it mean for food studies?*

COVID19 has had a devastating impact on the global economy, and on the financial stability of individuals and households around the world. By all counts, poverty and food insecurity, which were high before the pandemic hit, have measurably worsened in the wake of the public health measures aimed at controlling COVID19. COVID19 also put the fragility of the food system on the public agenda, and brought to light the social, economic, and environmental inequities that are entrenched in how we produce, distribute, and consume food. In response, many have urged the federal government to transition the emergency policy measures designed to offset the financial consequences of COVID19 into long term policy solutions, namely basic income, which has been described as “the Swiss Army Knife” of policy proposals. This presentation will lay groundwork for subsequent panel presentations and Part II of this two-part series on basic income by providing an overview of basic income and what it means for those interested in the future of food.

Jennifer Sumner, OISE / University of Toronto

*A route to food justice? How basic income engenders support and opposition across the political spectrum*

Basic income (also known as guaranteed annual income, guaranteed minimum income, basic income guarantee or negative income tax) has attracted both support and opposition from across the political spectrum. From the left perspective, it is supported as a means to free people from dependence on the job market, a tool for social solidarity amidst a rapidly changing world of work and an instrument to abolish poverty. From the right perspective, the policy promises to simplify complex income security programs and replace most if not all welfare state programs with a single cash payment that would allow individuals to meet their needs in the market. Opposition to a basic income also spans the political spectrum. On the left, critics contend that a basic income would do nothing to address the underlying causes of poverty, while wiping out other systems of support. On the right, many argue that hard-working people would be exploited by loafers. This paper will outline the arguments for and against this contentious policy, with particular emphasis on its ability to tackle injustice in the food system and beyond

Kathleen Kevany, Dalhousie University

*Improving Food Security: Old Age Security Helped and So Can a Basic Income*

Why invest inadequately in supporting working age Canadians when Canada's Guaranteed Annual Income (GAI) for seniors has effectively reduced seniors' poverty, increased food security and enhanced health outcomes? Low incomes are associated with lower nutritional food consumption, higher food insecurity and greater risk chronic disease such as heart disease or diabetes, high blood pressure, and such multiple chronic health conditions, restrict activity and contribute to depression and distress. These lead to additional healthcare costs and increasing dementia for seniors who require more prescriptions, more frequent emergency care and longer hospitalizations. Basic Income is a rational policy for working age Canadians as it increases household quality of life and health outcomes.

Mary Martin, Trent University

*Basic Income: Eliminating the breadwinning and breadmaking incompatibility for mothers?*

Household foodwork and food insecurity persist as deeply gendered experiences that are inseparable in the lives of lone mothers. For many of these women, food security remains conditional on elusive 'good' jobs, fulfillment of demeaning social assistance requirements, relations/ships with male income earners, the generosity of family and friends, and charity assistance. Conversely, the income floor provided by a basic income could actuate women's right to reliably feed themselves and their loved ones with dignity and choice

**1D2. Panel: We <3 Animals**

Ben Weikert, SUNY Cobleskill / Cornell University

*Evaluating Shrub Willow as a Sustainable Feed for Livestock*

Shrub Willow are highly diverse, fast growing, and easily propagated woody plants that are traditionally grown and harvested for biomass. Recently, research efforts have shown that shrub willow could be a viable crop for farmers interested in its dual-purpose uses of nutrient runoff retention in riparian buffers and as a low-cost but high-quality feedstuff for small ruminants. Nutritional analysis has shown that certain varieties of shrub willow have optimal levels of nutrients needed for efficient livestock production. In a preliminary feeding trial, sheep and goats showed increased performance when fed chopped, green, shrub willow compared to those fed the control ration. To gain a sense of sheep and goat producer opinions, a survey was developed and approved by IRB. A population frame of sheep and goat producers in the Northeastern United States was identified. When surveyed, sheep and goat producers showed

interest in adopting sustainable, dual-purpose forages for their small ruminant herds and flocks. With the potential for improved animal performance, producer adoption, and environmental sustainability, shrub willow may be a valuable feed for progressive livestock producers.

Tracey Harris, Cape Breton University; Terry Gibbs, Cape Breton University

*Broadening our Definition of Sustainable Food: Shifting Perception, Policy and Practice to include Non-Human Animals*

For many of us involved in the food and environmental movements and in the broader movement for social justice, it is unacceptable that the politics of inclusivity most often exclude non-human animals. Those wishing to include them in their frameworks struggle to find a language or the appropriate strategies for giving ‘voice’ to other sentient beings within these broader narratives where advocates are often marginalized. While the “sustainability” discourse confronts industrial agriculture, it is largely with the environment and humans in mind, not the injustices and cruelty being perpetrated against other living beings or the essential interdependence of these beings and ourselves to the ecological fabric of the earth system. From a starting point of interdependence, this paper argues that a framework of radical compassion that includes the critical analytical pillars of structural violence and a politics of the “precautionary principle” is a starting point for both individual level actions and broader systemic change. It will highlight both practical strategies and policy shifts that could facilitate food equity, environmental sustainability, and dignity and justice for a wider proportion of the world’s animals, both human and non-human. In terms of policy shifts to make food production more sustainable and equitable, this paper will examine the practical shifts that could happen most quickly and save the most lives.

Franklin Halprin, Rutgers University; Ethan Schoolman, Rutgers University

*Happy Animals at Small Scales: Farmers' Portrayal of Local Food Systems in New Jersey as a Middle-Ground Answer for Farm Animal Welfare Ethical Concerns*

Eat animals has become highly contested, both regarding whether we should eat them at all, as well as what should be the conditions under which they live and die beforehand. The debate and human experience largely fractured into polar opposites, wherein people either eat factory farmed animal food or refrain entirely from consuming animals. However, such a diversion is predicated on the assumption that there exists a single system of food production, and as such one must either wholly embrace or wholly reject it. Rather, local food systems may offer an alternative means of production and consumption entirely. As a result, new possibilities arise pertaining to food animals, opening new pathways for ethical consumption. While not explicitly declaring themselves a middle ground, New Jersey local food farmers address ethical concerns raised by factory farming by communicating that it is acceptable to eat their animals. They generally conveying they have the authority to make this claim because they have close relationships with their animals, whom they respect and treat with care. They communicate that consumers should trust them in saying so, because of the small-scale/local nature of the system; consumers “know their farmers” and, more importantly and uniquely, know their animals. Most decisively, moral permissibility stems from the fact that, per farmers’ portrayal, the animals are “happy”. Local food systems thus offer a new paradigm in which farmers are empowered to exert their own ethical agency in creating the animal welfare-friendly production practices which consumers increasingly favor.

Co-Author: Ethan D. Schoolman

Erin McKenna, University of Oregon

*Alice Walker on Relating to and Consuming Other Animal Beings*

Alice Walker writes about the empathy she felt with other animal beings when she was a child and how she came to redevelop that empathy through her encounter with a horse. Her piece “Am I Blue” is well-known and has been censored for its anti-meat eating message. Her concept of womanism, though, is not as well explored for its environmental and animal focus. Walker herself notes the parallel oppressions suffered by women of color and many animal beings used for food. She is often famously quoted as saying “the animals of the world exists for their own reasons. They were not made for humans any more than black people were made for whites or women for men.” She practiced a vegetarian diet for many year, but her position evolved to include the consumption of some animals as part of her commitment to various human relationships. Her nuanced and changing approach to her diet, while always focused on ending the oppression of human beings, other animal beings, and the earth, remains something she works out in specific places and social contexts. I think this is an important voice to consider in the increasing polarized options of meat eater vs. vegan. Walker’s work has given rise to ecowomanist theorists who have carried her ideas forward. In this paper I briefly recount Walker’s own continually evolving position on eating other animal beings and the legacy of her work for other ecowomanists.

### **1D3. Roundtable: Culinary Education for a Changing World: What are the lessons of 2020?**

Participants:

Caitlin Scott, George Brown College  
Bashir Munye, George Brown College  
Branden J. Lewis, Johnson & Wales University  
Joshna Maharaj  
Wendy Mah, George Brown College  
Amy Trubek, University of Vermont

Calls for change in the culinary industry and subsequently, culinary education, are not new. However, 2020 has brought immense and sweeping change that has required rapid shifts in the ways that educators deliver culinary arts curricula. This year has also produced a renewed focus on issues of racial justice in the culinary industry, food media, and education that we must attend to. Simultaneously, culinary students themselves are changing, with a broader interest in new pathways and creating meaningful transformation in our food system. This roundtable will bring together a variety of educators, practitioners, chefs and activists to reflect on the lessons of 2020 to build a pedagogy of food justice into culinary education, while taking stock of the ways that a pivot in delivery methods has disrupted the traditional master/apprentice model of culinary education. It is specifically meant to bring together theory and practice and bridge academic inquiry with those working on the frontlines. Each participant will provide a short contribution (5 minutes) of their thoughts and the majority of the roundtable will then be a facilitated dialogue and audience questions. Anticipated themes for discussion are: online culinary education, the influence of racism, colonialism and imperialism in culinary education, sustainability and climate justice in culinary education

### **1D4. Panel: COVID: Hunger and Hope**

Lucy Diekmann, University of California Cooperative Extension

*Pandemic gardening: implications for social justice and sustainability*

The Covid-19 pandemic spurred increased interest in gardening around the world. Gardeners had personal reasons for their renewed focus on gardening, such as stress relief and safe outdoor exercise, but they also turned their attention outward, responding to large-scale changes in their communities, the environment, and the global food supply chain. In a survey of

more than 3500 gardeners in the US, Australia, and Germany conducted from June to August 2020, we examined how people's gardening practices and motivations were impacted by Covid-19 pandemic. In this paper, we draw on qualitative survey data to explore the political aspect of gardening during the pandemic and the ways in which people employed gardening to support their communities, address concerns about food insecurity, and contribute to environmental sustainability. This analysis sheds light on gardening as a source of agency in times of crisis.

Claudia Hernández Romero, Otis College of Art & Design

*Community Gardening in the Face of Covid 19: Challenges & Creative Approaches*

The Covid-19 pandemic has impacted community gardens in Los Angeles in unforeseeable ways. This paper documents the ways four community gardens have adapted their food growing operations in order to meet the needs of their diverse communities. While it has become more important to increase access to food, spikes in covid infection and deaths, have made it challenging to maintain normative member and volunteer participation. Garden managers and volunteers have had to devise creative approaches to food production, but also to maintaining the vital social connections that support the functioning of community gardens. My findings will show the potential that community gardens have to support access to food and wellness in times of crisis, but more importantly, highlight the ways people rise to these occasions in ways that center hope, resilience, and social empowerment.

Merin Oleschuk, University of Illinois at Urbana-Champaign

*Feeding the hungry during crisis: Moral claims about hunger on Twitter during the COVID-19 pandemic*

How does a crisis, among whose devastating effects include massive increases in food insecurity, affect how people talk about hunger? While hunger has been a topic of longstanding, albeit complicated, moral concern in the United States, the COVID-19 pandemic has cast renewed light on our relationships with others and asked us to reconsider our responsibilities to our communities and to society's most vulnerable. This paper examines how hunger is drawn on in public discourse to mobilize attention and make moral claims on others during crisis. It does so through a critical discourse analysis of 1072 U.S.-based English-language posts dedicated to hunger on Twitter during the later phase of the COVID-19 pandemic. This analysis reveals that hunger is regularly used as a rhetorical tool to make moral claims on states, however, is deployed to defend widely diverse political agendas ranging from progressive support for SNAP entitlements and employment protections to conservative claims reinforcing anti-lockdown and racist "America First" sentiments. These findings hold practical and theoretical implications. Practically, the paper demonstrates how moralized calls to alleviate hunger can be used to further conflicting political ends, yet may also offer opportunities to leverage support for bolstered state investments in food assistance during times of crisis. Theoretically, this paper contributes to understanding how culture and morality operate in "unsettled times" (Swidler 1986) by demonstrating how culture can be deployed to organize action in new ways – in this case, how the same cultural "tool" can be used to defend vastly dissimilar strategies of action

Courtney Lewis, University of South Carolina Columbia

*American Indian Food Sovereignty Intersections with COVID-19 Impacts in 2020*

This paper asserts that the principles and practices of the Indigenous food sovereignty movement had an overall positive impact on American Indian and Native Nation food-preneurs' ability to support themselves and their communities during the COVID-19 pandemic. The Indigenous food sovereignty movement in the United States and Canada has long emphasized

the importance of ensuring self-sustaining food security. During the beginning of the COVID-19 pandemic in 2020, this aspect of the movement suddenly became a critical necessity as food chains across the United States collapsed, primarily due to “just in time” models of agriculture and inventory stocking. At that time, I had just begun a new project focusing on American Indian “food-preneurs.” The topics of those panels and interviews quickly shifted to how these business owners, chefs, and policy advocates were supporting and responding to their communities’ needs during this crisis, while also facing their own personal and business challenges. In this paper, I begin by reviewing the state of American Indian (United States) and First Nations’ (Canada) writings on the food sovereignty movement in order to define and contextualize its various facets. I then discuss the problems that arose during the pandemic, including settler-colonial appropriation of food sovereignty movement practices. Finally, I examine the ways in which the interviewed food-preneurs succeeded, or recovered from failure, thus demonstrating aspects of this movement’s resilience and its importance for Native Nation’ practices of sovereignty.

### **1D5. Panel: Alternative Food Networks**

Susan Gorelick, CC4ES / Johnson & Wales University; Maria Saillant

*Community-based & empowered food sovereignty for transformative intersectional justice*

Food systems bring out our universal humanity because we as food “eaters” form the largest common denominator. The nature of food systems that intersect ecological, social and economic dimensions provides an essential platform for transformative intersectional justice. Poverty, racism and ecological devastations are all interconnected. If we embed justice in food systems, it will spread to other systems, honoring food sovereignty while safeguarding food and job securities.

As the COVID pandemic takes its course, it has continuously uncovered deeply embedded and compounded systemic racism and inequity in our society, calling for urgent systemic changes. A journey of paradigm shifts that mobilizes such changes must begin at individual levels, and happen organically. Only a community that its members can identify as theirs makes individual journeys possible. Food sovereignty is the core identity that builds trust with and empowers individuals and community for instilling intersectional resiliency.

This study showcases Rhode Island community-based and empowered food sovereignty programs that are transforming the challenges to opportunities for intersectional justice. It analyzes the root causes of food desert areas where food insecurity is commonly in tandem with job insecurity. The featured narratives by community members voice why food sovereignty is critically important for marginalized members to dictate their own resilient sustainability, not by nameless, faceless corporations.

This study intends to emphasize the important role of food system justice, and implication of its intersectionality for changes in other systems. Only community-based and empowered food sovereignty can build a momentum for necessary collective shifts.

Melissa Parks, Oregon State University

*Assemblages and Adaptation: Exploring the Influence of Social Networks on Small Farmers’ Perceptions of Climate Change in Oregon*

This paper explores how human and nonhuman social networks influence small food-producing farmers’ perceptions of and adaptations to climate change in Oregon. Local food sovereignty depends on a robust local food system in which small farms play a critical role. To maintain their viability, small farms must adapt locally to the increasingly volatile climate to ensure such a system. There are many factors influencing whether and how small farmers choose to adapt to

climate change, including their perceptions of weather variability, beliefs about climate change and the social networks of organizations and individuals they rely on for information and support. This paper uses assemblage thinking, a paradigm which focuses on relations between both human and non-human entities as they co-function in a space, to examine farmers' complex social networks and the ways they influence their perceptions of the climate. Drawing on in-depth interviews, participant observation, and a network survey of a diversity of small farmers throughout Oregon, this paper will discuss how small farmers' farming assemblages are influencing their perceptions of and adaptations to climate change.

Carla Wember, University of Kassel / University of Applied Sciences Fulda / NYU

*Between progressive alternative and völkisch ideology - gender as a marker for emancipatory transformations in the food system*

Alternative Food Networks emerge all across places that have been shaped by an industrialized, globalized and specialized food system. This is also true for Germany where private property of land and farms, separation between producers and consumers and the volatility of farmers' situations are addressed by a variety of alternative approaches to agriculture and food. Yet, when looking at these initiatives from a perspective of food justice, it shows that lines are sometimes blurry between alternative food networks and right-wing ideology such as the Anastasia-movement and völkisch settlers in rural areas. Ideological roots of anti-industrial movement in agriculture and food in Germany hence need to be critically investigated. While there are strong historical connections between ecological movements and right-wing ideology there are also emancipatory struggles around food and agriculture. This paper argues that negotiations around gender relations are a significant marker for ideological positionings of Alternative Food Networks. Drawing on data collected in a document analysis of self-descriptions of more than 300 farms as well as 21 interviews with farmers and organizers in Alternative Food Networks in Germany it can be seen that a recognition of gendered oppression is a necessary condition and a pathway for looking at food relations of power and domination. This in turn is imperative for a dissociation from right wing ideology.

Allison Kaika, University of Texas Rio Grande Valley; Alexis Racelis, University of Texas Rio Grande Valley

*Building Food Democracy: Civic Agriculture and Civic Engagement in the Rio Grande Valley*

Delineating the role food systems play in a community's social welfare in an ever-globalizing world is not straightforward, yet it is increasingly important. The two variables are inexplicably intertwined, but maintain a complicated relationship. For example, the Rio Grande Valley of Southeast Texas is home to the highest concentration of produce production in the state, yet it consistently remains a national leader in food and diet-related illnesses, poverty rates, and exceptionally low levels of civic engagement. In order to reconnect the relationship between food systems and social welfare, this research surveys over 400 residents of the Rio Grande Valley to measure social welfare in regards to the food systems in which residents participate. Results indicate that participating in local food systems does increase residents' levels of community involvement, political activities, and political efficacy. Moreover, these findings are true in a majority Latinx community regardless of income levels, ethnicity, age, or gender. Local food system participation may serve as an important instrument in facilitating civic engagement and empowering community decision-making, while simultaneously addressing issues of food insecurity, food-related illnesses, and food access. A more engaged populace can have a great impact on a community's social welfare. These findings present a strong argument that local



food system development is a promising avenue for addressing not only civic development, but reconnecting the relationship between food systems and community social welfare.

**1D6. Panel: Narrative Power, Public-Private Partnerships, and Food Sovereignty: Three Perspectives on the Baylor Collaborative on Hunger and Poverty's Emergency Meals-to-You Program**

Sara M. Dye, Baylor University

*"...because summers are a struggle for me...": Emergency Meals-to-You Participant Narratives*

In this presentation, I analyze two data sets: 1) approximately 120 unsolicited thank you emails from Emergency Meals-to-You (eMTY) participants to the eMTY customer service team, and 2) transcripts from an (at the time of this proposal) ongoing qualitative study interviewing the guardians of eMTY participants.

I will share the results from my iterative narrative analysis of the data [1], answering these questions: A) How did participants narrate their experience of COVID-19, food access, and the eMTY program?; B) What "social, cultural, and economic phenomena" did participants name as rendering eMTY beneficial or necessary? [2]; and C) How did participants narrate the experience of receiving and utilizing eMTY boxes? I will conclude with insights into how analysis of this data might guide the creation and re-formation of food policies and programs, as well as the process by which those policies and programs are formed.

This presentation is rooted in an understanding of narrative's power to either uphold the status quo or reveal and address the "roots of systemic problems" [3]. To create more just, equitable food policy and programs, we must attend to the roots and experience of food insecurity. To do so, the stories of those most impacted by failures of food systems and programs must be foregrounded. Because humans "[construct] our social reality through our ability to create, interpret, and contest the stories around us" [4], attending to narrative is a critical step in the kind of nuanced analysis necessary to create effective, contextually responsive food systems

Tyson-Lord Gray, Baylor University

*How PPPs Can Aid in the Fight For Food Justice*

Every year millions of children live in food insecure homes. In order to address this concern, the U.S. government funds programs such as the school breakfast and lunch programs, national summer meal programs, and after school meal programs. Unfortunately, the COVID-19 pandemic forced many schools to close relegating students who had previously accessed these free meals at school to being quarantined at home.

At the height of this pandemic Meals-to-You (MTY), a summer food program addressing rural child hunger implemented by the Baylor Collaborative on Hunger and Poverty (BCHP), expanded into Emergency Meals-to-You (eMTY) and was able to distribute nearly 40 million meals to rural students. To accomplish this task BCHP engaged in several public-private partnerships (PPPs) with McLane Global, PepsiCo Food for Good, and Chartwells.

This presentation looks at the potential of these and other PPPs in the efforts to achieve food justice. Specifically, it looks at the challenges surrounding minority participation but also the opportunities presented for large scale impact. Food justice is a complex problem occurring at the nexuses of race, class, and power and it is becoming increasingly apparent that the solution

must include participation from governmental, non-profit, and private sectors of society. PPPs offer the possibility of a fusion of the values held by many nonprofits with the impact of corporations engaging in Environmental, Social, and Corporate Governance (ESG). By analyzing the model presented by BHP, it is the goal of this presentation to improve the inclusivity of future collaborations.

Matthew Philipp Whelan, Baylor University

*From Food Security to Food Sovereignty: Emergency Meals-to-You*

The Emergency Meals-to-You (eMTY) program launched in early 2020 in response to the COVID-19 pandemic as an innovative, nation-wide program aiming to address food insecurity among rural children unable to access school meals due to closures. Both in its framing and execution, eMTY [1] followed a food security paradigm, in which the primary goal was to increase access to sufficient, safe, and nutritious food by mailing meals to households [2], relying upon vendors like McLane Global, PepsiCo, and Chartwells to source low-cost food on global commodity markets.

My presentation examines how a food sovereignty paradigm, which expands, deepens, and even transforms a food security approach, could make future iterations of programs like eMTY more socially just. Food sovereignty characteristically situates hunger in relation to larger questions of power, exclusion, and inequity within agri-food systems, asking questions like, why do households in rural areas, areas that grow most of our nation's food, face more hunger and poverty than urban households do? [3] And how does feeding food insecure children in the U.S. by sourcing low-cost food [4] relate to the pervasiveness of hunger elsewhere, especially among small-scale food providers in the Global South adversely impacted by low commodity prices? [5] I argue that refashioning programs like eMTY in light of a food sovereignty paradigm especially involves greater attention to how (A) support of vulnerable food producers and (B) ecologically sound and sustainable agricultural practices could be better integrated into anti-hunger efforts. I conclude by discussing some of the practical challenges to implementing such a vision in the particular case of eMTY.

**1E1. Panel: Basic Income and the Struggle for Justice, Part 2 of 2**

Paul Taylor, FoodShare

*Basic Income and the Struggle for Racial Justice in the Food System and Beyond*

COVID19 has shone a harsh spotlight on the inequities affecting Black, Indigenous and People of Colour (BIPOC) in Canada. Even before the pandemic struck, households led by Black and Indigenous people had much higher rates of food insecurity. In Toronto, Canada's largest city, the neighbourhoods with the highest rates of COVID infection are the same ones where food insecurity is worst. High rates of food insecurity, precarious employment, and COVID infection are all manifestations of systemic racism. Basic income, available to all Canadians who need it, is one of the many commitments that Canada must make to address racial inequities and ensure that we can all feed ourselves, our families and our communities with dignity

Aric McBay, National Farmers Union-Ontario

*Basic Income and the Struggle for Justice in Food Production*

The implementation of a basic income has the potential to make significant improvements in sustainable agriculture by supporting young farmers, improving rural vitality, promoting gender equality and racial justice in agriculture, and assisting farmers in building resilience in the face of various crises, such as the COVID19 pandemic and climate chaos. Taking food production into account could avert potential pitfalls in the design of basic income, and also points to the

necessity of additional policies, including migrant worker protections and equitable access to farmland. Connecting basic income to justice in the food system explicitly recognizes the needs of rural communities, thus increasing the mobilization potential in the basic income movement and the overall political feasibility of basic income.

Elaine Power, Queen's University

*Where We Stand in the Political Struggle for Basic Income in Canada*

When the COVID19 pandemic struck and everyday activities were shut down to control its spread, the Canadian government acted quickly to implement the Canada Emergency Response Benefit (CERB) to support the millions of Canadians thrown out of work. CERB was a type of basic income, one conditional on labour force attachment and leaving out the poorest Canadians. It demonstrated that the federal government was able to act quickly to deliver income supports through the tax system. Support for basic income has grown among the general public and among elected officials but the required political leadership is still missing at the federal level. With all-party support, the government of Prince Edward Island has petitioned the Federal Government to fund a province-wide basic income. A recent panel on Basic Income for the government of British Columbia recommended an incremental approach, with basic income for certain groups but not a comprehensive basic income. This presentation will provide an overview of the current state of basic income politics in Canada

**1E2. Panel: Food Culture and Cultural Politics: To Sing, Draw, or Tell**

Archish Kashikar, Chatham University

*Gourmet Hunters and Gastronomy: Using Toriko as a Tool for the Study of Food and Society*

Are stories, movies, or comics meant purely for entertainment? This simple question comes up when reading a manga, a Japanese term for a comic or graphic novel. Manga are often influenced by the intricacies of Japanese culture and in some cases, by larger events that affect everyone across the globe. Full Metal Alchemist has heavy undertones of the effects of genocide. Attack on Titan sets up a ruling authority filled with corruption, lies and deceit. "Death Note blurs the lines between honour, justice, and morality. These illustrated narratives allow people to grasp complex issues more easily and provides an avenue to start conversations regarding these themes (Brau, 2004). In this paper, I use Toriko – a food-centric manga which draws its story from actual socio-cultural and historic events, to demonstrate how it could be used as a potential educational tool, especially as an easy-to-read and engaging insight into food-related problems. Amidst the subtext in the story, there are glaringly realistic topics that stand out in the fantastical setting of manga, including class/power dynamics, personal conflicts, and politics. Exploring how issues surrounding food and humanity are portrayed in Toriko allows for further discussion into the manga's potential as the fodder for critical thinking about how food forms an integral and important part of society. Understanding the complexity of these issues, and how they are influenced by multiple factors could be an overlooked opportunity for more accessible and equitable learning around food, culture, and society.

Brooke Duplantier, Chatham University

*Music and the Kitchen: The Gullah/Geechee Cookbooks of Vertamae Smart-Grosvenor and Alexander Smalls'*

Vertamae Smart-Grosvenor's Vibration Cooking: or, The Travel Notes of a Geechee Girl and Alexander Smalls' Meal, Music, and Muses: Recipes from my African American Kitchen embody their shared heritage of South Carolina's Lowcountry Gullah Geechee culture. Drawing connections from traditional Gullah Geechee musical and cooking practices, I outline how

Smalls actualizes Smart-Grosvenor's once radical ideas of vibration cooking and transports it into the contemporary, mainstream kitchen. Gullah/Geechee community and traditions have endured despite political, economic, and racist interests, due in part to their powerful music and food practices. This history takes form in Smart-Grosvenor and Smalls' cookbooks that hold personal narratives alongside traditional Southern recipes. I situate these two cookbooks among food publications on Gullah/Geechee foodways, showing their unique emphasis on music's interaction with food.

In this paper, I analyze their similarities across their cooking and musicality and differences in audience and tone. I hold these cookbooks as a reflection of their unique African-American culture and unspoken blend of musical vibration in food culture. In all, Smalls' cookbook is the reminder of the profound notion of music and vibrations relationship to food that Smart-Grosvenor insisted upon fifty years prior.

Toni Simpson, Chatham University

*Looka de Food: 20th Century Bajan Calypso's Food Craving*

With deep roots in Caribbean culture, calypso is an artform espousing a historical and sociopolitical view of society. The calypsonian is a skilled orator and performance artist who through lyrics and performance articulate issues in the society. Barbadian calypso has not been analyzed as readily as Trinidadian or other country's calypsos apart from the local competitions. Along with the normal inclusion of themes such as feminism, sexuality, homosexuality, race and religion, the Barbadian calypsonian has incorporated a plethora of food into their lyrics. (include an example here)

While numerous analyses of gender and calypso exist, there has been limited attention to how food and food production, historically gendered practices, are connected to the story and performance. According to Lawa 2004, "ideals of masculinity are wrapped up in calypso" and as such, represents an excellent way of uncovering gender expectations around food, sex, and culture.

The exploration of the use of food in calypso uses a textual and historical analysis of the lyrics of well-regarded contemporary calypsonians, including Anthony "The Mighty Gabby" Carter and Madd Entertainment Inc., who intrinsically and consistently use food in their compositions. This paper examines the role of food in the calypso, how it impacts the identity and cultural norms of the Barbadian community and explores the Barbadian food lexicon's significance in the global food system

**1E3. Panel: COVID Foodways: changing urban food cultures in the coronavirus pandemic**

Aiko Kojima Hibino, School of the Art Institute of Chicago

*School Lunch and More: Community food support for Chicago Public Schools families during the COVID-19 emergency*

Like other major inner-city school districts, the majority of students in Chicago Public Schools (CPS), the third largest school district in the U.S., are economically disadvantaged, therefore, CPS schools serve for them not only as an educational institution but also as their lifeline. During the COVID-19 pandemic school closure, CPS has been distributing grab-and-go meals to provide essential nutrition for students. Besides breakfasts and lunches distributed everyday by the district, however, we observe various school-based community efforts to provide more foods and nutrition in Chicago. This paper explores how CPS families have been experiencing these community-based food support systems. Through interviews and observations at South Side schools, the research seeks to present how foods provided via community efforts supplement, complete, or replace school meals in their households during the pandemic

emergency. Not only for understanding the present situation in which public school families are undergoing and how grassroots works are striving to address it, this study will also guide us to imagine and rebuild the future school meals system that has been always a center of debate for their nutritional values, quality, and quantity in its “normal” time.

James Farrer, Sofia University

*Sustaining Neighborhood Gastronomy in Tokyo During the Pandemic*

COVID-19 presents an existential crisis for independent restaurants around the world. My research uses intensive single-site urban ethnography to develop a concept of sustainable neighbourhood gastronomy and employs this concept to discuss how restaurateurs and other community stakeholders face the COVID crises at the community level in a Tokyo neighborhood. The paper discussed individual business strategies, community mobilization and government schemes that have supported the survival of very small eateries. The outcome thus far has been one in which few of the small eateries in the community have closed, an outcome at odds with earlier predictions. I plan to discuss how sustainable community gastronomy can be understood at a broader comparative level.

Irina Gendelman, Saint Martin's University; Jeff Birkenstein, Saint Martin's University

*From Forest to Ocean to the Future: Food and the Global Pandemic in the Puget Sound Region*

The presenters have spent years exploring, eating, cooking, and teaching Slow Food and food tourism in and around the Puget Sound region (Washington State). Now, they will discuss their ongoing cross-disciplinary work with how local food and foodways have been affected by the COVID-19 pandemic. Fortunate to be living amidst such a diverse local foods environment, they will consider how the harvesting, marketing, selling, and consuming of various local foods has been both negatively and positively (yes, positively, too) altered by the strains of our current situation. For instance, as Olympia, WA experienced lockdowns, there was a proliferation of home and neighborhood gardens, free food exchanges, foraging, and sourdough baking, all while locally-owned restaurants shut their doors but opened to-go windows. Did the pandemic change our thinking about where food comes from and how we eat it? What changes are likely to endure in the new normal beyond the pandemic? How can we bring the lessons from this time to both our teaching and our tables in the future?

Ariana Gunderson, City College of San Francisco

*Shared Spaces? Challenging public and private space in San Francisco's COVID outdoor dining*

San Francisco's city government has overhauled regulations on restaurants in response to the COVID pandemic -- and transformed public space in the process. In granting restaurants extraordinary latitude to use public space for outdoor dining, San Francisco's government has privatized sidewalks, parking spaces, and even entire streets. Restaurants, many struggling to stay afloat, have built out in material reality private dining spaces that legitimize and protect certain profit-centered uses of nominally public space. But for whose benefit, and at whose expense? Based on photographic fieldwork and policy analysis, this paper will trace how San Francisco's COVID policies for restaurants have redrawn the map of public and private space, explore the materiality of restaurants' response to new policies, and unpack the implications for inequality.

**1E4. Panel: “Seeds” of Change**

Daniel Tobin, University of Vermont

### *Seed of Resilience: The Relational and Instrumental Values of Vermont's Seed Growers*

As the web of social relations through which seeds flow, seed systems harbor the most important input for crop-based agricultural production and a key resource to build locally resilient food systems. Currently, the dominant seed system treats seed as a private commodity and is organized around the assumption that farmers are primarily motivated instrumentally by the personal benefit that comes from increased yield. However, studies in the Global South show that farmers' seed choices are not limited to instrumentalism. Although seed systems in the Global North have received scant scholarly attention, alternative seed systems to the highly consolidated seed system do exist. Based in relational values – those actions motivated by an interest in generating shared benefit – this paper examines seed systems in Vermont, where seed savers, seed producers, organic seed companies, and seed libraries engage in local seed work. Through a survey of 151 seed growers in Vermont, this paper explores how the type of seed exchange in which growers engage (sales, barter, gift) reflects the values (instrumental and/or relational) motivating them to produce seed. Preliminary findings suggest that the seed growers' motivations relate to the type of exchange in which they engage. The implications of this study point to the tenuous assumption of current seed policy which maintains that farmer behavior is predictable according to instrumental values. Acknowledging and supporting other motivations in seed work is essential, if there is any interest and will in maintaining genetic diversity and enhancing local resilience.

Rachel Portinga, Lakehead University

#### *Community Seed Saving as a Contributor to Social and Ecological Determinants of Health*

Determining an individual's health is more than the presence or absence of disease but involves a complex intersection of social and ecological factors that enable them to flourish, personally and within society. The emerging field of planetary health investigates the interdependencies of social and ecological systems in the production of health and health disparities and seeks transformative solutions for a sustainable and resilient future. While public health in Canada has committed to addressing the determinants of health, action on the ecological determinants remains limited. This is evident through increasing programs related to food access and nutrition, yet limited engagement with food systems in practice. In this presentation, we suggest that community seed saving can directly benefit an individual's health while also shaping the social and ecological determinants of health. Community seed saving refers to the collective knowledge and skills used to collect, conserve, exchange, propagate, and advocate for regionally adapted seeds as the foundation of an equitable and sustainable food system. Our research draws on interviews with community seed savers in Thunder Bay, Ontario, Canada to explore the direct and indirect health benefits related to community seed saving. We present our findings through three primary themes related to impacts for health and wellbeing: 1) physical, 2) mental/spiritual, and 3) community/ecosystem. With evidence that community seed saving can create multiple health co-benefits, we argue that public health should consider promoting community seed saving within programming as a viable intervention.

Kaitlyn Duthie-Kannikkatt, University of Manitoba

#### *Cultivating seed sovereignty: community resistance to neoliberal impacts on seed (re)production in Tarija, Bolivia*

Seeds contain the technical and cultural knowledge of farming communities, accumulated over generations. Where these communities have autonomy over their food system, campesino farmers can opt to save their own seeds, thus reproducing those ancestral materials and values while exercising control over the social and economic conditions underpinning their food

systems. But where that community control has been eroded through agricultural policy that devalues farmer knowledge, seeds as a vessel for cultural reproduction are often among the first things to disappear.

This research explores how the neoliberalization of agriculture in Tarija, Bolivia has impacted local seed saving practices and community seed sovereignty more broadly. In a context where food sovereignty has become part of the national policy discourse, we explore the tensions in enacting food sovereignty across national, regional, and local scales. In particular, we examine how regional development strategies have prioritized the expansion of large-scale viticulture and export-oriented potato seed production over supporting small-scale farmers wishing to continue cultivating biodiverse plots. This has led to land alienation and preferential access to infrastructure improvements for farmers who opt-in to departmental development schemes, among other impacts. We argue that seed sovereignty discussions must be situated within particular socio-economic contexts in order to support communities resisting dominant neocolonial narratives.

Florence Lanzi, University of Liège

*Structuring short food supply chain without losing its soul. The case of a collective of food cooperatives in Wallonia (Belgium)*

Social enterprises that shorten the food chain between growers and eaters have been considered as promising to enhance sustainability in agri-food system. By reconnecting consumers and producers, SFSC avoid certain negative externalities present in “conventional” agri-food system (Chiffolleau et al., 2019; Kneafsey et al., 2013; Lamine, 2015). Nonetheless, direct and semi-direct marketing approaches (i.e. limiting intermediaries between producers and consumers) have shown several limits that threaten their viability and with it, their potential to foster transition (Laughrea et al., 2018; Mundler & Jean-Gagnon, 2020). As of today, many scholars agreed that a major obstacle to SFSC sustainability resides in the lack of infrastructure, of the appropriate scale (e.g. local slaughterhouse or processing workshop), able to support rising demand for local products (Berti & Mulligan, 2016; Cleveland et al., 2014). Therefore, structuring localized food distribution constitutes one way for strengthening and sustain these “alternatives” food system.

However, this necessity to complete the missing links and to structure the chain departs from the initial social mission of making the food chain shorter. Previous studies on “food value chain” have shown risks of “conventionalization” when alternative systems face the need to scale-up (Bloom & Hinrichs, 2011; Darnhofer et al., 2010; DeLind, 2011). In this perspective, there is a need to evaluate how to develop and sustain SFSC without “losing its soul” (Le Velly et al., 2016) ?

For three years we have been following a unique collective composed by more than 30 food cooperatives in Wallonia (Belgium). Based on qualitative data collected through in-depth observations, interviews, focus groups, etc. we are able to evaluate if structuring a complete food chain, only with “alternatives”, SE organizations could evacuate the risk of “conventionalization”. We have found that because each cooperative is inevitably a hybrid spaces, mixing together conventional and alternative practices (Le Velly et al., 2016), restricting alliances only to alternative organizations aren’t sufficient. Our work shows the necessity to adopt other “check and balances” mechanism to maintain the initial project values.

### **1E5. Panel: Food Pantries and Insecurity**

Melissa Begey, University of California, Irvine

*Into the Pantry: The Intersection of Food and Labor Insecurity in one American City*

The COVID-19 pandemic has resurfaced attention on the role of the pantry in American food practices. In the past year, we've seen this in the increased demand of shelf-staple foods as well as in the number of food insecure households that continue to rely on public food pantries across the country. Rooted at the intersection of food and labor insecurity, this paper uses the concept of the pantry as a symbol of security and a window into changes in the storage and movement of food across space and time. Based on media analysis and ethnographic fieldwork with restaurant workers and food not-for-profits in Philadelphia, PA, this presentation documents alternative forms of making and distributing food in one American city. Simultaneously, I trace changes in discourses and practices that define what counts as a pantry staple, and document the social and structural challenges of public food pantries, as well as the ways in which some restaurants have become sites for redefining food justice in their communities. Throughout, I seek to understand the ways in which the pantry overlaps with food politics, and explore how the the pantry had come to signify and reproduce a neoliberal climate in food politics, painting individual practices as a vehicle to a more just food system, thereby devolving regulatory responsibility to consumers and evading the structures of inequality that must be addressed so that others may also eat well (Guthman 2007).

Sonya Sharififard, Pepperdine University

*Food pantries, food banks, and the need for more sustainable food products at home and abroad*

According to Fitzpatrick et al. 2020, the COVID-19 pandemic introduced several adverse effects that have continued to impact public nutritional health. This pandemic has also disproportionately affected several communities across the U.S. As a result, food banks have been met with a 60% increase in overall demand. Relying on food banks and foodservice providers has continued to increase as unprecedented events and uncertainty have made institutions think creatively about reaching clients, reintroducing food pantries, and identifying the macro and micronutrients necessary for sustainable consumption.

Food retailers might not always be situated in desired areas for individuals' dietary and transportation needs. Therefore, food systems that are structurally, economically, and geographically diverse are essential for food pantries to consider within their operations and food management systems to reach the most number of individuals who would benefit from such services. Often, food items offered at food pantries consist of low nutritional content. If the foods in a food pantry are generally unhealthy and consist of products that contain low nutrients, problems associated with hunger and food insecurity will likely continue to persist. Food pantries can be differentiated from the local or community food bank, making them more connected to client needs and support people in respecting their basic needs. To better understand food consumption patterns and dietary needs, it is essential to understand how to a) integrate client needs and inclusive food products in food distribution; b) identify food consumption patterns as a result of the pandemic, and c) include interfaith and faith-based food services in local communities.

Lilibeth Tome, California State University Long Beach

*Food Narratives: An Ethnographic Analysis of Food Insecurity*

In the United States, like in many other develop nations, certain parts of the population, especially people of color are at risk of facing food insecurity. Anthropological research has highlighted the social and structural causes of food insecurity, however there are many gaps in the research. This project proposes an ethnographic study which investigates how socioeconomic status and geographic location shapes food insecurity among Latinx households in Los Angeles county. Food insecurity is defined as a condition in which a household has limited access to adequate food due to limited money or other resources. One of the ways in



which households may lack resources is by living in a food desert. Food deserts are geographic locations where there is limited access to fresh food such as fruits and vegetables. Previous research on food insecurity has emphasized lack of available food or inability to purchase food due to low socioeconomic status. The proposed study of ten households will explore ways that these two factors – low socioeconomic status and living in a food desert -- contribute to food insecurity within the Latinx community of Los Angeles county.

Chris Hsu

*Cycles of Trauma: the Struggle for Community Food Security in Pittsburgh's Historic Black Neighborhood*

In 2013, a new grocery store opened in the Hill District, a predominantly Black neighborhood in Pittsburgh deemed a 'food desert'. After thirty years without a neighborhood grocery store, investments from the community, city, and state brought the store into existence. Compared to before the store opened, the residents of the Hill District had improved health and diet while reporting improved community perception. In 2019, the grocery store closed.

While many reasons were proposed as to why the grocery store closed, residents felt the pain of yet another source of disinvestment in the community. At the same time, most residents had not fully utilized the grocery store, and still shopped for groceries at other locations. How could a grocery store have such a positive impact on a neighborhood yet remain underutilized?

Through interviews with residents, the historical struggle for community food security came into view. The overarching theme was that of a cycle of trauma that has continued to persist in the neighborhood. The framework of trauma-informed care, originally from the field of psychology, has been introduced into other fields and social services. Through understanding the relationships between food insecurity and trauma from personal, interpersonal, and communal viewpoints, we can work more effectively and compassionately in developing programs and policies to build community food security while bringing healing to people and communities who have been affected by cycles of trauma.

**1E6. Panel: Human Rights Research Applications for Urban and Rural Land Tenure and Right to the City**

Anne C Bellows, Syracuse University; Carolin Mees, The New School

*Neighborhood resistance and participatory design: toward a human right to garden*

Urban gardening precipitates residential self-determination and people's right to the city. Physical and social labors with the land and demand for community tenure to public open space – for the shared production of food and resources, the expression of cultural aesthetics and common "ownership" – reflects the dignity that comes from participation in the design of one's home, open space and neighborhood; dignity, that is realized in resistance to socio-political and economic marginalization.

We introduce the case of neighborhood engagement and participatory design in New York City's South Bronx from the 1970s to the present to argue for shared public open spaces and the human right to garden as reflective of the human rights of people instead of a dénouement to capital and as a remedy measure for economic marginalization and violations of human dignity.

From outright resistance to collaborative design within New York City, South Bronx residents have fought for their rights to the land, water, air, and material construction in their neighborhoods. These physical and breathing forms of the city writhe under the capricious cycles of abandonment and superimposition of financial investment. Urban gardens express neighborhoods' resistance to the unequal power game of global scale circulating capital. They manifest in the right to tenured access to the physical and natural life of the city and underscore

the necessity of both centering neighborhood design participation and a clearly articulated human right-based approach in open space public policy.

Dan Duckert

*Rights and responsibilities to the land: Rebuilding the meaning of Treaties to provide security*

In this presentation we will explore some of the challenges with the implementation of the UN Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries, and Forests and a human rights-based approach for Indigenous Nations and Canada where the interpretation of the meaning of treaty relations continues. These persistent challenges arise from Canadian State legislation and lack of recognition of Indigenous Nation inherent rights and responsibilities to their lands. We wish to discuss why these UN Voluntary Guidelines and Human Rights approach are perceived as a top-down direction that “others” Indigenous Nations. We offer some potent practical examples of the difficulties Indigenous Nations have in exercising their rights and responsibilities in the context of food security.

These historic events and relationships have left the nations in a state where their capacities and capabilities are lacking to govern their lands, fisheries, and forests tenure systems so critical to their resources security, including food, that is essential for well-being. What is needed is a shared recognition of the meaning and intent of the treaty and a reconnection of the people to their lands. First, we will provide an innovative example of how one Indigenous Nation has developed a Declaration of Jurisdiction to clearly articulate their treaty position and their rights and responsibilities to the land system. Secondly, we will describe how another Indigenous Nation is taking a practical approach to building tenure governance capabilities by re-establishing their relationship to the Fish through the construction of a fish hatchery.

Marie Claire Bryant, Syracuse University

*The Governance of Urban Food Forests*

Food forestry is the design and stewardship of multi-tiered perennial food-producing plants. Achieving the diverse goals of urban food forests (UFF)—improving food security, food literacy, sustainability, and community resilience— requires participatory governance methods that combine the needs and contributions of local residents, city government, and civil society organizations (Bukowski & Munsell, 2018; UN-CFS&FAO, Voluntary Guidelines for the Responsible Governance of Tenure of Land, Fisheries and Forests (VGGT), 2012).

Communities’ state-protected use, control, and transfer rights, i.e. their formal land tenure, can establish stabilized UFF access for residential scale use and management. Challenges include: (1) BIPOC and other marginalized urban neighborhoods across the United States often distrust government attention due to histories and current realities of land dispossession, resulting in diminished positive collaboration with public officials; (2) too many or too few participating stakeholders complicate coordinating tenure in concert with funding and collaborative land use design (FAO, 2002; 2012).

The paper reports on preliminary findings from an institutional and interdisciplinary collaborative project that initiated interviews with UFF stakeholders from 3-sectors (nonprofit, city, community) in 4 US cities- Atlanta GA, Asheville NC, Philadelphia PA, and Utica NY to understand UFF governance priorities and challenges. Findings coalesce in three key aspects: land tenure, funding, and access. Discussion and recommendations are reviewed in light of global (VGGT) policy and domestic (e.g. Bukowski & Munsell) experience.

## **1G1. Panel: Gender and Generation**

Kavya Kalutantiri, Australian National University

*Appeasing the Palate in Cosmopolitan Cities: An exploration of second-generation Sinhalese Australian subjectivity through foodways*

Focusing on food as a matter of culture can reveal insights on how food creates persons as well as community. Narratives of food can illustrate the rich dimensions of how people construct or repackage ethnicity in the diaspora and identify their place within cosmopolitan cities. Existing research on diasporic communities and foodways have yet to comprehensively examine the generational processes behind how second-generation people construct a sense of self and navigate their relationship to their diasporic community, the hostland and homeland. Therefore, in this paper, I will draw upon ethnographic fieldwork conducted in the homes of second-generation Sinhalese Australians in Sydney to explore the various dimensions of the cultural transmission of foodways from generation to generation. By engaging with research in the fields of sensory anthropology and food studies, this paper also seeks to critically examine the role of the entanglement of food with memory in the construction of identity and feelings of belonging for second-generation people. I argue that the second-generation's everyday cooking and eating practices are shaped into something that works within and reflects their present cultural reality. Their nostalgic memories do not represent a yearning for their parents' homeland but rather for the socialisation of home.

Kane Ferguson, Indiana University

*The Weight to Belong: 'Bio-Bullying' and Alienation in Junot Díaz's The Brief Wondrous Life of Oscar Wao*

Existing research identifies alienation as a principal theme in Junot Díaz's 2007 novel, *The Brief Wondrous Life of Oscar Wao* via popular constructions of race and masculinity with respect to identity formation and assertion in the work's Dominican-American context. While important reading, the scholarship does not critically address the protagonist as an overweight subject. However, my reading analyzes the isolating power weight and body size have in distancing the protagonist not only from the hegemonic cultures of the Dominican Republic, the US, and the US Dominican diaspora, but also from his family and closest friends. As a tenet of good biocitizenship (Greenhalgh 2015), in the neoliberal era it has become socially acceptable to bully overweight individuals as a means of weight-loss motivation (Greenhalgh 2015; Guthman 2011). Specifically, I examine scenes of fat-shaming, harassment, and ridicule that take place both publicly and privately to showcase the connection between political constructs of value based on bodily attributes and matters of socio-cultural inclusion. By employing this approach, my paper contends that failing to acknowledge weight as an alienating element is akin to participating in the ostracizing system. At the same time, it illuminates the need for critical attention to body size subjectivities in constructs of cultural and political belonging based on corporeal aspects.

Diana Mincyte, City University of New York

*Rethinking Food Regime as Gender Regime: The Politics and Practice of Social Reproduction in Agro-Food Systems*

This paper presents a synthetic reading of the food regime and gender regime concepts to consider current trends in the global food systems. Combining insights from feminist scholarship, debates on labor in alternative agro-food networks, and the food regime literature, it underscores the role of social reproduction in shaping agro-food systems. Following Harriet Friedmann, Michael Burawoy, and Silvia Federici, it shifts the focus from relations of production to relations in production to consider the social organization in agro-food economies. It shows how social reproduction labor both resists and contributes to the reproduction of the current food

regime. The paper also argues for a revision in the current periodization of the food regime. Instead of considering capitalist agro-food systems in terms of their global organization and labor divisions, the gender regime approach suggests a multi-scalar understanding with regionally based periodizations. As an illustrative case, the paper considers self-provisioning in Eastern Europe under socialism and post-socialism to offer a historical-comparative perspective on the historically embedded processes of commodification in agro-food systems.

Anne Patrick, Virginia Tech

*What to Eat and How to Eat It: Understanding Gendered Expectations Associated with Consumption*

Meat consumption is associated with masculinity (Ruby & Heine, 2011; Calvert, 2014; Adams, 2010). This association helps shape one's perception of themselves and how they hope to be perceived. Food and consumption act as systems of communication (Willard, 2002). This understanding of meat consumption speaks to the cultural and social significance of meat to men's diets. Beyond thinking the nutritional value of meals of meat are important, the symbolism of meat consumption demonstrates control over a once-living creature and the monetary freedom to purchase meats for each meal (Adams, 2010). Sumpter (2015) cites that men are more likely to consume meat to promote a masculine identity. Consuming meat offers implicit symbolisms that create and reify specific identities for men.

Through a content analysis, this study examines some of the other aspects that are associated with gendered relations and food such as expectations of cooking and the types of foods associated with gender. By searching phrases, such as "women's food" and "men's food," on DuckDuckGo.com images, this study finds that gender expectations are connected to consumption: how to eat, where to eat, and who should eat. DuckDuckGo.com was chosen because this site offers private searches, unlike Google.com which houses search histories creating a curated result. The images collected are analyzed through Nvivo. Preliminary findings indicate that images featuring men often show red meats on styrofoam plates or already cooked meals while images featuring women show women in kitchens or women cooking food, but not consuming it.

## **1G2. Roundtable: Just Multispecies Food Entanglements**

Participants:

Zoe Todd, Carleton University

Peter Andrée, Carleton University

Sarah Elton, Ryerson University

Sophie Chao, University of Sydney

Myriam Durocher, Carleton University / University of Sydney

How does our understanding of food, food systems and food justice transform when we eschew Eurocentric paradigms of human exceptionalism? What changes when we conceptualize food not purely as something grown by and for humans, but rather as a multispecies co-production – a relational phenomenon which occurs within wider webs of ecological co-creation and interdependency? What responsibilities arise in this departure from humancentric functionalism for food producers and consumers? What, in sum, does food justice look – or taste – like in a posthumanist paradigm?

This panel curates multispecies conversations in food and food systems studies. We mobilize posthumanist, more-than-human, new materialist, decolonial, and Indigenous theories and approaches, as well as political ecology and the environmental humanities, to explore multispecies food entanglements, problematize conventional ways of thinking about food and

food systems, and address injustices and power differentials in and through food and food systems.

This roundtable facilitates a discussion of the more-than-human worlds we inhabit, consume, transform, and relate with. We invite contemplation of a foodshed defined by kinship and companions, networks and assemblages, entanglements and interrelations, while keeping in mind the myriad species, human and more-than-human, unevenly affected in an epoch characterized by radical ecological ruptures.

### **1G3. Panel: Theory and Reimagining Ideas**

Faith Saeerah, Michigan State University

#### *Queering Foodwork: A Critical Discourse Analysis on Domestic Foodwork Research*

The kitchen has long been a site of study and contention within academia as a means to understand the intersections between food, gender, and power in the domestic realm. Through domestic foodwork research, social scientists have often used foodwork in the home as an avenue for highlighting gender oppression. Although research is often used to emphasize the subordination of women, it can additionally reinscribe marginalization through the exclusion of gender, race, and class identities that do not fit the dominant narrative. Through both the language and categories used, the norms of cisgender, white, middle-class, and heterosexual identities are created and maintained, preventing the conceptualization of more inclusive research. This paper unearths how domestic foodwork discourse functions to maintain the status quo or contribute to its transformation by interrogating the inclusivity of existing research in reference to queer, ethnoracial, and class identities. Recommendations for future research based on current discourse include 1) using gender inclusive language, 2) employing scales or spectrums instead of rigid dual categories when referring to gender and/or sexuality, 3) acknowledging the identities of research subjects, and 4) employing a greater focus on how power and socioeconomic status create inequities in conjunction with other identities

Erica Zurawski, University of California Santa Cruz

#### *[Food] Desert Imperialism: Desert Imaginaries, Wasteland Narratives, and the Ideology of Improvement*

The food desert concept has been on the receiving end of considerable and necessary criticisms. Taking a step back to see the totality of these critiques, I ask whether the constellation of these critiques signal something more at play. Namely, I examine how hegemonic mobilizations of the food desert concept are tethered to long histories of desert imaginaries and ideologies of improvement that are deeply rooted in colonial notions of race, place, and nature. I argue that the food deserts mimic the same cycle of condemnation, devastation, and redemption found in colonial representations of desert and wastelands. As both problem and possibility, hegemonic mobilizations of the food desert concept draw on a long-standing history of desert imperialism and ideological wastelanding that represents deserts as barren, lacking, uncivilized, and uncultivated, which offers up the food desert as terra economica, a not-yet-improved landscape and therefore a terrain of potential improvement and profitability. In this light, the food desert is called upon to fulfill certain cultural, social, and psychological needs that reproduce desert imaginaries to the benefit of capitalist expansion. This analysis is important if we are to take seriously the call to move beyond frameworks and analyses of food inequity that begin and end with lack. In this light, I highlight how hegemonic mobilizations of the food desert concept fail to remedy the structures and systems that create inequitable food access. At the very least, these parallels are an invitation to step back to see the proverbial forest through the trees by understanding the food desert concept's imbrication with ongoing processes of dispossession, accumulation, and expropriation

Alana Mann, University of Sydney

*Deep adaptation for foodways: An agenda for research and action*

Deep adaptation for foodways: An agenda for research and action

Climate change is already having a profound impact on a globalised food system based on over-production and hyper-consumerism for corporate profit. COVID19 has exposed the fragility of international “just-in-time” supply chains and highlighted the relationship between food, health, and ecological destruction. Both the pandemic and global warming reproduce and reinforce social and economic inequalities in relation to food. In this paper I draw on Jem Bendell’s “Deep Adaptation Agenda” (2018) to present the following questions:

Resilience – how do we preserve and maintain the foods and foodways (food practices, processes and behaviours) that we most value, those that will best aid our survival in a changing climate?

Relinquishment – what foodways do we need to let go of in order not to worsen human and planetary health?

Restoration – what can we repair, restore and recover in terms of ecosystems, attitudes, and beliefs about food that will help us cope with the difficulties and losses that will face us?

Reconciliation – through our foodways, how do we make peace with our losses and mistakes to lessen our suffering, and that of all species, in the future?

Reckoning – how do we own histories of violence and exploitation, and call to account those who profit with impunity from foodways that continue to inflict hunger, poverty, and despair?

Drawing of examples of diverse food cultures as sources of cultural transmission and insurrection (Nossiter, 2015), I contest prevalent discourses that technological solutions and our personal “purity politics” (Shotwell, 2016) are going to fix our food systems.

Nora White, University of Washington

*Quarantine Kitchen: Examining the Role of Food and Food Experiences in Meaning-Making During COVID-19*

The universal necessity of nutrition means that every culture has a relationship with food. These relationships take shape in a variety of expressions and formats: food as symbolism in cultural and social practices, cultural and individual identities formed around foods and food practices, ways of communicating through and over food, and food as a catalyst for change. Food is an integral part of culture, and culture (broadly defined) is how we make sense of the world and our experiences. Foods and food practices have woven their way into our daily ways of making sense and order in the world; food is meaning making in action. The varying human relationships with food are often not mutually exclusive and it is the complexity and layering of these relationships that draws me to look at food as a tool for making sense of this time of pandemic. My research asks: how does food interact with one’s life when the world’s population is going through a global pandemic? This research explores how people, both individually and collectively, turn to food as a tool to make meaningful experiences, connect across distances, and foster community security during a time of extreme upheaval and uncertainty. This interdisciplinary research includes consideration of place, identity, economics, poverty and more in intersection with foodways and foodstuffs. Through surveys, individual interviews, and specific case-studies of participants, I explore the role that food continues to play in the construction of cultural meaning-making during a global crisis that is leaving no one untouched.

**1G4. Workshop: Vermouth Storytelling, Part 1 of 2**

Facilitators:

Hannah Spiegelman, Boston University

Ariana Gunderson, Boston University

What can vermouth do -- other than add dimension to a martini and give a Negroni balance?

Vermouth can tell stories with flavor. Vermouth is a fortified wine steeped with botanicals; when you make your own batch, you can select the ingredients to tell your story.

Participants in this workshop will bring a story they wish to bottle, and in two 90-minute sessions (one each at the start and the end of the conference), we will guide them through the process of making vermouth to tell a story.

In the first session, we will present how we have used flavors to tell stories and why vermouth is well-suited to storytelling. We will walk participants through a vermouth recipe and discuss how to balance flavor to create a meaningful and delicious final product. Then each participant will share the story they wish to tell - a historical event, their favorite novel, a fieldwork anecdote, or personal memoir - and we will workshop which flavors would best tell each story. In the days between the two sessions, participants will gather ingredients and steep tinctures. In the second session, we will guide participants in mixing the final vermouth and share our stories' tasting notes. We will discuss the material creation of vermouth and encourage participants to think about flavor and storytelling in a new way.

Participation in the workshop is limited to 10 people, offered at no cost. Participants must source their own wine, spirit, and botanicals and complete pre-work prior to the first session.

## **2A1. Panel: The (De)Coloniality of Food: Global Cases of Power and Resistance**

Leda Cooks, University of Massachusetts Amherst; Ifat Gazia, University of Massachusetts Amherst

### *Food Translation Under Occupation: Apples, identity and resistance in Indian-occupied Kashmir*

In 2019, India's Hindu nationalist government revoked the special status of Jammu and Kashmir, which granted the region autonomy. Thousands of additional military troops were sent to an already militarized region. On August 5th, 2019, Kashmiri people were completely silenced and isolated, without access to any kind of communication, with complete restriction on any kind of movement. During that time, when the apple harvest season approached in Kashmir, the news of apples with anti-India slogans and messages started emerging from the disputed region. "We want freedom", "I love Burhan Wani" and many other slogans were found written on apples retrieved in different fruit markets outside Kashmir. In that lockdown, apples became the embodiment of the struggle for freedom, the idea of justice and the way Kashmiris identify themselves as a people. To begin to understand what and how apples mean differently under occupation, a translational perspective is necessary. Desjardins, Cooke and Charron (2015), argue that translation matters in food studies because language is a means to understanding, sharing and spreading food knowledge and, "by extension, contributing to a larger discourse that shapes identities" (259). Two people, one Indian and the other Kashmiri, might know and value apples variously, as a means to power (occupation) or resistance, commodity or identity. Studying communication practices about the value of food and identity when one country is occupied by another can provide a unique perspective to understanding food and discourse as embodiment.

Danielle Jacques, Boston University

### *The Colonial Roots of Fair Trade Bananas*

The fair trade movement has developed over several decades to challenge exploitative practices in the global trade of commodities like bananas, coffee, chocolate, and more. While there are many demonstrable benefits for producers selling their goods through fair trade networks, scholars have identified numerous shortcomings in fair trade systems. In this paper, I will trace threads of imperial rhetoric from Great Britain's empire marketing campaign to the propaganda techniques employed by United Fruit Company in the US to modern-day fair trade advertising. In each of these three cases, we see imperial bodies and private companies alike employing a language of ethical consumption, paternalistic responsibility/altruism, dependence, and development to rationalize their business practices in foreign lands and promote their agricultural goods at home. In following this rhetoric from its early origins in colonial Britain to fair trade initiatives in the US today, I will demonstrate how similar assumptions of dependence and fetishization of the ethnic "Other" appear in each of these approaches to trade, playing on the morals of consumers in the Global North. While some scholars (Moberg, Lyon) have pointed out that fair trade paradoxically seeks social justice through the same market structures that manufacture social injustice, I argue that fair trade's failure to rectify its colonial roots further undermines its mission. In other words, by continuing to engage with this colonial rhetoric, similarly to the earlier iterations of "ethical consumption" that predated it, fair trade works to maintain, rather than challenge, the global division of labor and unequal economic power structures between consumers in the Global North and producers in the Global South.

Salma Serry, Boston University

### *European Pastries in Egypt: A History of Colonialism, Modernity and Class*



If one takes a walk in any of Egypt's bustling streets, they are bound to find local bakery shops displaying variety of petit-fours, "Lancashire" biscuits and millefeuille, side by side to the most traditional of items. These European baked goods do not necessarily strike Egyptians today as foreign, instead they are deeply rooted in local culture. From fruit cakes and Marie biscuits, to high tea etiquette and French pastry techniques, I argue that the presence and popularity of such food and foodways in Egypt's history are products of a complex and multilayered process of Euro-centric modernization. This modernity first arrived with the colonizer but as his physical presence left, it stayed lingering behind as an extension to his body and a reminder of his superiority. What further complicates this, however, is that in this very education, culture and economies, we see evidence in cookbooks, menus, catering orders, film and textbooks that point to the fact that Egyptians themselves savored this western taste with minimum resistance. Here, issues of class intersect with colonialism as engrained class ideals, aspirations (Shanahan 2014) and anticipatory socialization (as coined by Robert K. Merton) are steered by European standards. "Taste" trends set by those in power are found to be democratized by the lower classes as Egypt entered into a post-colonial era. What was once foreign and exclusive to a few yet powerful Europeanized aristocracy with time, became desirable and attainable to all classes and in many cases replacing the traditional. This research presents a case in which sugar dusted pastries, jam filled biscuits and frosted cakes, become instruments of reclaiming power and authority.

Jude Abu Zaineh, Rensselaer Polytechnic Institute

*Home is Where the Maqlouba is: An Overview of a Bioart workshop*

This paper is a retelling of an earlier art project which started in Windsor, Canada (2018) at the INCUBATOR Lab, and the impact of this paper's multidisciplinary approach. In the art workshop led by Abu Zaineh, participants were introduced to Maqlouba (a traditional Palestinian food made of layers of vegetables, rice and meat), and followed approaches similar to Abu Zaineh's own artistic practice in the bioart lab to produce their own petri-dish artworks using leftovers from their Maqlouba lunch. In this socially engaged work, Maqlouba is used both as a metaphorical symbol and tool for survival, ensuring cultural legacy and resistance against colonial subjugation, as well as acts of preservation and healing through self and community care. The project looks into the telling and re-telling of recipes and the ways in which a diasporic community, have adapted the recipe based on available ingredients and inter-generational knowledge exchange through family lineage, which is another subset of working thoughtfully to decolonize histories as part of the Palestinian diaspora. Maqlouba, as a significant cultural food, is used as a tool in this work to open up discussion about others' migratory experiences, inherited recipes and memories around family, community, home, and belonging. The project, in a bioart context, takes place in a certified science lab to produce art, which makes the project in itself an effort to decolonize and subvert the scientific lab space that is otherwise typically private and dominated almost entirely by white males.

**2A2. Roundtable: Taste matters: The Past and future of cocoa quality and flavor standards**

Moderator: Carla D. Martin, Harvard University / FCCI

Participants:

Alyssa Jade McDonald-Baertl, University of Sydney / CGIAR

Amanda Berlan, DeMontfort University

Taste matters: The past and future of cocoa quality and flavor standards - While coffee, tea, wine, olive oil, honey, and many other foodstuffs are evaluated in systematized ways by industry

professionals, internationally agreed upon standards for the evaluation of cocoa quality and flavor have been slow to develop and reach widespread adoption. This panel discussion will overview current efforts to agree on international standards as well as challenges specific to sensory analysis in the cocoa-chocolate value chain. The panelists, all leading researchers in this area, will pose the following questions: What would a common language for clear communication throughout the cocoa value chain look like? How are stakeholders, from cocoa producers to chocolate manufacturers to consumers impacted by quality standards? A tasting might be included.

### **2A3. Roundtable: Carceral Food Studies: New Directions, Methodological Challenges, and Public Possibilities**

Participants:

Carrie Freshour, University of Washington.

Analena Hope Hassberg, California State Polytechnic University, Pomona

Ashanté Reese, The University of Texas at Austin.

Joshua Sbicca, Colorado State University

Brian Williams, Mississippi State University

There is a growing effort to focus on how carceral conditions intersect with economic, political, and social life in myriad ways and how abolition praxis is informing new arenas of study and struggle. As a compliment to the paper session, “Food and Carcerality: From Confinement to Abolition,” this roundtable engages the following questions: 1) What does carcerality and abolitionism offer to theorizing and understanding food systems, cultures, and relations?; 2) And conversely, how does attention to food systems, cultures, and relations shift understandings of carcerality and abolitionism? To address the breadth of such questions, the participants in this roundtable reflect training in a variety of fields (e.g., geography, anthropology, ethnic studies, etc.). Additionally, all engage in activist efforts outside academia. Putting both their methodological training and activist commitments in conversation with each other, this roundtable seeks to reflect on future directions in carceral food studies and the possibilities of such work beyond the academy.

### **2A4. Panel: Value Added Commodities**

Allison Brown, Penn State University

*Sensory evaluation as a development tool: a case study of the Honduran cocoa supply chain*

The cocoa value chain inextricably links the Global South and Global North. Bulk cocoa trade has dominated the market for decades, yet consumer concerns over labor injustices and unfair prices paid to producers have led to increased plantings of fine flavor cacao, which is appreciated for its varied flavors and commands a higher price on the cocoa market. Craft chocolate, an emerging sector in the chocolate industry, uses mostly fine flavor cocoa and deals in direct trade, paying prices well above market. Producer access to this specialized market requires new knowledge, techniques, and establishment of “quality” of the cocoa beyond basic physical determinants, for which a standardized method has not yet been agreed upon. Human sensory evaluation, long used in the food industry, provides a robust tool to objectively communicate cocoa flavor, however, there is limited published literature of its use as a development tool. Based on 32 semi-structured interviews and a focus group with Honduran cocoa liquor sensory panel members, we explore how cocoa quality is understood, assessed, and contrasted by different stakeholders in the Honduran cocoa supply chain. We furthermore analyze how these definitions intersect with the role of development agencies, private companies, grassroots producers’ associations, and research institutes in Honduras. Ultimately,

we situate the role of the cocoa liquor sensory panel in the value chain. This research contributes to needed empirical data on the impact, if any, of sensory evaluation in the cocoa value chain and adds to sociological theorizing of food systems from an interdisciplinary perspective.

B. Lynne Milgram, OCAD University

*What's In My Cup of Coffee? Social Entrepreneurship, Labor, and Quality in the Northern Philippines' Emergent Arabica Coffee Industry*

Private, government, and corporate sectors increasingly seek to mitigate the precarious economic and environmental conditions their businesses have caused. Given the shortcomings of conventional approaches to achieve meaningful social change, social entrepreneurship has emerged as an alternative approach to answer this call. Combining business, private investment, and social movement models, social entrepreneurs work collaboratively with communities to augment peoples' livelihood and their social welfare. This article draws on social entrepreneurship scholarship to analyze entrepreneurs' initiatives to develop the emergent specialty Arabica coffee industry in Benguet province, northern Philippines. I explore the extent to which entrepreneurs can operationalize opportunities and mitigate constraints as they expand from their small start-up premises while maintaining their social mandate and producing a premium product. Given that the current demand for high-quality green coffee beans outstrips supply, entrepreneurs may find themselves in competition with one another. If farmers need immediate cash, for example, they may betray their allegiance to the entrepreneurs who supported them by selling beans to one trader promised to another. This situation coupled with the Philippine government's inability to secure peoples' subsistence needs (e.g., facilitating crop and health insurance, accessible banking), can frustrate entrepreneurs' social welfare mandate. I thus ask: do social entrepreneurs' efforts simply alleviate symptoms rather than address root causes of inequality? To date, social entrepreneurs' efforts to nurture and expand Benguet's fledgling Arabica coffee industry have led to positive outcomes. This suggests that by tinkering with their cross-sector advocacy approach, entrepreneurs can potentially curtail challenges to their enterprises' sustainability.

Andres Felipe Mesa Valencia, University of Missouri at Columbia

*Agroecology as a social movement: An alternative to structure Andean blueberry value chains in Colombia.*

The strengthening of fruit value chains in Colombia is critical to diversify production, reinforce food sovereignty, and overcome the barriers of food insecurity and social injustice. However, Colombian fruit value chains are structured through general guidelines that are designed by the national government with the participation of the most powerful actors, seeking to fulfill the needs of the global market. As a result, these guidelines encourage monoculture systems, hinder the participation of small producers, increase the potential for abuse by unbalancing power relations, and do not consider alternative models. One of those alternatives is agroecology, which pursues that local communities can live outside the prevailing agri-food systems. In Colombia, Andean blueberry (*Vaccinium meridionale* Swartz) has been traditionally collected by small producers, and recently, there is an increasing interest in structuring value chains because of the nutritional and health properties found in this fruit. With this exploratory study, I seek to answer the question: What are the characteristics of the Andean blueberry production in the eastern department of Antioquia, Colombia, that can be assessed to propose alternative value chains framed in the principles of the agroecology as a social movement? As a result, I contrast the guidelines provided by the Colombian regulations regarding supply chains with the particularities of the Andean blueberry production, and reflect on the potentialities and

limitations that producers in eastern Antioquia have to structure sustainable and collaborative value chains adjusted to its realities and resistant to the prevailing corporate food regime.

Alicia Walker, City, University of London

*Can the Caribbean cassava chain be reoriented to place more power in the hands of regional actors so that the Caribbean is able to become less dependent upon dominant external forces and derive economic and nutritional value from its own food system?*

The Caribbean region is estimated to have one of the highest food import bills (FIB) in the world (Beckford, 2013) and an equally alarming prevalence of diet-related Non-Communicable Diseases (NCDs) (FAO, 2013). However, the structural challenges stemming from colonialists' deliberate economic underdevelopment of the region and its power over its food system during and post slavery - which thereby created a dependency upon powerful external market forces - is common amongst Caribbean nations (Beckles, 1988). Today, these uneven power dynamics are baked into the food system through trade agreements. Despite attempts by some individual governments to increase the Caribbean share of the economic value in its food system (such as the creation of Jamaican sugar cooperatives in the 1970s), smallholder farmers that characterise Caribbean agriculture consistently struggle under the weight of a global food economy and international agricultural trade rules that give legal weight to a regime that privileges developed nations (Clapp, 2016). West Indian political economists have, therefore, proffered that the region's high food import bill and related prevalence of NCDs can only be adequately combated through "radical, if not revolutionary, restructuring of the plantation system" (Beckles, 1988 p. 313).

This paper uses a value chain analysis to explore whether and how the power dynamics that have determined much of the region's relationship with food, agriculture and trade could be reoriented to place greater power in the hands of actors in the regional cassava food chain and shift reliance away from imported goods and towards a regionally produced crop: cassava.

#### **2A5. Panel: Innovating the Future of Food and Agriculture: Promises and Perils. AFTeR Project Part 1 of 4**

Kathryn De Master, University of California, Berkeley; Michaelanne Butler, University of California, Santa Cruz

*Moonshot versus Mundane: Mapping the Landscape of the Agri-Food Tech Sector*

Amidst a tide of industry-shaking disruption of the past decade, ambitious entrepreneurs have rapidly expanded the field for innovation and investment into food and agriculture. Catalyzed by a concern for the "grand challenges" facing agrifood systems, these entrepreneurs are developing a raft of new technofoods and agricultural products that they argue will curb climate change, enhance environmental sustainability, improve nutrition and human health, and tackle food insecurity. They promise the moon—aiming for nothing less than a radical insurgency in food production and consumption. Yet, while some of the technologies in development appear to be revolutionary moonshots (e.g., air-based protein), a large portion are merely mundane iterations of extant approaches (e.g., food delivery apps). How wide is the gulf between moonshot rhetoric and mundane reality? To explore this question, we completed an initial assessment on the extent to which truly ground-breaking technologies are gaining traction. We collected data from 534 Bay Area and Northern California enterprises and 1162 investors, mapping what is arguably the epicenter of the ag-food tech boom. Sorting by product type, we then examined the concentration of investment associated with emergent agrifood technologies. This paper will present our findings and evaluate the salience of "grand challenge" technologies as funding propositions (and for whom). It will also examine the contours of the multiple facets of disruption, including that driven by entrepreneurs alongside that driven of long-standing

incumbents in the agriculture and food sectors. It will conclude by discussing the implications of the disjuncture between moonshots and the mundane.

Samara Brock, Yale University

*The Promise and Perils of Transforming the Future of “ the Global Food System”*

Our species’ future survival is often framed as being dependent on how well we will be able to manage systems—be these ecosystems, the climate system, or the food system. But what is a system and how can we most effectively work to change it? “Food System” can be found describing more limited dietary regimens as well as sector-specific supply chains going back to the 1930s, but its use to describe very large, dynamic, coupled socio-ecological systems gained traction in academic and civil society publications in the 1990s (Goodman and Watts 1994; Lang 1999; Heller and Keoleian 2003). The term has come to such prominence that it is being used to frame an upcoming United Nations summit in the fall of 2021. Much food scholarship has focused on food systems (Garnett 2011; Mason and Lang 2017; Neff 2015) without analyzing in-depth what a system is, how the term came to be so universally accepted, and what doing so accomplishes. Pulling from ethnographic research with influential organizations engaged in global food system transformation, this paper examines what food systems thinking does in terms of setting the stage for how we understand and enact efforts to intervene in this system to transform the future. It reveals that while the food system concept operates to bring people together to solve a common problem, its interpretive flexibility obfuscates markedly different imaginaries that may ultimately make envisioned food system futures untenable.

Charlotte Biltekoff, University California, Davis

*The politics and anti-politics of Food Tech’s imaginaries of its publics*

As Silicon Valley-style entrepreneurs and innovators imagine and seek to create potentially massive, tech-driven changes in the food system, what are they thinking about their future consumers? If the “grand challenges of food and agriculture” – centrally, feeding 9 billion by 2050 – are to be addressed primarily through scientific and technological innovation (i.e. Belsco’s “technological fix,” rather than a more values-oriented “anthropological fix”) what does this mean for the relationship between food, science and society? This paper explores the imaginaries of the public that are produced and circulated within the San Francisco Bay Area Food Tech sector, seeking to understand the politics, possibilities, and limits of how Food Tech’s public is being imagined, especially in terms of its relationship to science and scientific expertise. Centrally, this paper is concerned with projections of the public’s agency and capacities, how the public is imagined vis a vis scientific governance, and what this means for emerging visions of the future of food, food habits, and the food system.

**2A6. Panel: Global South and Agriculture**

Camila Ferguson-Sierra, Syracuse University

*USAID and Armed Conflict: How the War on Drugs Facilitated the Expansion of Palm oil and US Intervention in Colombia*

Between 1990 and 2013, there were 348,280 reported registered victims of forced displacement in Colombia’s ongoing armed conflict; 87 percent of which occurred between 2000 and 2010 (Hurtado et. al, 2017). During the same decade, the USAID Plan Colombia was introduced to expand the War on Drugs to Colombia and expand economic and political power within the country, exacerbating the conflict and facilitating the exponential expansion of the palm oil industry (Maher, 2015; Hurtado et. al, 2017; Marin-Burgos & Clancy, 2017). As a result, Colombia is the largest palm oil producer in Latin America (Hurtado et. al, 2017; Marin-Burgos & Clancy, 2017). However, have shown that the expansion of oil palm plantations in the Global

South has contributed to extensive environmental degradation through deforestation, disease and pest introduction; and extractive monocultures (Alfonso, 2011; Delgado, 2013; Selfa et al., 2015; Vijay et al, 2016; Castañheira & Freire, 2017).

My thesis research hopes to draw additional connections between the expansion of the palm oil industry in Colombia and the War on Drugs through the content analysis of Human Rights Watch reports and news articles detailing displacement and violence between 2000 and 2010, the years during which Plan Colombia was implemented and palm oil hectareage expanded. My objective is to build an argument for the need to delve deeper into the ways in which US foreign policy impacts the palm oil industry and consequently the historically Afrodescendant and indigenous agrarian regions disproportionately affected by armed conflict.

Catherine Cuello-Fuente, New York University

*Organic Cacao Farming and Cooperative Practices for Export Success and Poverty Eradication: A Case Study of the Dominican Republic*

Deforestation and lopsided supply chains threaten farmers' livelihoods worldwide, preventing them from overcoming poverty. This thesis presents a case study of CONACADO in the Dominican Republic to demonstrate that a local systems approach to improving socio-cultural aspects for small-scale farming ensures economic, environmental and social sustainability while leading to export success and to poverty eradication in what were historically the poorest of local communities. The cooperative examined holds the gold standard for organic and Fair Trade cacao production in the world. It is however facing threats of its own, arising from changes in applicable regulations in key markets as well as from the reluctance of younger generations to become involved.

Chelsea Daws, University of Central Florida

*Assessing Complexity in Newly Industrialized Neoliberal Regions: Mexico's Struggle for Sustainability*

Issues of conservation and sustainability plague both the Global North and South. Industrial pollutants, deforestation, insecure water and land tenure, and depleted soils are among factors responsible for changing landscapes, food insecurity, and increased morbidity. Mexico's large urban, rural, and indigenous communities add complexity to how the nation negotiates domestic and international policies regarding natural resources. I argue Mexico occupies a liminal space between the developed and developing worlds. The paper also contends Mexico's colonial history, geopolitical landscape, and ecological setting occupy a unique contextual space. Review of scholarly research reveals Mexico is at the forefront of climate change impacts, energy issues, and food security challenges. Examination of thirteen case studies, books, and research articles supplement analysis of Mexico's land and water management, industrial and agricultural pollution, resource scarcity, urbanization, and sustainability strategies. The paper also provides a cross-sectional analysis of privatization, water/land conservation, agricultural systems, and public health. The prior literature suggests Mexico features institutional inequalities and structural violence which disproportionately impact indigenous populations and other marginalized groups. Assessment of case studies and articles demonstrate that competing interests of neoliberalism and multinational corporations combined with weak land management practices and the looming threat of climate change perplex Mexico's food movements and sustainability strategies. Findings show effective water and resource management is paramount to achieving sustainable food and water systems in "newly industrialized countries" (NICs) like Mexico. The data elucidate the ways long-term conservation will require NICs' cooperation with marginalized communities and global collaboration across the developed and developing world.

Charvi Kapoor, TERI School of Advanced Studies, New Delhi, India

*Leveraging on Neglected and Underutilized Crop Species (NUCS) --- Achieving Dietary Diversity through an Agro Ecological Pathway*

Malnutrition is highly persistent in the Asia region; India level statistics reveal that 189.2 million people are undernourished and 34.7 per cent of the children aged under five are stunted. Despite the presence of an enormous agro biodiversity, majority of the food requirements of the world's population and even in India is met through major crops like wheat and rice. The underutilized and neglected crops, which are our traditional and indigenous crops, have the potential to bring a transformative change in the current food systems. These neglected and underutilized crops were used as traditional foods by traditional and indigenous communities for centuries but became increasingly neglected when more productive crops became available in agriculture systems. In the above context, the present paper focuses on the importance of agro ecology by putting special emphasis on few NUCS in light of providing various nutrition and health benefits. Further, the paper discusses specific crops in the Indian context, nutritional values and their contribution in providing healthy diets. The nutrient dense properties of these crops have been discussed in the paper that enable them to contribute to dietary diversity among vulnerable groups. Mainstreaming NUCS conserves agro ecology leading to healthy and nutritious diets thus promoting dietary diversity.

**2B1. Roundtable: Teaching Kitchens: Challenges and Lessons Learned in their Creation, Management, and Operation**

Participants:

Kerri LaCharite, George Mason University

Jonathan Deutsch, Drexel University

Sally Frey, Chatham University

Mark D'Alessandro, CUNY Kingsborough

Amy Trubek, University of Vermont

Teaching kitchens, historically have been the domain of culinary programs. As of recent, the use of teaching kitchens has expanded into a diversity of settings and programs within universities, hospitals, veteran facilities, corporate worksites, etc. Teaching kitchens go beyond building culinary skills. In universities and colleges, they provide experiential opportunities to teach culture, sustainability, nutrition, food systems, history, language, wellness, etc. They offer a unique perspective in joining practice and theory together within one classroom. However, teaching kitchens face many of the same challenges that school gardens and campus farms face: expectations of profits; labor associated with the management, provisioning, and upkeep; concerns of liability; and balancing usage between teaching within programs, outreach to the community, research, and contracted outside use. This pedagogic round table will bring together teaching kitchen educators and practitioners to discuss these challenges, best practices, and the future for teaching kitchens.

**2B2. Panel: Inclusive Pedagogies for Growing Just Food Systems from the Ground Up: Collaborative University-Farmer Education Partnerships**

Lora Lea Mysterly, Quillisascut Farm; Marcia Ostrom, Washington State University

*The Quillisascut Farm School of the Domestic Arts and the WSU Field Analysis of Sustainable Food Systems Course*

Building a straw-bale dormitory, a wood-fired oven, and a teaching kitchen on the Quillisascut goat dairy farm has created a learning hub for culinary and farming students who come from around the world to study in a remote rural county of Washington State. In the "Field Analysis of

Sustainable Food Systems” course, Quillisascut farmers Lora Lea and Rick Misterly lead multidisciplinary graduate and undergraduate students on a learning journey through the fields, barns, greenhouses, processing facilities, retail outlets, and wild harvesting areas of their neighbors over spring break. Students then become intimate with the foods gathered from this region through working in Lora Lea and Rick’s kitchen and larder where they learn to artfully prepare local foods, listen to their stories, and tell the stories to the other students. Students also interview community food leaders, tribal representatives, business owners, and Extension educators and develop class research projects that address regional food system problems. This session explores lessons learned from a decade of translating between a university bureaucracy and our goal of enabling students from widely different backgrounds to interact directly with the land, the farmers, the food, and each other

Kate Smith, Washington State University; Marcia Ostrom, Washington State University  
*Bilingual Cultivating Success Extension Courses in Sustainable Farming*

For nearly two decades, the WSU Cultivating Success program has offered community-based Extension courses in sustainable farming and business development. Multilingual programs were started in 2004 to serve refugee and immigrant farming communities. In one part of the state, courses have been offered simultaneously in Spanish and English in partnership with local farmer mentors for over ten years. Students come to the program with widely varying levels of experience in agriculture, education, and incomes. From analyzing course evaluations it is clear that students of different races and cultures place a high value on their interactions with one another, yet classroom education can only go so far in farming. The virtual learning required by the Covid-19 pandemic is yet another layer removed. This session takes an honest look at progress and pitfalls in multilingual sustainable farming education both in-person and online.

Anna Chotzen, Viva Farms; Rob Smith, Viva Farms  
*Bilingual Viva Farms Incubator Partnership*

One aspect of creating successful beginning farmer programs that is frequently overlooked is the broad-sector community support structures that are required for such programs to successfully launch new farmers. Our participatory evaluations with participants in our bilingual, organic incubator program in western Washington suggest that this model can potentially enhance food system sustainability not only through farmer education and support, but also by increasing social capital within the community and the surrounding region. While the structure of the farm incubator model has been documented in the literature, the significance of wider community relationships both for the success of these programs, for inclusivity, and for the success of community-based food systems have not been fully investigated. Our research results suggest that by working together Viva Farms and the WSU Immigrant Farmer Program can challenge the systemic injustices of the food system by developing robust community and institutional networks of support for new entry Latinx and Indigenous farmers. In this session, Viva Farms will present lessons learned from and share stories of Latinx/Indigenous farmers who have launched and grown their farm businesses through the program.

### **2B3. Panel: Essential but exploitable: Migrant food workers in Canada and Europe during Covid-19**

Moderator: Chris Ramsaroop, Justicia for Migrant Workers (J4MW)

C. Jane Clause, Carleton University

*Vegetables and Viruses: How COVID-19 is Exacerbating SAWP’s Information Barrier*



This talk will present the results of my master's research on communication techniques within the Seasonal Agricultural Worker Program (SAWP) and draw parallels to communication and information failures currently emerging in the COVID-19 context. Pre-pandemic, my research demonstrated a severe lack of information on exercising worker rights (e.g. ensuring availability of protective equipment, safety training, etc.), accessing healthcare, maintaining mental health, and managing social isolation, among other concerns. As non-profit reports and news articles are now being published regarding the impact of COVID-19 on the operation of SAWP, similar communication issues continue to present themselves; in particular, these increasingly relevant difficulties surrounding healthcare, social isolation, and physical safety. In addition, the consequences of these information barriers are finding new expression within a pandemic environment, as SAWP workers navigate novel experiences. COVID-19 provides real, immediate, and concerning context on the physical harms of poor information pathways – as we witness several SAWP communities speak to environments of fear and uncertainty in response to unclear/absent information that leaves them unable to make informed decisions or labour safely. This talk will conclude by underscoring the importance of fostering strong communicative networks within the program that hold comprehensive and well-rounded information on, not just program requirements, but varied aspects of work and life as they relate to SAWP.

Yessenia Patricia Alvarez Anaya; Etni Zoe Castell Roldán, Universidad Dalhousie; María de Lourdes Flores Morales, Universidad Autónoma de Puebla

*Incertidumbre, inseguridad y desechabilidad: el ejército de reserva industrial en la producción de alimentos canadiense/ Uncertainty, Insecurity, and Disposability: Industrial Reserve Army in Canadian Food Production*

En este trabajo analizamos los procesos y experiencias bajo las cuales los trabajadores mexicanos empleados en el Programa Canadiense de Trabajadores Agrícolas Temporales (PTAT) se convierten en el contingente que da vida al Ejército Industrial de Reserva (EIR) dentro de la producción alimentaria canadiense. Entendemos al EIR como un sector poblacional “expulsado” de sus países de origen en contextos de crisis económica, transformándose en excedente para las necesidades de acumulación de capital, formando así parte de los supernumerarios. Así, examinamos cómo la exclusión de este grupo fue necesaria para luego ser incluida en ciclos de capital específicos solo como una población residual. En particular, las experiencias de tres trabajadores mexicanos del PTAT nos permiten describir la incertidumbre, inseguridad y desechabilidad que vivieron antes y durante la pandemia de COVID-19, evidenciando el rol de los trabajadores temporales como EIR. El primer trabajador viajó a Canadá días antes de que se declarara oficialmente la pandemia y se establecieron nuevas medidas de seguridad, confinamiento y salud. El segundo, “decidió” no incorporarse al PTAT en 2020 dada la incertidumbre generada por las circunstancias actuales. Finalmente, el tercer trabajador llegó a Canadá en septiembre 2020 bajo el programa, pero al contraer COVID-19 regresó a México y falleció. Con este marco, tratamos de dar respuesta a cómo una economía que promueve el consumo local y saludable de productos agrícolas se sustenta en la explotación de una población migrante específica, condición agravada por la pandemia tanto en México como en Canadá. / In this paper we analyze the processes and experiences under which Mexican workers employed in the Canadian Seasonal Agricultural Worker Program (SAWP) become the contingent that gives life to the Industrial Reserve Army (IRE) within Canadian food production. We understand the IRE as a population sector “expelled” from their countries of origin in contexts of economic crisis, becoming a surplus for capital accumulation, thus forming part of the supernumeraries. Thus, we examine how the exclusion of this group was necessary to be later included in specific capital cycles only as a residual population. Particularly, the experiences of three Mexican SWAP workers allow us to describe the uncertainty, insecurity, and disposability that they experienced before and during the COVID-19

pandemic, which evidenced temporary workers' role as IRE. The first worker traveled to Canada days before the pandemic was officially declared and new security, confinement and health measures were established. The second one, "decided" not to join the SAWP in 2020 given the uncertainty caused by the current circumstances. Finally, the third worker joined the program in September 2020, but upon contracting COVID-19 he returned to Mexico and passed away. With this framework, we try to answer how an economy that promotes the local and healthy consumption of agricultural products is sustained by the exploitation of a specific migrant population, a condition exacerbated by the pandemic in both Mexico and Canada

Elizabeth Fitting, Dalhousie University; Catherine Bryan, Dalhousie University

*Pandemic Im/mobilities: migrant food workers, Canadian racial capitalism, and Covid-19's crisis of reproduction*

This paper explores the persistent requirements and consequences of Canadian racial capitalism vis-à-vis social reproduction, as revealed in government and industry responses to the Covid-19 pandemic and the experiences of migrant workers in Nova Scotia's food sectors. While these workers are widely acknowledged as "essential" by government and media, this has not resulted in changes to the Programs dictating the conditions of their employment or residency. Instead, the uneven relationship between capitalism and those forms of labour deemed secondary to its operations has been further exposed.

Social reproduction has re-emerged as a critical vantage point for understanding the processes, dynamics, and relationships that reproduce economy and society. Migrants are central to these: providing care and producing food in the site of employment, while ensuring the reproduction of kin in communities of origin. From ethnographic research, this paper reveals how migrant workers are not only indispensable to food production but constitute a key aspect of Canadian racial capitalism and its on-going crisis of reproduction. Evident in their stories are the complex calculations, tactical mobilities, legislated immobilities, and traumas that comprise the transnational social reproductive projects of migrants globally but have accelerated due to Covid-19. Moreover, read through the actions of states and employers, the experiences of migrant food workers during Covid-19, reveals how migrant labour serves more than "simple" reproduction. Rather, the precarious position of migrants in essential sectors, in moments of acute crisis, exposes their reproductive function vis-à-vis the structural and ideological aims of Canadian capitalist political economy.

Dina Bolokan, University of Basel

*COVID-19 within the agricultural/agrifood sector in Europe: Neocolonial labor regimes and the subsistence crisis*

At the beginning of the COVID-19 pandemic in spring 2020, when borders were shut down even between European member states, many agricultural workers faced the problem of not being able to leave for work abroad. At the same time, the Food and Agriculture Organization suspected a shortage of about one million seasonal agricultural workers across Europe. In the following weeks and months, the European Commission developed guidelines to extend flexibility to seasonal agricultural worker recruitment.

All of these developments came in parallel with high numbers of infections among employees in meat processing factories across Europe and stirred public debate about what workers have been protesting against for many years: the highly disastrous working and living conditions of people that labor in slaughterhouses all over Europe. These labors and living conditions lead to consequences for workers' health and make them especially vulnerable to COVID-19.

While the pandemic brought into focus how nation-states manage to shut down borders while maintaining flexible labor recruitment and the challenging situation provoked more public discussion around inequalities within the agricultural and agrifood sector, reflections around

labor conditions have remained limited. I argue that instead of merely pointing to certain aspects of the current labor conditions and demanding more regulations, a different point of departure is urgently needed

Tarran Maharaj, Independent Researcher

*The Historical Impact of Systematic Racism and Discrimination on Food System Workers in Canada*

In 1966 the government of Canada created the Seasonal Agricultural Workers Program (SAWP); in the following years, other programs under different titles were created, but with labour provided from the same source; post-enslaved, formerly colonized Caribbean countries, and later Mexico and Central American countries. In this paper, drawing on research I conducted in Ontario amongst front-line-food-systems-workers, (FLFSW's), I argue that these bodies form an unfree and racialized workforce, who face repeated systematic discrimination, and are repeatedly placed in vulnerable and dangerous situations, with no avenue of recourse. For this presentation, I focus on how these conditions are exacerbated during the current pandemic, and the concerns raised by workers who are unable to maintain physical distancing and practice health and safety measures at work.

Organizer: Catherine Bryan and Elizabeth Fitting

#### **2B4. Panel: Opportunities around Food Access**

Ian Werkheiser, University of Texas Rio Grande Valley

*The Promise of the Pandemic: Repairing Epistemic Deficits Around Injustices in Food Systems*

The pandemic has been a disaster for the global food system. Many more people are food insecure; disruptions have at times left food in the field and empty shelves; "essential" workers in the food system have been subjected to infection risk; restaurants and other community food centers are closed, perhaps permanently. Yet these disasters has had one positive outcome: people are more aware of the food systems on which they depend, and some of the injustices that are present in non-pandemic times.

One of the most stubborn problems facing any attempt to address injustices in the dominant food system is that system's opacity. Everything from advertisements and marketing, to the globally distant network of food distribution, to laws explicitly banning whistleblowing, work to create an epistemic deficit among people enmeshed in the system. This can lead to apathy, or to mistakenly directed efforts to reform the industrial food system. In this paper, I examine this epistemic deficit, its causes and consequences, and the opportunities in the disruption of a system to reduce the epistemic deficit of participants in that system around injustice. This is not an inevitable result, and so the paper also discusses what actions make this outcome more or less likely. No one would wish for the (still not yet finished) events of the pandemic, but this paper will suggest that it is at least possible that we could come out of it with the resources to make our food systems better.

Jenelle Regnier-Davies, Ryerson University; Nicole Austen, Ryerson University; Sara Edge, Ryerson University

*Preparing for food security after COVID-19: Strengthening equity and resiliency in future emergency response in Toronto*

In early March of 2020, the COVID-19 pandemic emerged as a global health emergency that few governments were prepared to handle. The COVID-19 crisis has disproportionately affected

the poor, elderly, Indigenous peoples, newcomers, other racialized minorities, further compromising their food security. In Toronto, community-based organizations have been central to the emergency food response, establishing new food banks, meal programs, and additional innovative supports to address the food crisis and gaps in governmental resources, capacity and support. The severity of impacts of an emergency crisis on vulnerable populations depends on the ability of a system to absorb or adapt to 'shocks' to continue to function and provide services. Resiliency theory has recently received interest among food system researchers and practitioners in relation to climate change risks. These studies focus on agricultural production or the value chain, placing little attention on community-based food programming that aim to secure food for the most vulnerable, representing a significant asset to municipalities. The stability and resilience of these programs deserves analysis and consideration. This research examines the barriers, vulnerabilities, and opportunities perceived by community-based organizations driving the emergency response in vulnerable communities in the Greater Toronto Area (GTA). Findings are derived from surveys (n=258) and in-depth interviews with select food security organizations (n=18). We highlight innovative initiatives and newfound support networks emerging across the GTA during the COVID 19 pandemic with the aim of enhancing the visibility of the organizations addressing food insecurity in racialized communities. Recommendations for supporting equity and resiliency in future food security planning will also be discussed.

Brittany Oakes, University College London

*Grassroots organizing to change the food system in the San Joaquin Valley*

The San Joaquin Valley (SJV) in California is the most productive agricultural region in the United States, yet it has the highest concentration of poverty and among the highest rates of food insecurity in the country. Despite a growing food movement over the past three decades, efforts to address the systemic injustices in the present food system within such rural, agricultural regions remain understudied. This study explores grassroots organizing in the SJV to change the food system, with a critical focus on the role of grant funding. This research builds upon the critical work of Kohl-Arenas (2014) on the role of philanthropy in influencing SJV farmworker movements of the twentieth century away from challenging political and economic power toward a narrative of "self-help". To better understand the current organizing landscape, I conducted semi-structured interviews with 14 organizers from 12 SJV grassroots organizations. Transcripts were thematically analyzed. Interviews are complemented with a critical discourse analysis of SJV organizations' websites using Fairclough's (2001) framework. This research offers a regional case study of the food movement in understudied rural areas and advances a conversation within the SJV around how to address entrenched and growing disparities in health and power.

Adebisi Enochoghene, McPherson University

*Food production in sub-Saharan African: Strengthening availability and sustainability*

Sub-Saharan Africa is known to be the region of the world with the least food security. At the same time, sub Saharan Africa (SSA) is not immune to the global climate change issues that hampers adequate food production. This creates a double dilemma to intensify efforts either to increase food production and ensure food availability or to address global climate issues and reduce contributions from our food production systems. For a region with about 40 % of individuals living in poverty, the former takes preeminence. The objectives of this review are to address SSA's food production in terms of availability and sustainability since the 21st Century; assess the option with the highest gains for the region, and propose ways to strengthen both options to attain food security in this region. A science-based approach that integrates sustainability is a requirement to achieve food security.

## **2B5. Panel: Innovating the Future of Food and Agriculture: Promises and Perils, AFTeR Project Part 2 of 4**

Adrienne Bitar, Cornell University

### *Animal Vegetable Meat: Substitutes, Analogues, and the Long Quest for Meatless Meat*

Meat substitutes are increasingly regarded as the best answer to the environmental and public health problems resulting from animal agriculture. With COVID-19 coursing through meatpacking plants and new virus mutations traced to farm animals, the pandemic has renewed the urgency to replace hazardous livestock with meat substitutes. Venture capital has poured into these biotech projects. Some experts predict that every household will soon have a countertop meat brewery (or “carnery”), growing meats from living animal cells harvested through harmless biopsy. Others believe that the end of animal farming is within our lifetimes. In response to this breathless technological utopianism, this paper first unearths the political, intellectual, and culinary history of meat substitutes, revealing their enduring legacy in federal food policy and dietary reform. During World War I, Herbert Hoover persuaded Americans to adopt Meatless Tuesdays and developed Victory Bread, or a “high-powered” soy-based meat substitute. The U.S. Bureau of Human Nutrition and Home Economics conducted similar research during World War II. “Vegetable meats” also constituted an important early mass market for the alternative food movement. Second, this paper examines the intellectual history of the bitter divide between alternative proteins, or foods promoted as having a similar nutritional profile to meat, and meat analogues, or foods designed to look, feel, taste, and cook like animal meats. Ethical vegetarians have long objected to meat analogues and the controversies surrounding textured vegetable protein and the ethics of meat stretchers offer new insight into contemporary analogues, both cultured and vegetarian.

Summer Sullivan, University of California, Santa Cruz

### *Different Perspectives or Planets? A case study of differing ontologies of agroecology and ag-tech*

Two fields claim their practices can get us closer to a better farming future: agricultural-technology (ag-tech) and agroecology. Yet, it is unclear whether these approaches are compatible. Integrating Western science, indigenous knowledge, and social movements, agroecology is place-based, ecosystemic approach to farming. Ag-tech trends toward problem-solving, scalability, and efficiency, making farming quicker, data-driven, and less labor and resource intensive. Preliminary research from a case study of a new initiative at the University of California, Santa Cruz (UCSC) to integrate the two fields provides novel insights and avenues to better understanding the nature of these differences. Interviews with an expected 15-20 UCSC engineers, scientists, agroecologists, farmers, and administrators, many of whom have an institutional commitment to find common ground, indicate not only differences in ideological and historical underpinnings, but starkly divergent epistemological and ontological grounds on which they approach this project. Prominent tensions include the object(s) of intervention, problem definition and solving, notions of sustainability, project motivations, political economy, level of community involvement and benefit, and the role of social science. Notable, too, is which stakeholders were willing to be interviewed, which varied by both field and gender. Using a framework that engages the ontological turn in STS, and engaging particularly with Hugh Campbell’s interpretation of Annemarie Mol’s multiple ontologies, we explore its pertinence to ag-tech at UCSC, connect it to larger ‘future of food and farming’ discussions, and consider the material implications of ontological divergence alongside the real—though difficult to realize—synergistic potential between agroecology and ag-tech

Russell Hedberg, Shippensburg University

*The Bitter Twitter Battle: Regenerative Agriculture, Techno-Fixes, and the Uncertain Future of Animal Agriculture*

In the last decade animal agriculture has received significant scrutiny for its many negative consequences, including nutrient pollution, resource use intensity, greenhouse gas emissions, and animal cruelty, among others. In response to these myriad concerns a wide range of voices have advocated for diets that include less meat, often arguing that meat-based diets are inherently more resource intensive than those based on plants. While academics have begun to scrutinize this assumption, it has received little attention in popular discourse, giving rise to a narrative that places blame on livestock and meat consumption rather than the system that produces it for profit. Amid this lack of criticism, a slew of agri-technology startups have launched, wielding the power of venture capital and social media as they claim to produce meat alternatives that can satisfy consumer demand while also solving one of the fundamental environmental challenges of modern agriculture. Concurrent to this development, actors in the regenerative agriculture community also deploy social media and seek funding to support a very different vision of the future of animal agriculture. In this paper I draw on frameworks from political ecology, political economy, and agroecology in the pursuit of two goals: (1) to examine the environmental claims offered by these competing narratives, and (2) to consider the role of capital and power in the shaping of popular narratives in sustainable agriculture and their implications for food futures that are both ecologically based and socially just.

Halie Kampman, University of California, Santa Cruz

*The Persistence of the Trope of the African Orphan: The Case of Biofortified Millet in Senegal and The Gambia*

Over the last decade, international agricultural research organizations have promoted “biofortified” varieties of pearl millet in Senegal and The Gambia. Biofortification refers to a conventional breeding technology applied to increase micronutrient content in staple crops; in this case, boosting levels of iron and zinc. However, early results expose a fundamental problem: the biofortified varieties fail to outperform local varieties, yielding nearly identical micronutrient content. I consider how and why biofortified millet came to be a solution to micronutrient deficiency in Senegal and The Gambia, and the implications. I argue that biofortified pearl millet emerged as a solution because local pearl millet has long been marginalized by Western interventions, thus implicitly legitimizing the introduction of a supposedly improved variety. Moreover, in the philosophical sense, I suggest that biofortified pearl millet embodies the persistent racist narrative: that which is from the West is associated with progress, while that which is from Africa is associated with paucity. More specifically, I argue that the case of biofortified pearl millet transcends a particular binary embedded within that narrative trope: the notion that Western progress is associated with modernity while African paucity is associated with adherence to the traditional. As biofortified pearl millet – the result of modern crop breeding – fails to be fully distinguishable from local traditional varieties, the categories of traditional and modern themselves may be put into question. This has philosophical significance, as transcendence of this binary is an ultimately liberating and constructive approach to problem solving in Senegalese and Gambian agriculture

**2B6. Panel: Seeding justice: Building a community garden and food studies program in a Florida prison**

- Sarah Cramer, Stetson University
- Andy Eisen
- Pamela Cappas-Toro

- Rick Wheatley
- Presenting on behalf of: Robert, Roger, Ken, Jacob, Earl, James, Gregory, Pete, Antonio, Clifford, John, Marcus, Mustapha

Our goal is to set up a food system that provides a variety of healthy food items. This garden will enhance our foodways and bring meaningful change for the better. I now consider myself an active member of the food democracy.” This quote from incarcerated student, Ben, captures the myriad goals of the community garden we are building at Tomoka Correctional Institution in Daytona Beach, FL. In this presentation, we share a multidirectional dialogue about the garden, which is a new initiative of the Community Education Project, Stetson University’s higher education in prison program. Crucially, we highlight the knowledge produced by the Stetson students incarcerated at Tomoka CI, who first proposed the garden project years ago, and who understand its potential within the prison food system most explicitly. We position the garden project within the broader food justice movement that addresses systemic inequities in our food system stemming from U.S. agriculture’s roots in slavery, land theft, and exploitation. In this presentation, we describe efforts to build a community garden in a prison during a pandemic, highlighting the tensions and potential for promoting food justice in a carceral setting. We also provide historical and contemporary context to illustrate the constraints and possibilities of such a project in Florida, specifically. We explain how the community garden will be integrated into the expanded, multi-year food studies curriculum at the prison, and finally, we articulate the role of alternative food movements in prisons in shifting larger food system paradigms towards justice and equity.

### **2D1. Panel: Foods Embodying Ideas**

Geneviève Sicotte, Concordia University

#### *What happens to my body when I eat poutine? Physiological Sensations and Identity*

I reflect on the dynamics between the perceptual elaboration resulting from the consumption of a certain food and the social, cultural and political identity of the eater. Using an embodied and subjective approach, I focus here on poutine, the emblematic comfort food of Quebec – but of course, this study could be conducted with any food. What happens to my body when I eat poutine? How are articulated my physiological sensations and various representations composing my identity? Through its simple flavors, its starchy and fatty components as well as its soft and pasty textures, poutine creates a perceptual elaboration dominated by heavy satiety. When I ingest it, I perform my body as joyful, appeased, childish, regressive, and even transgressive, within the specific societal ritual of late-night eating with friends. This perceptual elaboration and consumption patterns are loaded with stereotypical cultural representations: eating poutine is associated with a laid-back and mischievous attitude, a certain conception of masculinity and of the working class – which raises the question of its effect on my own body, that of a privileged mature woman. Extending the dynamics between perceptual elaboration and identity, the eating of poutine also elicits political resonances. Let’s recall that the dish is, albeit informally, the national dish of Quebec (and for some, of Canada). Its perceptual elaboration and consumption patterns, enacting a regressive, mollified, hedonic and euphoric state of the body, suggest the avoidance of political conflict and a preference for peripheral and liminal forms of sociability.

Kora Liegh Glatt, University of Victoria

#### *Embodied Multi-Species Feminist Politics*

Food is never just food. It is always about more than just-us and just(ice) is not enough. Recent feminist work, Indigenous knowledge traditions, our work as farmers (2 of us) lead us to reject the solidity of food as something and make an ontological shift to recognizing what appear

to us as food-objects whether rice, corn or apple, are never just that. The apple, like all food, is an embodiment of networks of relationships extended in time and space, material, biological, social, ecological, geopolitical etc.: more-than-just human: materialized complex relationship of multiple ontological statuses. We take poetic licence with Michael Carolan's framing of food and health where health becomes something much broader: "health is about who—humans and nonhuman animals; microbes too, at least the symbiotic ones—are being afforded space to live well.

It is never just food, it is always contextually more and justice is never enough. Broader concepts of 'just food' encourages seeing political potentials of food as relationships and spaces for forging new alliances with the more than-human to change the very 'nature' of food in neoliberalized social formations. The more-than-human in alliances against neoliberalized food relations are diverse, situated and messy and even now holding possibilities to reconfigure a future of multi-species flourishing in the ruins of capitalism. Such alliances developed in seemingly marginal initiatives whether, urban agriculture, localized food initiatives or small-scale farming become resistant to neoliberal cooptation and more capable with alliances with food sovereignty movements.

Chris Hsu

*Bubble Tea Dream: Consuming Political Aspirations for Asian Americans*

Tea, milk and ice are poured into a cocktail shaker. The din of a machine operates in the background, vigorously shaking the concoction until a foamy tan layer of bubbles are formed. A scoop of black tapioca pearls is poured into a plastic cup, with the mixed beverage spilling in just after. Sealed by a machine with a thin layer of plastic, the cup is now ready to be served to the next customer who eagerly awaits to use a wide straw with a pointed edge to break through the seal with a satisfying pop and slurp up the boba.

This bubble tea experience has exploded from its humble origins in Taiwan onto the global stage. In America, the drink is especially popular amongst Asian Americans and bubble tea cafes are able to hold their own in the crowded market of coffee and tea shops. As chop suey, the iconic Chinese American dish, captivated 19th century America and was a reflection of Asian American political discourse, bubble tea holds a similar role in the 21st century. As it continues to capture a global imagination, bubble tea can play a key role in Asian American political aspirations, both as a locus of Asian American political movements and an extended invitation to build mutuality and solidarity.

Anna Hamilton, University of North Carolina at Chapel Hill

*We Eat Incredible Dozens: Negotiating Oysters and "Knowing How Things Are"*

The Matanzas River is one of the last places on the east coast of Florida where shell fishermen can still safely and legally harvest oysters. The Matanzas is a nearly 23-mile long estuary system in and around St. Augustine, Florida, a popular tourist town often billed as the Nation's Oldest City. Throughout St. Augustine's history, the Eastern oyster (*Crassostrea virginica*), the region's endemic oyster, has persisted as a staple in local foodways. Oysters are also a critical component of northeast Florida's ecological infrastructure. Their reefs help buffer against damage from storm events, and their outcroppings serve as nurseries for numerous aquatic species. The benefits of intact, healthy estuarial habitats are well established, yet oyster reefs are one of the most threatened ecosystems worldwide. 85% of the world's oyster reefs have been lost in recent decades. The pressures of climate change, booming coastal development and increased boat traffic have drastically reduced historic oyster ranges.

This presentation explores the collision of northeast Florida's enduring oyster traditions with the rising threat of a collapsing resource. In particular I center the local practice of oyster roasts to explore this tension of simultaneous celebration/mourning. In a place where culture is



commodified, oyster roasts and the human stories attached to them present a sensory opportunity to sup on tangible heritage in flux. My work is informed by a series of oral histories with local residents with enduring connections to maritime traditions.

## **2D2. Roundtable: Tracing Histories of Racism, Colonialism, and Imperialism in Latin American Cookbooks, Menus, Postcards, and Advertisements**

Participants:

Sandra Aguilar-Rodríguez, Moravian College

Amy Cox Hall, Independent Scholar

Glen Goodman, Arizona State University

Rebekah Pite, Lafayette College

Tamara Walker, University of Toronto

This roundtable will explore the research potential for specific types of food-related sources from twentieth-century Latin America that enable us to explore the dynamics of “racism, colonialism, and imperialism in the cuisines of the world.” Each panelist will briefly discuss one or two specific types of sources and elucidate what they can show us (and not show us) about the power dynamics that have surrounded the articulation of regional and national cuisines in specific historical contexts. After each presenter offers brief remarks (of about 5 minutes in length), we will open up for a discussion with the audience about methodologies for and learnings from our respective studies of Latin American food history.

## **2D3. Panel: Food and Carcerality: From Confinement to Abolition**

Elissa Underwood Marek, Independent Scholar

*Recipes for Resistance and Abolition: Crafting a Culinary Discourse While Incarcerated*

According to Merriam-Webster’s Dictionary, a recipe is a “prescription, a set of instructions for making something from various ingredients, or a formula or procedure for doing or attaining something.” This definition suggests that a recipe can simultaneously serve as a series of guidelines, a method of preserving a particular moment, or a historical record. Likewise, these lists of ingredients and instructions can reveal a longing for the past, using flavors and materials to conjure up memories of people and places, and a sense of possibility, suggesting the potential to achieve something that is currently out of reach. Recipes written by incarcerated individuals function in all of these ways, at once reminding us of the oppression people face in carceral spaces, demonstrating their ability to survive with limited resources, and reflecting their commitment to resist the state and dream of freedom. In this paper, I examine the narrative strategies incarcerated food writers employ in their culinary storytelling. By providing a window into their experiences with food and friendship, with nostalgia and nutrition, and with hunger and hope, imprisoned individuals have begun to create a distinct culinary discourse. Their cookbooks operate as pedagogies of resistance and abolition, providing insight into the power of food both personally and politically.

Becca Chalit-Hernandez, Colorado State University

*Hunger Strikes and Differential Consciousness: Impure Contestations, Hunger, and Symbolic Futures*

Scholars have just recently begun to systematically theorize hunger strikes as a tactic of resistance, yet hunger strikes still occupy a liminal position within the field of power and the literature of resistance. Among scholars, hunger strikes are understood both as non-violent protest and also akin to “terrorist” suicide bombing and self-immolation, as both a form of

individual and collective action, and as both deeply corporeal and largely symbolic. In these ways, hunger strike scholars have demonstrated how this tactic alludes simple classification, in fact operating as an impure form of contestation. At the same time, scholars have revealed hunger strikes as a primarily performative tactic, reliant on the discursive and symbolic construction of the hunger strike as a primary means to build power and exercise resistance. In this paper, I extend these conclusions to reveal how hunger strikers in immigrant detention and subaltern community supporters engage in impure discursive repertoires which can be understood best through the notion of differential consciousness. Through analysis of social media communications, detainee letters, and press releases, I elucidate how differential consciousness allows detained hunger strikers and their supporters, as subaltern actors, to build legitimate authority within recognizable relations while building space for alternative logics — drawing on hegemonic discourses to construct alternative possibilities.

Will McKeithen, University of Washington

*Cages and Calories: Prison Food and the Biopolitics of Health Knowledge in the Neoliberal Prison*

How does the carceral state feed its captives? This essay interrogates the ideologies, political economies, and institutional frameworks that enable prison food and, in turn, the mass caging of disproportionately Black, Brown, and poor people in the United States today. In particular, the author focuses on the case of Washington state where decades of neoliberal austerity have reorganized the production and (de)regulation of prison food under a marketized state apparatus beholden to the bottom line. The result has been worse food, increased carceral control, and numerous (unevenly distributed) negative impacts on the health of incarcerated people. Such immiseration, however, is not antithetical to the supposedly health-affirming and apolitical tenets of nutrition. Prison food is not anti-nutrition. In fact, such developments depend upon nutritionist assumptions, such as the presumed commensurability of dietary needs across a (dispossessed, othered, often racialized) population. To conceptualize this complicity, the author coins the term carceral nutrition, or epistemologies of food, eating, and health that dominate prison foodscapes and transform complex relations of nourishment into biopolitical calculations of nutrition in the interests of carceral control. Carceral nutrition not only structures the malnourishment of prison food. Discourses of carceral nutrition also influence reformist imaginaries and policy proposals for improving prison food in ways that actually risk reinforcing carceral state legitimacy and control. The essay thus calls for food justice and prison abolition movements that center alternative, anti-carceral knowledges of food and eating.

Carrie Chennault, Colorado State University; Joshua Sbicca, Colorado State University

*Prison Agriculture in the United States: The Disciplinary Matrix of Exploitation and Rehabilitation*

The United States penal system operates through a disciplinary matrix of exploitation and rehabilitation as it incarcerates nearly 2.3 million people in an archipelago of almost 7,200 correctional facilities. To justify the resources that come with housing, feeding, and controlling this many people and places, the state must devise strategies that gain political and public support. Agriculture in prisons is particularly illustrative. As a practice with roots in both the formation of the capitalist state via criminalizing poverty to discipline people into pliable workers and racial capitalism via a neo-plantation economy connecting Black Codes to the convict leasing system, agriculture in prisons is rooted both in explicit forms of exploitation and imaginaries of rehabilitation. Over time, the justification for a range of agricultural activities has included jump starting local economies, financing prisons, punishing racialized and classed prisoners, “reforming” prisoners, and creating “sustainable” prisons. This paper contextualizes and explains a subset of results from a nationwide study of federal and state prisons with

respect to penal disciplinary practices. There are at least 584 state-operated adult correctional facilities that have agricultural activities. These include everything from traditional row crop farms, gardens, and landscaping to greenhouses, dairy and apiary operations, and food production. The officially stated purpose for such activities includes education, vocational training, work detail, therapy, community service, environmental concerns, cost savings and revenue generation, and providing food to prisons. We deconstruct these purposes by considering the structural disparities between incarcerated people participating in agricultural activities and the carceral state. In line with abolition praxis, we argue that to dismantle the racial capitalist logics undergirding prison agriculture requires showing how the disciplinary co-constitution of exploitation and rehabilitation necessitates a prison agriculture built less around its capacities to reform individuals and more on its potential to eliminate the need for prisons.

Gabrielle Corona, University of California, Berkeley

*"We sat on the floor by the bars...we talked about food": The Angola Three, Food and Freedom Struggle*

Food is a site and means for collective political action, and the link between food and the abolition of the carceral state has proven a consequential blueprint for prisoner-led change. This paper explores how members of the Black Panther Party incarcerated at Louisiana State Penitentiary, colloquially known as "Angola Prison," used food and agriculture to build solidarity among incarcerated people in the latter half of the 20th century. These activists employed four specific tactics: (1) food as an entrypoint to discussing prison conditions; (2) hunger strikes; (3) resource pooling; and (4) food-production sabotage. Albert Woodfox, Robert King, and Herman Wallace, who, collectively, became known as the "Angola Three," led these protest actions. This paper shows how the Angola Three used the four above-mentioned tactics to force structural change within the prison plantation, eventually resulting in material changes to prison conditions. I rely on first-hand accounts of these events, including memoirs and interviews, to offer insight into the relationship between food and activism, which are consequential inside and outside of Angola Prison's walls. The Angola Three's program demonstrates how people incarcerated in Angola mobilized their bodies to resist the institution's goals of revoking their bodily autonomy and diminishing solidarity among prisoners.

#### **2D4. Roundtable: Steal This Book (Idea): Projects We Didn't Finish, But Someone Should**

Participants:

Lisa Heldke, Gustavus Adolphus College

Alice Julier, Chatham University

Lucy Long, Center for Food and Culture

Jeffrey Miller, Colorado State University

Krishnendu Ray, New York University

Rafia Zafar, Washington University

Margot Finn, University of Michigan

Lisa Heldke, Alice Julier, Lucy Long, Jeffrey Miller, Rafia Zafar, and Krishnendu Ray join Margot Finn for a discussion of the projects they dreamed up but for one reason or another, discarded. What are the books they wanted to write? Which ones do they still wish someone would? What are the most tantalizing questions posed in their folder of half-written drafts and outlines? What are the books they'll only have time to finish if they live far beyond any reasonable expectations? Who were they when they first flirted with the idea of being the person who would complete that project before life swept them along to other more pressing or alluring ones? What books are they dying to read, but only if someone else writes them?

This roundtable will traipse through a part of the unwritten past and yet-to-be written future of Food Studies. We'll discuss the star-maps these senior scholars hope emerging ones might draw their own new constellations onto. We'll envision the journeys one might experience beginning with the itineraries imagined by experienced travelers. A treasure trove for those just starting to learn the terrain and tools, or anyone who wants to peek at someone else's list of ""brilliant but cancelled"" pilot scripts.

**2D5. Panel: Innovating the Future of Food and Agriculture: Promises and Perils, AFTeR Project Part 3 of 4**

Sarah Sippel, Universitat Leipzig; Moritz Doling, Universitat Leipzig

*Agtech as ag-finance space: looking at Agtech startups through the lens of financialization*

Over the past decade, investments in agricultural technology startups have grown to hitherto unknown dimensions. Mushrooming startups in the agri-food technology sectors that promise to solve critical issues in the agri-food system through technological innovation are increasingly perceived as an attractive new investment opportunity for venture capital and investors. In their attempt to raise money from investors, venture capital firms fuel this development by discursively creating an 'agtech investment rush' – similar, we argue, to the land and gold rushes of the past. Investments in agtech startups, however, are presented to investors as both a profitable investment opportunity as well as a moral obligation, allowing for food production to cope with neo-malthusian and environmental threats. In this paper, we look at the recent development of digital agri-food technologies from a financialization perspective. Through qualitative content analysis of the agtech industry reports, articles, and commentaries we seek to trace the immanent logic, rationales, and narratives of this – as we term it – 'ag tech investment rush'. We will address the following questions: How is agtech constructed and promoted for financial investment? How does its construction differ from previous rushes, such as the land rush? And what are possible consequences for the future of agri-food technology development?

Ryan Isakson, University of Toronto

*Fintech on the Farm: Index-based agricultural insurance and agricultural (debt)velopment in Guatemala*

The financial technology of index-based agricultural insurance (IBAI) has been widely championed as a means of protecting marginalized and previously 'un-insurable' agricultural producers against climatic and other environmental risks. Unlike conventional multi-peril agricultural insurance, IBAI does not base insurance payouts on the actual value of losses that farmers suffer in their fields, but to environmental variables that serve as a proxy for loss, such as rainfall levels, seismic recordings, and remote sensing of vegetative cover. Proponents maintain that IBAI will not only help poor and small-scale farmers to 'climate-proof' their agricultural operations, but that it will enable traditionally 'risk-averse' agricultural producers to adopt more profitable technologies and make them more 'creditworthy' in financial markets, thereby advancing the twin development goals of financial inclusion and agricultural modernization. Drawing upon interview and survey data, my paper explores the motivations of financial service providers and agricultural producers for participating – or not participating – in an IBAI initiative in Guatemala. I describe the social and political processes that have differentially shaped the vulnerability of the country's agricultural producers and evaluate the impacts of rolling-out IBAI across a highly stratified socio-economic landscape. While the IBAI initiative improves conditions for some participants, the benefits are marginal and fail to address the underlying causes of environmental vulnerability. In fact, the initiative has contributed to the

deepening of debt relations, thereby exacerbating the economic vulnerability of many participants.

Paolina Lu, New York University

*Scaling-up “Mini-livestock”: Technology and Labor in the U.S. and Canada*

Often described as “mini-livestock,” insects are celebrated as a sustainable solution to food security and environmental pollution when compared with more traditional meat industries – cows, pigs, and chickens – around the world. Relative to these farmed animals, insects require very little land and water, and are hailed as “efficient feed convertors.” Studying places in different stages of sector development, researchers have identified transforming insect collectors and small entrepreneurs into “mini-livestock farmers” as a key step to establishing insects as part of a sustainable food environment. However, less attention has been paid to the labor involved in scaling-up insect rearing operations. Based on interviews with people involved in the burgeoning insect farming industry in the United States and Canada, this paper explores the hot and humid work of insect farming and the different technologies used in that work. While some companies have opted for a “Silicon Valley approach,” relying heavily on investor funding and incorporating robotics and internet-of-things (IoT) into their insect rearing operations, others repurpose cheap, ready-made and often discarded technologies, like cardboard egg cartons. Across the board, the reared insects, crickets in this case, are themselves talked about as a kind of technology, the to-be-harnessed result of millennia of “evolutionary design.” At the core of this exploration of cricket farming in the United States and Canada are emergent questions about “waste,” “efficiency,” and capitalism at different scales; the regulation of new kinds of agriculture and agricultural labor; interspecies relationships and delineations between “food” and “feed”; and insects as living technologies.

Emily Reisman, University of California Santa Cruz

*Sanitizing Agri-Food Tech: the COVID-19 pandemic risks depoliticizing entrepreneurial projects*

The COVID-19 pandemic moment may serve to sanitize emerging agri-food technologies of their political dimensions through narratives of safety, stability and security. This paper critically analyses agri-food technologies perceived by industry leaders as likely to gain traction due to COVID-19, arguing that proposed innovations are far from neutral paths toward a more sanitary and secure agricultural future. Most are limited in their capacity to disrupt patterns of racial and geopolitical hierarchy, ecological precarity and the concentration of power in the agri-food system, or simply promise more than possible. New technologies may be capable of addressing pandemic related concerns, but realizing presumed benefits will require reorientations

**2D6. Panel: Livestock, Lunch, and Garden-based Learning: A Practical and Theory-driven approach to experiential learning in a Food Studies Program**

Nadine Lehrer, Chatham University; Chris Murakami, Chatham University

*Learning-by-doing, -watching, -reading, -discussing, -writing: How do experiential and classroom elements impact one another a food studies course?*

Learning through doing, integrating hands-on experience with structured and critical reflection, has long been advocated across age groups and fields of study as an effective model for learning. As such, many higher education programs incorporate experiential components into their curricula, including in food studies, agroecology, culinary education, and sustainable agriculture.

But how exactly do these experiential activities integrate with classroom work? Do out-of-classroom activities change the tenor of classroom-based discussions? How are these experiences integrated into the structure of more traditional classroom activities? And what does this imply for student learning?

We address these questions through a case study, a self-study of experiential learning in one course in the Food Studies program at Chatham University. We focus on Dairy: From Pasture to Plate, asking how visits to farms, processors, distributors, and retailers across the dairy supply chain play into classroom discussions around dairy history, production, policy, and controversies. Based on recordings of class discussions at key points in the semester, students' written work, faculty reflections, and interviews with students, we attempt to tease out some of the complex interplay between hands-on and classroom-based work in shaping learning.

Ultimately, we hope to understand how experiential learning is being integrated into a course and how we might further shape it to enhance student learning. We also hope to provoke reflection on various uses of experiential learning and spark discussion among educators (writ broadly) on the role and potential role of experience in teaching and learning about agriculture and food.

Chris Murakami, Chatham University

*Demonstrating Agroecology and Building Community on a Campus Garden*

The Agroecology Demonstration Garden is an ongoing project at Chatham University's Eden Hall Campus in Gibsonia, PA, which is about 40 minutes north of Pittsburgh, PA, USA. The 2/3 of an acre garden serves primarily as an experiential learning laboratory for courses like Basic Agroecology, Urban Agriculture, and Learning through Food that are taught in Chatham's Graduate Food Studies program. This presentation will outline research that grounds the overall philosophy and practices of the garden and particularly focuses on how to build structures and systems for autonomy, relatedness, and competence while also enacting principles of agroecology appropriate in the southwestern PA context. This paper presentation will explain the approach to enacting bio-intensive, regenerative market gardening practices that are designed to build soil health and resilience. In addition to this focus on ecological, small-scale vegetable production practices on a university campus, this paper will also explore the fundamental question of how to engage and empower learners to embody self-determined principles of agroecology and sustainable agriculture. This presentation will be particularly insightful for others who manage or participate in student farming initiatives but are looking to dive deeper into the role of experiential and psychosocial learning theories to support engagement and motivation to learn in university garden-based education by design

Tricia Wancko, Chatham University

*Student Perspectives: Eating Together as an Informal Learning Space*

Community meals bring various stakeholders on Chatham's Eden Hall campus together with the goal of fostering relationship-building across areas of study while also emphasizing the school's experiential learning approach. Sitting alongside more formal learning spaces and contexts, these community meals allow for the sharing of products produced on campus by students (as well as those from the local foodshed), encourage the exchange of ideas and resources, and promote collaboration among students, faculty, and departments outside of a classroom setting. Although led and organized by a student coordinator, individuals or groups of students can also sign up to lead or contribute to meals; these student-led collaborations empower students to take a leadership role, allow for the application of hands-on skills, and encourage systems-level, interdisciplinary thinking. Weekly lunches began organically as part of student Agroecology Demonstration Garden workdays and were formalized in an effort to extend their reach to more

campus stakeholders. This paper offers a student perspective of this process. What are the challenges in gaining support for and implementing such a program on a campus? What are best practices to engage stakeholders? How does an experience change when it's formalized and/or scaled? How have these communal meals contributed to the learning environment? A discussion of these questions offers institutions and educators insight into the potential role of community meals in organizations and the impact of commensality on learning environments.

Audrey Lomax, Chatham University

*Utilizing Holistic Management to Convey Informal Learning Goals*

Chatham University's livestock program is an informal learning space that utilizes an apprenticeship approach to its learning methods. The program, built and operated by graduate students at the university, is designed as an inclusive learning space in which students can define and direct their own learning. Because it is nestled in the university's formal learning system, however, students needed to also formally design, demonstrate, and assess the learning that occurs in the livestock program. During the inception of the program, therefore, students worked together to create a shared understanding of what purpose the livestock program serves on the campus and what its learning objectives are. Students turned to a number of frameworks that encourage group understanding and cohesion, one of which was Holistic Management, a farm planning tool created by Allan Savory. Creating a holistic context in a university-funded student-driven program provided us, as a student team, the opportunity to define our own learning and convey those learning goals to others within the institution. This act of collectively defining our goals and guidelines for action (and returning to that document to reflect on the process) was in fact pivotal for taking ownership over that learning. In this paper, based on my thesis work, we explore how the Holistic Management framework provided a framework for student learning. These conversations with one another and our community about the project allowed us to largely continue to operate in an informal learning space where we were in charge of not only livestock but also our own learning

Hannah Hostetter; Elle Bacon, Chatham University; Bethany Welch-Luttrell

*Student Perspectives: Navigating Autonomy in Learning Spaces in Context of a Campus Livestock Program*

Management of livestock on a college campus offers a dynamic, challenging, and rewarding experiential learning opportunity for students at an intersection of formal and informal learning spaces. Proposed, launched, and maintained by Food Studies graduate students, Chatham University's livestock program demonstrates one model of learning in food and agriculture, with the goal of creating a space that welcomes all learners and that encourages true ownership of learning. The program explores partnerships that further our mission of inclusive learning, innovation in regenerative agriculture, resilience in our local foodshed, and student engagement in our project. This paper, written from the perspective of the graduate students managing and leading this growing initiative, offers a window into the operations behind a growing campus-based livestock management program that started with a flock of laying hens, and has since grown to include ducks and goats. Since its inception in the summer of 2018, the student livestock team has collaboratively created holistic goals for the program, developed a volunteer & community engagement framework, implemented rotational grazing initiatives, and tended to the day to day care of the campus livestock. This process of introducing resident agricultural animals on a college campus has also illuminated the unique challenges and opportunities of simultaneously balancing the respective demands of exemplary livestock welfare practices with the aesthetic, administrative, and logistical realities of academic institutions in order to highlight and achieve the sought-after ecological and social benefits of livestock integration.

## **2E1. Panel: Chefs, Restaurants and Culinary Sustainability, Part 1 of 2**

Susanne Højlund, Aarhus Universitet

### *More than cooking: Danish culinary entrepreneurs of sustainability*

A restaurant owner is always forced to adjust his/her business to specific societal contexts. The current Covid-19 crisis has made this precondition even more clear, but before that – and still more than ever, the demand for change towards more sustainable food solutions is central for all professionals within the food system. Chefs play an important role as drivers of this change. All over the world gastronomy has become more and more important for e.g. tourism, identity politics, economy, and the role as chef is no longer an anonymous position in society. Celebrity chefs (Matta 2018) are influencers, and collaborate with food experts, scientists, journalists and artists to create a new gastronomical field where sustainability is one of the cores values. In the contemporary field of professional cooking it is not enough to be a good cook, you should be capable to induce change. My assumption is that such transformation is not based on individuals, but generated in a social field of knowledge, interests and institutions. You need to be able to navigate within this field. Whether it is about Covid-19 or the demand for sustainability many chefs must leave former culinary habits and orient themselves towards the surrounding society to look for new possibilities. Entrepreneurial and social skills are thus important, as well as the ability to read and interpret trends and political conditions. How do chefs develop and interpret these skills? Which constraints and potentials do they meet, and from where do they get their inspiration?

This paper is based on fieldwork and interviews with Danish chefs, restaurant owners, cooking students and their teachers and asks what it takes to be a culinary entrepreneur of sustainability.

Jonatan Leer, University College Absalon

### *Redefining the Role of Restaurant Guests in the Age of Sustainability: Examples from the Copenhagen Food Scene*

In this paper, I explore how novel sustainable initiatives in restaurants seem to challenge the traditional role of the restaurant guest as a passive consumer. New restaurant designs and food experience designs push the traditional assumptions of what a restaurant guest is and can be. Many chefs – and other food producers - engage in innovative types of meal designs where these boundaries are challenged and the guest is given responsibility for sustainable food practices in restaurants. By giving the guest a more active and responsible role, chefs remind us of the importance of ethical consumption and consumer responsibility in the age of sustainability – even when we eat out. Sustainable consumption is a collective responsibility for food producers, chefs and consumers.

These attempts to challenge the traditional role of the restaurant guest range from simple changes such as cutting down on service to finance sustainable products (asking guests to get their own water, eating at a communal table) to food waste initiatives (asking guests to eat “old food”) and directly involving guests in food production and food activism. Despite the diversity, they all seem to challenge the old saying “the customer is always right” in the name of more environmental, social and economic sustainability.

Empirically, the paper discusses how the role of the restaurant guest is challenged in a series of innovative food concepts from the inventive Copenhagen food scene including food waste apps, Michelin restaurants, food tours and institutional kitchens. Theoretically, the paper is inspired by the idea of food transgressions (Goodman and Sage 2014), which offers a lens to explore how boundaries are drawn and redrawn in contemporary food culture. In this case, I use it to redraw the cultural and political boundaries of the restaurant guest, and to discuss the potentials and the limits of redefining the role of the restaurant guest in the name of sustainability.



Jonathan Deutsch, Drexel University

*Research Chefs in the US and Canada and Scalable Opportunities for Sustainable Food Solutions*

For many consumers, the title "chef," means one or more management-level cooks at a restaurant, hotel, or other hospitality venue such as a country club or banquet hall. Some may be more expansive in their definition to consider chefs of non-commercial foodservice establishments such as corporate cafeterias, hospitals, correctional facilities, or schools and colleges. Our media, tourism, and consumer experience focus on these chefs, looking to them for inspiration and guidance for what to eat and how to cook it. Behind that very public type of chef stands another group of chefs: research chefs (often called culinologists) who work with food companies, from startups to multinationals, to develop the foods on supermarket shelves, in the freezers of chain restaurants, and, in all likelihood, filling the majority of your plate every day. This paper introduces the research chef as an underused, underestimated and powerful resource to improve the health of people and the planet. After introducing the research chef role in history and the establishment of the Research Chefs Association, the paper will consider cases where the industrial food system and good culinary practice intersect to promote more sustainable, health promoting, and accessible food of the type of scale necessary to enact systemic change. The research draws on interviews and project/document reviews with twelve members of the Research Chefs Association at various career moments to explore their career paths, challenges and frustrations, successes as they define them, and opportunities, as they see them, to contribute to a healthier, more equitable and more sustainable food system at mass scale.

Liora Gvion, Kibbutzim College of Education, Technology and the Arts

*"I want to show my clients the benefits of veganism": Why do chefs go vegan?*

In Western countries, restaurants contributed some of the necessary infrastructure supporting alternative or oppositional food movements, such as veganism, and provided spaces where alternative diets could be practiced, negotiated, and constructed. This paper suggests looking at cooks and chefs, who work for vegan restaurants in Israel, as free social agents who embed veganism with meanings that exceed the culinary sphere. Rather than emphasizing the uniqueness and distinctiveness of vegan dishes and positioning veganism alongside other distinctive cuisines, as in the case of ethnic kitchens, vegan restaurateurs choose to contextualize veganism in discourses of health, environmental preservation, and sustainability. Such an approach presents veganism as a lifestyle movement in which individual daily practices are intended to generate change in man's relation to animals and the environment. Simultaneously, to sustain their restaurants, the chefs also engage in "mainstreaming" veganism by serving vegan adaptations to animal-based food, claiming them to be less harmful to the body and the environment. This action dilutes the potential to critique dominant social food norms as embraced by a neoliberal economy that encourages consumption. Data for this article is based on 12 in-depth open interviews with chefs and cooks who work for vegan restaurants. One of them admits to eating meat when dining at his grandmothers' house. Two of them operate a farm-to-table restaurant where they serve organic vegetables. Six, prior to going vegan, worked in kitchens that served meat and three of them even kept their jobs after they became vegans. They all saw veganism as beneficial and contributing to the general good.

**2E2. Panel: Food Symbolism and Identity**

Conor Heffernan, University of Texas

*Milk, Modernity, and Muscles: Raw Milk and Bodybuilding in 1960s America*

In the mid-1960s, a highly regarded bodybuilding coach named Vince Gironda, began promoting raw milk among his clients. Done alongside nutritional supplement entrepreneur Rheo H. Blair, the two men claimed that raw (meaning unpasteurised) milk was the most anabolic and 'pure' substance available to men seeking to build muscle and strength in equal measure. Accordingly, raw milk and cream were presented as just, if not more effective than the newly emergent anabolic steroids used by professional bodybuilders. Eschewing the use of anabolic steroids and what they presumed to be overly processed foods, Gironda and Blair became well known for their promotion of raw dairy products in the pursuit of muscularity. In the past, studies of milk, and raw milk, have often focused on the manufacturing, trading, and politics involved in the production of these products. Few studies, however, have associated milk with masculinity in the same way that scholars have done for meat.

Addressing this gap in the literature, the proposed article examines Gironda and Blair's nutritional plans with reference to issues of modernity and masculinity. As will be shown, both men proved distrustful of American food manufacturing and the purity of American food at a time when concerns surrounding soil depletion and the devitalisation of nutrients was growing in the United States. Raw milk, and the promotion of it, was seen as a means of critiquing such changes while simultaneously offering a 'pure' and 'natural' food stuff.

Joanna Maier, Dickinson College

*Ramen "Hacks" on TikTok: Food Choice and Acceptability on Social Media*

This paper explores communication regarding food on social media and standards of acceptability through a content analysis of a phenomenon known as "ramen hacks" on the social media platform TikTok. Ramen hack is a colloquial term for additional ingredients and changes made to instant ramen packets. These hacks are produced and shared throughout social media, and draw upon the social nature of both food and social media to facilitate discussions between users about practices and acceptability. For this paper, I conducted a content analysis on the 3 ramen hack videos with the most views on TikTok, specifically focusing on the identity of the creators, the ingredients and cooking methods used, and how the videos were received by other users. Through this, I was able to draw conclusions about how social media and food combine to facilitate social interaction, as well as about how expectations and criteria for acceptability differ from person to person. This notion of acceptability is based on the food's existing connotations and the individual identities of both the producers and consumers of the videos. The most recent iteration of instant ramen illustrates how it is a continuously evolving food that has the ability to portray individual food choices, notions of acceptability, and social interactions through social media.

Ana Tominc, Queen Margaret University Edinburgh

*How Bendy Banana became a Symbol of the anti-EU Sentiment: British Media, EU Regulation and Food Myths*

Claims about interference in British food played a significant part in constructing popular myths represented in the press which contributed to the anti-EU agitation culminating in the UK's withdrawal from the EU following the June 2016 referendum. The presentation examines how one of them – banana – emerged as a central symbol of this anti-EU sentiment, gaining popularity in political discourse. Using a mundane subject, such as food, to communicate its distrust of the EU, the British press created the myth of "bendy bananas" as a way to construct the EU as a bureaucratic, out-of-touch institution that shows little regard for the "common sense" British everyday life. This followed the 1994 EC regulation on quality of bananas that suggests bananas should not have "abnormal curvature." To demonstrate this, we examine all the major British newspapers between 1994 and today with an aim to understand how banana has found itself at the centre of current political communication. Based on a combination of corpus and

critical discourse analysis, the paper will examine the construction of the “European Other” vs the “British Self”; it will show how the sense of national identification (as an in-group) is constructed in text. It will conclude with the suggestion that everyday life subjects, such as food, play important part in shaping the character of political discourses, the focus to which has to date been somewhat neglected.

Co-Author: Mary Irwin

Laura Vázquez Blázquez, University of Arizona

*De los callos a la madrileña a los cupcakes, meatballs, cereales y brunch: gourmetización y gentrificación de la almendra central de Madrid y su representación en la literatura y en la cultura visual*

La ciudad de Madrid, desde la implementación del Plan de Ordenación Urbana de 1997, junto con la creación de la agencia Madrid Global y el Proyecto Madrid Centro de 2011, ha seguido expandiéndose incorporando nuevos espacios para el desarrollo urbano. El propósito de estos cambios ha sido crear nuevas actividades económicas que proporcionen servicios y productos adecuados para el turismo y los residentes con mayor poder adquisitivo. La rehabilitación urbana del Distrito Centro (Lavapiés, Malasaña, Chueca, etc.) exhiben una clara transformación comercial y gourmetización de varios productos. Algunos de estos nuevos negocios ofrecen versiones gourmet de “cupcakes”, “bares de cereales”, “zumos verdes”, “brunch”, etc. La “creación” de comidas gourmet, como proceso, es otro ejemplo más de lo que David Harvey llama “la renta de monopolio”. Productos que se comercializan como diferenciales e incluso “culturales”, “artesanales” o “artísticos” por los cuales se ha de pagar una cantidad, generalmente elevada, por su exclusividad, novedad y en algunos casos, por poseer una estética nostálgica. Estas transformaciones urbanísticas también aparecen reflejadas en la literatura y en la cultura visual y ayudan a la comprensión de estos procesos y a la recreación de imaginarios cartográficos. Por tanto, esta presentación pretende ilustrar cómo estos cambios, que brotan debido a las políticas y propuestas neoliberales de la capital, se representan a través de la narrativa visual y literaria—como se puede apreciar en el libro Retablo de Marta Sanz con las ilustraciones de Fernando Vicente— y muestran la relevancia que tiene la comida dentro del fenómeno de la gentrificación.

### **2E3. Roundtable: Regional Views: Examining challenges, adaptations, and surprises in responding to the COVID-19 pandemic in food systems in the United States**

Participants:

Jennie Durrant, University of California, Davis

Eden Kinkaid, University of Arizona

Gwyneth M. Manser, University of California, Davis

Carly Nichols, University of Iowa

Caela O'Connell, University of North Carolina at Chapel Hill

Organizer: Caela O'Connell

The COVID-19 pandemic has had unprecedented effects on the U.S. food system, including shifts in consumer demand, food supply chain bottlenecks resulting in empty store shelves, and consumer fear around the resiliency of food supply chains. Amidst plunging commercial demand and labor shortages, dairy farmers have been inundated with milk and vegetables plowed back into the fields. Meat processing facilities around the nation have shut down as employees test positive for COVID-19. Farm-to-table connections have been disturbed due to the closure of restaurants, schools, offices, and other institutions, and food banks and organizations working on hunger have reported record numbers. As the situation evolves, the ways that actors along

the agri-food supply chain respond will have long-term impacts on how we produce, distribute, and sell food. Further, despite these challenges, some sectors of the food system are also displaying resilience: some locally-oriented producers are seeing record sales, and Community Supported Agriculture memberships are higher than ever before. The uncertainties of conventional supply chains have led to a reinvigorated interest in local and regional foods, bringing attention to the need to reconfigure our food systems to increase resilience and strengthen adaptive capacity in the future. This session will explore how the pandemic is changing U.S. food systems, with an emphasis on variations between regions in how food producers, consumers, governmental institutions, and organizations are responding to these changes. This roundtable presents research from regional studies conducted during the pandemic in Arizona, California, Iowa, Oregon, and North Carolina.

#### **2E4. Panel: Security**

Sara Velardi, Binghamton University; Barrett Brenton, Binghamton University; Valerie Imbruce, Binghamton University

*Autonomy in Charity?: Redistribution and Organizational Response in Addressing Food Insecurity in the Southern Tier Region of New York State*

The shift in government responsibility for addressing food insecurity to community-based organizations has put increased pressure on private distribution centers such as food banks, food pantries and other types of organizations. At the same time, federal entitlement programs such as SNAP face significant budget cuts with more benefit qualifying restrictions. With the COVID-19 pandemic exacerbating food insecurity across the U.S., individuals are increasingly turning to charitable food distribution assistance to access basic needs. These redistribution methods are critiqued as perpetuating inequity, enabling conditions of poverty, while at the same time failing to invoke government responsibility in addressing equitable food access. Many researchers have called for renewed efforts on part of food distribution networks to include more advocacy and political engagement in their work and directly engage community members in management decisions. However, organizations' financial resources may not make these efforts feasible. Based on in-depth interviews with organizations from across the Southern Tier region of New York State, this presentation explores different redistribution and organizational strategies in addressing food insecurity, particularly in the time of a pandemic, to build more resilient community-based food systems. This region provides an interesting case in which to understand challenges in addressing food insecurity as it encompasses urban and rural landscapes with populations experiencing heightened levels of both new and persistent food insecurity. As the need for food assistance increases rapidly with an evolving pandemic, it is important to understand different organizational responses, especially in efforts to build equitable, just, resilient, and autonomous community-based food systems.

Bela Sanchez, University of Oregon

*How do we feed each other?: Toward a better solution to food insecurity and private food assistance*

In the United States, food insecurity remains a significant social problem, with the food insecurity rate ballooning to 15.6%, or 50.4 million people, in the wake of the COVID-19 pandemic. Furthermore, food insecurity will be increasingly widespread in the coming years of the climate crisis, due to decreased crop yields as a result of higher temperatures, increased pest and disease loads, and increased extreme weather events. The current food assistance system employed in the United States—both public and private—is insufficient to address food insecurity and enables the continued disenfranchisement of marginalized communities. In this paper presentation, I will describe the history of food assistance in the United States, exploring

the successes of the U.S. Food and Nutrition Service, the pitfalls that have resulted in the proliferation of private food assistance, and the role of neoliberal capitalism in the dehumanization of the poor. Utilizing a food justice framework, I will propose solutions across scales, focusing on the right to adequate food and food sovereignty as key tools for the attainment of food security. Ultimately, these solutions will emphasize decoupling the food system from the gross inequity and unceasing consumerism of late-stage capitalism in order for both private entities and the U.S. government to redress the exclusion of BIPOC lives and to better feed all people living within our borders.

Sarah Renkert, University of Arizona

*Food Aid and Kitchen Controversies: Cooking Together in the City of Hope*

Across Lima, Perú, thousands of women (socias) volunteer to cook lunches in comedores populares (communal kitchens), a government-subsidized food aid program. Meals are sold to fellow socias for an affordable price and all revenue is invested in the next day's meal. On the days a socia cooks, she takes home a free meal for her family. Like many food aid programs, comedores are controversial. Socias, who are also recipients, are ridiculed for being unmotivated and reliant on government aid. Others argue that comedores perpetuate a neoliberal food aid model, allowing the government to treat the symptoms of poverty, rather than the causes. The lived reality of participating in a comedor is unsurprisingly more complex. The women who volunteer must confront their families, neighbors, and the government in their efforts to defend the kitchens that are their second homes.

In the face of government and community pressure, this research asks, why do socias engage in an ongoing effort to keep comedores open? Drawing on ethnographic research completed in Huaycán, Lima, Perú, research findings point to two important factors. First, despite growing financial stability for some families in Huaycán, the comedores continue to alleviate economic vulnerability for participating socias. Second, the comedores serve as a safe social space, where socias can support one another while enjoying shared meals. Ultimately, nuanced critiques of food aid programs can be important for addressing the structural inequalities creating food insecurity, however, for socias the comedores have significant economic and social value that complicate food aid critiques

Chelsea Wentworth, Michigan State University

*Achieving Food Sovereignty in the Wake of Disaster: Connecting studies from Port Vila, Vanuatu, and Flint, Michigan*

This paper examines the ways that local food sovereignty is eroded by short-term, external disaster response programs. Ensuring access to food and water in the aftermath of disaster are central to the efforts of humanitarian programs seeking food justice. Prior to disaster many communities have robust networks of grassroots food security programming. Yet, when a disaster is declared, food sovereignty is tested by external organizations focusing on immediate relief without a long-term strategy for strengthening local food sovereignty. To examine this, I present two case study examples from the South Pacific Island nation of Vanuatu, and from Flint, Michigan, USA. First, in the aftermath of Cyclone Pam international NGOs flooded Vanuatu to provide food, water and shelter, in what was described as an unforeseen 'natural' disaster. In the second case, after years of community activism and citizen science documenting the deadly mismanagement of the municipal water supply, the local, state and federal governments declared a state of emergency to acknowledge the Flint Water Crisis. I argue that in both cases the experience of disaster unleashed a wave of philanthropic donations of food, water, and money, many stemming from people and programs that had never worked within the community before. Without careful attention to food justice, these processes can focus on expanding short-term food assistance while ignoring existing community networks. I

question the sustainability of these external interventions, in favor of grassroots efforts, while documenting the parallel effects of disaster response efforts on local food sovereignty.

## **2E5. Panel: Innovating the Future of Food and Agriculture: Promises and Perils, AFTeR Project Part 4 of 4**

Mark Bomford, Yale University

### *Topologies of Control in Vertical Farming*

Vertical Farming (VF) was already something of an A-list celebrity among new ag-tech investors, but it rose to new heights of interest with the onset of the COVID-19 pandemic. For consumers, VF promises even-less-contaminated, even-more-local salads which grew even-more-valuable as the pandemic spread. For investors, VF promises predictability, control, and rapid, place-independent scalability which also gained a boost from the pandemic. Building upon work which has investigated ag-tech responses to past zoonoses and foodborne illness outbreaks, this paper considers how highly-capitalized VFs in the US have adjusted to the COVID-19 pandemic, characterizing their approaches towards containment and contagion more generally. Using framings of (1) enclosure (what is desired to be brought under control); (2) exclosure (what is desired to be kept out); and (3) foreclosure (future directions cut off from consideration) this paper examines the material and discursive implications of these control aspirations. It asks how the physical barrier of the VF's building envelope is established to allow only certain materials, energies, and information to enter or leave. Building upon topological analyses of containment and contagion, it further considers the kinds of material, energy, and information which may unwittingly "leak" in and out of the building envelope. Using the instances where claimed successful enclosures appear to fail, this paper proposes parameters that may define a likely "upper limit" to VF's rise.

Karly Burch, University of Otago

### *Building responsible AI and robotic agri-technologies through response-able co-design: Intellectual property decisions as an everyday opportunity to practice responsible research and innovation*

As the negative consequences of expanding digitalization in the agri-food sector intensify, so has an imperative to prevent these consequences through more responsible innovation processes. Collaborative design (co-design) has become a popular method for ensuring new technologies are beneficial to users and society at large by including those people whose lives will be impacted by new technologies as active and ongoing collaborators in design processes. While including societal actors as collaborators is essential for building relevant technologies, frictions can emerge as the inclusion required for co-design is put in tension with exclusionary practices in modern sciences, particularly processes to protect intellectual property (IP). Drawing from feminist science and technology studies (STS), we use located response-ability as an analytic tool to explore the socio-technical relations being produced through situated IP decisions taking place within a dynamic trans-disciplinary project co-designing AI and robotic agri-technologies. Our analysis highlights how IP decisions produce relational configurations which may be different from desired research outcomes, potentially threatening research objectives and the relevance of technological outputs. We argue that through recognizing the relations being produced through IP decision-making processes, researchers can become increasingly response-able, and thus accountable, for the relational consequences of IP decision. Through this lens, IP decisions can be seen as everyday opportunities for researchers to practice responsible (response-able) research and innovation by providing ongoing opportunities for researchers to reflect upon and reconfigure how their decisions are affecting

the robustness of their collaborations—and thus the relevance and responsiveness of their technologies.

Katharine Legun, Wageningen; Karly Burch

*Can a robot be an expert? The social meaning of skill and its expression through the co-design of autonomous robotics*

Artificial intelligence and robotics for automation have already been adopted widely in agri-food systems—from milking robots to self-driving tractors to automated irrigation systems. However, new projects extend these technologies in an effort to support, and potentially replace, skilled tasks in complex horticultural systems. These tasks are currently managed or performed by people who are experts, which is both a technical and a relational designation. In this paper, we draw preliminary insights from interview research carried out with farmers on the MaaraTech Project, a large project in Aotearoa (New Zealand) where experts and engineers are co-designing robotics for skilled work in apple orchards, vineyards, and blueberry farm. By exploring the efforts to replicate expert decision-making in technology, we can better understand what it means to be an expert, the social dynamics that underlie new robotic development, and the social role that robotics have and can have in modern agricultural systems

Garrett M. Broad, Fordham University; Robert Chiles, Penn State University

*Is Food Tech Justice Possible? Assessing Agri-Food Tech Through Food Justice Principles*

Recent years have witnessed a preponderance of new “agri-food tech” players enter the food system, led by startup firms and venture capitalists who aim to disrupt the incumbent industry. The stated aim of these initiatives is to solve pressing global challenges, including but not limited to food waste, Co2 emissions, drought, labor shortages, sugar consumption, distribution inefficiencies, food safety, traceability, farm profitability, and unsustainable meat production (AgFunder, 2019). A host of critics have emerged in concert, arguing that narrow technological solutions fall short of addressing the expansive food system challenges, and are often driven less by public need than by technological availability and investor interest (Fairbairn and Guthman, 2020). Grounded in a mix of critical and empirical inquiry, and guided by scholarship on social movements in the food system, this project asks whether and how the agri-food tech sector might be able to advance principles of food justice. Do the philosophical and economic foundations of the agri-food tech sector necessarily prevent food justice from being achieved, or is some form of “food tech justice” possible? Drawing from several demonstrative case studies – including animal protein alternatives and vertical indoor farming – the work offers a mixed assessment. The technologies of the agri-food tech sector offer significant potential benefits that should not be dismissed by food justice advocates. However, the potential of the technologies to promote food justice depends on the development of new forms of technological governance, participatory engagement, and economic models that are marginalized in the dominant framework of capitalist agri-food tech innovation.

## **2E6. Roundtable: Lessons from COVID-19: Regional perspectives on food system equity**

Participants:

Hikaru Hanawa Peterson, University of Minnesota

Gustavo de L. T. Oliveira, University of California at Irvine

Christa Court, University of Florida

Nayamin Martinez, Central CA Environmental Justice Network

Robin Safley, Feeding Florida

Diana Tastad-Damer, UFCW Local 1189

The pandemic has required new conversations about the U.S. food system and how best to address short-term crisis-related shocks as well as longer-term resiliency. All sectors at local to national levels are addressing the immediate, short-term needs of farmers and consumers resulting from COVID-19. Each of these efforts, while helpful, do not solve problems associated with the structural vulnerabilities of today's mainstream food supply chains to preclude future breakdowns in food supply chains. Our research team, representing five universities and studying three distinct regions (Los Angeles region, Miami region, and the Upper Midwest), is surveying businesses at all points in the supply chain to understand COVID's impact. We will share early findings at this roundtable and bring project advisors from the private sector to share their direct experiences over the last year.

### **2G1. Panel: Chefs, Restaurants, and Culinary Sustainability, Part 2 of 2**

Rachel Black, Connecticut College

*Brigaid: Chefs reinventing school food in the United States*

"Children can't get nutrition if they are not eating their food. That's why I think taste is important," Chef Dan Giusti tells me as we make our way to the middle school cafeteria. This seems like a simple concept, but it turns out the question of taste is loaded. Giusti, the former chef de cuisine at the world-famous Noma restaurant in Copenhagen, launched his company Brigaid in New London in 2015. Starting in New London, a small city in Southeastern Connecticut, Giusti is out to change school food and make it taste good.

The New London school district offers an ideal case study because of high rates of child food insecurity. The entire district has full participation in the National School Lunch Program. That means that no child pays for a meal. Giusti has a captive audience and there is no stigma around receiving free food.

"When I first came to New London, I ate a meal in this school. It was served on a disposable Styrofoam tray, the bread was turning soggy in its plastic wrap, and the food was not fully defrosted. The fruit was a bruised apple with the sticker still on it. Sure it met the USDA's guideline but if I were a kid, I would not want to eat that." Giusti went on to talk about the many problems schools face in feeding children and then he told me how he felt chefs were the right people to fix them. That is Brigaid's aim—to put chefs in schools and to get children eating tasty and nutritious food. Through an ethnographic account of Brigaid's New London pilot project, this chapter will explore Giusti's chef-led initiative to create a tastier and more sustainable approach to school food

Meredith E. Abarca, The University of Texas at El Paso

*From Food Deserts to Food of the Desert: Chefs Commitment to Sustainability in El Paso, Texas.*

I have developed a project, El Paso Food Voices, that is based on gathering food stories from residents of El Paso Texas. Among the stories already gathered the topic of sustainability has come up a number of times as a response to two specific factors: food deserts and industrialized/processed foods. The result has been from an expansion of vegetarian offerings at restaurants to an all-plant based restaurant with a garden on site. From the stories gathered so far, re-introducing native, or ancestral foods, is key in this response to change the concept of food desert to food from the desert. Strategies being used ranged from developing networks with local product growers, to creating networks of engagements with different sectors of the community to develop spaces for "hand-on" learning about gardening, cooking, history of



ancestral foods, from feeding those with limited economic resources through pay it forward programs, to handing non-canned but homemade food to homeless people. In this paper, I analyze these practices by focusing mainly on the food stories of two professional chefs who own their restaurants, Roman Wilcox and Raul Gonzalez. The onset of Covid-19, has brought challenges that they've turned into opportunities to maintain their commitment to local, culturally appropriate, and accessible food for the specific socio-economic communities they serve. All the while, generating enough revenue to keep them in business and financially sustain themselves and their family. Digital technologies for chef Gonzalez become integral for his educating others on local food production through his YouTube Channel of "El Chuco Cooking Show." Facebook announces when chef Wilcox's restaurant which has a garden on site becomes a quasi-Farmer's Market where boxes of vegetable and herbs are sold based on a recommended donation of ten dollars. These are some of the topics this paper will analyze.

Santiago Rosero; Joan Gross, Oregon State University

*Interrupting Food Waste through Sustainable Cuisine in Quito, Ecuador*

The name of the project is Idónea which means "ideal," the opposite of "damaged," or "overripe," or simply "bad," to recite common adjectives used to describe foods that enter the waste stream. The open-air markets of Quito, Ecuador are bursting with an incredible variety of fruits and vegetables. They are also bursting with piles of food that cannot be sold. Ever since journalist and chef Santiago Rosero wrote an article about the Freegan Pony restaurant in Paris, he wanted to do the same in his native Ecuador, collecting wasted food from the market and creating delicious gourmet meals with it. He was able to find some like-minded people at the end of 2018 and Idónea-Food Rescue was born. Volunteers collected food destined for the trash at the major wholesale market in town. Different restaurants agreed to loan them space to prepare dinner on Saturday night and lunch on Sunday. People came and paid what they could. In this paper, we examine how the original plan evolved over time. We look closely at the three legs of sustainability—social, environmental, and economic— within the context of Idónea. What are the motivations of cooks and diners who become involved in this project and how do they see their participation as leading to a sustainable future? How are participants in Quito cultivating themselves as activists and subjects of noncapitalist economies (Gibson and Graham 2006)? What have been the greatest challenges?

David Beriss, University of New Orleans

*Local Fish, Local Restaurants, Local Culture: Sustaining New Orleans Restaurant and Seafood Industries in a Pandemic*

Can local restaurants save local seafood or is local seafood the key to the survival of local restaurants? This project began in June 2019, when the governor of Louisiana signed into law a bill requiring restaurants to indicate if the shrimp or crawfish on their menus was domestic or imported. While this was clearly an effort to encourage restaurateurs to serve Louisiana products and contribute to the survival of the beleaguered local seafood industry, the narrow focus on only two species seemed odd. Why not require origin labeling for other seafood? As I began to talk with chefs and activists about the new law, what began as an effort to understand the politics behind the shrimp and crawfish law turned into research with local chefs about seafood, sustainability, and the distinctiveness of local food. Collaboration between chefs and fishers, shortened supply chains, and access to expanded varieties of catch seemed to point toward a strategy for sustaining the local seafood industry beyond the labeling of imported shrimp and crawfish.

The pandemic shut most of this down. For fishers, this meant that their biggest market, restaurants, mostly vanished, leaving them even more vulnerable than before. Restaurateurs

struggled to find ways to avoid permanent closure, keep employees healthy, maintain access to suppliers, and, when they could open, find customers. It is hard to underestimate the significance of both industries to the city's economy and public culture. The pandemic has highlighted the deep interdependence between them. What is at stake now is far more significant than protecting the local origins of crawfish and shrimp or clever strategies for making use of exotic bycatch. The sustainability of the core elements of New Orleans food system itself is now threatened. This paper will examine the efforts of local restaurateurs, fishers, and activists to survive

## **2G2. Panel: Food System Pedagogy**

Sophie Lamond, University of Melbourne

*Accounting for the 'thickening' of action in campus foodscapes. What's happening now and what for the future of institutions and a more just food system?*

This paper will present the results of a mapping and typology of campus foodscapes conducted as part of the presenter's doctoral thesis, following four months of fieldwork visiting university and college campuses in the US. There is an emerging body of research specifically addressing schools and universities as sites of food system transformation. Universities have been considered as sites to challenge conventional food geographies. Campus farms and gardens have been generative sites of campus foodscape action. They have been noted as sites to model new paradigms in the food system, encourage ethical action and foster connection to place. Barlett reasons that 'food can be a strong location for campus sustainability efforts because of its economic clout, corporate connections, and emotional resonance with family traditions, place, and identity' (2017: 102). Further, there have been a number of research theses completed by students interested in understanding how university food environments function and how they operate as potential sites of change -yet these tend to focus on a single campus and a single element of a campus foodscape. In recent years there has been a 'thickening' in the sphere of campus foodscapes. There is a substantial and under-represented growth in higher education actors, organisations, networks, projects and policies. there is a paucity of literature addressing the complexity of campus foodscapes and the impact of institutional food projects and policies. Drawing from the Association for the Advancement of Sustainability in Higher Education STARS sustainability reporting database this presentation will discuss the findings from a mapping thousands of activities in campus foodscapes from 306 US higher education institutions. It will further discuss how better understanding of this field will create more opportunities for networks and communities of practice to collectively grow the impact of campus foodscape projects for more equitable, inclusive, sustainable, healthy and just food systems.

Kerri LaCharite, George Mason University; Andrew Wingfield, George Mason University

*Food Systems Curriculum: The Feasibility of Delivering on Both University Food System Reform and Student Learning*

Over the last decade or more, colleges and universities have taken the initiative to provide direction toward addressing many of the environmental issues confronting society today, including those arising from industrialized agriculture and the globalized food system. They do so through educating students, informing the knowledge base of future leaders, acting as harbors of research, and serving as test sites for sustainable innovations. Universities, especially large state institutions, often hold substantive political, economic, and social power in the regions where they operate, through taxes, procurement, infusion of students and staff into the surrounding area, and credibility lent to new practices. The Virginia Food Systems Leadership Institute (VFSLI), a project of the Virginia Sustainable Food Coalition (VSFC), is an

educational collaboration among four public universities in Virginia with the mission to offer instruction in sustainable food systems to a rising generation of food system leaders and “harness the intellectual, human, and economic capital of colleges and universities to foster the emerging local food economy in the Commonwealth.” Here the authors consider the student learning outcomes from the VFSLI pilot course as well as the impact of VFSLI on institutional food cultures, practices, and policies through discussing course design, action research projects, and assessment data. While students showed substantial learning gains across a wide range of indicators, the feasibility of whether VFSLI can deliver on both university food procurement reform and student learning within the constraints of course duration, available student knowledge and time, and scope and scale of projects is questioned.

Maria Grazia Quieti, The American University of Rome

*Global Warming in Food Studies: teaching and learning in a social science degree*

Global Warming in Food Studies: teaching and learning in a social science degree  
The food system as a whole contributes for 25-29% to the total anthropogenic GHG emissions. While considerable less than the 47% attributed to fossil fuels, the impact of climate change on the food system has wide-ranging well documented bio-physical and socio-economic effects culminating in increased food insecurity, conflicts over natural resources and increased flows of ‘climate’ migrants.

The magnitude of the problem, with its intergenerational and inter-country climate justice implications, the stagnation in the countries’ adoption of climate mitigation measures may contribute to students feeling overwhelmed or powerless about what appears to be the ineluctability of global warming and take refuge in individual actions known as helping to reduce the effects on climate.

What are the essential elements in teaching about climate in a food studies social science program at the Master level intended to enable the acquisition and interpretation of knowledge and finding practicable solutions that do encompass both the personal dimension and responsibility but also community action at different geographic and political scales? Where (and what) to draw from given the variety of disciplines dealing with climate from the perspective of environmental history, bio-physical sciences, economics, political economy and public policy, international relations, sociology, anthropology and nutrition?

The paper outlines the research and experience gained to date with the Master in Food Studies at The American University of Rome, in its fifth year; it also draws from its 2019 Conference on Sustainable Food Systems and Sustainable Diets. Its aim is to contribute to sharing of experiences in teaching climate in graduate level food studies programs.

Alicia Martin, University of Guelph

*Agrifood systems and food literacy: Opportunities for curricula integration*

Food literacy – or the knowledge, skills and behaviours in relation to food – is a concept that has been growing in interest over the last decade among researchers and policy-makers alike.

There is, however, a lot of confusion and debate around its definition. Until recently, the concept had a focus largely on health outcomes and behaviours, but it is increasingly recognized as a multi-dimensional, interdisciplinary domain. In its multidimensionality, food literacy could be a powerful pedagogical tool and knowledge outcome to empower citizens through awareness, especially if integrating principles of critical pedagogy and food sovereignty. Food literacy can contribute not only to actualizing individual health and well-being but also foster informed and engaged citizens in agrifood systems. Given that racism is systemically embedded in agrifood systems and that interest in pedagogies related to food and agrifood systems education are growing, consideration for a food literacy conceptualized on a multitude of outcomes is essential. Moreover, as the Government of Ontario considers A Food Literacy Act for Students

(Bill 216), there is significant opportunity to examine the different dimensions and knowledges (i.e., declarative, procedural and critical) that could be integrated in this approach if it is adopted. Therefore, in this presentation I will discuss a multidimensional conceptualization for food literacy, the different knowledges that need to be considered in pedagogical design and other policy opportunities and implications.

### **2G3. Roundtable: Innovating the Future of Food and Agriculture: Promises and Perils**

Participants:

Charlotte Biltekoff, University of California, Davis  
Mark Bomford, Yale University  
Kathryn DeMaster, University of California, Berkeley  
Susanne Freidberg, Dartmouth University  
Julie Guthman, University of California, Santa Cruz  
Christy Spackman, Arizona State University

This roundtable follows four paper sessions and will bring together five scholars to both reflect on the themes that emerge across the paper sessions while also raising broader questions at the intersections of the future of food and the future of agro-food studies. For example, we ask: Does innovation in the ag and food sectors matter for agro-food studies and if so, how? What excites or concerns you about tech-driven innovation? What are important research questions that may or may not have been addressed in the sessions? Our goal is to focus more attention to emerging concerns related to the emerging agri-food tech sector that thus far have received only minor attention in the field.

### **2G4. Film: Follow the Drinking Gourd**

Shirah Dedman, Independent Scholar

FOLLOW THE DRINKING GOURD is a feature documentary about the Black food justice movement. Family-friendly, funny and moving, this 60-minute film connects the legacy of slavery, land loss, and climate change to our fight for food security.

There will be a screening of the film followed by a Q&A with the director

### **3A1. Panel: Single Ingredient and Dishes**

Charlotte Griffin, Cornell University

#### *Guinea Pig: Friend or Food*

To most white westerners, guinea pigs are cute little pets that children adore. In the Andean Cordillera, guinea pigs are popular middle-class food items. In this paper, I explore the history of the guinea pig to determine why these two distinct, and often incompatible, uses in modern life emerged. By analyzing the animal through a socioeconomic lens, it is found that the history of the guinea pig is the history of the Incan Empire, European imperialism, and the emergence of 20th-century Latin American nationalism. Domesticated in the Andes mountain range, guinea pigs originally served as a source of food, sacrifice, or medicine until Spanish conquistadors entered the picture and devalued the animal for its “nativeness.” Guinea pigs were shipped to Europe and their role shifted from livestock to pet, which lives on today. In Latin America, guinea pigs were swept into the shadows until nationalism spread through the continent, ushering a desire to embrace the animal for its historical place in Incan life. This paper seeks to challenge western notions that prohibit the consumption of the pet because 1- they are rooted in imperialist ideology and 2- guinea pigs can successfully be utilized for sustainable community economic development. Their physiological and temperamental characteristics allow them to be reared with relatively little capital expenditures, thereby providing meat to low-income families and a potential revenue stream. These characteristics also make them an environmentally friendly alternative to mainstream meat products – an increasingly critical agricultural feature given the current climate crisis.

Garrett Hillyer, University of Hawai‘i at Mānoa / Sophia University Institute of Comparative Culture (Tokyo, Japan)

#### *Sapasui: An Investigative Global History into the Origins of a Sāmoan Dish*

Anyone who has ever visited the Sāmoan archipelago has likely eaten sapasui. The dish, which is comprised of long rice, peas, carrots, pīsupo (canned corned beef), and soy sauce, is a Sāmoan derivation of “Chop Suey.” However, while sapasui is ubiquitous on Sāmoan tables, its origins, much like the origins of the dish from which it takes its inspiration, are mostly unknown. Through the framework of an investigative history into the origins of sapasui, which will partially build upon existing food histories on the origins of “Chop Suey,” this paper seeks to examine the intersection of food, colonialism, migration, and Indigenous Oceanian food historicities. The paper begins with an overview of food in Indigenous Sāmoan epistemologies before moving through nineteenth- and twentieth-century Euro-American colonialism in the archipelago. It then examines the coerced indentured servitude of Cantonese peoples in Sāmoa at the turn of the twentieth century, as well as several waves of migration between Sāmoa, Aotearoa, the United States, and other parts of the world in the postwar era. At each turn, the paper identifies points of food introduction and exchange to identify potential points of origin for sapasui. In concluding with a reflection on the Sāmoan-ization of “Chop Suey,” the paper addresses the adoption and adaptation of imported foods in Sāmoa more broadly, and the correlating proliferation of dietary diseases that leave Sāmoans and many other Indigenous Oceanians especially vulnerable amidst the rapid spread of a COVID19 virus that disproportionately affects people with comorbidities and inequitable access to healthcare.

Nicholas Fiorentino, Syracuse University

#### *Why Whale: Its Meat, Materiality, and Meaning in Japan*

After formally withdrawing from the International Whaling Commission in 2018, Japan officially reintroduced commercial whaling to its own waters for the first time in over thirty years, but not without reviving controversy. Contemporary whale meat consumption in Japan is often framed

in terms of the environmental and political effects of its enduring whaling industry, decried by many in the international community as brutal, exploitative, and quasi-legal. Through this “othering” discourse, the actions of corporate and government actors frequently speak on behalf of the Japanese people collectively – homogenized, even vilified, as part of a perceived national bloodlust for this increasingly taboo foodstuff. However, there has been comparatively little attention paid to the product of the hunt – the meat itself: what social factors fuel its sale and consumption in communities throughout the country? Looking at the micro-scale relationship between Japanese people and whale meat, I hope to explore how collective memory, regional tastes, and identity-formation complicate the monolithic narrative of a Japanese institution. While whaling has been practiced by many societies throughout the world, including the United States, I focus on Japan for its contemporary relevance and that the goal of the hunt – unlike the whale oil, baleen, and scrimshaw ivory of yore – is almost exclusively the edible flesh. The recent return to commercial whaling, while a victory to pro-whaling lobbies, does not guarantee a panacea for preserving a whale-eating tradition, with a diversity of Japanese voices all grappling with the same question, “Why whale?”

Dafna Hirsch, Open University of Israel

*"Vitamin Bread" and the Rationalization of Jewish Diet in Mandate Palestine*

Dreams of "good bread," writes Aaron Bobrow-Strain, are at the same time statements about the nature of "good society." This lecture will focus on a special type of bread developed by chemist, engineer and nutrition scholar Moshe Wilbushewitz in 1920s Palestine, and the vision of society it represented. Moshe Wilbushewitz, a devout Jew, settled in Palestine in 1924, after a career in the oil industry. Although ideologically he was not a Zionist, he committed himself to the goal of rationalizing the way of life of Jewish settlers, including in the area of nutrition, in the service of "developing the land" and making it a Jewish center. A central question which occupied Wilbushewitz throughout his career was why the Jews needed to consume twice as many calories as Arabs, in order to perform the same tasks. He believed that their physical deficiency could be compensated for through their higher civilizational level, and specifically, by resorting to science. Given that one of the main components in the diet of Jewish workers was bread, he developed bread which provided more energy, proteins and vitamins than regular bread ("Vitamin Bread"). Although this bread did not become the "bread of the masses" he had hoped for, it is consumed in Israel to this day. My lecture will examine the development of Vitamin Bread with its colonial underpinning, and the vision of good society it represented for its inventor: a society where science and rationality were means for knowing and preserving God's creation.

**3A2. Roundtable: Building a Better Farm to Table Movement: Conversations with the front line, from stove tops to high tunnels**

Moderator: Annelise Straw, University of Kentucky; Jennifer Brown, American University

Participants

Brian Kaywork, Assistant Professor, The Culinary Institute of America

Tambra Raye Stevenson, American University

Rudy Arredondo, National Latino Farmers & Ranchers Trade Association

Nathan Erwin, George Mason University

Organizer: Annelise Straw and Jennifer Brown

A restaurant who touts themselves as “farm-to-table” may not be actively committed to food justice, sustainability, or food sovereignty. To build a better understanding of how to achieve food justice in the restaurant space, this roundtable will investigate: Who are they built to serve? What actions (if any) are being taken to center equity and justice? Within the US, there is a

disconnect between the slow food, “farm-to-table” restaurant culture and the country’s agricultural system, which is rooted in settler colonialism and slave labor, and upheld by systemic exploitation of undocumented farm and kitchen workers. For instance, restaurants praised for their attention to sustainability most often only benefit wealthy white diners seeking unique experiences; an exemplification of the classist and racialized aspects of the food system. By bringing the voices of chefs, farm workers, and community activists into conversation, this roundtable session will grapple with the gap between the farm-to-table restaurant culture and the quest for social justice for farmer workers, support for small-scale farming, and community food security. It will ask what terms like food justice, sustainability, and access mean to each group and make us think critically about what constitutes sustainable agriculture and to whom it is accessible. Additionally, participants will speak to the efforts being taken to address food systems inequities in their communities and work together to imagine a just food future

### **3A3. Roundtable: Studying the cake and eat it too. Work/life balance in the academy.**

Participants:

Daniel Bender, University of Toronto  
David Connor, University of Vermont  
Shoshanah Inwood, Ohio State University  
Jessica Carbone, Harvard University

How can we as food scholars and activists balance our professional commitments with a fulfilling life that is accountable to the needs of our relatives and communities? How can young scholars approach dating and starting a family in the turmoil of graduate school, the tenure track, long-term fieldwork, and community responsibilities? How do we make time to care for our relatives, old and young, when they need us? What can we do individually and where do we need to push collectively for changes in our academic institutions? This roundtable provides a space for graduate students and early career professionals to discuss their challenges and strategies for a healthy work/life balance.

### **3A4. Panel: Urban Agriculture**

Linnea Vicari, Michigan State University

*Urban agriculture as a sustainable development strategy: exploring the urban agriculture system in Toledo, OH*

Urban agriculture (UA) is proposed by scholars and practitioners to be a community revitalization strategy, with the potential to address economic development, social equity, and environmental protection. Balancing these three goals promotes sustainable development. Emerging research in Rust Belt cities, like Chicago and Detroit, suggests challenges arise when visions for UA are not balanced across these development goals. No such research has been done in mid-sized Rust Belt cities like Lansing and Toledo, where UA is growing. Identifying potential challenges is especially important in smaller places, where impacts may be more concentrated. Through semi-structured interviews, I will explore the visions stakeholders have for UA as a development tool in Toledo, Ohio, a mid-sized Rust Belt city. Interview transcripts will be coded, looking for differences and similarities in visions across stakeholder groups. Identifying differences and similarities in stakeholders' visions for UA may help inform the ways these groups can work together to maximize the benefits of UA for sustainable development in Toledo.

Sarah De Lano, University of Alberta

*(Re)discovering Rat Creek: Diverse perspectives on planning and use of urban green space and agricultural projects*

This paper considers the constitution of urban places and communities through food, foraging and urban gardening. Adopting a community-based research approach, the research presented embraces values of inclusion and is an active attempt to diversify the ways in which urban green spaces are planned and imagined around urban agriculture and community food spaces. At the heart of this research is the co-creation of a recipe book by a group of culinarily-inclined English language learners and myself, a Métis instructor from Edmonton who is much more comfortable in the forest than in the kitchen. This book is the culmination of a year of urban gardening and foraging within the City of Edmonton, Alberta; of experiencing and reflecting upon the ways in which we relate to the land, and our imaginations for our future. Our recipes-as-stories offer a window into who and where we are, and to diverse perspectives on green and wild city spaces where planning, policies and histories do not always include our voices as women, mothers, newcomers, people of colour, and Indigenous people. As urban food spaces continue to rise in prominence in cities such as Edmonton, how these spaces are defined, managed, who has access to them, and whose voices and experiences are underrepresented in the planning and use of such spaces are essential questions. In sharing our narratives and perspectives, we create avenues for advocacy toward policies that support greater inclusion of diverse perspectives in the planning and use of urban green space and agricultural projects.

Jessica Diehl, National University of Singapore

*Roots versus reach: A political ecology of traditional farmers in Singapore*

Growing urban populations' increased demand for food coupled with the inherent risks of relying on the global food system has spurred city governments to implement strategies for integrating urban agriculture at different scales. As a city-state that imports 90% of its food, Singapore is vulnerable to food insecurity—particularly evident during this global pandemic. While arable land in Singapore shrinks due to development, there is increasing interest in domestic food production. Food production is shifting toward high tech operations (rooftop, vertical farms), but it is unlikely to achieve food independence if traditional farming disappears. Given that urban agriculture is directly driven by farmers as a livelihood pursuit, and less directly an effort in sustainability or city-level food production, we must first identify the incentives and barriers that farmers face, as these factors will be primary drivers for behavior and decision-making among farmers. This research investigated urban agriculture using the lens of political ecology to better understand food security in Singapore. Objectives were to summarize baseline characteristics of traditional farming; describe benefits and barriers to practice; measure access to resources through social networks across the urban food system; and identify alternative livelihood options. Using a qualitative approach, semi-structured interviews were conducted with 16 (32%) traditional farmers. Analysis is on-going and aims to interrogate the balance of meeting increasing consumer demand against increasing land and labor scarcity. In conclusion, this in-depth case study demonstrates that land is only one driver, among many, of the sustainability of the local food system.

Hannah Ramer, University of Minnesota

*Digging in: Working towards racial equity in garden land policies in Minneapolis*

Urban agriculture has the potential to contribute to food sovereignty and spatial justice, but securing long-term land tenure in urban areas remains a major obstacle. Many municipalities across North America have policies allowing gardeners access to publicly owned land, though if not carefully designed, such policies can maintain or exacerbate existing racial injustices. Using equity, participation, and recognition as three core principles of just urban policy, I explore the radical potential and practical constraints of urban agriculture land policies at two distinct



institutions: the City of Minneapolis and the independently-elected Minneapolis Park and Recreation Board. To do so, I employ a contextualized case study approach drawing on document review, participant observation and interviews with policy actors. The cases dig into the messy policy details, such as the spatial distribution of garden land, tenure, cost to gardeners, application process, criteria used to award lots to prospective gardeners, and public engagement processes. I argue that the Park Board had a more extensive and intensive public engagement process compared to the City and that the details of the resulting policy language were better tailored to addressing barriers to more equitable land access. However, these gains were provisional, partial, and involved thorny tradeoffs. Furthermore, some advocates remain skeptical of the implementation processes at the City and Park Board and the extent to which the policies may contribute to racial equity in practice. The case comparison offers lessons and concrete examples for activists and policymakers seeking a more just urban agriculture policy.

### **3A5. Panel: Changing land relations on the Canadian Prairies: Farmers' experiences, perspectives and alternatives**

Moderator: Annette Aurélie Desmarais, University of Manitoba

André Magnan, University of Regina

#### *Farmer experiences in land markets: results of a prairie-wide survey*

This paper reports on the results of a prairie-wide survey of 400 grain farmers. The survey focused on issues including buying, selling, and renting land, as well as farmer-reported changes to local farmland markets. Farmers reported that it has become increasingly challenging to access farmland, particularly accessing land for purchase. Across the three provinces, farmers reported varying levels of investor activity in their local areas. Farmers generally view the increasing presence of investors as having negative consequences for the farmland market and for local communities. Both quantitative and qualitative data provide evidence of growing farmer concern over issues such as land concentration and financialization

Hannah Bihun, University of Manitoba

#### *Financialization and Consolidation of Farmland in Manitoba: Interrogating the "Good Farmer"*

On the Canadian prairies, farmland is more than just an investment or a resource; access and control over farmland is deeply embedded in the history, culture, and identity of farmers. This paper investigates the dynamics of farmland ownership in four rural municipalities with high valued farmland in Manitoba. Although reliable information about farmland investment in Manitoba is limited, 39 semi-structured interviews with farmers, rural municipal officials and staff, and others involved in the agriculture industry, provide a baseline understanding of the current dimensions of farmland sales, farmer-landlord relationships, and the social and environmental implications of increasing farmland concentration. I draw on participants' perceptions of investors to better understand how these kinds of purchases might impact rural landscapes. Furthermore, I find that farmers themselves have adopted financial logics as they make land purchases that are less rooted in the productive value of the land and increasingly motivated by the speculative value of the land. Thus, the paper reveals the ways that the 'good farmer' framework is at work in Manitoba and is pushing farmers to make non-economically rational decisions, that are ultimately contributing to the deterioration of rural communities and environments.

Katherine Aske, University of Manitoba

#### *Alternatives are of the essence: how the financialization of farmland impedes transformation*

The question of who owns and has access to farmland -- and what they are able to do with it -- shapes the potential for a transition toward alternative production systems. Farmland prices have risen dramatically over the past two decades in Alberta despite stagnant net incomes for farmers. This severing between the productive value of land and its market value is in part the result of the financialization of farmland, most notably the involvement of investor actors in farmland markets and the liberalized lending policies of financial institutions. High farmland prices lead to increased rates of tenant farming and farmland concentration, and inhibit new entrants to the sector. This paper analyzes the impacts and implications of the financialization of farmland in light of the need for transformation away from the current large-scale, export-oriented, energy-, capital-, and emissions-intensive production system toward one that is life-sustaining. I draw on the knowledge and perspectives of 40 interviewees across the province, most of them grain and oilseed farmers. At the community level, their conceptualizations of these recent tenure patterns -- as somewhat 'inevitable', for example -- reveal the ways in which financialization functions alongside neoliberal structures and ideology to impede collective action

Naomi Beingessner, University of Manitoba

*Decolonization of rural land: a case study of the Treaty Land Sharing Network in Saskatchewan*

A group of settler rural land title holders in the Treaty Land Sharing Network (TLSN) in Saskatchewan are piloting a project offering "their" privately-held land as safe places for Indigenous people to exercise their rights to use the land for cultural survival and livelihood. The network is also engaging in ongoing learning and dialogue to deepen members' practice of the Treaty relationship. This paper, based on semi-structured interviews with settler members of the Network, investigates what prompted settler members to join the network and if/how members' thinking about property and the land they hold title to has changed through their membership in TLSN. It will also explore imagined futures of land on the prairies. The presentation engages with indigenous scholarship on decolonization and land as well as works on settler decolonization (eg Kepkiewicz 2020, Mackey 2016, Maddison et al 2016) to talk about the potentials for land transformation in Saskatchewan

Organizer: Annette Aurélie Desmarais

**3A6. Panel: Just Food? Contesting the Infrastructures of Race, Space and the Poverty of Place**

Marisa Wilson, University of Edinburgh; Sylvia Mitchell, University of the West Indies ; Hugh Johnson, Bernard Lodge Farmers Association, Jamaica and the State of the African Diaspora ; Patricia Northover, The University of the West Indies ; Talia Esnard, The University of the West Indies

*Afrodescendant Seed Infrastructures: From Dispossession to Social Justice*

For centuries, Afrodescendant farmers in the Americas have adapted to economic and environmental stresses by conserving and sharing agrobiodiverse seeds. Yet from the early colonial period, registries of botanical material in the Americas were created by the colonial scientist, (who received all the credit), and whose primary interest was in economically valuable species that were taken and archived elsewhere. Spatial, material and technological infrastructures of Caribbean plant genetic resources for agriculture (PGRFA) continue to be highly influenced by, and housed in, former colonial nations and countries outside of the Caribbean, with little direct access by West Indian scientists and farmers. Afrodescendant seed savers continue to be marginalised and dispossessed, excluded from access and benefits

sharing of PGRFA while grappling with climate change pressures but still having the potential to mitigate against food insecurity in their region. It is time for this situation to be rectified, and in a way that includes Afrodescendant majorities (scientists and farmers) in PGRFA information gathering, storage, use, and benefits. In this brief talk we will: 1) explain how (post)colonial seed infrastructures for accessing, curating and sharing information about Caribbean PGRFA have contributed to racialized processes of marginalisation and dispossession; 2) explore whether and how digital tools such as story maps can be used to develop anti-racist seed infrastructures with and for Afrodescendant farmers so as to obtain social justice

Talia Esnard, The University of the West Indies

*Seasonal Migrant Caribbean Workers, Food production and Sustainable Futures: A Critical Review*

The racialized constructions of seasonal migrant workers and the many injustices that they face on Canadian farms have been addressed within scholarly examinations of the Canada-Seasonal agricultural workers program (C-SAWP). What remains relatively untroubled in the literature is that of the growing precarity and invisibility of seasonal Caribbean farm workers in the global food supply and/or value chain. In fact, despite the essential nature of their work and broader contributions to global food security, these workers are continually framed as disposable labourers, whose surplus value is yet to be centralised as a way of (re)-representing the commodification and production processes. While these structural vulnerabilities can be historically situated, there is no doubt that the weakening of trade and labor protection, growing pauperization of workers and pools of surplus labour complicate the relationship between citizenship, production, and capital accumulation. These relationships are further muddled by normative ideas of property and productivity that are couched within racialized, classed and gendered projects. These intricacies not only increase the displacement of workers within the social relations of agrarian production, but also intensify the exploitative conditions that undermine the movement towards sustainable futures. In defence of livelihoods and the sustainability of food systems, it is important that we treat with the inequalities that affect matters related to their positionality, productivity and mobility. The paper addresses the possibilities for sustainable futures around farm work(ers) and the implications and challenges of that process for the Caribbean region.

Mina Kleiche-Dray, IRD-Université de Paris

*Globalisation des chaines de production alimentaire, et racialisation des savoirs agricoles des travailleurs étrangers au temps de la pandémie de la Covid-19 / Globalization of food production chains, and the racialization of agricultural knowledge of foreign workers at the time of the Covid-19 pandemic*

En France, l'échec de l'opération nationale « desbraspourtonassiette » - plateforme numérique de recrutement de volontaires nationaux mise en place durant la crise de la pandémie de la Covid-19 pour pallier l'absence des travailleurs agricoles saisonniers étrangers - interroge les capacités nationales de la production agricole à assurer la sécurité alimentaire nationale. La parution dans les médias, des critiques du monde agricole à l'encontre de cette plateforme a dévoilé pour la première fois les savoirs expérientiels liés aux tâches agricoles accomplies par les saisonniers agricoles étrangers invisibles en temps ordinaire. Considérés jusque-là comme « des bras », « une main d'œuvre » servant « de variable d'ajustement de la production agricole », les saisonniers agricoles étrangers ont été transformés en des professionnels qualifiés, porteurs de savoirs qualifiés. Cependant en insistant en même temps sur la spécificité des corps de ces travailleurs étrangers qui les rendraient les seuls capables d'accomplir les tâches les plus pénibles dans le cycle saisonnier, les exploitants agricoles déshumanisent ces

travailleurs. C'est dans ce double mouvement entre valorisation et racialis-sation des savoirs agricoles que les exploitants agricoles situent la contribution des travail-leurs/travailleuses agricoles saisonniers étrangers/étrangères dans la chaîne de production agroalimentaire nationale. Suivre ce processus de visibilisation du travail agricole saisonnier en temps de crise de la covid-19 permet d'ouvrir une large réflexion sur la manière dont l'organisation de la fragmentation et de la globalisation des chaînes de production alimentaire s'appuient sur la mise au silence de savoirs racialisés en temps ordinaire. / In France, the failure of the national "desbraspourtonassiette" operation - a digital platform for recruiting national volunteers set up during the Co-vid-19 pandemic crisis to make up for the absence of foreign seasonal agricultural workers - questions the national capacities of agricultural production to ensure national food security. The appearance in the media of critics from the agricultural world against this platform revealed for the first time the experiential knowledge related to the agricultural tasks performed by foreign agricultural workers who are invisible in ordinary times. Hitherto regarded as "arms", "a workforce" serving as "a variable of adjustment in agricultural production", foreign agricultural seasonal workers have been transformed into qualified professionals, bearers of qualified knowledge. However, by insisting at the same time on the specificity of the bodies of these foreign workers that would make them the only ones capable of performing the most arduous tasks in the seasonal cycle, the farmers dehumanised these workers. It is in this double movement between valorisation and racialisation of agricultural knowledge that farmers situate the contribution of foreign seasonal agricultural workers in the national agri-food production chain. Following this process of visibilisation of seasonal agricultural workers in times of covid-19 crisis opens up a broad reflection on the way in which the organisation of the fragmentation and globalisation of food production chains is based on the silencing of knowledge that is racialised in ordinary times.

Patricia Northover, The University of the West Indies

*The Hunger Crop? Sugar, Imperial Debris and the Struggle for Development as Justice in the Caribbean and Beyond*

In her 1987 text, 'The Hunger Crop' Belinda Coote reported that at the height of the Ethiopian famine in 1985, millions of persons in the lush, green and sugar producing island of Negros, Philippines, were facing starvation. The paradox of chronic hunger and threatening famine in a land not devastated by drought or severe environmental degradation was due to deep inequalities and power asymmetries reflected in the commodification of sugar as plantation crop. Almost everywhere, sugar has been synonymous with racialized political inequalities in income, health and land ownership. From Brazil to Guatemala, Indonesia to Fiji, or from the Dominican Republic to Jamaica, few have been spared the developmental contradictions of what Sidney Mintz (1985) called "sweetness and power" under both colonial and post-colonial states. The hunger crises that stalks the world with COVID-19 rehearses another poignant moment of tragedy capturing world attention, but pre COVID-19 the International Food and Policy Research Center's 2019 report noted that: "Rural areas continued to operate in crisis mode. Globally, 80 percent of the extreme poor (living on less than \$1.90 per day) and 75 percent of the moderately poor (living on \$1.90 to \$3.20 per day) live in rural areas." Drawing on Laura Ann Stoler's concept of 'imperial debris,' this paper will highlight some of the processes, politics, materialities and affectivities of ruins and ruination that haunt the sugar industry, and discuss some of the untenable paradoxes present in post colonial spaces that represent fundamental constraints on the struggles for 'just food.'

Organizer: Marisa Wilson and Patricia Northover

### **3B1. Panel: Food and Performance**

Erin Percival Carter, University of Maine

*The Role of Information in Designing Meaningful Artisan Food Experiences*

There is a growing movement among consumers to know more intimately where their food comes from and how it comes to be on their plate. Consumers who value this connection often search outside of traditional outlets and product varieties to satisfy their needs. These consumers are motivated to engage in such costly behaviors at least in part due to the belief that consuming different products will lead to improved well-being. In this paper we provide information to small scale producers attempting to design specialty food products that cater to consumers' desire to meaningfully connect with their food. We surveyed high-involvement consumers of a product category that is commonly consumed in more typical and more specialized forms and varieties: cheese. Measuring within subject, we contrast consumers' expectations about the implications of consumption on well-being for typical and specialized versions of the same product and examine the role of information in designing more compelling consumption experiences for each product type. We present our findings in three parts. We find that consumers believe that special food products are more conducive to meaning making than typical products, that information provides more consumption utility for special versus typical versions of the same product, and that the expectation that a consumption experience will prove meaningful mediates the effect of product type on the value of product information. We conclude by discussing implications for product design and market segmentation for small scale cheese producers as well as other artisanal food producers.

Co-author: Stephanie Welcomer

Robert Valgenti, Independent Scholar

*The Recipe as Resistant Form: Some Ontological Reflections*

This essay engages recent object-oriented philosophies to examine one of its most mundane, but also peculiar, objects: the recipe. I do not propose a systematic or ethnographic study of particular recipes or ways of collecting them. Instead, this philosophical study will highlight the conceptual features and structures of recipes and thus provide a lens through which the disruptive and even revolutionary potential of recipes can be explored. This task does not entail the application of any particular philosophy to the recipe as an object of study, but rather a consideration of why ontology matters for an understanding of recipes as they appear throughout their history, but also in analyses that range from structuralist interpretations to various forms of critical theory. It will ask: what are the principles, ideologies, and presuppositions that shape, but do not fully determine, the form of the recipe? To answer this question, this essay will think through the recipe in light of Graham Harman's Object-Oriented Ontology to understand how the recipe, rather than an object of critique, should instead be understood as an object that performs a critical function. The recipe, therefore, not only functions as a site of resistance, but is itself, through and through, a potential form of resistance.

Thalia Hoffman, Haifa University / Leiden University

*Feeding/Eating the Other: a journey through 'Entrails'*

The following paper is written around Entrails, a performance first held in 2016 in Tel Aviv. Entrails is composed of a repeating biographic monologue, and while this monologue is performed, the speaker is fed lamb internal organs. The speaker, Morad Hassan, repeats his text seven times in spiral form – each time his description becomes shorter. The second performer, myself, cooks the lamb organs on stage and feeds Morad. The first spiral turn of Morad's text begins with a detailed description of his biography: where and when he was born, his occupation, his family and friends, etc. The final turn of the spiralling text reduces the details of his life into that of an anonymous citizen, someone who is simply satisfied with food and beer, and does not do much thinking. This final script is in fact a quote from the short story "Basta!" by

Robert Walser. At the end of the performance, not only are his identity details gone, but also there are no more entrails to cook.

The paper is built around the seven spiralling turns of Morad's text, and tells the story of what was left out, what was kept silent, and what emerged as a result of the performance. The seven sections of the paper point to the decision-making process underlying various elements of the performance, and the sections are interlaced with layered sets of questions and potential interpretations that emerge from the relations between Morad and myself.

Sheila Scoville, Florida State University

*Performing Colonialist Desire: Nao Bustamante's Indigurrito*

In 1992, Nao Bustamante stood undressed before an audience in a San Francisco theater. The Chicana performance artist invited anyone who had white male guilt to join her onstage. To absolve this guilt, the volunteers were encouraged to take a bite of a burrito strapped between her legs. Bustamante staged Indigurrito (a portmanteau of Indigenous and burrito) in an era crackling with debate over the "discovery" of the Americas and the institutional deployment of multicultural initiatives. Timed with the quincentennial of Columbus' voyage, Bustamante's "ritual" used a Cali-Mex convenience food and the spectacle of otherness to satirize white settler guilt. My analysis draws from performance and decolonial studies to argue that the sharing of this sacramental burrito embodied the colonialist desire at the core of a multiculturalism that essentializes non-white artists. Inciting the pleasures of sex, food, and laughter, Bustamante contested the mestiza role that she was expected to perform. She called out her burden of Brownness to refuse requests by institutions that artists of color "fix" painful legacies and speak for all oppressed peoples. Key to her mockery of a demand for decolonizing art, Bustamante's conflation of indigeneity with a food of dubious Mexican-ness signals the irony of her performance. A comparison with *Two Undiscovered Amerindians*, in which artists Coco Fusco and Guillermo Gómez-Peña also exposed the colonial gaze by playing "native," allows me to situate Indigurrito in a broader critique of feel-good promotions of diversity. This study of anti-colonial performance problematizes the relationships among food, authenticity, and identity.

**3B2. Roundtable: 'Just Food' through Modern Day Marronage- New World Radicalism from the African Diaspora Standpoint.**

Participants:

Hugh Johnson, State of the African Diaspora (SOAD)

Latoya Rattray, Jamaica Network of Rural Women Producers (JNRWP)

Patricia Northover, Sustainable Rural and Agricultural Development Cluster (S/RAD)

Esther Figueroa, Film Maker

Organizer: Patricia Northover, The University of the West Indies

Marronage is the struggle to be completely extricated from slavery and its afterlives. It is immediately associated with the image of the flight of the enslaved from systems of violent imperial imposition and colonial dispossession as well as racial control and erasure. But what does 'just food' mean to Afrodescendant peoples? And how do they seek to break the contemporary violence imposed on their conditions of being? What strategies most resonate for them in the effort of unsettling present regimes of dispossession and control within post-colonial nation states and food systems? As Willie Wright (2020:1143) posits in his essay "The Morphology Of Marronage": "viewing marronage as more than a relic of the past, might help communities and scholars escape from the double bind of thinking of freedom as a long-fought—for goal existing in the distant future and the belief that once acquired it is a permanent condition of being." This roundtable will bring together in conversation a few critical voices on this vital question of 'just food' through the lens of modern day marronage. These voices come

from the State of the African Diaspora and well as from Black women activists who are engaged in pursuing a Diasporic Black Agrarianism, (or black female farmer's empowerment in the Caribbean), struggling against ecocide from extractivism and promoting race critical decolonial scholarship for just food systems in the Caribbean postcolony.

### **3B3. Panel: COVID Food Economies: Lessons for food justice from gig workers, solidarity and informal networks, and e-commerce technologies**

Ana Carolina de Assis Nunes, Oregon State University

#### *COVID-19 and the food-delivery industry*

The covid-19 pandemic has changed labor relations and the job market worldwide. In the US alone, almost 22 million people have lost their jobs since its beginning. Some of these jobless workers have been absorbed by the gig industry; they now work as independent contractors for companies like Uber, Amazon, and DoorDash. This proposal is about the precarity experienced by food-workers in the food-delivery industry in the face of an ever-expanding system led by big tech through the gig economy. This paper provides a brief discussion and analysis of a system put into practice by big tech companies in the US and some food industry workers' perspectives and actions taken to minimize such problems. Based on an analysis of current events in the area and conversations with food workers in Oregon throughout 2020, this presentation highlights the connections existent in the chain of food-delivery in urban areas and offers a specific critique of capitalist practices. It also highlights systems of exclusion, oppression, and power in the food industry. As well as depict different futures for food delivery. Because it's never just food, could the pandemic work as a portal to transform such an exploitative industry? What would it entail?

Andie Thompson, Oregon State University / the University of Amsterdam

#### *"Soup for my family": Is anarchism weaponizing food?*

On July 31st, 2020 in remarks made during a meeting with the National Association of Police Organizations Leadership, then President, Donald Trump described the activities of racial justice protestors as weaponizing cans of soup against police. "And then, when they get caught, they say, "No, this is soup for my family." They're so innocent. "This is soup for my family." While this now infamous quote has been thoroughly meme-ified and debunked as a practice, it was stated in the context of equating anarchists to criminals – or "radical-left maniacs" as declared in the previous president's remarks. This rhetoric adds to the long history of leftist organized groups being viewed as a threat to the hegemonic powers of the state. In the USA, food sovereignty and autonomous land projects actively subvert capitalist systems that produce scarcity and hold people in precarity, and often grow from frameworks of cooperation that are ideologically Anarchism. Drawing on personal experience participating in mutual aid efforts and activism in Portland, Oregon, this paper considers the history of leftist organizing around food sovereignty such as the Black Panthers Breakfast program and Food Not Bombs, one of the largest existing global anarchist organizations, to meditate on the question of "what is being weaponized when anarchists make soup for their family?"

Kimberly Sigmund, University of Amsterdam

#### *"I'm worried about Tita...she doesn't have money or food": Asylum-Seeking Women and Food Sharing Economies in Los Angeles.*

As the COVID-19 pandemic rampaged through Los Angeles County in 2020, it became immediately clear to government officials, public health experts and social service providers that the biggest economic, health and social impacts would be felt by the most marginalized groups in the region: people of color, people with unstable housing and income sources, and people

without formal legal status. All three of these risk factors were visible within my own fieldwork informants: asylum-seeking women from Central America. Lacking the documentation granted through official refugee status as the burdensome asylum system ground to a halt under the dual weight of the Trump Administration's anti-immigrant policies and the pandemic, asylum-seeking families found themselves increasingly vulnerable to food insecurity as their families lost access to work-based income and to social services which floundered under increased community need. Without access to much of the public recourse available through federal and local relief programs, asylum-seeking families immediately began to develop new forms of social and economic support in order to mitigate the pressing issues of nutritional and economic vulnerability they faced. In this paper I will discuss the ways in which asylum-seeking women mitigated their food and income insecurity during the pandemic by cultivating informal food economies through food-sharing networks and by developing income-generating activities around cooking and selling prepared foods in order to supplement their family income. Through this, I explore the ways in which asylum-seekers in California subverted exclusionary biopolitical forms of citizenship that directly impacted their health and nutrition.

Zhuo Chen, Oregon State University

*QR code for food: the digitalization of fresh food purchasing in China*

Early February, Wuhan, China. Public places and residential buildings were all closed. People living in the city were quarantined at home, worrying about their loved ones, felicitating that they were temporarily safe, and wondering what they should eat for the next meal. What to cook and where to buy the food becomes a key question for all families at that particular moment. Since people could not buy fresh food on their own due to the community lockdown and the stores close-down, the government, together with the major local supermarket, came up with a plan for the citizens to "group purchase" online. It was supposed to be a win-win program beneficial to all parties. However, certain groups of people, like the elders and people who can not afford smartphones, had experienced significant inconvenience and inaccessibility with the digital purchasing tools. Now, the quarantine has ended for almost a year, but the digitalization of fresh food purchasing goes further. Big internet companies are trying to monopoly the fresh food industry with well-developed Apps and online platforms. At the same time, common people, even not the marginalized ones, are opposed to the change. In December 2020, Chinese official media People's Daily published critics on the phenomenon, suggesting that the government would issue more regulation policies. This paper will analyze the digitalization of fresh food purchasing in China, focusing on its fast development during the COVID-19 pandemic; roles the government, big companies, and communities had played in the process; and people's, especially the elders' lived experiences in this new, irresistible wave.

Lisa Grabinsky, Oregon State University

*"Abrimos o morimos": a paradoxical vicious cycle of food insecurity in Mexico City*

At the end of 2020, the Mexican agricultural system surpassed the previous year's production outputs regardless of the economic crisis derived from the COVID-19 pandemic. While these positive numbers are beneficial for the overall Mexican economy—especially in regards to commodity production and exports—, the alleged abundance they aim to represent does not permeate on the population's diets. Even before the pandemic hit, the prices of healthy, fresh foods in Latin America are one of the highest in the world, and more than half the population of Mexico already lived with some degree of food insecurity. The increasing unemployment rates and the consequent decrease in purchasing power risk greatly Mexican people's food security, threatening to exacerbate persistent malnutrition problems, such as nutrient deficiencies and obesity. Mexico City became the main epicenter of the COVID-19 pandemic in the country, oscillating between the Red and Orange on the traffic light system the federal government



implemented to measure hospital-bed occupancy. As such, the “non-essential” foodservice industry was hit the hardest, with hundreds of restaurants, cafés, and informal businesses shutting down. This left thousands of people unemployed and local farmers without an avenue to sell their produce, which has mainly gone to waste. “Abrimos o morimos”, a coalition of restaurateurs demanded Mexico City’s Mayor when she declared once again the Red light — and its subsequent lockdown— early in January 2021. This paper aims to analyze the social, political, economic, and public health implications of this campaign to keep the foodservice industry operating during the lockdown in Mexico City

### **3B4. Panel: Wild Food and Preservation for Food Security**

Breanna Phillipps, University of Waterloo

#### *Stakeholder Viewpoints and Settler-Colonial Narratives Impacting Access to Wild Foods for Indigenous Women in Urban Northwestern Ontario, Canada*

We apply an Intersectionality-Based Policy Analysis Framework to explore how the provincial and Canadian federal policy context has (and continued to) impact Indigenous women’s experiences of accessing wild foods in urban northwestern Ontario. First, we demonstrate how different stakeholders (i.e. Indigenous women, non-Indigenous staff of community organizations, staff of public health units, and staff of ministries who write and implement natural resource and food policy) define this issue. We explore how residential school policy, and food premise, meat, and natural resource regulations construct and maintain inequities in food security, sovereignty, and well-being for Indigenous women and their communities. We underline that it is the racialization of wild foods and negative assumptions that accompany current policy that defines wild foods that limit access and food practices. We explore the tensions of food safety regulations with Indigenous ways of harvesting and preparing wild foods. Further, we display how natural resources regulations, in conjunction with federal Indian policy, enact colonial control of Indigenous movement and lands. Lastly, this work scrutinizes the process and value of the establishment of a permanent wild game license, an initiative implemented in 2019 in Thunder Bay. Moving forward, it is imperative that government institutions develop meaningful and culturally safe partnerships with Indigenous leaders and organizations to allow for a transfer of power which can support Indigenous food sovereignty. Indigenous expertise should be the centre of transformations to food systems and environmental policy.

Elisabeth Miltenburg, University of Guelph

#### *“Where Creator has my feet, there I will be responsible”: Exploring urban Indigenous food sovereignty initiatives in southwestern Ontario*

Indigenous Peoples across Turtle Island have sustained themselves since time immemorial through thriving local place-based food systems. The majority of Indigenous Peoples within Canada live in urban centres. In southwestern Ontario, the Grand River watershed is home to roughly one million people including many First Nations, Métis and Inuit. The majority live in four mid-sized urban centres: Kitchener-Waterloo, Guelph, and Cambridge. Within this region, there is an emerging movement of Indigenous food sovereignty (IFS) initiatives taking place as members of the Indigenous community are seeking opportunities to connect with their identities through land and food-based practices. Applying a community-based participatory research approach, seven urban Indigenous people engaged in local IFS initiatives were interviewed to explore how the urban environment impacts local IFS efforts and discuss opportunities to strengthen this work. Thematic analysis revealed IFS initiatives centred around land-based knowledge and relationships. Participants described engaging in five different land and food-based practices such as: seed saving; growing and gathering; hunting and fishing; processing and preserving; along with sharing and distributing. Practices and initiatives were guided by

principles of relationality, responsibility and reciprocity, which were impacted by the place-based physical and social environment. IFS requires access to land in the city to strengthen land-based knowledge and relationships among urban Indigenous people. The results illustrate that IFS initiatives are growing in urban centres and can foster relationships to land, food, and people in community, providing a pathway towards Indigenous self-determination and resurgence in colonized spaces.

Sophie Churchill, KU Leuven

*Indigenous Food Sovereignty in Northern Alaska*

Climate change has proven to be one of the distinguishing characteristics of the Anthropocene. However, its effects are disproportionate throughout the world, primarily for those who rely on the natural resources. In Northern Alaska, indigenous people are experiencing the land they depend on change as a result of people who will never be confronted with their own impact in places they have never been before. Food security depends on the access to natural resources at the right time and place. It also requires the flexibility to move where there is a greater abundance of food. Even small shifts in the climate lead to larger effects on food, including where and when it grows. Hunger is both an effect and a source of social disintegration and has permeated into the lives of many indigenous in Alaska. Their access to animals and plants have changed drastically as a result of changes in the environment. Moose hunting has drastically changed because of the shift in seasons and weather patterns. They are an important commodity because of their efficiency in terms of meat harvested per unit of time, energy, and money. Warmer temperatures cause the moose to move later in the fall to their winter destinations which results in a smaller window of time to hunt them. Sustainable adaptation requires more flexibility, cooperation, and strategic planning to deal with future changes and variables. As an already marginalized population, indigenous people's access to food is shrinking, yet their knowledge is needed now more than ever.

Christian Scott, Pennsylvania State University

*The Multi-Faceted Importance of Wild Sourced Foods in Contemporary Rural Kyrgyzstan*

Wild sourced foods played a key role in ensuring food security throughout history in rural Kyrgyzstan. Historical narratives have documented the role of naturally-sourced foods in the nomadic livelihood strategies of the past. Other work has highlighted the role of wild foods in helping rural communities during the period of transition following the nation's independence from the Soviet Union. However, the role of wild sourced foods in contemporary Kyrgyz household diets is less known. This study analyzes qualitative interviews (n=44) from respondents in a mountain community to focus on their perspectives and experiences around wild sourced foods and seasonal diets. Results demonstrate the cultural significance, the economic importance, medicinal value, and the supplementary consumption contribution of the foods that are provided by the surrounding mountain environment. Hunting, fishing, and foraging are shown to provide a key source of dietary diversity for households during times of seasonal scarcity. Wild sourced foods are also linked to gendered divisions of household labor, intergenerational knowledge, and medicinal healing practices. This research provides important insights into rural development initiatives, food security implications, environmental stewardship, and traditional knowledge preservation. The study makes an important contribution to the emerging literature focused on native food security and food access/availability in agropastoral communities.

Co-author: Guangqing Chi

### **3B5. Panel: Food systems transformations – trans-local networks for engaged scholarship and action**

Moderator: Irena Knezevic, Carleton University

Discussant: Alison Blay-Palmer, Wilfred Laurier University / UNESCO Chair in Food

Charles. Z. Levkoe, Lakehead University

*Modularity in Intersectoral Research/Action Collaborations for Food Systems Transformation: Lessons from the FLEdGE Community-Engaged Network*

The research for this paper asks: What role can intersectoral research collaboratives play in supporting, enhancing, and sustaining the impact of community-engaged research? We share insights from the Food: Locally Embedded, Globally Engaged (FLEdGE) community-engaged research/action network, a Canada-based, interdisciplinary group of scholars and community-based practitioners from across sectors, scales, and geographies. FLEdGE built on over a decade of prior partnerships among academic, public, private, and non-profit actors and was established as a limited-term research collaboration funded by the Social Science and Humanities Research Council of Canada (SSHRC) from 2015 to 2021. It aimed to assess the current and potential role of food initiatives as pillars for sustainable transformation. Our mixed-methods evaluative study draws on data from a social network analysis (SNA) survey of FLEdGE participants, summary reports submitted by each of the research teams and working groups, project outputs, semi-structured interviews with academics and community-based practitioners engaged in FLEdGE, and reflections from the authors who were all active academic members of the FLEdGE network. Our findings reveal that beyond making theoretical and practical contributions to food systems scholarship and initiatives in the particular regions, FLEdGE played an important role in expanding networks across Canada and beyond. We describe this as a modular approach, a structure in which multiple units (or modules) operate independently while also sharing enough commonalities that allow them to be interrelated, modified, and reconfigured in diverse and dynamic ways. Our collaborative insights focus on three key areas: cross-pollination and the evolving network configurations, funding to support the interaction and decoupling of modules, and autonomy and adaptability for networks to address the needs of stakeholders.

Rebecca Schiff, Lakehead University; Ashley Wilkinson, Lakehead University

*Mapping Food Policy Groups: Using Social Network Analysis as a Tool to Understand Integrated Approaches to Food Systems Policy, Programs, and Planning*

Over the past decades, there has been a rapid expansion in the number of Food Policy Groups (FPG) (including food policy councils, strategies, networks, and informal alliances) operating at municipal and regional levels across North America. FPGs are typically established with the intent of bringing together food systems stakeholders across private (e.g., small businesses, industry associations), public (e.g., government, public health, postsecondary institutions), and community (e.g., non-profits and charitable organizations) sectors to develop participatory governance mechanisms. Recognizing that food systems challenges are too often addressed in isolation, FPGs aim to instill integrated approaches to food related policy, programs, and planning. Despite growing interest, there is little quantitative or mixed methods research about the relationships that constitute FPGs or the degree to which they achieve cross-sectoral integration. Turning to Social Network Analysis (SNA) as an approach for understanding networked organizational relationships, we explore how SNA might contribute to a better understanding of FPGs. This paper presents results from a study of the Thunder Bay and Area Food Strategy (TBAFS), a FPG established in 2007 when an informal network of diverse organizations came together around shared goals of ensuring that municipal policy and

governance supported healthy, equitable and sustainable food systems in the Thunder Bay region in Ontario, Canada. Drawing on data from a survey of TBAFS organizational members, we suggest that SNA can improve our understanding of the networks formed by FPGs and enhance their goals of cross-sectoral integration

Michaela Bohunicky, Lakehead University

*Working for justice in food systems on stolen land? Interrogating food movements confronting settler colonialism*

The evolving practice and scholarship surrounding food movements aim to address social, political, economic and ecological crises in food systems. However, limited interrogation of settler colonialism remains a crucial gap. Settler colonialism is the ongoing process of invasion that works to systematically erase and replace Indigenous Peoples with settler populations and identities. While many progressive and well-intentioned food movements engage directly with issues of land, water, identity, and power, critics argue they have also reified capitalism, white supremacy, agro-centrism and private property that are central to the ongoing dispossession of Indigenous Peoples. Scholars and advocates have called for greater accountability to the contradictions inherent in working towards social and ecological justice on stolen land. We write this paper as three settler activist-scholars to interrogate ways that social movements are responding to this call. A community-engaged methodology was used to conduct semi-structured interviews with individuals working in settler-led food movement organizations in Northwestern Ontario, Canada and in Southern Australia. We present our findings through three intersecting categories: 1) Expressions of settler inaction; 2) Mere inclusion of Indigenous Peoples and ideas; and, 3) Productive engagements and visions to confront settler colonialism. To explore the possibility of deeper engagements that confront settler colonialism, we suggest a continuum that moves from situating our(settler)selves within the framework of settler colonialism to (re)negotiating relationships with Indigenous Peoples to actualizing productive positions of solidarity with Indigenous struggles. We argue that this work is essential for food movements that aim to transform relationships with the land, each other, and ultimately forge more sustainable and equitable food futures

Kristen Lowitt, Queen's University

*Linking fisheries policy to sustainable diets: The case of Lake Superior*

Fisheries make important contributions to livelihoods, culture, and food security in fishing-dependent communities. Despite this, fisheries are often managed for maximum economic efficiency and profit rather than local food security. The Good Food Principles emerging from the scholarship and practice of the FLEdGE research team emphasizing ecological diversity, regional economies, and food as a connector of people may help re-envision the way fisheries are typically understood. This presentation engages with sustainable diets as a framework for linking fisheries policy with food systems considerations asking, how may fisheries policy be different if fisheries were governed with sustainable diets in mind? I orient my discussion around the case of Lake Superior, the largest freshwater lake in the world and home to commercial, Indigenous, and recreational fisheries. I review the key policies and legislative frameworks influencing the region's fisheries from a sustainable diet lens to put forward some recommendations for how policy change in support of sustainable diets may be fostered.

Mary Coulas, Carleton University,

*The FLEdGE National Food Policy Timeline*

The FLEdGE National Food Policy Timeline provides a detailed interactive online platform that chronologically pieces together the development of Canada's first national food policy, Food

Policy for Canada: Everyone at the Table! The timeline presents users with live links and resources coupled with exclusive details expounding the roles and impacts policy-actors, events, and documents came to play in the narrative of developing Canada's first national food policy. This includes identification of state and non-state policy documents, descriptions and summaries of documents and events, embedded weblinks to relevant resources, and curator notes. Using data collected through in-depth, semi-structured interviews, content and discourse analysis and participant observation, curator notes provide deeper context, link relevant documents and events, and analyze how these documents illustrate that Canada's food system stakeholders are motivated toward food policy and governance innovation. Collectively, this project emulates the benefits of the FLEdGE umbrella network growing the study of collaborative food policy and governance in Canada.

Molly Stollmeyer, Carleton University

*Tensions in Fostering Local Food Systems in the Northwest Territories: Contending with Settler Colonialism in Northern Food Systems Research*

Many food systems stressors in the Northwest Territories (NWT), including extractivism, climate change, and restrictive policies, are inextricably linked to processes of settler colonialism. Researchers working in northern contexts typically recognize the disruptive role colonialism has had in shaping foodways, but often absent from their analyses are the ongoing realities of colonial forces and the role academic research plays in perpetuating these. Motivated by the limited application of critical social theory in participatory/community-based research literatures, I ask: What does a settler colonial framework offer to understanding the challenges of fostering local food systems in the NWT? Through a reflexive analysis of tensions I encountered in FLEdGE and Mitacs supported research, I direct my gaze at colonial tendencies of research. I argue that southern-based settler researchers, like myself, must be more attentive to how our research can reinforce harmful colonial narratives in the North and work to disrupt these colonial continuities.

Organizers: Charles Levkoe and Irena Knezevic

**3B6. Roundtable: Emergency managing towards resilient agri-food systems**

Moderator: Jill Clark, Ohio State University

Participants

Josh Vittie, Ohio Emergency Management Agency  
Shoshanah Inwood, Ohio State University  
Anne Palmer, Johns Hopkins Center for a Livable Future  
Mary Hendrickson, University of Missouri  
Zoë Plakias, Ohio State University

Although the federal government deemed food and agriculture as critical infrastructure during the COVID-19 pandemic, federal, state and local Emergency Management (EM) plans include minimal guidance or training scenarios that integrate public programs and policies beyond addressing short-term emergency food needs. The unique, long-term emergency of the COVID-19 pandemic has highlighted the need to better understand the roles of and relationships between state agencies and private and public partners, and address how consolidation in the food industry has created an efficient, but fragile food system.

In this interactive session, engaged scholars and emergency managers will draw on their experience working on food systems and EM at the state and local level during the COVID-19 pandemic to identify a new applied research agenda that integrates both food system and EM. Questions addressed in this panel include: Who are the key stakeholders in EM and how can we help them prepare farm and food systems to be more resilient in the face of future stresses? What are key gaps in EM approaches highlighted by the pandemic? How can we integrate scholarship with EM planning while taking into account rural, suburban and urban differences? What examples of productive relationships or initiatives can we learn from? How does EM of farm and food systems during the pandemic highlight the tensions between private governance of market goods and public accountability? We invite session participants to share their experiences and insights as we develop a network of scholars and practitioners focused on food system emergency planning.

### **3D1. Panel: Reading Literature**

Kathryn Dolan, Missouri University of Science & Technology

#### *“Challenging Unsustainable U.S. Agriculture in Chesnut’s Conjure Stories”*

During the westward expansion that led to the dominance of cattle across the United States, the South, as seen in Charles Chesnut’s Conjure Stories, primarily uses an agricultural model focusing on pigs and chickens, instead. To some extent, agriculturally, the South of Charles Chesnut was left behind in terms of opportunities being promoted in the cattle boom of the West during the late nineteenth century. Farmers in the South largely replaced cattle and oxen with pigs and chickens for food, as well as mules and horses for labor—as seen in “Mars Jeems’s Nightmare” and other Conjure Stories. Throughout, Chesnut emphasized the agricultural nature—including the role of animal husbandry—in both the antebellum period as well as the post-Reconstruction era in North Carolina. Chesnut’s Conjure Stories use animals, agriculture, and other natural elements—more than any of his other works—in order to present his challenges to racism and the ongoing violence against African Americans at the end of the nineteenth century. I argue that Chesnut shows that issues of racial and environmental injustice are interconnected through the unsustainable system of intensive agriculture that is both too large-scale for humans—especially African Americans and other marginalized peoples—as well as for non-human animals to survive well, but also not large-scale enough to succeed in the dominant agricultural system expanding west. Therefore, I weave together elements of Chesnut’s writing—race, land, and agriculture—as they are used in key Conjure Stories.

Edward Chamberlain, University of Washington Tacoma

#### *Recasting the Culinary Arts: Queer Cooking and Paternal Absence in the Artistry of Ukazu, Washington, and Konigsberg*

In the past decade, artists and writers have taken to reimagining the storytelling of cooks and cookery. Instead of revisiting the stories of so-called happy homemakers and stoic male chefs, this project considers the stories of cooks who are seldom heard. This presentation employs the conceptual framework of “recasting” as a way of explaining the queer narratives written by the Nigerian American writer Ngozi Ukazu, the Black American author Bryan Washington, and the White American novelist Bill Konigsberg. This project explains how Ukazu, Washington, and Konigsberg narrativize the lives of cooks who exist outside the normative performance of gender-conforming cookery. This comparative study examines how a diverse set of queer cooks become the central preparers of food in Ukazu’s graphic novel *Check, Please!* (2018), Washington’s familial novel *Memorial* (2020), and Konigsberg’s young adult novel *The Music of What Happens* (2019). This set of texts portrays a notable absence of father figures, which effectively causes the queer protagonists to take on the role of cook that usually is consigned to parents. Strong mother figures become the breadwinners and decision-makers, which

necessitates another person stepping into the kitchen. With the passing of this role, the texts demonstrate border crossing in several forms, suggesting the transgressive act of being a queer cook coincides with spatial crossings. By building upon the interdisciplinary scholarship of Kyla Wazana Tompkins, Vivian Nun Halloran, and Carole Counihan, this presentation explains how queer cooking is a spatial act that is shaped by the intersectionalities of gender and race.

Chloe Hansen, Alfred University

*Food of the future: Representations of food in speculative fiction*

The Anthropocene has spawned many concerns about humanity's future. In this time of uncertainty, speculating on possible futures and how we might address the challenges humanity faces are increasingly important. Speculative fiction invites readers to consider the present through visions of possible futures and, importantly, the contingent nature of both and how they might become linked.

In this paper I analyze representations of food systems in contemporary speculative fiction to illuminate the changes imagined necessary to sustain human life in space and on Earth post-climate change. In order to understand the processes that produce and are produced by food systems adapted to different environments, I map the production, distribution, consumption and disposal of food depicted in *The Expanse* (Corey 2011-2021) - set in the 24th century when a significant portion of humanity lives in space - and Bacigalupi's (2003) *The Windup Girl* - set in 23rd century Thailand, post-climate change. Scarcity is an organizing principle in these texts – scarcity of fertile seeds, soil, water, culturally appropriate cuisine, time to eat with family and so on – and results from the environment itself as well as imbalanced power relations. In these works, we see people getting around both environmental and class-induced scarcity, claiming what they need to survive through either an expansion or a reduction of who can access necessary resources. As food systems are deeply entangled with everything, speculations on how they might adapt to radically different environs may offer insight on the construction of more just food systems.

**3D2. Panel: Precarious Eaters: Adolescents, College Students, and Refugees**

Sara Belarmino, Northern Illinois University

*Measuring Food Insecurity Across Diverse College Student Populations at Northern Illinois University*

There has been growing public recognition that college students in the United States are grappling with food insecurity yet the data on this is only beginning to emerge. Many universities have been slow to identify the problem even though food insecurity impacts learning and academic success. We conducted a study of food insecurity at Northern Illinois University based on a campus wide survey of NIU students, and semi-structured qualitative interviews with both students and administrators. In this paper, we present findings from the survey and interviews that demonstrate that food insecurity is widespread and that students employ a variety of coping strategies to get by. We also consider the extent to which food insecurity can be used as an indicator of broader quality of life issues for students, such as housing insecurity, transportation insecurity and a range of other quality of life issues. We then explore structural issues that could be addressed to improve these quality of life measures for students, and how different entities on college campuses can be involved in addressing these quality of life issues for students to improve food insecurity.

Micaela Lipman, University at Buffalo

*Food Access: A Missing Focus on the Needs of Adolescents*

Adolescents are rarely centered in food policy making (Dush 2020; Glover & Sumberg 2020). Yet adolescents are disproportionately impacted by food insecurity. In the 2019 wave of the Current Population Survey (CPS), individuals aged 11 to 18 represented 9.31% of individuals in surveyed households, but 13.93% of individuals in food insecure households (CPS 2019). Several qualitative studies have documented coping strategies adolescents use to address unmet food needs (Cairns 2018; Fram et al. 2013; Galvez et al. 2018; Mott et al. 2018; Popkin et al. 2016; Waxman et al. 2015; Willis & Fitzpatrick 2016). However, in engaging with such qualitative work and co-producing food empowerment curriculum with youth and non profit organizations (Lipman & Thompson 2018; Lipman & Thompson 2019), it became clear that there is a gap in quantitative knowledge of the extent of youth food insecurity. Quantitative research on food insecurity has focused on younger children (Cook et al. 2006; Gundersen & Ziliak 2014), adults (Gregory & Coleman-Jensen 2013; Nguyen et al. 2015), or the elderly (Kim & Frongillo 2009; Kwon & Oh 2007), leaving out the important needs of adolescents. This paper will contribute to the literature on food justice by quantitatively documenting the severity of adolescent food (in)security and uncovering patterns among adolescents living in food insecure households utilizing CPS 2019 data. This analysis will provide a needed evidence base to justify future funding and research to develop adolescent-centered and adolescent-empowering food assistance programs that center adolescent voices in food policy making.

Nathaniel Mich, University at Buffalo School of Architecture & Planning

*Growing Food, Supporting Health, and Cultivating Culture: the Impacts of Urban Agriculture on Health and Food Security in Refugee Communities*

Due to a host of economic barriers and cultural disconnects, resettled refugees suffer from a variety of health disparities, including limited access to healthy and culturally-relevant food. Urban agriculture is often cited as a potential method to improve refugee food security. This literature review will investigate whether and how urban agriculture creates the conditions for alleviating food insecurity in refugee communities. The review focuses on three areas of inquiry: 1) the nature and causes of food insecurity among refugee communities, 2) the impact of urban agriculture programming, generally, on food insecurity and other health factors, and 3) the experiences of refugees who engage in urban food production. The food security and health impacts of refugee urban agriculture must be understood through a lens of place-making and cultural cultivation. Through urban agriculture, refugees build, maintain, and transmit cultural identity, community connection, and a sense of belonging, all of which provide the foundation and context for improved food security and physical health. To close, this paper will identify challenges urban agriculture faces, gaps in the published literature, and recommendations for future research.

**3D3. Panel: Community Gardening**

Maegan Krajewski, University of Regina

*Branching Out: Examining the Challenges and Possibilities of Expanding Urban Agriculture in Regina, Saskatchewan*

The North Central Community Gardens (NCCG) – the urban agriculture program of the North Central Community Association (NCCA) in Regina, Saskatchewan, Canada – introduced the Branch Out Project (BOP) in the summer of 2020. After several years of conversations with community members and discussions among NCCA staff, BOP was designed as a participatory action research project that would both facilitate the expansion of the NCCG into backyards and schoolgrounds, as well as research the practical and theoretical implications of this initiative. Amidst the many regulations, upheavals to local and global economies, and disruptions of social and cultural lives brought on by the COVID-19 pandemic, BOP resulted in the construction of



eight new gardens: six in backyards and two on school grounds. Findings from an initial interest survey of NCCG participants (n=21) are presented here, as well as conclusions from post-season interviews with BOP participants (n=8). In analysing the survey and interviews I aimed to address the question: what are the opportunities for, possibilities of, and challenges to the expansion of community gardening in urban spaces under neoliberal capitalism? In doing so, four key themes emerged: control, consumption, community, and capabilities. Applying the extended case method to BOP, I situate these themes within the food justice and food sovereignty literature to understand community garden expansion as a counter-neoliberal, anti-capitalist response to crisis. I argue that BOP, and similar initiatives, have the potential to provide a radical grassroots alternative food system that reorganizes relations of power, production, consumption, community, and knowledge.

Katie Butterfield, University of California, Merced

*Community Garden Accessibility: Impacts of Frames and Locations*

Ample research documents the health benefits of community gardens, which simultaneously serve as alternative food programs and green spaces in communities. However, given the impact of exclusionary practices within similar programs, the accessibility of community gardens is important to consider. Alternative food programs often utilize frames that exclude non-White and working-class participants. At the same time, green spaces are disproportionately located in White and middle-class communities, making them inaccessible to many non-White and working-class people. Existing work considering the frames and locations of community gardens falls short of examining the demographics of participants. With a nation-wide survey that includes this measure (N=162), the present study considers the extent to which community garden frames and locations shape participant demographics. Ordered logistic and negative binomial regressions show limited impact of garden frames on community garden participant demographics but consistent evidence of community demographics shaping participant demographics. These findings highlight the value of considering geography in future work on community garden accessibility, and demonstrate the importance of gardens in non-White and/or working-class communities.

Elyzabeth Engle, McDaniel College; Alanna K. Higgins

*Security or Justice? Implementing Food Justice to ensure Community Food Security*

Since the 1990s, the community food security movement (CFS) has been both promoted and critiqued in the U.S. as an instigator for food systems change and community development. Although these movements have been found to contribute to healthy food access, broader producer-consumer networks, and other social goods, they have been fairly criticized for their limited role in addressing social, environmental, and economic justice. Activists and scholars have continually moved towards implementing examinations and challenges to systemic injustices, particularly when it comes to community food access. We aim to contribute to this through our argument for the incorporation of food justice principles into CFS practice and literature. To explore this, we use a comparative case study approach to examine the manifestations and limitations particular to community food security initiatives in Central Appalachia, a region that is increasingly turning to community-driven agrifood initiatives to address persistent social, economic, and environmental inequalities. Specifically, the authors will compare the findings from two independent, place-based research projects that are assessing, respectively, (1) community-based gardening programs and (2) FARMacy vegetable subscription programs. Drawing upon these qualitatively-driven case studies, this paper will describe and compare how the separate programs define and implement different tenets of community food security and food justice; successes of the respective programs, from improved food access to changing local discourses to community development; and the constraints the

programs face from local and extra-local pressures, including dominant ideologies, policy and funding structures, and limited food system infrastructure.

Brittany Oakes, University of California, Merced; Katie Butterfield, University of California, Merced; Nefertari Marin, University of California, Merced

#### *Community Gardening in the United States*

Food insecurity affects children, seniors, people of color, and people with disabilities at disproportionately higher rates, and the negative health outcomes associated with food insecurity are greater among non-White, rural, and working-class Americans (Feeding America, 2020; Morton & Blanchard, 2007; Office of Disease Prevention and Health Promotion, 2020). Community gardens offer a promising solution to sustainably address disparities in food access and health, given their low cost of entry and participation and long history as alternate food outlets (Butterfield, 2020). Over the past decade, following the 2008 recession, renewed interest in community gardening has contributed to a “new green wave” of community gardens across the U.S. (Alkon et al, 2020).

Our research considers how this new wave of community gardens may contribute to health and food security by focusing on how race, class, and geography influence who participates in and benefits from community gardens today.

Findings from a national survey of over 300 community gardeners and managers indicate the importance of community gardens serving as networking, skill-building, and food production spaces. Findings from semi-structured interviews with 34 community garden managers and 16 nonprofit staff generated a detailed picture of how community gardens are formed and maintained in the U.S. today. Particular attention is given to rural community gardens, which are often underrepresented.

By focusing on the barriers for community gardens in reaching disadvantaged populations, as well as strategies for overcoming these barriers, this research provides useful information for maximizing the overall food access and health benefits of community gardens.

#### **3D4. Panel: Agricultural alternatives: coordinating communities, crops, and culture**

Nick Sirio, Chatham University

#### *Collaborative learning in community-centered urban agroforestry*

Community-centered urban agroforestry presents opportunities for many benefits including improved food access, creating urban green spaces, building community and various ecosystem services (Bukowski & Munsell, 2018). Urban food forests can struggle when they are initiated by people outside the communities in which they are planted. These problems also often map out along the fault lines of racial and economic divides in the United States. According to Alyssa Schimmel, shifting agroforestry to a food sovereignty framework requires community engagement and decision making. Projects such as the Philadelphia Orchard Project and the Urban Food Forest at Browns Mill in Atlanta use these approaches. This paper draws upon a community-based project in Pittsburgh, spearheaded by stakeholders and supported by a collaboration with agroecology and food studies faculty and students. Using participatory action frameworks as well as participant observation, I document the ongoing process of developing a forest garden with the Oasis Farm and Fishery. Both the Oasis farm manager and agroecology/food studies students are involved with youth enrolled in community after-school programs, providing opportunities to learn agro-ecology, permaculture design principles, methods for growing and maintaining perennial agroecosystems, and horticultural knowledge that guided their choices about the species that will be included in the forest garden. Providing a snapshot of the ongoing collaboration, this paper demonstrates one example of how relationships between designers, institutions and the communities can be centered in building food sovereignty and empowerment.

Cristina Law, Chatham University

*Getting on the Grain Train: Establishing regionally-specific grains networks*

While wheat and other grains are an important component of diets in the United States, their incorporation into the movement for regional and sustainable food systems has lagged behind vegetables, fruits, meat, and dairy. This difference between grains and other food groups is that while those have profited from regionalization sooner, grain farmers struggle to make a profit even while trying to promote a regional grain economy. Initiatives such as the Bread Lab at WSU, Maine Grains, GrowNYC, and regional grain alliances have begun to show how parts of a grain system, including networks or alliances, can boost a regional grain economy (Halloran, 2015). These groups see the advantages of sourcing grains locally but know that regional economies also need support to build up infrastructure and a market to make them sustainable. In Southwestern Pennsylvania, a history of buckwheat, rye, and corn production has generally been lost to larger dairy farms and feed grains. Increasing the diversity of agricultural production in these areas has the potential to create environmental and social improvements (Clancy and Ruhf, 2010). Clancy and Ruhf state that by looking into the 4 dimensions of food supply, natural resource sustainability, economic development, and diversity a better understanding can be obtained of how to make a regional food system work. Assessing the regional grain chain in Southwestern Pennsylvania this paper uses a 200-mile food shed inventory, stakeholder interviews, and comparative analyses to provide a SWOT analysis related to regional grain initiatives and provide recommendations for an emerging regional and statewide grain network.

Michael Keefe, Chatham University

*DIY Biophilic Design as a Method for Community-Garden Engagement*

To produce cities just as art produces work, as theorist Henri Lefebvre famously quipped, so that our built environment is as diverse as nature, is no easy task in a capitalist society, unless offered by urban designers seeking to provide 'nature-based' solutions to de-stress urban work environments. At the nexus of environmental and community degradation, urban gardens/farms have arisen and continue to exist as alternative methods for reclaiming space. Yet the notion of alternative presumes there is dominant way of building community and minimizes the non-economic benefits. In pursuit of stable funding, many urban gardening and environmental justice organizations provide community-facing education in the form of techniques, methods, and material production of food. Some organizations are engaging in what Beatley and Söderlund call "biophilic urbanism," reincorporating natural systems into the fabric of cities, and providing a host of economic, environmental and social benefits and functions. For example, Brooklyn Botanic Garden builds Living Walls as an essential piece of its mission (Gough and Accordino, 2011)

Considering the disconnect between presumed political and social impacts of non-profit-led community gardens, and those actually experienced by community members, what can be done to increase a community's engagement in gardens? This essay analyzes 10 different innovative engagement strategies launched in order to increase community-members' senses of ownership and engaged purpose in community gardens. It will categorize them based on their capacity to both increase engagement and a sense of ownership and then provide recommendations to non-profit led community gardens at separate stages of their development

**3D5. Panel: Local and Community Food System**

Fiona McNeill-Knowles, University of Victoria; Mandana Karimi

*A Critical Reflection of Local Alternative Food Initiatives and the Challenges to Food Sovereignty in Canada*

This paper explores the connections between Alternative Food Initiatives (AFIs), neoliberal ideologies, systemic issues of race, class, gender, (de)colonial food networks, and the interdependency of water and food governance in effort towards establishing systems of food sovereignty in Canada. While noting the limitations surrounding effective structural changes and balancing the immediate needs of food insecurity, this paper examines the ongoing challenges of food sovereignty work in Canada and the influence of global food and water governance initiatives.

Historically, AFIs often claim to be guided by food sovereignty and community collaboration frameworks, but there has been increasing criticism of the limitations of AFIs and how current food system networks risk reinforcing neoliberal ideologies and colonial systems.

Secondary literature reflects on how outcomes of these efforts sometimes fall short, as they place individualist, localized action at the center of solutions. Some works, including Charles Z. Levkoe's, examine the implications of AFIs lacking focus on structural issues of race, gender, and class. Yet, it is still emphasized that much of the work happening in these networks address immediate needs of food insecurity, which have been further exacerbated by Covid-19.

Food sovereignty carries with it many complexities, as AFI's in Canada can be spaces occupied by majority white settler, middle-class folks, and much of food sovereignty work is disproportionately carried out by women. As food sovereignty becomes a focal point for community organizing, this paper will critically reflect the work of local AFI initiatives and their engagements with the promise of food sovereignty

Abigail Darwin, University of Georgia

*Setting the Table for a New Rural Food Access Approach*

The Southeastern United States was built upon agriculture, but, paradoxically, its rural residents experience high rates of food insecurity due to numerous interacting barriers. This food insecurity leads to higher rates of diet-related chronic disease in rural populations compared to their urban counterparts, further compounded by limited access to healthcare. Guided by the theoretical framework of Assets Based Community Development and Culture Centered Approach, this paper/presentation identifies what models exist to guide the establishment of sustainable, community-based programs to increase the availability and accessibility of locally sourced fruit and vegetable for low-income residents of rural Southeastern United States.

Data was collected through document analysis and semi-structured interviews with stakeholders of model programs. Using a framework approach, data was analyzed to (1) identify and characterize current models and (2) compare models across sociopolitical environments. The results include lessons learned and recommendations for replicating programs in similar community environments. In addition to contributing to the limited formalized data on rural food access programs, this research aims to increase the widespread knowledge and acceptance of programs to support their increase and act as a supporting resource to rural communities.

Damilola Giwa-Daramola, University of Missouri- Columbia

*Understanding the mechanism through which social protection impacts agriculture for pro-poor growth in developing countries*

Growth is considered pro-poor if the poor are made better off, that is, economic growth that favors the poor. Growth in the agricultural sector is the primary link through which the poor connects to economic growth. However, one key issue impedes the influence of agriculture to contribute to pro-poor growth: the various institutions and social safety net systems that interact with agriculture, the poor, and the rest of the economy. Due to the nature of the agricultural sector in developing countries, which generally consists of smallholder and subsistence farming, people working in the agricultural sector are largely exposed to income and consumption

shortfalls thereby keeping them locked in a cycle of poverty, food insecurity, and low productivity that inhibits development and broad-scale growth.

Using secondary data from the World Bank and the FAO, an empirical model will be used to study the welfare dynamics on the role of social protection on agriculture and the changes in pro-poor growth using the two-stage least square model. Such that in the first stage, a new variable (per-capita agricultural income) is created using an instrumental variable (social protection) to account for endogeneity.

In the second stage, the estimated values from stage one are used to replace the actual value of the endogenous variable to estimate an OLS model for the intended variable of interest- pro-poor growth rate. The dependent variable, pro-poor growth rate, is the annualized average growth rate in per capita income of the bottom 40% of the population, and is a function of per-capita agricultural income, and vector of control variables including inequality-adjusted human development index, rural population, agricultural employment rate, government expenditure on agriculture, and institutional quality

Lauren Gwin, Oregon State University; Charlotte Epps, Oregon State University

*Community Food Systems at the Legislature: Equity and Allyship*

How are voting rights for incarcerated people related to equitable, resilient, regional food systems? Once we see the connections, how do we act effectively? When are our well-meaning actions helpful and when could they be harmful? These questions and others are the focus of a three-part workshop series, "Allyship in Public Policy Engagement," organized by the Policy Committee of the Oregon Community Food Systems Network (OCFSN), before and during the 2021 session of Oregon's state legislature. OCFSN is a statewide network of 56 organizations that brings people together to broaden understanding of issues, build relationships and trust, develop common purpose, and create collective capacity to build a more equitable, environmentally and economically resilient, regional food system. To this end, OCFSN's Policy Committee focuses on building members' individual and collective capacity for shifting public policy; in 2019, we began applying OCFSN's broadly stated equity commitments to policy advocacy in specific ways, e.g., evaluating equity implications of members' priority legislation. The 2021 allyship workshops build on this. Participants are exploring allyship as a long-term positional shift, while also translating those intentions into specific, short-term actions they could take this legislative session. OCFSN members have significant opportunities to step up to support legislation designed to address deep-seated racial inequity in Oregon, whether or not the connection to food systems is clear.

**3D6. Panel: Practicing Policies**

Michael Gertler, University of Saskatchewan; JoAnn Jaffe, University of Regina ; Terry E.

Boehm, National Farmers Union

*Canola Bubble: Comprehending a Commodity-Driven Boom and Auguring an Impending Bust*

The Canadian Prairies have suffered many eco-social calamities. The collapse of bison herds precipitated long-term food insecurity for Indigenous peoples. When wheat was king, the breaking and cultivation of grasslands spawned the Dustbowl and soil erosion that persisted for decades. Under more technified management, its wetlands, grasslands, and woodlands continue to be converted in a manner that destroys habitat, pollutes waterways, and liberates greenhouse gases even while denying access to Indigenous communities and fueling economic concentration. Subject to the same logics, livestock farming is industrialized in ways that endanger animal welfare, climate stability, and human health.

This is the context in which herbicide-resistant canola has emerged as a dominant crop. A favourite of researchers, input suppliers, farmers, politicians, processors, and traders, it has helped to simplify rural landscapes and speed agricultural restructuring. We consider the interests that promoted the canola boom and trace changes it has helped to propagate in farming systems, land markets, public policies, discourses, identities, and worldviews. We likewise consider associated risks that raise the prospect of a (multidimensional) canola bust. These include aforementioned unresolved environmental and social problems but also health and nutrition issues, concerns re key technologies (e.g., nitrogen fertilizers, glyphosate, GMOs, and solvents used in processing), market competition and trade wars, corporate-dominated farm politics, rising production costs and farm debt, regulatory and legal pressures, as well as soil health issues and the buildup of crop pathogens and herbicide-resistant weeds.

Lydia Zepeda, University of Wisconsin-Madison

*A brief history of US agricultural policy and privilege*

White men over 60 are 6.5% of the US population but represent nearly two-thirds of US farmers. Why this is so has roots in US history. In Colonial America 50, then 100 acres were granted to land owners for each person they brought to the colonies, whether indentured servant or slave. After independence, the role of the federal government in distributing land to wealthy white men was codified in the 1796 Public Land Act. The minimum sale size of 640 acres at US\$ 2 an acre excluded all but the wealthiest Americans and was too large to be farmed unless one had slaves. The war with Mexico (1846-48) created pressure to open up the 525,000 square miles of acquired lands to displace the Native Peoples and Mexicans. It took ten years to pass the Homestead Act which was billed as granting land to the average (white) American. However, by 1904, 84% of the lands actually went to speculators, railways, cattlemen, miners, and lumbermen. The first Farm Bill in 1933, moved US agricultural policy from subsidies via land grants to direct subsidies to farmers. Over 2/3 of the subsidies go to two crops: corn and wheat. Since subsidies are based on production, the larger the farm, the larger the payments; 74% of the subsidies go to farms over 500 acres. The results of hundreds of years of policies are that America's land and water resources are in the hands of wealthy old white men.

Lesli Hoey, University of Michigan

*Scaling up and institutionalizing the alternative food movement: Two decades of legislative bills and policy advocacy in Michigan*

This paper examines what it takes to scale up and institutionalize the goals of the alternative food movement through state-level policy. Using Michigan as a case study, we ask about how food systems problems have been framed to have political resonance among legislators, the effects of key events for advancing certain solutions (e.g., shifts in the political balance across different administrations, COVID-19, etc.), and the relative importance of coalitions of supporters that have been mobilized over time (e.g., a short-lived statewide policy council, a state food systems charter, and numerous food systems networks that have emerged focused on farm to institution, local food councils and more). Framed around policy science theories, our methods included a content analysis of food-systems related legislative bills that were passed and attempted over the last 20 years, before and after the launch of the Michigan Good Food Charter. We also carried out interviews with over two dozen policy advocates who focus on agriculture, health and nutrition, emergency food and food access, food waste, urban agriculture, food justice and other topics – including lobbyists, individual policy entrepreneurs, and leading advocacy organizations – as well as state senators and bureaucrats who have acted as policy champions from inside government. Our findings offer broad insights about strategies that work – and fail – to advance particular causes and build coalitions, the

importance of timing, strategic partners and language used in framing, and food systems issues that remain blind spots or contentious.

Julie Keller, University of Rhode Island

*Conserving for All? Marginalized Farmers in the U.S. and the Fight for Land*

This paper investigates the link between inequality and farmland conservation.

In response to the rapid loss of farmland in the U.S., land conservation has been a major priority for many municipal and state governments, the federal government, and non-profit organizations. For minority groups, farming can be a vehicle for preserving cultural identity, empowerment and resistance to structural racism and other barriers to accessing healthy foods and economic stability. Yet the extent to which marginalized groups are able to benefit from these land conservation policies is unclear. This paper asks the following: What are the various pathways used by marginalized farmers in accessing farmland, and what resources would enhance their success? To answer this question, six focus groups were conducted with marginalized farmers (LGBTQ, women, refugees, and farmers of color) in New England in 2019 and 2020, with three to five participants per group. Findings point to a range of barriers that marginalized farmers experience in attempting to access land. While some farmers were successful in obtaining land through land trusts in their communities, farmers highlighted the limitations of these organizations in meeting the needs of marginalized farming populations. A lack of social ties with land trusts, language barriers, and other factors impede access to conserved farmland, exacerbating existing levels of inequality. Understanding how marginalized farmers access land and their land-related needs for farming or cultural preservation is critical for improving our understanding of inequality in the countryside.

**3E1. Panel: Food Preservation**

Rebecca Shisler, North Carolina State University

*Food self-provisioning: exploring non-conventional foodways*

This study seeks to examine how people experiencing food insecurity engage in food self-provisioning, such as food gardening, food preservation, keeping backyard poultry or livestock, foraging, hunting, and fishing. During the pandemic, popular media has featured images of people starting to garden at home, bake bread, and re-engage with food self-provisioning. Using qualitative data collected both pre- and post-coronavirus pandemic, I will engage with the literature of food sovereignty and food justice to explore if and how it fits into these provisioning practices. Additionally, I will investigate the meanings that self-provisioners give to their food practices, and how these meanings may fit into systems of power and inequality.

Majing Oloko, University of Saskatchewan

*Supporting Youth Participation in Food Preservation Within Indigenous and Local Food Systems*

Food insecurity and food knowledge loss have been reported among residents of rural and remote communities across Canada, including the Clayoquot Sound UNESCO Biosphere Region (CSUBR) on the west coast of Vancouver Island. Healthy food through Global Food System (GFS) structures such as the grocery store is prohibitive in the CSUBR. Poverty and transportation challenges exacerbate food insecurity for youth and other residents in the area, especially those in isolated communities who need to travel outside of their communities to access grocery stores. Although there are opportunities to access affordable seasonal food through alternative food systems in the region, residents lack the knowledge to preserve those food and safeguard year-round availability. To address these challenges, the Clayoquot Biosphere Trust developed a food preservation educational program to support residents of the

region build food preservation skills. My research extends that program to youth in the area. The purpose of my study was to support youth in building food preservation knowledge and skills. The rationale being that when youth learn how to preserve food safely, they may use such knowledge to enhance access to seasonal, affordable healthy food to complement their food needs. In this paper, I will share findings from food preservation workshops, workshop evaluation, and interviews with students from Ucluelet Secondary School and a youth Warrior group. Youth shared how they are engaged in food preservation, factors that hinder their participation, how they would like to be supported, and how they benefited from participating in the food preservation workshops.

Lindsey Foltz, University of Oregon

*Food Sovereignty Through the Cellar Door: Traditions of Resilience in Bulgarian Preservation Practices*

Food sovereignty practices as they manifest in Eastern Europe reveal underappreciated examples of resilient, alternative food networks. Practices such as foraging, small-scale household cultivation, food preservation and circulation through informal economies are relatively marginal practices in many Western countries, even while they are common and significant in Eastern Europe. This paper will compare and contrast two manifestations of food sovereignty being enacted in Bulgarian villages centering my research on home-based food preservation practices in two villages during 2018 and 2019. Interviews and cellar surveys in both villages reveal significant domestic production of fermented, jarred and dried foods. These foods provide insight into how mundane social practices, like saving food for the winter, create resilience and meaning in their maker's lives in the context of broader economic and political forces, which lay largely beyond their control. People in one village I describe are overtly recruiting homemade preserved food into a food-based social movement, Slow Food. In contrast, the other village reveals no overtly political motivations for producing these foods. Researchers in other Eastern European countries regard this latter example as "quiet food sovereignty" (Visser, et. al, 2015). I agree with Eastern European scholars that practice theory-based conceptualizations of the dynamics of social change provide insight into alternative food systems that emerge and persist without the influence of an overt social movement (Jehlička, et. al, 2020). These Eastern European theories and practices are therefore a useful complement to current Western dominated research to improve food sovereignty through broad-based social movements.

Danille Christensen, Virginia Tech Blacksburg

*Home Canning and White Supremacy*

This presentation explores home canning in North America before World War II, suggesting how private practices and institutional interventions have both promoted and undermined narratives of white supremacy. Historically, popular instruction manuals, wartime posters, and magazine layouts have depicted home canners almost exclusively as white rural or suburban women. Not surprisingly, home canning has also been employed within discourses of respectability and Anglo-centered nationalism, part and parcel of hegemonic campaigns intended to Americanize and/or civilize immigrants and indigenous peoples. Despite the privileging of whiteness in public canning discourses, home canning has also been a way for minoritized people to demonstrate skill, assert self-sufficiency, bolster localized identities, and foreground culturally important foodways. Oral histories of Italian immigrants, the records of Jeanes teachers and home demonstration agents in the segregated American South, and accounts of Fabiola Cabeza de Baca's work with Hispano and Pueblo women in New Mexico all offer more nuanced looks into the who's and why's of home canning.



### **3E2. Panel: Radical Food Geographies: Exploring the Intersections of Critical Food Studies and Radical Geography Toward a More Just Food System**

Kristin Reynolds, Independent scholar; Lecturer, The New School; Lecturer, Yale School of the Environment

*Toward a radical food geography praxis: integrating theory, action, and geographic analysis in pursuit of more equitable and sustainable food systems*

Radical geographies scholarship has evolved over the past decades in pursuit of transforming spatial, political-economic, social, and ecological engagements within oppressive structures. Similarly, food systems scholarship demonstrates increasing interest in the scalar, sociopolitical, and ecological dynamics of food systems, often with an applied or action-oriented focus. Building on these connected, yet divergent, traditions of scholarship and action, we propose a radical food geography praxis that is rooted in the intersections of active resistance to structures that (re)produce power inequity and oppression in food systems in specific places and across spaces, and an ongoing process of critical and theoretical reflection about these structures and geographies. The radical food geography praxis we propose consists of three primary and interconnected elements: (1) theoretical engagements with power and structures of oppression both inside and outside the academy; (2) action through academic, social movement, and civil society collaborations; and (3) analysis through a broadly defined geographic lens. Through bringing together radical geographies and food systems scholarship, a radical food geography praxis reveals the interconnectivity between places and movements, relationality between land and people, the flows of people, environmental resources, ideas, and culture, and the diverse approaches to achieving justice-oriented objectives. In order to build more equitable and sustainable food systems, it is essential to engage with these geographic realities in deeply theoretical and action-oriented ways.

Jennifer Marshman, Wilfrid Laurier University; Irena Knezevic, Carleton University

*What's in a name? Challenging the commodification of pollination through the diverse economies of 'Bee Cities'*

One million species are threatened with extinction globally, including more than half of the native bee species in North America. Insects enable pollination of angiosperms (the flowering plants that produce seeds) which produce food and resources for diverse and nutritious diets and ecosystems. In Canada, as of July 2020, 42 municipalities have signed a Bee City Canada resolution to support pollinators through education, habitat creation, and celebration. Our central argument is that the commodification of pollination has detrimental effects on people, pollinators, and ecosystems, and that a diverse economies framework can help shift our perspective. Within the 'save the bees' narrative, a capitalocentric, unidimensional image of pollination persists, driven by particular forms of market power and domination. Well-intentioned individuals and groups may be constrained by industry-dominated messaging that limits their understanding of appropriate interventions. Meanwhile, Bee City Canada offers municipalities the opportunity to engage in conservation efforts by starting where they are and building on a network of Bee Cities across the country. We conducted a collective case study involving in-depth interviews with members of Ontario Bee Cities. Our analysis shows how a diverse economies framework can help us to understand the value and contributions of this initiative in previously undervalued and under-recognized ways. It is only through decentering the hegemonic market-based view of pollination that true conservation of bee diversity, and associated pollination services, can be prioritized. Our findings show that Bee Cities can animate a vibrant political ecology by centering bees (and other pollinators by proxy).

Jennifer R. Shutek, New York University

*Wineries and Watch Towers: Agricultural Colonialism and Resistance in Palestine/Israel*

Deir Cremisan, a Salesian vineyard and winery located in Beit Jala, West Bank, sits between two Israeli settlements and in the shadow of the Israeli Separation Barrier (the construction of the wall through Beit Jala was approved in 2013, despite local and international legal battles). Deir Cremisan, which produces wines and olive oils, richly illustrates how occupation impacts agriculture, local and global trade, mobility, and sensorial and embodied experiences. Further, agriculture in Palestine/Israel draws attention to the relationships between architecture, surveillance, and settler colonialism as the built environment creates multiple regimes of mobility, temporality, and the senses (Flusty 1994; Weizman 2007). Food is consumable nationalism, a physical way to eat the land; as a result, agricultural images and themes run throughout British Mandatory and, especially, Israeli nation-building narratives related to the land of Palestine. My paper thus explores the impacts of surveillance and occupation on West Bank food production. I trace the historical uses of agriculture, archaeology, and architecture in British Mandate Palestine and Israel to understand how these sciences of space create infrastructures of occupation. To conclude, I turn to Palestinian uses of land. I use site visits, interviews, archival materials, and a media analysis of contemporary journalistic texts (English, French, and Arabic) on agriculture and, in particular, wine production. For Palestinians living in Area A (Palestinian Authority-controlled sections of the West Bank), practices of farming, agricultural production, and the sale of agricultural products, resist attempts at the erasure of their history, culture, and economic practices.

Alejandra Salamanca Osorio, Yilver Mosquera-Vallejo

*Intersections of Black Radical Geographies and Food Sustainability in Coquí, Chocó,*

In our work we enquire about the intersections between food sustainability, Blackness, territorial autonomy and local notions of Buen vivir/Good living in Coquí, Chocó, Colombia. We approach the understanding of this territory through the daily life practices and the territorial tensions that are experienced by this community, which are linked to the guarantee and preservation of their activism in relation to their traditional food systems. The artisanal forms of farming, fishing and cooking, inside of the local belief system, are in continuous dispute with the Colombian national plan of development (PND), the structural violence, and the presence of narco-traffic in the region. From that perspective we focus on the epistemologies and ontological perceptions linked to the social production of the space. Thus, we articulate, on the one hand, the spatial practice and the representation of space as modalities that define the existing geographic structures of social relations; on the other hand, we link local notions of good living, food sustainability and territorial autonomy with the category of representational space. Our hypothesis is that, the social production of space, in its process of transport, enters into tension and dialogue, from an “outside” incorporated in spatial practices and representations and an “inside” that transits in the representational space in Coquí, Chocó, Colombia. From these disputes, then, fugitive spaces, radical Black politics, forms of self-government, systems of food and territorial sustainability are obtained.

Daniel Block, Chicago State University

*Envisioning radical food geographies: shared learning and praxis through the Food Justice Scholar- Activist/Activist- Scholar Community of Practice.*

Food justice scholarship and activism have coevolved and at times been intertwined over past decades. In some instances, there are clear distinctions between “scholarly” and “activist” activities. However, individuals, groups, and actions often take on characteristics of both, producing knowledge at multiple sociopolitical scales. Recognizing and building upon these dynamics is important for strengthening food justice work. This is especially salient in an era in which academia, including geography, seeks more public engagement, yet has a complicated

history of appropriating and/or dismissing experience- based knowledge, exacerbating uneven power- knowledge dynamics. These topics are of direct relevance to geography and intersect with radical geography traditions through engagement in social and political action and putting socio- spatial justice theory into practice. Since 2014, a small- but- growing group of individuals interested in the intersections between scholarship, activism, and geography have cultivated a Food Justice Scholar- Activist/Activist- Scholar Community of Practice (FJSAAS). This article examines the evolution and praxes of FJSAAS focusing on power- knowledge and radical geographies. Based on an analysis of FJSAAS records and recollections of participants since its founding, we discuss challenges encountered, the broader relevance for similarly positioned communities of practice, and offer recommendations for those engaging in food justice scholarship, activism, and/or radical geography. We conclude that radical geographies, concepts of radical food geographies, and scholar- activist/activist- scholar praxis are mutually reinforcing in recognizing experience- based knowledge as part of envisioning and putting into place a more just food system.

Organizer: Colleen Hammelman, Charles. Z. Levkoe, and Kristin Reynolds,

### **3E3. Panel: Taking Care of Kids: School Gardens, Lunch, and Commensality**

Abby Lohr, University of Arizona

#### *The Impact of School Garden Exposure on Elementary Students' Feelings of School Connectedness and Self-reported Learning in the Southwest United States: A Secondary Data Analysis*

When students feel connected to their school, they experience more positive health and academic outcomes. Systemic racism results in unfair school policies which cause children of color to be less likely to feel connected to their school and more likely to have lower grades in comparison to their White peers. School garden programming has the potential to support children of color in feeling more connected to their schools and improving academic outcomes. We describe the results of a secondary data analysis using evaluation results from a university-supported community and school garden program. We examined the impact of school garden programming on primarily Latino/a elementary student feelings of school connectedness and self-reported learning by comparing students with  $\leq 1$  year exposure to those with  $>1$  year. Social cognitive theory formed the conceptual basis for the analysis. In general, students reported a positive impact of the school garden program on both connectedness and learning. There was a relatively low threshold for impact – students with exposure of  $\leq 1$  year reported that the school garden programming impacted their school connectedness and self-reported learning, and this perceived impact did not depend on amount of exposure. Length of school garden exposure did not have a statistically significant association with feelings of school connectedness or self-reported learning. Latino/a identity was associated with feeling connected to peers and higher self-reported learning scores. This work informs scholars and practitioners who study the potential solutions for systemic racism in schools.

Seri Niimi-Burch, University of British Columbia

#### *Middle class parents' experiences and perceptions of school lunch: the politics of care and responsibility*

With calls for a national school food program in Canada, some proponents are advocating for programs available to all students, rather than targeting only students “in need”. Scholars and school food program operators have suggested that middle class families “opting out” can be problematic for programs’ financial viability and quality and may contribute to stigma for program users if school food programs are perceived to be mainly for families “in need”. To explore

middle class parents' experiences and perceptions of school meal programs, we interviewed mothers of elementary-aged children in a British Columbia school district that recently introduced a district-wide lunch program.

Preliminary analysis shows that, among these primarily white, university-educated mothers, packing lunch is simultaneously seen as a daily physical, emotional, and mental burden and as a way to show care and take responsibility for their children's nutritional needs. Middle class parenting and nutritional ideals are reflected in how mothers view and make decisions about school lunch. Due to the confluence of these ideals and the belief that feeding children is a private, rather than public responsibility, using school lunch programs may be perceived as a moral failure to fulfil parental responsibilities. This may make using meal programs a stigmatizing experience and deter some families from participating. We will explore tensions between a neoliberal ethic of individual responsibility and conceptualizing school meal programs as forms of public care and discuss what findings from this relatively affluent sample can tell us about equity, care, and responsibility in school meal programs.

Annelise Straw, University of Kentucky

*It's not just about getting your hands in the dirt: School gardens as ingredients of (de)colonization*

From kindergarten through their senior year, students are exposed to the unspoken complexities and power dynamics of the food system. In the Michael Pollan and Alice Waters' era, ideas on school gardens have emerged as beacons of farm-to-table advocacy and environmental education. While this renaissance surrounding one's connection to their food has privileged certain populations on the importance of growing local food, underlying structural discussions are far less prominent. This paper explores the political ecology of food, school gardens, and food education through a decolonial pedagogy and argues that in addition to being a place for social-emotional learning, school gardens can serve as spaces for children to engage with food justice from an early age. It argues that while school gardens are beneficial spaces for children to taste new vegetables, learn basic gardening skills, and engage with plant and animal lifecycles, child participation in the garden is in no way a solution to systemic problems fostered by an industrial food system. While the image of school children getting their hands in the dirt is celebrated as a means of collective promise, this work emphasizes the need to remember the embodied connections to food production that are not included in this discourse. Using two case studies of DC school gardens, the garden is constituted as a site of connection – between the child and food, the child and nature, and the child and the environment, concluding that alterations in the model can make school gardens areas of community sovereignty and liberation.

Benedetta Faedi Duramy, Golden Gate University

*Child Participation and Food Experiential Learning: A New Approach to Childhood Obesity*

Child obesity is a major public health issue. It affects 13.7 million children and adolescents in the United States and 124 million worldwide. Alarming obesity projections have sparked widespread concern, albeit not much consensus on how to address the problem. Obesity has been often viewed as a matter of personal responsibility, and especially of parental responsibility when it concerns children. Elsewhere, I discussed the importance of adopting instead a children's rights approach to hold governments accountable for preventing and combating child obesity. This paper focuses in particular on the right of children to participate in decision-making processes affecting their lives recognized under Article 12 of the Convention on the Rights of the Child. The paper argues that its implementation through experiential food learning opportunities integrated into early childhood school curricula deserves much attention

and holds some promise for effective solutions. Experiential learning theory suggests that students increase their understanding and learning through their own experiences. Data collected in three pre-schools, one elementary school and two elementary summer camps in San Francisco, where children participated in cooking, gardening, tasting and communal meals, showed that: young children instinctively connect with food and nature through tactile and playful experiences, honing their imagination, observation and inquiry skills; they naturally develop a preference for healthy eating; and they learn portion control, how to care for plants, and grow their own food. Student responses suggest that food-related experiential components in early childhood school curricula are powerful and can positively influence children's future eating behaviors and attitudes.

### **3E4. Roundtable: Coming Into the Foodshed -- the Next 25 Years**

Moderator: Annie Jones, University of Wisconsin-Madison

Participants

Jack Kloppenburg, University of Wisconsin-Madison

John Hendrickson, University of Wisconsin-Madison

Christian Keeve, University of Kentucky

Jennifer Gauthier, Menominee County/Nation

In 1996, the journal *Agricultural and Human Values* published "Coming into the Foodshed," by UW-Madison Center for Integrated Agricultural Systems scholars Jack Kloppenburg, John Hendrickson, and G. W. "Steve" Stevenson. The article, with over 400 citations, provides an invitation and foundation for robust discussion about building resilient and sustainable local and regional agriculture and food systems. The authors engaged the concept of the "foodshed" as an "organizing metaphor...that starts from a premise of the unity of place and people, of nature and society." The article called for research, education, and organizing around reembedding agriculture and food into communities, and vice versa.

This year marks the 25th anniversary of "Coming into the Foodshed." These years have been defined by the exacerbation of corporate concentration, exploitative labor practices, loss of small farms, and other challenges identified in the article, but also an explosion of grassroots activism, scholarship, and new markets organized around the promotion of just, sustainable, and resilient agriculture.

Can the concept of "foodshed" help us navigate the next 25 years? With this roundtable we propose to examine this metaphor and how it might do the necessary work of reckoning with corporate concentration and structural racism, continued degradation of soil and water, and a history of broken treaties, land theft, and violence against communities of color. As we look to reimagine and rebuild our agriculture and food system towards economic relationships that support people and the land but also deeper notions of regeneration and food sovereignty—does "foodshed" get us there?

### **3E5. Roundtable: Operationalizing Food Justice: Recognizing and Dismantling White Supremacy in Food Systems Organizations**

Moderator: Vanessa Garcia Polanco, National Young Farmers Coalition

Participants:

Michelle Hughes, Young Farmers

Alison Conrad, Duke World Food Center

Lindsay Lunsford, Racial Equity in Food Systems Working Group

The roundtable will highlight how organizations can apply and operationalize principles of racial equity and anti oppression to their food systems organizations. Researchers and practitioners will highlight the techniques they use to identify, address and dismantle anti blackness and white supremacy culture in their food systems organizations. To become anti-racist, food system organizations and stakeholders must recognize white supremacy culture narratives function to center whiteness across their food system organization, the food systems and society. Historically white-led organizations and spaces find that their internal culture, operational policies, and programs fail to resonate with Black, Indigenous, People of Color (BIPOC) communities, partners, and staffers.

### **3E6. Workshop: Online Food Pedagogy: Digging Into [earthtotables.org](http://earthtotables.org)**

Facilitators:

Lauren Baker, Earth to Tables Legacies Project / University of Toronto

Ryan DeCaire

Dianne Kretschmar

Chandra Maracle

Bilingual (Spanish/English) creative session:

Since 2015, the Legacies project has brought together a small group of 13 food activists across big differences - youth/elders, rural/urban, Indigenous/settler, Canadian/Mexican - to exchange knowledges and practices of food sovereignty. The arts-based collaborative research process culminated in a multimedia educational package with 10 videos and 11 photo essays ([earthtotables.org](http://earthtotables.org)). Themes include agroecology, Indigenous perspectives on food, antiracism in the food movement, medicinal plants, the animal food cycle, Indigenous perspectives on food, and antiracism in the food movement. Unique to the site are facilitator's guides for all videos and essays, with key terms, questions, activities, commentaries, and resources for further research and action (articles, songs, organizations).

#### **4A1. Panel: Consumer Behaviour and Relation**

InHaeng Jung, Pennsylvania State University

##### *Marketing the local and value-added food*

Value-added food product (VAFP) is commonly understood as food such that its original physical state or form has been changed to enhance its value. Farmers use value-added features to enhance the revenue generation capability of their products and long-term business viability. The USDA has been providing grant funding to encourage such efforts and develop the rural economy (National Sustainable Agriculture Coalition, 2019). For producers, the choice of VAFP is crucial to maximizing returns on their investments. Furthermore, value-added features will create a synergetic effect if these products were marketed locally (Lu & Dudensing, 2015). Studies have found a relationship between consumer's perceived quality, safety, and place of origin (POO), and willingness to pay for such products (Grunert, 2005). Consumers perceive local food as healthier, fresher, and of better quality (Lillywhite and Simonsen, 2014). Hence, VAFP could also be local, thereby further enhancing value. This study explores how consumers evaluate local food based on quality and safety perceptions of VAFPs with different processing techniques (fermentation) and POO (local), and how the combination of these features influences consumer's WTP.

An experimental study will be conducted (VAFP (3) by processing (2) by localness (2)), with three VAFPs, cheese, yogurt, and butter (Cornelisse & Hyde, 2017). We target milk products since they are common, and are important food products generating the greatest economic impact in the US (USDA/NASS, 2021). The findings will help farmers and policymakers understand how consumer's various perceptions can influence economic impact by pursuing VAFP approaches.

Agnieszka Dobrowolska Perry, University of Missouri - Columbia

##### *Impact of generation and other demographic characteristics on dairy demand in the US - evidence from household level data*

Policymakers and the food sector need updated analysis of food consumption changes, dietary patterns, and consumer preferences. Previous research indicates that food consumption patterns differ between income groups, age groups, genders, ethnic groups, and geographic distributions. This previous research has also shown differences in consumer sensitivity to price changes across different food items and item groups. This research attempts to address some of the limitations of existing studies by estimating an AIDS model based on generational cohorts. Disaggregated household-level data is used in this research, which allows for the inclusion of demographic variables such as education, race, area of residence, or presence of children in the household. It has been recognized that demand for dairy products is influenced by the population's age structure and other demographic factors. The data were aggregated into the following 7 categories: milk, butter, cheese, ice cream, other dairy, meat, and other food products. The estimation used 11 demographic variables with 46 levels total.

The preliminary results of the AIDS estimation conducted in this research suggest that dairy product demand has become more inelastic in recent years compared to results shown in previous research. The results also suggest significant differences between generations and significant marginal effects from demographics.

Understanding how all consumers defined by different demographic characteristics respond to changes in prices can help dairy companies and retailers tailor their production, pricing, and marketing strategies and aid policymakers in making programs such as WIC and SNAP more efficient and cost-effective when it comes to dairy purchases.

Isabel Fletcher, University of Edinburgh

*Supermarket deliveries and backyard chickens: understanding relations between food production and consumption in remote and rural areas of the UK*

This presentation discusses research that I conducted 2018-9 as part of the BBSRC-funded ResULTs project, which examines the contribution that upland sheep and cattle make to the resilience of the UK food system (<https://upland-resilience.org/about-the-results-project/>). Using data from short interviews with 75 residents in our case study areas – North Yorkshire, the Scottish Borders, Skye/North Uist and Orkney – I describe how consumers in these remote and rural areas shop, as a means of thinking more broadly about the ways in which local food systems operate in remote and rural areas and what this implies for their resilience. As well as theories of household and community resilience, this work also draws on models of regional food supply chains and sociological approaches to mundane and habitual behaviours such as food shopping. I argue that food shopping practices improve household resilience by buffering against potential shortages, but that this takes place in a context of fragile rural supply chains that have been designed to take agricultural products out of these areas.

Kelsey Speakman, York University

*Keeping up with the Westons: How supermarkets manufacture taste and trust.*

The Canadian Centre for Food Integrity (CCFI) indicates that trust in the Canadian food system was at “an all-time high” in 2020. While the CCFI interprets this finding as an indication of the food industry’s success in handling the challenges of the pandemic, public confidence is not an accurate measure of the functionality and justice of Canada’s food system. While some people are finding comfort in cooking from their home kitchens, others are working in food environments where outbreaks have become a dangerous new reality.

This paper considers the intersections between trust and food ethics governance in the context of risk society. Identifying supermarkets as influential mediators that shape interactions between shoppers and other food system actors, I ask: how do supermarkets maintain public trust in neoliberalism as an ethical governance arrangement for the Canadian food system? The paper examines this question through a case study of meat shopping in Loblaw supermarkets. Meat shoppers are disembedded from reciprocal connections with diverse people, organisms, and landscapes that provide food, and they are re-embedded in shopping environments that reorganize these relationships according to hierarchical distributions of security. While public trust seems to signal that the Canadian food system is competently managing risks on behalf of all members of the public, this confidence emerges out of insular regulatory dynamics between powerful actors. Adopting a role as a neighbourhood tastemaker, Loblaw manufactures public trust by reinforcing the congruencies between the practices of the neoliberal food system and the dominant values of secure, normative families.

**4A2. Panel: Political Economy and Food**

Michael Symons, Independent Scholar

*Equal rights to “life, liberty, and property”: Locke’s radical food philosophy*

Food justice activists might be tempted to advocate “structural” change as opposed to “liberal” reforms. Yet Locke’s liberalism could not be more radical, by getting right back to basics. Political philosopher John Locke (1632-1704) based his revolutionary equal rights to “life, liberty, and property” on shared human needs, centrally the need to eat. The natural drive to self-preservation brought individuals together into a political economy that recognised each other’s rights to: “life” through continuing sustenance; “liberty” in choosing how to sustain oneself; and “property”, including one’s own body, own food, and means to obtain it, such as land. After the American and French revolutions, however, corporate capitalism took hold, and, prioritising money over sustenance, systematically distorted liberal principles (Symons, Meals Matter: A



Radical Economics through Gastronomy, Columbia UP, 2020). For “classical liberalism”, equal rights now meant money’s “equality before the law”, which guaranteed the most massive corporation could meet the least powerful person in court. The necessities of life were disregarded, because corporations do not eat. By contrast, liberty informed successive corporate ideologies of “laissez-faire”, “free enterprise” and “neoliberalism”. Disassociated from human needs, property was redirected to profit-making. In conjunction, the “invisible hand” of the Market deposed democracy. Food justice activists can expose corporations as mere tools, with no intrinsic rights: not to life, nor liberty, nor property. Justice will be better served once food is restored to the heart of political philosophy.

Jennifer Sumner, OISE / University of Toronto; Hana Mustapha, University of Toronto

*Socialized to consume: Learning to break from commodity fetishism and reclaim food as a commons*

Food is necessary for survival and thus a basic human right, but its status as a priced commodity enforces an economic barrier to exercising that right. A number of routes exist to address this injustice, including food stamps, subsidies, unemployment insurance and a guaranteed annual income. One route currently unexplored is recognizing food as a commons.

Food has existed as a commons for millennia, but the rise of capitalism and particularly neoliberal capitalism has relentlessly enclosed it through aggressive commodification and privatization. As a result, humans have been increasingly socialized to understand food as a commodity that can be endlessly engineered to turn a profit for private corporations. And yet, as public health attorney Michelle Simon (2006) has pointed out:

"Like water (and unlike most other commodities such as toys or electronics), food is indispensable and a basic human right. Why have we turned its production over to private interests? Shouldn't at least some aspects of society remain off-limits to corporate control?" (p. 318).

This paper will put forward an argument for recognizing the multidimensionality of food as a commons and outline a number of past and current examples of commons food practices that can form a foundation for socialization into food as a commons. This perspective shift could have a number of positive outcomes, including challenging the industrial food system, centering other kinds of food practices (including Indigenous food practices), alleviating food insecurity and achieving food justice for all.

June Jones, Virginia Polytechnic Institute and State University

*Anarchist Agrarianism: An Off-the-Grid Country Home for Skeptics of the State*

Critical agrarian studies includes a sizeable hole in its perspective, and it is shaped like an anarchist. This interdisciplinary field which combines political science, sociology, anthropology, area studies, and other satellites subfields aims to compile research that promotes the interests of rural peoples all over the world. Researchers of this critical perspective make no attempt to hide this purpose today, though in the past peasant studies (an approximate field) has historically been tied to state counterinsurgency research funding. The rebirth of peasant studies out of its dubious roots has not, however, changed its state-centric thinking about the present and its recommendations a future sustainable society. Climate change and urbanization have directed many academics to critical agrarian studies in hope of using its discourse related to food and agriculture as a platform for climate justice and socialist political projects often ignoring non-statecentric approaches. In this paper, I argue that the underrepresented perspective of anarchist agrarianism complicates and enriches mainstream narratives about the future of the United States food system and prospects of a less exploitative society. In particular, this perspective departs from mainstream Marxist approaches and conclusions.

Drawing on the work of practicing anarchists and theorists such as Murray Bookchin, James C. Scott, Wendell Berry, and other skeptics of the state, I offer a definition of 'anarchist agrarianism,' which promotes an ecological, land-based society with usufruct private property rights and the abolition not only of the state but also hierarchy and the sensibilities that promote and rationalize domination. The implications for the food system and society in general are discussed.

Mónica Lugo-Vélez, Eastern Illinois University

*Endoso de la compañía Goya a Trump: Cuando la comida se volvió en un acto político*

La retórica del presidente de los Estados Unidos Donald J. Trump ha estado plagada de discursos xenofóbicos en contra de la comunidad Latinx. Fue impactante cuando, durante el verano de 2020, Robert Unanue, el director ejecutivo de Goya Foods, elogió el trabajo y los esfuerzos del presidente de Estados Unidos y su compromiso para con las empresas familiares. Goya Foods es una empresa de alimentos cuyos principales consumidores son los latinoamericanos que viven los Estados Unidos. En "Toward a Psychosociology of Contemporary Food Consumption" el crítico francés, Roland Barthes señala que la comida es un sistema de comunicación, y que se debe recopilar información sobre los alimentos tanto en la economía, la publicidad y por observación en la sociedad (24). Como sistema de comunicación la selección de los alimentos y el consumo de estos productos (tanto orgánico y de espectador) es un acto político. Los productos Goya representan para la comunidad Latinx el "sabor del hogar"; una forma simbólica de conectar con sus raíces y "cocinar" su identidad nacional, a pesar de la distancia. Este artículo tiene como objetivo examinar el discurso del contenido digital pagado por Goya que va dirigido a los votantes Latinxs con el propósito de explorar la conexión entre la comida y la política

#### **4A3. Roundtable: Cultivating a Food Insecurity Coalition During Covid-19: Case Study of Baton Rouge**

Moderator: Shayne Figueroa, New York University / The New School

Participants:

Korey Patty, Executive Director, Feeding Louisiana

Katie Pritchett, Senior Vice President, Impact and Operations, Capital Area United Way

Casey Phillips, Director, The Walls Project

Manny Patole, Co-City Baton Rouge / NYU Marron Institute of Urban Management

"Over 64,000 people (14.4%) in Louisiana's East Baton Rouge parish are food insecure, compared to only 11.5% nationally. Of this group, 33% residents do not qualify for any type of nutrition program, leaving local pantries and nonprofits as the only option for food access. These individuals struggle to keep food on the table, and physical as well as psychological scars of malnutrition mark them for life.

The Food Insecurity Coalition (FIC) of East Baton Rouge Parish emerged in response to the COVID-19 crisis in June 2020, as the pandemic exposed problems with local and regional food systems and the challenges of accessing affordable, fresh food. Utilizing a collective impact approach and design thinking mindset, the FIC is a coalition of organizations working collectively to help hungry citizens, regardless of their income or situation, access the food and resources they need across the parish. The approach is two-pronged: a steering committee focused on the operations and macro-level and subcommittees focused on practical goals and outcomes. This rationale allows members to focus on long-term structural change efforts while also implementing partnerships in real time to feed more people and expand the reach to meet the need.

The FIC seeks to understand the interconnections between the supply chain of food, related programs, policies and institutions, and the experience and journey of the food insecure

individual in East Baton Rouge. Our panel will engage committee members in conversation around the formation of the FIC, immediate challenges, tangible results, and future goals. Our panel will discuss the food insecurity landscape of East Baton Rouge, LA, our history, the process in determining what the Food Insecurity Coalition's collaborative efforts in this environment will be and navigating the politics of the issue.

#### **4A4. Roundtable: "A Decent and Just Social Order": A Transdisciplinary Conversation on Disability and Food, Part 1 of 2**

Moderator: Abby Wilkerson, George Washington University

Participants:

Lisa Heldke, Gustavus Adolphus College

Netta Davis, Boston University

Jonathan Deutsch, Drexel University

Kim Niewolny, Virginia Tech

Washieka Torres, University of Illinois Chicago

Disability theorist David T. Mitchell envisions disability "not as exception, but the basis upon which a decent and just social order is founded." What if we regard disability considerations as crucial to decent and just food access, food movements, and food systems? How can food movements, food studies, and disability movements speak to one another? How might disability movement understandings of access inform food movements? What if we consider relationships between disability and the cultural work and meaning-making invested in foodways? How might disability perspectives contribute to conceptualizing the aesthetics of food?

While a medical model conceptualizes disability as a pathology located in an individual, disability culture generates a social model that locates disability in the interactions between people and their environments. Given that food activism is often predicated on health motivations, how might food movements draw intentionally on disability access movements in ways that also seek embodied well-being, without reverting to medicalized conceptions of food and nutrition that can pathologize individuals? What are the relationships between ableism and fatphobia? What would it mean to look to disabled people in all communities as agents of change possessing knowledge that can contribute to making the world safe for everyone's real bodies—and real minds (Wendell, 1996)?

The first session of this two-part roundtable will explore interactions of food, disability, power, and access across a variety of contexts and approaches.

#### **4A5. Panel: Nutrition: Past, Present, and Future**

Dilay Merve Temur, Ozyegin University

*The Phenomenon of Nutrition as a 'Trading Zone' Approach in the Paradigm Shift Between Humoral Theory and Modern Medicine*

How knowledge is produced and how scientific knowledge progresses are questions that science philosophers have investigated for centuries. When the scientific and technological developments reached the 20th century, Kuhn proposed a completely new view among all the approaches. In this article, firstly Kuhn's theory is represented, secondly the criticisms of Kuhn's theory directed to him are examined, and also Galison's proposal for the trade area term of the incommensurability thesis is shared. The interaction of Humoral Theory with nutrition has been illustrated extensively and the transition to modern medicine has been described historically, by including scientific and technological developments in the field of medicine. This paper will seek to see how the concept of nutrition is positioned as a trading zone within the medicine paradigm,

which has experienced a revolution within the framework of the paradigm concept introduced by Kuhn.

Eric Ng, Ryerson University

*Cultural Racism, Diet, & Ethnicity, Risk Discourse of Diabetes Prevalence among Racialized Immigrants in Canada*

The prevalence of type 2 diabetes among racialized groups in Canada are higher than the general population. As a result, ethnicity is identified as a risk factor and unhealthy eating patterns among these ethnic groups are used to explain the higher prevalence of the disease. By linking cultural dietary patterns with diabetes risk, ethnic food cultures are racialized and problematized. Using theories and conceptualizations of cultural racism, this presentation explore the ways in which ethnic food cultures are essentialized and racialized people were blamed for the racial inequality in diabetes prevalence. This paper will conclude by supporting the identification of racism, rather than ethnic cultural differences, as a social determinant of health in in Canada

Emily Bass, University of Waterloo

*Regional Food Self Sufficiency and an Optimal Nutritional Environment (2020-2060): A Case Study of Waterloo Region, Ontario*

The industrialized food system poses significant human health challenges, while simultaneously compromising planetary boundaries. In 2019, the Canadian Food Guide was updated to represent a more nutritious and environmentally sustainable diet, consistent with the 2019 Eat Lancet Report's Planetary Health Diet recommendations surrounding the human and planetary health nexus. The "nutritional environment" - where food is produced, distributed and sold within the region- determines in part how well a population eats, and in turn drives demand. Covid-19 exposed vulnerabilities of our industrialized just-in-time system, including challenges in food security and optimal nutrition and thus, increased political attention on local and regional self sufficiency within regional and national scales may offer a solution to enhance resilience. A case study foodshed analysis of Waterloo Region (WR), Ontario, was used to compare nutritional requirements to local production for the (projected) population in 2020, 2040, and 2060. The research objectives were (1) to estimate the quantity of locally grown vegetables, fruits, legumes, livestock and whole grains needed to meet the Region of Waterloo population's optimal nutritional requirements in 2020, 2040 and 2060; (2) to estimate how much of these healthy food requirements for the WR population could realistically be produced through local agriculture by the year 2040 and 2060. This study hopes to reveal feasible opportunities for WR region and other regions to identify where they stand currently with local food provisioning and its relationship to nutritional needs, as well as to predict and plan for future scenarios of an enhanced nutritional environment.

**4A6. Lightning Round: Agriculture: Urban and Rural**

David Conner, University of Vermont

*Critical Success Factors for Agritourism: Results of a National Survey*

Agritourism has the potential to bring social and economic benefits to US farms and their communities. We report on the results of a 2019 national survey of agritourism operators (N=1834). The survey questions built on results from qualitative research on agritourism (for an earlier phase of the project) and were focused on products and activities offered, operator motivations, challenges and successes, and economic performance. We will report on our analysis to date, including factors linked to perceived success and profitability. We conclude with implications for future research, policy and outreach

Maria Teresa Tancredi, University of Georgia; Melissa Ann Ray, University of Georgia

*Identifying shared worldviews about cover cropping to support conservation: a pilot study with Georgia farmers and stakeholders.*

Despite the long-term environmental and economic benefits of conservation practices such as cover crops (CC) are agreed upon by scientists and farmers who first adopted these techniques, cover crops are currently utilized in only 4% of farmed land in the U.S. In an effort to respond to the challenges of ensuring food and water security for a growing population while battling to reduce the impacts of climate change, the Precision Sustainable Agriculture project (PSA) is working to transform the status of CC use within commodity agriculture. PSA is a multi-state, transdisciplinary collaboration of scientists, Extension educators, and farmers aiming to integrate siloed data to inform decision support tools, education and outreach strategies, and policy recommendations.

Our study expands on the literature and utilizes Q-Methodology to identify the distinct factors or 'like-minded' groups arising from shared perspectives of different agricultural stakeholders around CC adoption. Q-Methodology is a mixed-methods approach based on forced rank sorting of statements, which we generated through participant observation, literature review, and focused conversations with key informants.

This paper presents the results of our Q-Methodology pilot study conducted with Georgia farmers and other stakeholders from Cooperative Extension, NRCS, and agricultural industry. Going forward, we will expand our sample to farmers and stakeholders in 10 other states to delineate more comprehensive factors within the world of CC. Insights resulting from this work will provide the foundation for the collaborative development of tailored outreach and policy recommendations to diverse audiences.

Linnea Vicari, Michigan State University

*Exploring resilience of urban agriculture in Lansing, MI through stakeholders' perspectives*

Lansing, MI is located within the U.S. Rust Belt, where deindustrialization has led to shrinking populations, growing unemployment, and overwhelming quantities of vacant land. Urban agriculture (UA) has grown in Lansing, providing access to fresh produce for residents while returning vacant land to productive use. The sustainability of UA systems has been explored in the literature, though seldom using resilience as a guiding framework. UA is part of a city's urban food network, a social-ecological system. A resilience framework guides our understanding of how systems respond to shocks or disturbances. Social-ecological systems respond to shocks through coping, adaptation, or transformation. To understand the resilience of Lansing's UA system, a diverse group of stakeholders in the system were brought together for a workshop in November 2019. The workshop aimed to ascertain the perspectives of stakeholders regarding their desired future for Lansing UA and what is needed to attain that future. To guide the discussion, researchers from Michigan State University facilitated two activities. First, participants worked together to develop a timeline of UA in Lansing including the establishment, closure, and evolution of organizations, policies, and climate. The timeline provided an opportunity to identify past responses to shocks. Following the timeline activity, stakeholders participated in a World Café facilitated dialogue where data collected through these activities was interpreted through seven principles identified by resilience scholars. Through these seven principles, the resilience of Lansing's UA system was assessed.

Michael Kessler, University of Toronto

*Food Justice Beyond Nutrition*

Trinity College, University of Toronto "Many cities tax land based on a "highest and best use" policy. This policy favours development of high-density housing or commercial buildings at the expense of less profitable community-oriented spaces. At the same time, cities tend to avoid creating specialized urban agriculture infrastructure in downtown areas, since public green space is already at such a premium. These two approaches to the use of land conspire to raise an issue of justice related to food. Specifically, people who live in these downtown spaces lack access to one of the basic means of growing their own food – soil. I argue that centrally located community gardens are a necessary response to the essential needs of citizens.

The literature on food deserts has established why access to healthy food should be a priority for cities. Everyone is entitled to access to nutritionally adequate food regardless of income. This particular problem can be addressed, in part, through social programs like subsidies and markets. The problem to which I am pointing cannot be addressed by these programs. Rather, in order to create access to fertile lands, cities need to rethink how they allocate high-value downtown space. In this paper I show how community allotment gardens allow low-income individuals to take charge of their own provisioning, enhancing their own autonomy. Further, this allows community members to grow culturally appropriate crops not available via conventional provisioning methods. Seeing these outcomes as valuable requires thinking about food justice beyond nutrition alone.

Anne Meneley, Trent University

*Covid Gardening*

I do not think I was alone in finding myself with an unusual opportunity during the spring of 2020 to turn my attention to my garden. In normal times, I usually start travelling as soon as our classes end in April. As my conferences and field research missions were cancelled, I found myself with unusual free time while the garden centers were still open and full of plant, seed and dirt potential.

Inspired in part by *Gastronomica's* special issue on how Covid had altered myriad food practices globally (Fall, 2020), this paper is based on my interviews with fellow self-confessed Covid gardeners, and my own auto-ethnographic experiences and "experiments." I noticed that plants acted as "object probes" as neighbors and passersby on their way to the nearby park would stop, at appropriate distance, to ask questions or offer free advice as I labored in the dirt. Trading advice was not the only thing: sharing compost, cuttings, seeds, herbs or vegetables, and gossip in the front yard was common at a time when hosting in the interior of the house was discouraged.

I reflect on how the practices of Covid gardening were part of new tactics for neighborhood interaction and hospitality in a large city. I also reflect on how my attempts at gardening gave me embodied insights into my field research in Palestine with various kinds of committed agro-activists, including olive farmers, seed savers, foragers, and reformulations of hospitality in communal dinners.

Sarah Eiden, University of Montana

*More Than Food: Community Food Forests as Key Places in an Equitable and Participatory Place-Based Food System*

As population grows, the borders of urban and peri-urban areas are continually expanding to their outermost edges. Combined with an ever increasing imperative for more sustainable food production, multi-use edible green landscapes are gaining academic attention and creative practice. In recognition of the need to incorporate a diverse range of ecosystem services (ES), the Food and Agriculture Organization of the United Nations (FAO) published guidelines promoting urban forestry as private and community-based initiatives to create multifunctional

landscapes that attend to provisional and human well-being needs in a manner that is both ecologically and socially sustainable. Community food forests (CFF) are one type of food forestry practice that attend to far more than just provisional goals. A review of CFF in practice and a participatory case-study substantiates the utility of CFF as creative community initiatives to address issues of food equity, food citizenship, and participatory practice. Furthermore, while provisional services are principally cited as motivation for establishment, recent research suggests cultural services including inspiration, environmental education, community development, and sense of place may be the main motivating factors for participatory involvement, community engagement, and usage. This research positions that CFF deserve utilization and normalization as pieces of larger place-based food systems striving toward goals of equity (social and economic), food citizenship (participatory empowerment), place-building, and sustainability.

Charlie Evans, University of Georgia; Jennifer Thompson, University of Georgia

*Grow It Know It Training Program: Evaluating Professional Development to Support Resilient Farm to School Programming*

In 2018 Grow It Know It (GIKI) collaborated with existing farm to school (FTS) organizations in Barrow County to create an intensive training program focused on expanding educators' knowledge and skills pertaining to FTS curriculum.

In the last year of its grant cycle, GIKI is evaluating their program quality and outcomes to assess whether grant objectives were met and to establish future practices for FTS professional development. We have analyzed the following data: pre- and post- surveys, participant reflections, responses from training activity prompts, AmeriCorps VISTA monthly and quarterly data, social media posts, Georgia Organics Golden Radish Award data, Barrow County Cooperative Extension FTS monthly data, and local FTS organizations monthly data.

Additionally, we are hosting focus group discussions with participants in the Spring of 2021. Quantitative results reflect positive feedback regarding training quality and an increase in participants' confidence regarding topics presented. Qualitative data reveals participant goals becoming more focused throughout their participation. While positive results from the survey are prevalent among the data, educators report persisting barriers including finding time to maintain a garden space and creating a FTS community of practice within participants' schools.

Next steps include investigating how FTS professional development is implemented into classrooms and school environments. Anticipated themes include how implementation may support the resiliency of a FTS program and how FTS professional development may influence professional satisfaction for those involved.

**4B1. Panel: Meat Many Ways**

Hugh Joseph, Tufts University

*A strategy to consider multiple dimensions of sustainability when making food choices*

A major challenge in formulating guidance for sustainable diets is how to consider multiple dimensions of sustainability simultaneously when making food choices. Priorities, especially in wealthier countries, tend to focus on environmental factors of sustainability particularly those associated with food production. These factors are more easily quantified as compared to social and economic dimensions. Food security and food justice criteria are harder to standardize and measure, as is assessing alternative food system models wherein data are often limited.

In this pilot study, we applied multi-criteria assessment to evaluate the relative sustainability of seven major animal product categories across environmental, social, economic and dietary dimensions. Comparisons were made for both conventional and alternative production modes for livestock (cattle), swine (pork), chicken, eggs, dairy (milk), salmon and shrimp. Sustainability dimensions included climate change (GHGe), biodiversity, animal welfare, food security, food

justice (labor), food prices, nutrition, and sensory food qualities. For each sustainability dimension, specific indicators and associated measures were derived and then rated as to their relative magnitude on a standardized point scale. In parallel, weighting points were distributed across the sustainability factors to reflect subjective priorities. The compiled results provided a means to score and then compare the fourteen food items to each other - in pairs and in aggregate - for overall sustainability and along specific environmental, socio-economic and food quality dimensions. Weighting reflects individual or group preferences, and can be modified for different priority-setting applications.

Kathleen Hunt, State University of New York (SUNY) at New Paltz

*"We keep your family fed": Meat "Disastertisements" as Marketplace Advocacy*

Historical and systemic inequities add layers of trauma, stress, and adverse experiences to people's lives. The COVID-19 pandemic sparked new distress and exacerbated historical trauma; highlighting the health and social disparities experienced by communities of color and other marginalized populations (Williams, Lawrence, & Davis, 2019; Harris, 2018; Coleman-Jensen, Rabbitt, Gregory, & Singh, 2020). The deleterious effects of individual and collective trauma reveal a serious need for broader-scale understanding and adoption of a trauma-informed approach by governmental organizations and educators. Simple awareness and sensitivity to the effects of trauma among organizations, community food work practitioners, and extension educators are not enough because the individual and collective ramifications are significant. A trauma-informed approach was developed as a health care framework based on the importance of adverse childhood events to poor distal health and mental health outcomes (SAMSHA, 2014; Hecht et al., 2018). A trauma-informed framework acknowledges that sustained stress, adversity, and trauma affect individual and community health and resilience. This paper will examine the role of trauma-informed care as pedagogy and what its widespread adoption by Extension educators might mean for how they pursue their community-focused food work. Specifically, this paper will critically explore the principles of trauma-informed care as community food work praxis and mutual aid during social, economic and political crises. We aim to demonstrate how Extension educators involved in community food work may apply this frame effectively as a heuristic to identify and address the racialized valences of trauma events and experiences shaping their ethical food system praxis efforts.

Co-authors: Angelina Montez

Noha Fikry, University of Toronto

*Your Past is All that Matters: Multispecies Reflections on Food from Egypt's Rooftops*

Urban rooftops are a vital source of meat proteins for a large number of lower-middle and working class families in Egypt. Given the lack of trusted and affordable meat and poultry, my interlocutors use their rooftops to rear sheep, chickens, geese, rabbits, and goats among other animals. This research uses ethnographic fieldwork to explore the significance of rooftop multispecies relations for rooftop-reared foods. I argue that the value of these rooftop animals lies in [knowing] their past: Rooftop animals' intricately-known, nurtured, and controlled feed is what gives them their distinctive taste, one which is always superior to store-bought animals. This rooftop nurtured feed is understood first through a religious worldview in which my interlocutors regard themselves as God's vicereagents on earth, responsible for feeding and caring for rooftop animals and later eating them to sustain their bodies as part of wider eating ecologies. Secondly, rooftop nurtured feed is a significant component of a female responsibility that I propose calling "bread-nurturing": Unlike an idealized male responsibility of bread-winning, it is the female responsibility to secure and preferably rear/nurture nutritious and delicious food for her household. It is through intimate rooftop labor of feeding that females practice their domestic competence along with an ideological understanding of food and taste. Urban rooftops



thus provide a rich resource for understanding social conceptions of food, taste, multispecies relations in Egypt and potentially beyond.

Amber Peeters, UAntwerpen

*It's not just meat, mate! Investigating within-gender differences in the consumption of different types of meat*

A lot of research has focused on sex differences in meat consumption, highlighting that men more than women are attached to meat, red meat in particular, whereas women more than men favour and adopt plant-based diets or flexitarian diets including white meat. However, this binary focus on sex differences does not do justice to the individual differences among men or women. Nor does the simple distinction between white and red meat do justice to the variety of meat. Via an online survey (N=879) we investigated consumer's attitudes, motivations and behavioural intentions towards different types of meat. We captured within-gender differences by means of the Traditional Masculinity-Femininity scale and the New Masculinity Inventory. First, gender differences for redder meats are larger than those for fowl. While 3% of men and 7% of women avoid chicken in their diet, 13% of men avoid goat meat compared to 35% of women. Results also show that participants who identified as more feminine, and participants who are more open to new masculinity norms, are more likely to reduce both their red and white meat intake. Moreover, when combining gender and the two scales mentioned before, all three variables have significant influence on white meat reduction. In sum, this research proves that it is not just about "meat" and "men": more attention must be paid to within-gender differences and different types of meat to fully understand meat consumption.

#### **4B2. Roundtable: Listening Session: How Can Food Studies Journals Promote Food Justice?**

Participants:

Megan Elias, Boston University

Audrey Russek

Daniel Bender, University of Toronto

Carole Counihan, Millersville University

Maya Hey, Concordia University

Editors of five journals in food studies invite the community to consider and discuss the role of academic journals in promoting food justice. Often academic journals function to perpetuate boundaries between academics and practitioners. They serve as gatekeepers for professional advancement and are by their very nature exclusive rather than inclusive institutions.

We want to explore how journals can also build connections and amplify important messages, how they might become platforms for progress. Some of the questions we would like to raise, are: What role do journals play in promoting or hindering justice in and out of academia? Does the type of submission considered for publication favor research or genres that continue to marginalize diverse contributors? What changes could journals make to promote justice in academic publishing? As editors, we come to the conversation with the awareness that we don't have the answers to these questions and that they can only come from community engagement.

Editors of the following journals have committed to participate: Food, Culture & Society; Food & Foodways; Global Food History; Gastronomica, Graduate Journal of Food Studies

#### **4B3. Roundtable: Community-Engaged Pedagogy in a Time of Online Learning: Teaching Food & COVID-19**

Moderator: Sarah Elton: Ryerson University

Participants:

Amy Bentley, New York University

Stephanie Borkowsky, New York University

Kelly A. Spring, George Mason University / University of Southern Maine

Scott Alves Barton, New York University

Jayeeta (Jo) Sharma, University of Toronto

Jaclyn Rohel, University of Toronto

Organizer: Jaclyn Rohel and Jayeeta Sharma

How can Food Studies scholars facilitate community-engaged pedagogy in a time of social distancing and online course delivery? How have the constraints of the pandemic and the associated pivots in teaching and research programs motivated new strategies and tools for community engagement in the classroom? This roundtable on teaching food and COVID-19 introduces collaborative research and course projects that emerged out of the necessity of moving academic inquiry online during the pandemic. Historians and food systems scholars discuss their development of digital collections, storytelling, co-created knowledge, and public scholarship on COVID-19 in relation to food security, BIPOC communities, food distribution, essential labor, and small food producers. Amy Bentley and Stephanie Borkowsky describe the Food and COVID-19 NYC Digital Archive & Collection's emergence out of a graduate-level Food History class in Spring 2020, highlighting the development of key features over the last year (<https://wp.nyu.edu/foodandcovid19/>). Kelly Spring shares the use of personal testimony and field-based learning experiences from her classes: Pandemic and Food Systems; and Food, Power and Social Justice. Focusing on COVID-19 and Black Lives Matter, Scott Alves Barton discusses the design and implementation of a student-centered interactive course, Contemporary Food Issues in Society, which draws on the pedagogical theories of educator Paulo Freire to reframe narratives and decolonize and democratize classroom hierarchies between students and teacher. Jo Sharma and Jaclyn Rohel highlight examples of community-engaged pedagogy and food auto-ethnographies from their work on Feeding the City: Pandemic & Beyond (<https://feedingcity.org/>), and from pandemic-era kitchen lab teaching.

#### **4B4. Roundtable: "A Decent and Just Social Order": A Transdisciplinary Conversation on Disability and Food, Part 2 of 2**

Moderator: Abby Wilkerson, George Washington University

Participants:

Alice Julier, Chatham University

Anna Mollow, Independent Scholar

Elaine Power, Queen's University

Farha Ternikar, LeMoyne College

Robert Valgenti, Independent Scholar

Disability theorist David T. Mitchell envisions disability "not as exception, but the basis upon which a decent and just social order is founded." What if we regard disability considerations as crucial to decent and just food access, food movements, and food systems? How can food movements, food studies, and disability movements speak to one another? How might disability movement understandings of access inform food movements? What if we consider relationships between disability and the cultural work and meaning-making invested in foodways? How might disability perspectives contribute to conceptualizing the aesthetics of food?

While a medical model conceptualizes disability as a pathology located in an individual, disability culture generates a social model that locates disability in the interactions between people and their environments. Given that food activism is often predicated on health motivations, how might food movements draw intentionally on disability access movements in ways that also seek embodied well-being, without reverting to medicalized conceptions of food and nutrition that can pathologize individuals? What are the relationships between ableism and fatphobia? What would it mean to look to disabled people in all communities as agents of change possessing knowledge that can contribute to making the world safe for everyone's real bodies—and real minds (Wendell, 1996)?

The second session will focus on the significance of disability across culinary, agricultural, and food system contexts.

#### **4B5. Panel: Agriculture and Technology**

Joel Kirksey, University of Georgia; Jennifer Thompson, University of Georgia

##### *Navigating Emergent Technologies and Scientific Uncertainty with Biostimulants and Georgia Blueberry*

Plant biostimulants are a relatively new and emerging biotechnology. The term “plant biostimulants” generally refer to products that contain either microbes or plant/animal derived constituents which are alleged to stimulate plant growth and improve crop yield and soil health. Many of the principles through which plant biostimulants affect crop production are fundamental properties of soil fertility and plant growth that humans have relied on and utilized for a long time. However, the conceptual understanding that individuals have of plant biostimulants is a more recent development.

In the United States, the relative novelty around the concept of plant biostimulants has resulted in a lack of state/federal regulation on usage of the term or standardization across market suppliers. Among agricultural stakeholders, there are many competing ideas regarding which products constitute a plant biostimulant. The confusion around plant biostimulants dampens any potential possibility for their use in improving agricultural sustainability measures. Moreover, much is still unknown regarding overall efficacy of many plant biostimulant products.

This presentation will examine the qualitative findings from 10 semi-structured, individual interviews of Georgia blueberry growers that focus on the scientific uncertainty of plant biostimulants within the Georgia blueberry industry. The interview participants combined represent 1,744 bearing acres of Georgia blueberry production (an estimated 8% of statewide harvested acres in 2019), over 230 years of blueberry farming experience, and include both organic and conventional farms. Preliminary analysis suggests a wide range of views and ideas around plant biostimulants, with possibly some areas of shared understanding.

Alex Glaros, Open Food Network Canada

##### *Exploring the Digital Farmgate*

Over the last decade, critical food scholarship has taken an increasingly focused interest in ‘digital farming.’ This growing body of research now provides a comprehensive account of the promise and pitfalls of technological developments in agriculture and agronomics, such as precision agriculture and datafication (cf. Bronson & Knezevic, 2016; Carolan, 2017; Fraser, 2020; Rotz et al, 2019).

To date, however, significantly less attention has been paid to the related phenomenon of the ‘digital farmgate.’ Our presentation address this research gap by focusing on technological disruptions within farmgate marketing and direct-to-consumer farm sales. Drawing on interviews with 130 farmers across Ontario, we describe how an emerging ecosystem of farm-to-fork

platforms is presenting farms and community food initiatives with a new set of challenges and opportunities.

Touching on the exacerbating impact of COVID-19, we document the key challenges described by farmers ('keeping up' with these technological changes, concerns with consumer data ownership, and problems with platform 'lockins') and identify the signs of a systemic shift in food systems -- away from hierarchical, centralized value chains, toward distributed supply networks that support a more diverse array of producers.

Embracing large and small operating scales, formal and informal economies, food and nonfood products, and local and global food systems, digital farmgate technologies are changing the political economy of local food. Finally, we propose that governments can resolve many of the challenges that our farmers face, by implementing a progressive policy program that favors the development of open data standards and farm-to-fork traceability.

Margaret Bancercz, Agriculture and Agri-Food Canada

*Exploring Collaborative Innovation Approaches: Early Deliberations from the Living Laboratories Initiative*

In 2018, Agriculture and Agri-Food Canada developed the Living Laboratories Initiative, a network of agroecosystem living labs, to encourage the adoption and scaling up and out of innovation in both technology and practice in climate change adaptation and mitigation in agriculture. This paper explores living labs as a new collaborative innovation approach that can build trust and develop long-term relationships between different actors in the agri-food system. It answers the question: what can collaborative innovation approaches, like agroecosystem living labs, reveal about the needs of actors within the collaborative governance process? Using a combination of semi-structured interviews and participant observation, this study gathered early-stage insights from various agroecosystem living lab partners in two Canadian agroecosystem living lab sites. It argues that starting conditions of partners were particularly influential in developing living labs. To mitigate current and potential obstacles, metagovernance can be a way to maintain commitment from partners.

Robin Siebert, University of Kassel

*Framing and counter-framing strategies for genome editing in agriculture*

The new techniques of genome editing have led to a controversial debate about the opportunities and risks they present for sustainable agricultural food production, distribution and consumption as well as for equitable and safe access to food. In July 2018, the Court of Justice of the European Union defined genome editing as a new process of mutagenesis, which implies that the resulting organisms count as genetically modified and are subject in principle to the obligations of the EU release directive 2001/18/EG. This paper examines how key protagonists from academia, politics and economy strategically framed the debate about genome editing in agriculture in Germany prior to its legal classification by the Court of Justice. It is based upon an analysis of 96 official statements incl. position papers, press releases and information brochures. Our study reveals eight strategic frames used in the discourse on genome editing and uncovers strategies to dis/connect from/with the previous discourse on green genetic engineering in the 1980s and 1990s. Building upon competitive framing theory, it provides explanations for the use and emergence of counter-framing strategies and their success and failure in the debate about genome editing.

Co-authors: Prof. Dr. Christian Herzig, University of Kassel; Prof. Dr. Marc Birringer, Fulda University of Applied Sciences

#### **4B6. Lightning Round: Food in Arts and Media**

Trevor Ritchie, George Brown College

##### *Digital Food Literacy*

People assume that food security considers the importance of having access to and enough affordable and nutritious foods. What often lacks in these recognitions, however, is the importance of how culinary knowledge fits in. By culinary knowledge, I am referring to literacy in recipes, ingredients, and cooking skills. What good is having access to enough nutritious and affordable food if you cannot prepare them? Unlimited amounts of quality and sustenance foods are of no use if you lack the competency to cook. Without cooking skills, I would not consider one to be food secure. Because food literacy is an important component of food security, we must ask the question; where does cooking knowledge come from in the first place? The rise of food related content in the digital world is obvious. 'Digital food' has become a popular term and in this context can be considered as culinary connectivity and food related interactions with digital media. 'Digital food' is a way of considering online culinary literacy as a tool for cooking by virtue of social media, video tutorials, food apps, and online recipes. As a chef, I understand that a significant amount of culinary knowledge comes from sources I consider to be 'traditional' – generational sharing, cookbooks, apprenticeship, and hands-on institutional learning or 'alternative' - intuition, body, and mind. With our rising dependency on digital food as a tool for culinary education, it is important not to dismiss traditional food knowledge as a topic of argument to broaden the discourse on food security.

Jules Vrinten, Catholic University of Leuven

##### *Use your noodle: Food confusion in an information-saturated media landscape*

Fake news, alternative facts, infodemics. These are some of the issues our current information-saturated media landscape is facing. These tendencies have permeated the food realm with people feeling increasingly confused about what constitutes a healthy and sustainable dietary pattern. One could argue that as much as food itself, access to correct information about food is a basic human right. In this presentation, the concept of "food confusion" will be introduced which can be considered a hybrid of the concepts of "nutrition confusion" and food-related "green consumer confusion" already used in the literature. The various sources, causes and consequences of food confusion will be explained with a special focus on the role of the media. Practical implications of this research will be highlighted.

Jessica Kehinde Ngo, Otis College of Art & Design

##### *Why I Write Letters in Defense of Black Food Writers*

Historically, Black food writers rarely get published. When Black food stories are written about, they are often authored by outsiders in the form of critique or exoticism rather than allowing the Black community to speak for themselves—this needs to change.

As a Black food writer and professor, the lack of diversity in the food writing world is nothing new to me. In the decade since I began teaching in the genre, I have attempted annually to update my curriculum to include the voices of more Black food writers. It has always been a tricky endeavor that involves lots and lots of digging, and many dead ends.

This 7-minute lightning talk details my experience over the past year of writing letters to the editors of national publications, urging them to create more space for Black food writers to share their stories. In my talk, I argue that both the food studies community and the world as a whole must make a conscious effort to highlight Black food stories authored by Black food writers. So doing will ensure that the genre truly and authentically echoes the rich diversity of global food experiences it is meant to showcase.

Lindsey Lunsford, Tuskegee University

*"Welcome to the Lemonade Village"*

Welcome to the Lemonade Village is a dynamic spoken word performance that takes aim at "savorism's" impact on Black communities. This piece explores how needs-based approaches rob communities of their ability to create sustainable solutions to their food, economic, political, and social concerns. This piece will leave one questioning how they show up to support communities that are not their own

David Szanto, University of Ottawa

*Is that a microbiome in your pocket or are you just happy to see me?*

Research-creation is a hybrid approach to artistic-academic investigation, one that merges material practice with social sciences and humanities methods. For food studies, this is particularly relevant, given that food and food systems bring together socio-technical and sensorial-affective elements. This lightning presentation presents a three-part, food-centered, research-creation project, carried out over several years and within a variety of contexts. Through performance, installation, and food-making, *The Gastronome in You* centered on the themes of death, life, and the microbiome, using the materiality of a sourdough starter to activate both cognitive and sensory responses. Presented as an installation at the CAFS Exploration Gallery in 2014 (St. Catharines, ON), a 10-day run of micro-performances at the Capital Fringe festival in 2015 (Washington, DC), and a collaborative "un-concert" at the Concordia Fine Arts Black Box in 2018 (Montreal, QC), *The Gastronome in You* is at once an experiment in epistemology and a memorial to a dead friend. It speculates that humanness and life itself may transcend normative boundaries (if we let them) and proposes ways in which research-creation can reveal new understandings about our most fundamental relationship

Elizabeth Schiffler, University of California, LA School of Theater, Film, and Television

*Eating Theater: A Brief Survey of Edible Performances during COVID-19*

While food and theater have long been entangled, from oyster-shucking audiences at Shakespeare's plays to the American phenomena of popcorn at the movies, COVID-19 has brought performing and culinary arts into closer proximity. As media production inhabits domestic spaces, due to COVID-19 but also due to the rise of transmedia production, the everyday act of cooking and eating have manifested in spectacular matters. Theater-making in the last year has resulted in a unique type of performance that engages spectator's and artist's kitchens, in a digital and physical mirroring of performance. From the Geffen Playhouse's 'Bollywood Kitchen' to Piehole Theater's 'Disclaimer', this lightning talk will survey the aesthetics, tensions, and contradictions emerging in a new type of materially engaged performance practice. In these performances, food is not only used to drive plot, theme, and character, but also to viscerally affect the spectator and the senses.

This presentation contextualizes these new styles of performance to consider how food functions not solely as a prop or symbol, but rather becomes a medium itself within these performances. By bringing together two seemingly disparate forms of media: performance and food, I aim to disrupt binaries between "authentic" food production and "theatrical" or performance, by examining performances that reject efficiency or prioritize pleasure. This talk positions performance studies and aesthetics as a necessary approach to studying contemporary food media.

Leila Stegemoeller, University of California Santa Barbara

*National Nostalgia and the Mythic Hunter-Gatherer in Sarah Moss's Ghost Wall*

Sarah Moss's 2018 novel *Ghost Wall* narrates the painful, at times terrifying experience of teenager Silvie, as she and her family participate in a recreation of hunter-gatherer life. The novel's setting—in Northern England, in the thick of early-nineties neoliberal governance—as well as its emphasis on class, gender, and nation, add several ideological ingredients to the Iron-Age diet around which Silvie's days revolve. Her relationship with gathering food is one of both shame and solace: the hours she forages while her father is off hunting are a relief from his abuse and nationalistic speeches, and an opportunity connect with nature; yet it is only because of her father's nativist nostalgia towards pre-industrial England that she learned not just to endure, but to enjoy, finding wild food. Writing in our contemporary era of “going paleo,” gut biome rewilding, and Brexit, Moss provides food studies with a useful critical frame through which to view cultural anxieties around eating, impurity, and nation. In my talk, I will place these preoccupations in the novel in conversation with critical perspectives on the paleo diet, anti-colonial critiques of gut biome research, and anti-capitalist critiques of both neoliberal and national nostalgia.

Ben Weikert, SUNY Cobleskill

*The Lived Experiences of LGBTQ Agricultural Educators*

Educators, in formal and informal educational settings, are diverse. While populations of educators often include people of different races, backgrounds, and sexual identities, little research has been conducted on gay educators that teach agriculture in secondary schools, post-secondary institutions, or work in Extension and outreach. The aim of this study was to give gay men who live and teach in rural settings a chance to share their experiences, as well as explore the impact of social media networks and counter-cultures on the lives of this unique population. Documentation of their lived experiences as queer persons in generally conservative, agriculturally-focused communities can provide valuable information to other professionals, broaden cultural and acceptable normality, and serve as a basis for further research within a range of topic areas related to queer issues and diversity in rural spaces. Based on data collected from a series of in-depth interviews and a document analysis, five themes emerged: Community Struggles, Fear of Accusations of Pedophilia, Taboo within Agriculture, Self-censorship, and Hope. Findings coincide with previous works surrounding gay and lesbian issues as it relates to homonormativity in rural societies

**4C1. Culinaria Research Centre: Resilience: What Does It Mean for Food Studies?**

Moderator: Daniel Bender, Culinaria Research Centre / University of Toronto

Participants:

Bryan Dale  
Kenneth I. MacDonald  
Jaclyn Rohel  
Jayeeta Sharma  
Vanessa Yu

In the midst of the COVID pandemic and its related food crisis, the concept of ‘resiliency’ has moved out academic and policy circles to the mainstream of public discourse. This roundtable asks: “what does the resiliency mean for food studies?”

This roundtable draws upon COVID-related and urban food studies collaborative projects at the University of Toronto to initiate a broader conversation about how food studies transforms understandings of food resiliency. In an era of global urbanization, culinary infrastructure - a theoretical framework that brings together ecological, social, and economic perspectives to help understand the way cities sustain themselves - has become especially fragile. Rather than emphasizing food stockpiles of food, today's urban culinary infrastructure reflects the demands

of capital investment and a 'just-in-time' logistic. As this current pandemic demonstrates, urban food provisioning is increasingly vulnerable to failure. Our collaborative, community-engaged research, including about responses to the COVID food crisis, emphasizes how local communities develop creative solutions to stresses and failures within urban culinary infrastructure. Is resiliency, though, the measure of lively, equitable, and sustainable culinary infrastructure?

#### **4D1. Panel: Cultural Representation and Appropriation**

Mustafav Koc, Ryerson University; Mariam Vakani, Ryerson University

*Ethnic entrepreneurs, multicultural diasporic foodscape: Doner, shawarma and gyro restaurants in Toronto*

Doner kebab is a popular dish made of sliced lamb, beef or chicken meat that is slowly roasted on a vertical spit. Introduced by Turkish migrant workers in Germany during the 1960s, doner kebab has become one of the most popular forms of fast food in Western Europe in recent decades. As a relatively new entry, it has emerged in Canada in the last two decades. In Toronto's multicultural food scene, it appears in variety of forms as doner kebab, shawarma and gyros, providing the same dish with different ethnic claims. It also appears as regional specialties, such as, Halifax or Berlin style doner or as Tacos al Pastor, a Mexican style doner. While often sold as a fast food item, it is also offered in the specialized ethnic restaurants as a menu item. This research examines the appearance of doner kebab phenomenon in Toronto, Canada in recent decades. Through semi-structured interviews with 30 fast food operators and restaurateurs offering various ethnic and regional forms of doner, the research will shed light on the everyday realities of making and selling in Toronto. The research will provide insights on how cultural and regional identities are presented through food and culinary boundaries of authenticity are defined and traditions are reinvented. This research will also demonstrate that doner kebab provides immigrant entrepreneurs an entry point to the culinary market. In this process the cheap labour of migrant workers, diasporic connections to ethnic procurement networks, and a multicultural diasporic foodscape play important roles for inclusion of various version of this simple fast food item in its multiple ethnic and regional forms. Toronto as a cosmopolitan city provides a terroir for reinvention of ethnic and regional traditions.

Amélie-Anne Mailhot, Université du Québec à Montréal

*Spaghetti à la viande, poulet rôti et patates pilées : quelle place pour la désaffiliation au colonialisme dans un patrimoine culinaire continental?*

Peut-on se libérer de l'idée-force du « patrimoine culinaire »? Un héritage culinaire morcelé, hybride, est-il toujours patrimoine? Devant l'omniprésence de l'usage du terme, dont la connotation semble toujours positive, on peut se demander, quand on est un enfant de la nourriture industrielle, des réseaux coloniaux d'approvisionnements et d'un usage de la terre qui s'inscrit dans l'horizon d'un écocide, ce qu'il est possible de réclamer. Y'a-t-il un patrimoine culinaire subversif à dénicher dans l'expérience vernaculaire, les rencontres, les ballades, les échanges et les ancrages idiosyncrasiques aux territoires qui nourrissent? Peut-on réfléchir au patrimoine culinaire en termes non plus d'appartenance aux catégories identitaires de l'État-nation, et l'aborder selon les lignes d'une autre géographie, plus terrienne, à la fois dans son immédiateté et sa continentalité? Comment alors peut-on actualiser un patrimoine culinaire situé sur ce continent-ci, l'Amérique du Nord, qui ne soit pas un héritage colonial?

Regard auto-ethnographique sur un parcours alimentaire dans le Nord Est de l'Amérique du Nord, la présente communication se pose comme un exercice performatif dans lequel la chercheuse se questionne sur la possibilité, depuis son point de vue situé, de rebricoler un «



patrimoine » à partir de l'idée d'une désaffiliation au colonialisme continental - sans toutefois en nier les ressorts. À partir de l'énumération des menus de son enfance dans une petite ville de la Beauce, la chercheuse entreprend une quête joueuse qui expose et questionne son héritage culinaire en remontant son fil de trame : l'injonction de « faire avec ce qu'on a »

Ruta Zukaityte, Institute of Lithuanian Literature and Folklore; Kristina Garalyte, Vilnius University

*Chopsticks in the rise: (mis)representing Asian food in Lithuania*

Since the previous decade, the middle class in Lithuania has been experimenting with foreign and 'exotic' cuisines. In its capital Vilnius nowadays one can easily run into various Asian restaurants, not limited only to Turkish doner or Chinese takeaway, but also, hipster Japanese, fancy Korean, upscale Indian, or vegetarian Persian restaurants. Such a culinary diversity might come as no surprise in the Western countries having large immigrant populations and/or longer engagement with different Asian cultures. Yet in Lithuania, where Asian diaspora is almost non-existent, the increasing curiosity of various Asian foods seems rather astonishing. This paper conceptualizes the tendency to consume Asian food as a major signifier of the growing Lithuanian middle class constructing its new global identity by building its own differentiated culinary capital distinct from the post-soviet cultural habitus. From a Soviet society of 'no-class' and no food choices, there has been a sudden shift into the opposite - globalized consumerist lifestyle. However, together with growing 'exotic' food consumption, a trend of various culinary cultural stereotypes and misrepresentations emerges. This paper explores the recurring stereotyping and misrepresentations of Asian foods and cultures in Lithuanian public sphere (i.e., on national TV cooking shows) and restaurant menus. We try to answer what such a representation means: whether it is a sign of a Lithuanian global middle class in the making, which has not yet properly learned cultural differences, or, rather, it is a sign of a new cultural arrogance, ignorance and indifference towards Asian cultures.

Claudia Saffar, New York University

*The Cultural Appropriation of Food: A Dangerous Misnomer*

In today's heightened awareness of the Other, and in the name of social justice, a person of a dominating culture, who cooks the food of a dominated minority, is accused of cultural appropriation. Through various illustrative examples, and input from experts on the matter, I untangle the issues making the use of another's culinary culture politically incorrect. By focusing on the taco and tortillas, and more generally Mexican Cuisine, I hope to show that cultural appropriation of food is not an offense to be abolished – but a process to be encouraged, in the hopes that it will also bring awareness of the bigger political stakes at hand today.

**4D2. Panel: Food and/as Media**

Alkim Kutlu, University of Freiburg

*Edible Resilience: Ambiguous Depiction of Black and Indigenous Foodways in Food Documentaries*

The food documentary genre is commonly regarded as a mediated extension of countercuisine. Revered for its championing of food literacy and ethical consumption, these works depict industrial, national and cultural foodways. Because of this veneration, they should be looked at critically, exposing the ideological frameworks that reinforce global food inequalities. This critical approach is instrumental in promoting accountability and to urge "authentic/real" representations of foodways devoid of underlying motivations.

In this effort, this paper will look at the Netflix docuseries *Cooked* (2016), calling attention to its depiction of Black and Indigenous foodways. I will take up a phenomenological approach,

highlighting cinematic tactility and embodied spectatorship to emphasize how food documentaries are made meaningful through the particular viewing experience they offer. In my analysis I will read the textures, sounds, smells, and bodies that make up the *mise-en-scène*, as well as the cinematography, discussing them in relation to the critical narrative discourse throughout the series. I will come to the conclusion that while the discourse maintains a celebratory tone of the alternative foodways of Black and Indigenous foodways, the sensory aesthetics/tactility of the series and its ideological implication suggest that these foodways are formulated as primitive and fetishized. This fetishization points to an “imperial nostalgia,” and amplifies the appropriation of these foodways within a white western setting. Through this paper, I will work to show how film phenomenology is a useful tool to use in the analysis of food media in socio-political, economic, and cultural axes.

David Tortolini, Independent Scholar

*Turning Your Space into My Place: Subject appropriations in celebrity chefs travel shows*

In this presentation, I plan to look at shows where television chefs travel to locations as “explorers” to “experience” the lives and cultures of Other’d bodies. These shows often culminate in performance by the chef, when they attempt to cook a “culturally” inspired dish for their hosts and the local community. These performances are often shown as a competition between a representative of the Other’s group and the celebrity chef or a grand party hosted by the chef.

This presentation will look at how these chefs represent cultural gatekeepers and colonizers when they re-define their hosts’ culinary products. These chefs perform actions of cultural destruction and re-definition through the act of appropriation. James Young and Susan Haley call individuals who use such privilege as subject appropriators. The chefs are able to perform these actions through their firmly established credibility in the culinary industry and as representatives of the West. The chefs’ use power and privilege to compare the products of the Other against Western notions of what is considered acceptable to eat and how they can be assimilated into Western standards. The most critical element is that the cultural challenge and re-definition is not happening where the television chefs are based, but in the place/places that the Other calls home. These chefs should be considered as colonizers and not culinary explorers. These are not journeys of enlightenment but cultural conquests where the Other’s spaces and places are challenged.

Elizabeth Schiffler, University of California, LA

*Eating Theater: A Brief Survey of Edible Performances during COVID-19*

While food and theater have long been entangled, from oyster-shucking audiences at Shakespeare’s plays to the American phenomena of popcorn at the movies, COVID-19 has brought performing and culinary arts into closer proximity. As media production inhabits domestic spaces, due to COVID-19 but also due to the rise of transmedia production, the everyday act of cooking and eating have manifested in spectacular matters. Theater-making in the last year has resulted in a unique type of performance that engages spectator’s and artist’s kitchens, in a digital and physical mirroring of performance. From the Geffen Playhouse’s Bollywood Kitchen to Pieholed Theater’s Disclaimer, this talk will survey the aesthetics, tensions, and contradictions emerging in a new type of materially engaged performance practice. In these performances, food is not only used to drive plot, theme, and character, but also to viscerally and sensorially affect the spectator.

This presentation contextualizes these new styles of performance to consider how food functions not solely as a prop or symbol, but rather becomes a medium itself within these performances. By bringing together two seemingly disparate forms of media: performance and food, I aim to disrupt binaries between “authentic” food production and “theatrical” or

performance, by examining performances that reject efficiency or prioritize pleasure. This talk positions performance studies and aesthetics as a necessary approach to studying contemporary food media.

Maya Hey, Concordia University

*Food as Media: how fermentation mediates response-able relations with/in microbiome research*

This paper makes an argument for studying food as media—not just media that happens to (re)present food—because analyzing mediation can highlight the material affordances of bodies, the performative possibility of transformation, and the ethics of engaging with foods/bodies in response-able (responsible) ways.

This paper examines the cross-fertilizations that both food studies and communication studies have to gain when examining food-as-media. Studying food as a medium opens up new ways of understanding materiality and meaning-making. Like conventional examples of media, food carries both content and relational messages that are produced, distributed, and consumed frequently and widely. Thought of this way, foods serve as the literal vehicles for delivering messages that are subsequently decoded and digested into meaningful units. Once absorbed and embodied, foods shape (and are shaped by) discourses of health and sustainability.

To demonstrate the theoretical potential of food-as-media, this paper takes the case study of fermentation to unpack how food mediates the relationships we have with microbial life. For instance, foods mediate how humans eat and are eaten by microbes, complicating what it means to feed and nourish the body. (Whose body?) Fermentation is a food practice spanning multiple species, regions, and millennia, making it a robust heuristic for thinking through entanglements with more-than-human others who co-constitute our very beings. In applying food-as-media to fermentation, it becomes apparent that the human-microbe relationship requires interdependence through food. In turn, this can help us to reconsider the ethical framing of selfhood and Otherness, especially in the context of multispecies thriving and interspecies communication

#### **4D3. Roundtable: Exploring the role of Collective Agency in the Food System during the Covid-19 Pandemic**

Participants:

Nicole Nunoo, Virginia Tech

Kim Niewolny, Virginia Tech

Kasey Owen, Virginia Tech

A lesson gleaned from the covid-19 pandemic is that inequality is still prevalent in the food system. The pandemic exposed longstanding inequities underpinning the food system that disproportionately impacts the health and wellbeing of Black, Indigenous, migrant, low-wealth, and communities of color. The pandemic has also stirred new possibilities to collectively organize for a just and sustainable food system. Inspired by Monica White's (2018) work, *Freedom Farmers: Agricultural Resistance and the Black Freedom Movement*, this round table discussion will center on the role and praxis of collective agency as an approach to addressing the pandemic among multi-sectoral and multi-racial coalitions, networks, and alliances that serve as platforms for food and farm system transformation in the U.S. and globally. Focusing on the argument that no single organization or sector can transform our food and farm systems in isolation, this discussion explores how frontline communities and grassroots organizations understand and apply collective agency in practice during the pandemic, especially to uplift the experiences of those most burdened by the disparities of our current system. Additionally, this roundtable will make space to look to the past; Sankofa, a Ghanaian term meaning to 'gaze

back.’ Thus, we welcome reflections and examples centered on the historical role and praxis of collective agency in amplifying the experiences of unheard voices working toward food justice and resiliency. Though this discussion will bring forth ideas and examples from the U.S, we look forward to engaging from a global perspective

#### **4D4. Roundtable: Abolitionist Food Futures**

Moderator: Maywa Montenegro, University of California Santa Cruz; Carrie Freshour, University of Washington

Participants:

Lawrence Jenkins, Black farmer at Stafford Creek Corrections

Noah McDonald, Southeastern African-American Organic Farmers Network (SAAFON)

Abiodun Henderson, Gangstas to Growers

Gail Myers, Farms to Grow, Inc.

Victor Brazelton, Planting Justice

What does abolition have to do with food and farming? Recent global uprisings against anti-Black policing and prisons have brought welcome attention to the process, method, and practice of abolition. Centered on the prison industrial complex and carceral state, contemporary abolitionist scholarship illuminates how prisons, detention centers, the criminal injustice system, militarism, child protective services, and policing serve to produce and patrol borders within a larger system of racial capitalism. Current abolition conversations are also capacious, with scholars and organizers drawing links to artificial intelligence & surveillance, urban design, surveillance, genetic engineering, and more. If abolition is not only about stopping prisons, but is also about building the world where, in the words of Ruth Wilson Gilmore, “life is precious,” then food justice and sovereignty must be a part of this work.

Building on this energy, in this roundtable, we’re inviting farmers, activists, academics, and organizers to help us deep dive into the connections — new and old — between abolitionism, agriculture, and food. Among the questions we’ll ask:

What are the mutual lessons of abolition for food justice/sovereignty and agroecology, and vice-versa? How do we deepen both analytical insights and coalition-building across our movements?

How do urban and rural geographies define, challenge, and provide opportunities for collective action?

From universities to meatpacking plants to farm fields, it remains unclear how peasants, workers, communities of color, and the poor get to define, let alone solve, social problems.

Whose expertise counts — and how do we transform epistemic injustice?

How does Black agrarianism and Indigenous knowledge expand abolitionists’ horizons of land, time, and the world we collectively inhabit?

How does the abolitionist call for ‘presence’ in order to eradicate systems of violence connect to agroecology, the land, and renewing ethics of nourishing one another and the earth?

#### **4D5. Panel: Women and Agriculture**

Katherine Dentzman, University of Idaho

*Women Farmers and Conservation: The case for sexism as a driving force in women’s farm management choices*

Women farmers are often understood to be less profitable and more conservation-oriented than men. In terms of profitability, this trend is hypothesized to be a result of sexism and the difficulties women face in accessing resources such as land and farm loans. When looking at conservation practices, on the other hand, women have been posited to have a gender-specific

predilection towards environmentalism that leads them to manage their farms differently than men.

We explore whether the explanations proffered for women farmers' profitability can be applied to help understand their use of conservation practices. That is, are women's conservation practices determined less by gender-specific conservation values and more by their lack of access to the resources that would allow them to operate larger, more industrialized farms? This research draws on ecofeminist theory and its critiques to elaborate a deeper understanding of why women farmers tend to use farming practices that can be considered conservationist. 2017 USDA Census of Agriculture microdata forms the base of our analysis. By incorporating county-level demographic data, we are able to assess the impacts of farmer demographics, farm characteristics, and the environmental and social context of farm location on a subset of conservation practices such as organic farming and conservation tillage. Using Ordinary Least Squares, Ordinal Logistic, and Tobit regressions we find that gender does have a significant impact on conservation practices, but it is dwarfed in magnitude by other factors such as farm size and the education level of the county the farm is located in.

Valentina Peveri, The American University of Rome (AUR)

*Radical Food in a Caring Ecology: A Tale of Mosaic Landscapes in Southwestern Ethiopia*

The results of my long-term ethnographic research have merged into a book titled ""The Edible Gardens of Ethiopia. An Ethnographic Journey into Landscapes of Beauty and Hunger"" (2020). The book focuses on the case of a perennial root tuber plant unique to Ethiopia that for centuries has been symbiotically grown (mostly by women), sensuously appreciated, and fervently consumed on small farms—in intercropped patches behind the house. The analysis further expands into the related ramifications of home gardening, polycultural farming, multistoried landscapes, and improved agroforestry practices that are based on solid and ecologically sound perennial components. Despite their socio-ecological and culinary value, edible perennials and the functional role they play in specific integrated farming systems are increasingly marginalized in modern agricultural research and policies. They fall outside the language of metrics and development, languish in obscurity and are rarely captured by deep storytelling. Cultures of sharing, repairing, gifting and bartering represent the blind spot of sustainability and food sovereignty that are (quietly) practiced at the level of the household, through informal (family and friendship) networks, and rarely enter formal planning or research agendas.

Against a backdrop of increasingly simplified ecologies—in the form of plantation and monocultural thinking—in this talk I will weave a counter-narrative around the value of resilient (avant) gardens for self-provisioning, as well as for pleasure and commensality; and highlight the untapped potential of such multifunctional mosaics to address the call for sustainable and just food systems in times of profound socio-natural crisis.

Kathleen Sexsmith, Penn State University

*"Who doesn't deserve 25 cents?" Gender and Employment Conditions on Pennsylvania Mushroom Packing Plants*

The 1986 Immigration Reform and Control Act granted amnesty to undocumented agricultural workers, allowing their families to settle with them in the U.S. In Chester County, Pennsylvania, an area defined by and dependent upon the nation's largest mushroom industry, the amnesty transformed the primarily seasonal and male labor force into a more permanent and gender-diverse community. Yet, women's experiences in the mushroom industry have yet to be documented through a gender lens in the academic literature. Moreover, the literature on women farmworkers has been primarily focused on women's health issues (such as

reproductive health, sexuality, and gender-based violence), leaving significant scope for studies of women's experiences, perspectives, and aspirations with respect to their employment conditions and contracts. This study asks: Why do immigrant women seek and maintain employment in the mushroom industry? What improvements or changes to their employment conditions do they recommend employers take to improve workforce satisfaction? We conducted 40 structured interviews with women working at three mushroom packing plants in Chester County in Fall 2019. The research found that gender intersects with immigration status in ways that exacerbate the contingency of mushroom packing plant labor, as immigrant women with limited social networks struggle to care for their children while working long hours, and demand pay increases that reflect their sacrifices and commitment to their employers. As such, we offer an analysis of gendered experiences of farm work that illustrates their capacity to define and weigh in on their challenges and triumphs as workers.

Roseann (Rosie) Kerr, Independent Scholar

*Food sovereignty one backyard at a time: Women as protagonists in Campesina-a-Campesina learning networks*

People who identify as Campesinas/os in Southern Mexico continue to struggle to maintain their lifestyle of choice: living off the land in rural Indigenous communities. Working with Fondo para la Paz, (FPP) a Mexican NGO whose goal is to promote sustainable food production practices and community self-sufficiency, the crucial role of women in family subsistence is abundantly clear. In this community context, cultural gender roles of women include responsibilities for processing harvest, cooking, tending backyard birds, pigs, and gardens. In much academic literature, a focus on agriculture, writ large, as a means toward food sovereignty often misses these important sources of household food sovereignty and thus, the contributions of women toward this goal. This paper will explore a case study of a program that creates Campesino-a-Campesino (CaC) learning networks around themes chosen by participants. FPP works along principles that encourage women to become leaders and innovators in their communities increasing the capacity for food sovereignty at the household level. These principles include: respect for and promotion of Indigenous languages and culture, a focus on relationship and capacity building, and a gradual transfer of responsibility toward self-sufficiency. After a year of work as volunteer 'promotor guides' of sustainable food production practices, women now see themselves as protagonists in their communities. By exploring the stories of Campesina promotor guides in CaC networks, this paper will explore successes and challenges faced by women whose livelihood depends on household and community level food sovereignty.

**4D6. Panel: B(l)ack to the Earth**

Whitney Barr, University of Georgia

*Designing for racial healing: (how) can heritage crop landscapes offer culturally resilient physical design response to coastal "plantation futures" a term coined by geographer Katherine McKittrick?*

Black labor and agricultural knowledge were exploited as currency for America's first major economic system-- the plantation. Because America has centralized Blackness at the site of the plantation, this ethnographic racial healing design study explores place-based suggestions that may uncover silenced diasporic enviro-relationships of Black resilience and (re)incorporate culturally relevant food crops into a joyful, sustainable act of liberation from the plantation's carceral state. Drawing on McKittrick's notion of plantation futures, the plantation's role in perpetuating Black loss, subservience, and placelessness must be addressed in order to decolonize food-producing landscapes. While this study is specific to a former plantation (0.5 acre) within the Saltwater Geechee community of Sapelo Island, Georgia, the overarching

research question driving this study is (how) can a physical design response to “plantation futures”, a term coined by geographer Katherine McKittrick, offer space for racial healing? Seventeen months were spent working and living on island. The site-specific suggestions prioritize regenerative heritage crop production and culturally-relevant social experiences that also return economic value to the community. In addition to site-specific suggestions, this two-pronged project leans into its community-driven approach to offer a new design process that designers and food activists can use for reimagining racialized landscapes that have been subjected to colonialism: monocultures, extraction, and Black invisibility. In response to the plantation system, the people of Sapelo Island, an island only accessible by ferry, have resisted largely through food as a sustenance and more importantly, as a connection to the African Diaspora despite colonialism’s efforts to militarize Blackness.

Ana Fochesatto, University of Wisconsin-Madison; Erin Lowe, University of Wisconsin-Madison  
*Mobilizing a Just Transition in Grass-based Agriculture: From Soil Health to Decolonization*

Transitioning to a grass-based agriculture system in the North Central US could mitigate many environmental, social, and economic challenges of our current food system. However, effectively achieving this agroecological transformation requires specific attention to how social movement actors, in particular farmers of color, are creating pathways for a just transition. Previous scholars have studied the collective identity of graziers and other stakeholders in the grass-fed movement as a marketable contrast to the industrial food system through the creation of niche markets. In this study, we analyze the formation of collective identities and contesting cultural codes across a diverse group of grazing stakeholder groups within the grass-fed movement and their impact on governance and the state domain. We conducted over 50 semi-structured interviews with farmers, organizers, educators, state government and tribal government employees as well as in-depth interviews with three selected farmers. We draw on social movement theory to illustrate the implications of contesting cultural codes, their effect on resource mobilization among movement members, and its impact on governance.

Heather Elliott, Concordia University

*‘We have a lot of (un)learning to do’: Whiteness and decolonial prefiguration in a food movement organization*

Despite the disproportionate food injustice experienced by Indigenous Peoples, Black people and people of colour, food movements have been dominated by white settlers who have had limited success in addressing this injustice. Settler colonialism is increasingly recognized as a root cause of food insecurity for Indigenous Peoples on Turtle Island; however, it is also a key contributor to the food insecurity experienced by Black people and people of colour. The racialized exploitation of land and labour central to both settler colonialism and racial capitalism continue to form the backbone of the Canadian food system today, elucidating the important role food movements hold in the struggle for decolonization and racial justice. In this paper we present a case study of the (im)possibilities of white/settlers working towards Indigenous Food Sovereignty and food justice. By analyzing protests linked to Food Secure Canada’s 2018 Assembly, we find that an implicit reliance on representation may have limited the organization’s capacity for change. We propose that unsettling (un)learning, organizational transformation, and participation in broader anticolonial/anticapitalist struggle – what we are calling decolonial prefiguration – offers a more constructive path to decolonized futures that support food sovereignty and justice for all.

#### **4E1. Panel: Markets**

Diana Denham, Portland State University

*Indigenous Markets and the Struggle for Food Sovereignty in Urban Mexico*

This paper examines the resistance – and resurgence – of a mainstay of urban foodways in Mexico since precolonial times. Still known by their Nahuatl name, tianguis, these open-air Indigenous markets, held in streets and public plazas, predate the arrival of the first conquistadors and remain common across Mesoamerica. Yet urban renewal campaigns and public policy that has ushered in the supermarketization (and, more precisely, Walmartization) of food retail have sidelined the tianguis from their historically fundamental role in urban life. Despite these pressures, tianguis have survived and multiplied in rhythm with growing Mexican cities. This paper examines this apparent paradox with attention to the lived experiences of the marketgoers, activists, farmers, and vendors who have not only resisted the erasure of the tianguis, but also propelled its resurgence. Based on ethnographic and archival research in Oaxaca, I describe the everyday practices, survival tactics, and organized resistance that account for the persistence of an institution that not only feeds the city, but also reproduces local culture rooted in attachment to Indigenous foodways and vernacular perceptions of public space.

Ronald Bell, Ball State University; Joshua Gruver, Ball State University

*Getting Mobile: Taking a Critical Look at How the Muncie Food Hub Partnership's Mobile Market could change the Muncie Food System Landscape*

The industrial decline seen in similar rust belt towns has hit East Central Indiana (ECI), Muncie in particular. Poverty rates in Muncie soar above the state average (31% in Muncie vs. 11.9% across the state). Food insecurity levels are high as well (20.9%/17% among children/adults respectively). Previous studies with diversified growers in ECI indicated that they were seeking more opportunities to market their products outside of the typical farmer's market/farm stand activity. The Muncie Food Hub Partnership (MFHP) was developed to expand markets for growers and increase availability of fresh and affordable produce. The MFHP has implemented various initiatives to increase access to local fresh produce including a mobile market that sources products from area growers and sells them in low access areas. With the emergence of Covid-19 and a new partnership with Indiana University (IU) Health, the MFHP began sourcing fresh produce from local small farmers and redistributing it for free to a wide variety of pantries and emergency food outlets. This presentation will be a critical evaluation of the program as a whole. Using semi-structured, face-to-face interviews with participants (farmers and distribution site staff) and results from a survey with program beneficiaries - results from this study highlight the potential barriers and opportunities related to expanding food accessibility in ECI, as well as the demand for fresh produce during the pandemic. Results from this study will also provide insight on how the various distribution sites and beneficiaries utilized the food received. Future steps and implications will be shared.

Ruta Zukaityte, Institute of Lithuanian Literature and Folklore

*What social issues are hiding in Singapore hawker centre?*

Many Singaporeans frequent a hawker centre that is an open-air pavilion with multiple hawker stalls offering cheap meals that they specialize in. Whereas in other countries, a hawker centre might be reminiscent of an informal food market, in Singapore it is the institution. It is like a separate universe with many official and unofficial written and unwritten rules. It is a utopian interracial paradise where all ethnic groups supposedly get along savouring each other's food which is so cheap that class difference seems not to matter. It is constantly titled as the heritage of Singapore and the main tourist attraction. However, upon closer inspection, multiple issues arise: superficial glorification and continuous control by government; colonial experiences



mimicked by the ruling party. This interracial paradise turns out to be full of stereotyping consumers, who might get defensive when unofficial code of conduct is not followed or “their own” authentic dishes are to be hybridized. An imagined egalitarian curtain covering hawker centre is constructed of nostalgic memories of street food heritage. Once this curtain is pulled down, it reveals a society – frustrated from multiple rules they must follow – that still need its rules. Yet, the government prefers to keep the curtain closed to keep its citizens happy, even if it means subsidizing their meals at the expense of the state. Based on my ethnographic and netnographic research, I will explore how hawker centres and their established practices not only reflect Singaporean society but also are core part of its identity

Chelsea Wesnofske, University of Georgia

*Mobile Markets as Spaces as Transformative Food Politics*

This presentation explores the possibilities for mobile markets to act as spaces for more transformative food politics. While acknowledging the issues and obstacles presented to and perpetuated by alternative food movements like mobile markets, this project curiously examines the opportunities for collective space to be created and collective action to be taken through the modes of mobile market structures. If we consider mobile markets in this context, we move beyond thinking solely about ways of expanding food access and transition into more long term, substantial, politically driven approaches to a more equitable and accessible food system. This paper draws from a mobile market case study to demonstrate potential mechanisms and strategies local mobile market efforts may employ to generate more transformative change for their community and food system. While the immediate issue of food access is at the forefront of mobile market projects, I also believe integrating a more transformative food politics is possible through building a commons by intentional land selection, sustainable food production practices, equitable means of distribution, and initiating collective political action beyond voting with your fork mentalities. This paper will provide examples of where and how these practices may be integrated into alternative food movement projects such as mobile markets for more meaningful change to our food system.

**4E2. Panel: On Whose Authority, with Whose Permission? Authorship, Power, and Privilege in Food Media and Art**

Jessica Carbone, Harvard University

*Schooling the Home Cook Through Science: The Technocratic Turn in Cooking Pedagogy, 1980-2015*

When Harold McGee published his iconic tome, *On Food and Cooking* in 1984, he did so as a means of ordering what he saw as the disorderly production of culinary expertise. As McGee wrote, “most writers on food either ignore the scientific principles, high or low, that underlie cooking, or else disparage the value of such information on the grounds that art cannot be reduced to the test tube.” Yet as McGee saw, the 1980s and 1990s produced a wave of culinary perspectives that centered the (white, male) scientist as the ultimate authority in cooking. I take a close look at the “science of cooking” concept as it played out in popular media, and how the deployment of the “test kitchen” in magazines such as *Gourmet* and *Cook’s Illustrated* acted as a contemporary spin on the scientism that informed home economics and industrialized kitchen labor in the late nineteenth century. These magazines espoused the notion that home cooking could be perfected if the same regimentation of the professional kitchen was brought into the domestic arena, correcting decades of misfires from the imprecise, ill-informed hobbyist cook. In the tech era, food entertainment became doubly authoritative, through its winking disparagement of the home cook and the endorsement that all cooking could be improved through not just technology, but scientific pedagogy. I argue that by studying who studied

cooking through the lens of science in this period, we learn a great deal about how scientific knowledge was codified during this era.

KC Hysmith, University of North Carolina at Chapel Hill

*"A rotten recipe stealing b\*tch:" a legal and cultural history of recipes, hashtags, and women's labor*

In a world mired with obscure and often tedious legal codes, there are two areas that remain untouched: recipes and hashtags. Two areas that couldn't seem more different, but are linked by the invisible labor and the overwhelmingly female-identifying base that created them. Passed down through generations or made viral in a matter of moments, these two elements of intellectual property have very little legal protection under US copyright and trademark laws. The lack of regulation is due, in part, to the common, public usage of both, but capitalism has turned recipes as well as hashtags into commodifiable parts of an economy that prioritizes ownership. While recipe and hashtag accreditation has always existed, both rely on an unofficial code of ethics and citational politics that encourage collaboration and development. Despite this long history, recipes and hashtags alike are constantly appropriated without proper credit. This presentation investigates the cultural and socioeconomic connections between recipes and hashtags and how the digital landscape has disproportionately disenfranchised women's intellectual property and labor throughout US history. While recipes existed long before blogs and virtual cookbooks, this research unpacks the precarious cross-section of digital food labor, where recipes and hashtags collide. Why is it okay for some users to utilize #foodispolitical, but food media giants such as Bon Appetit overstep when using the same hashtag. What are the ethical concerns behind using a hashtag created and curated by someone else, such as #ragebaking, and then publishing a cookbook under the same tag? What is our scholarly (or societal) onus when viral recipes and food related hashtags propagate without any attempt at citation? What do we do when we know its #neverjustaboutfood?

Esther Martin-Ullrich, Boston University

*"I just make stupid grocery art:" a survey of modern food nostalgia art and its importance to cultural and racial identities*

Though it doesn't have its own hashtag (yet), food-themed nostalgia art has gained a solid, if niche, footing in the Instagram community. While the art covers different topics - experiences of the Asian-American diaspora, comfort food love letters, recovery from an eating disorder - there is a consistent pattern of female artists communicating their identity and emotions through art styled after or featuring food. The gendered nature of this contemporary work directly conflicts with artists who created cornucopias on the canvas, like the Dutch masters, or pop-artists focusing on cultural icons, Andy Warhol, in that the artists are almost exclusively women. The process of creating this art is an act of reclaiming a traditionally domestic and gendered space, that of the kitchen and cooking in the home. Additionally, many of the artists focusing on this type of expression are from traditionally underrepresented or diasporic communities, in particular Asian-American artists. Their work allows artists to reclaim, or even claim for the first time, identities that were imposed upon them by a colonial patriarchal society, often through racist representations of a culture's food and customs. Food-themed nostalgia art seeks to celebrate the domestic sphere of women, the healing experienced through art and food, and to reject the preconceived identities that many of these artists were born into.

Nia Raquelle Smith, Drexel University

*Reinforcing racism through the language of food*

Can language be racist? Of course. Can food be racist? Depends. Can the language we use to describe and discuss food be racist? Absolutely. Be it one's implicit bias or intentional use of descriptors, the lexicon for non-white cuisine can be limiting. If you Google the phrase 'cheap eats,' you will more than likely receive a bevy of options that are mostly ethnic foods. Sure, the occasional pizzeria and fast food shops are there, but the results generally yield non-white cuisine. This is the result of food media spending years highlighting these restaurants in their cheap eats columns. It is well documented that restaurant critics have a history of not providing equal coverage to mid-tier or casual restaurants owned by non-white people until recent years, despite years of advocacy and incremental change in the industry. Non-white chefs have felt the need to use words like 'elevate' or 'fine dining' when describing how they have changed cultural dishes to meet specific standards. To make matters worse, the people who are often doing the critiques are often white. This means they set the standard of what is acceptable and the language used to describe the food. This paper will analyze the evolution of language in food media from restaurant reviews to social media used to describe non-white cuisine. Even with the best intentions, it is crucial to recognize and dissect how we got to this point by acknowledging the vocabulary used to sustain subtle but racist tropes in food

#### **4E3. Roundtable: The Justice, Equity, Diversity, and Inclusion committee of AFHVS**

Participants:

Florence Becot, Marshfield Clinic Research Institute  
Anna Erwin, Purdue University  
Amy Guptill, SUNY Brockport  
Kim Niewolny, Virginia Tech

In summer 2020, the Agriculture, Food, and Human Values Society began an ongoing conversation to affirm our commitment to racial justice and equity and to identify and correct the formal and informal practices that reproduce marginalization and inequality. As part of that work, the Society formed a Justice, Equity, Diversity, and Inclusion (JEDI) committee to sustain the conversation within and beyond the Society and to help Society leadership build and maintain accountability for our shared values for justice. In this session members of the JEDI committee will share work to date on convening learning experiences, building teaching resources for justice in the food system, and helping the governing board examine and improve practices. The goal of this session will be both to report on the work to the broader AFHVS membership to increase transparency as well as to gather their input on the current and future work of JEDI to ensure that the committee's work aligns with the membership visions and goals for the society

#### **4E4. Roundtable: Crafting a Black Farmer Ecosystem in New York State**

Participants:

Onika Abraham, Farm School NYC  
Stephanie Morningstar, Northeast Farmers of Color Land Trust  
Olivia Watkins, North Carolina State University

After years of working alongside each other, five BIPOC-led food and farming organizations gathered to craft a shared vision: Black and brown people stewarding land, in right relationship with the earth and each other, with shared ownership and all the support needed to thrive and heal their communities.

Together, Black Farmer Fund, Corbin Hill Food Project, Farm School NYC, Northeast Farmers of Color Land Trust, and Soul Fire Farm Institute have seeded a Black Farmer Ecosystem with a myriad of capacities, relationships, and resources needed to foster repair, resistance, and reparations in our food system.

The Black Farmer Ecosystem is grounded in collective agency and the commons. We build deep relationships to share and distribute power rather than concentrate it. We overlap intentionally, ensuring collaboration over competition so that our communities do not fall through the cracks. We commit to working toward our vision in interdependence and collaboration, and to create more choice for those around us and those who come after us. We strategize and plan collectively, deepening our synergy.

This panel will explain the context of black farming in New York State, where the 0.24% of farmers who are black net -\$908 annually. It will explore each partnering organization's unique but complementary services – including culturally-rich, responsible, regenerative agricultural training; ethical, equitable land access; patient, blended investment capital; and collective, expansive marketing support. And it will offer strategies and insights into how food systems actors can co-create or nurture nascent ecosystems in their own regions to further food sovereignty, foster equity and shift power.

#### **4E5. Roundtable: Nourishing ourselves in the hollow tree of the neoliberal academy & imagining the alternative forms of university that our hearts know are possible**

Moderator: Elaine Power, Queens University; Steffanie Scott, University of Waterloo

Participants:

Mary Beckie, University of Alberta  
Zsofia Mendly-Zambo, York University  
Claire Polster, University of Regina  
Sarah Rotz, York University  
Martha Stiegman, York University  
Peter Andree, Carleton University

Hollow trees can look and act like healthy trees for a long time. But eventually, a storm blows them over. In a forest, hollow trees that are blown over become homes for small animals, and new trees might grow on top of them. When big trees fall, young saplings spring up and grow in the light of the cleared space. Over time, the blown-over hollow trees decay, releasing nutrients into the soil for new life.

As the university operates increasingly on a factory model, maximizing revenues by pushing out degree-bearing products and keeping down costs by exploiting its labour force, it is more and more like a hollow tree. No longer guided by a sense of purpose or mission, the university has lost its way. But as feminists and Indigenous thinkers remind us, it is time for the current form of the university, with its Western “objective” “value-neutral” epistemology and its patriarchal underpinnings, to die and be reborn. We are currently in the “in-between,” with the old ways no longer serving students or faculty, and the new ways yet to be born. The transition is stressful and difficult; it feels dark and lonely in the hollowed-out tree. Our collective resistance and imaginings can help push the university into a form that better serves faculty, students, staff, and the collective good. In this session, we are seeking presenters to speak to the current state of the university; propose individual and collective strategies for survival and resistance; and consider creative possibilities for a new kind of university, with a renewed sense of purpose and mission, where mind and body, knowledge and practice are integrated, and all are nourished.

#### **4E6. Workshop: Writing about You, History & Culture through Food**

Facilitator:

Sarah Rafael Garcia, Chapman University

For many of us in 2020, food became a substitute for social gatherings. But when conversing with food, how do we experience the same emotional gratification we get while salivating over

stinky cheese and breaking bread with good friends? Food writing is hard: how can we avoid the clichés, the exaggerated details, cultural appropriation and still engage the reader in traditional familial recipes? How can we use food stories to process life topics like joy, or cultural erasure, or loss, or injustice?

In this workshop, we will examine the style and storytelling techniques that make food writing more than just appetizing. Participants will begin their own projects through in-class prompts, have the opportunity to share excerpts and/or concepts with the class, and receive feedback from the instructor on how to develop their piece. Before the workshop date, participants will receive a reading packet—a blended collection of essays, vignettes and recipes from Marissa Higgins, Rakesh Satyal, Natalie Baszile, An-My Lê, and Sarah Rafael Garcia.

### **5A1. Panel: Displaced People**

Putthida Kijdumnern, Tohoku University

*Identifying functions of food in multicultural community: A case study of Kelantan Peranakan Chinese food in northeastern Malaysia*

Kelantan Peranakan Chinese is one of sub-ethnic groups in Malaysia who accommodated with neighboring ethnic groups, namely the Malays and Siamese. At the same time, they still keep maintaining Chinese primordial rituals and traditions. The result of cultural accommodation caused Kelantan Peranakan Chinese became an in-between sub-ethnic group that became identity struggle. The ethnographical method is applied to observe daily food and offering food in everyday life to identify food functions in the community. This paper illustrated that Kelantan Peranakan Chinese apply food preferences in different contexts to ease ethnic tension, live peacefully in the village, and become particular cultural traits. Kelantan Peranakan Chinese select to adjust different foods to cross the ethnic boundaries and receive a positive image from neighborhood and minimize the Chinese offerings food or festive food inside a private sphere. They still practice worshipping ancestor rituals with the pork dishes as the core of ancestral offering food, which is a taboo for Muslim, especially inside Kelantan state where Islamic law is strictly followed. Another new attempt is Kelantan Peranakan Chinese developed and invented the narrations by emphasizing a harmonious image to live inside a multicultural community. They underline similarity of foodways in daily food and manners to the Malays and Siamese. Food function for Kelantan Peranakan Chinese is a crucial marker that functions as a negotiating tool by emphasizing or downplaying Kelantan Peranakan Chinese's cultural identity.

Azri Amram, Ben Gurion University of the Negev

*Does Israeli-Palestinian cuisine exist? Voices from a Palestinian town in Israel*

"Palestinian-Israeli food" is still a rare and almost nonexistent category, like water and oil - these do not mix. It is not surprising due to the heated debate around local foods in Israel, what is their origin? And, to whom they belong? Based on longstanding fieldwork in Kafr Qasim, a Palestinian town in central Israel, this paper will ask whether the foods created by Palestinian citizens of Israel can be considered "Israeli-Palestinian cuisine"?

Israel's Palestinian citizens comprise 20% of Israel's population who are excluded from Jewish majority society and culture both formally and informally. With the exception of a few mixed cities, most Palestinians live in Palestinian towns. Israeli-Jews mainly visit in search of authentic food (but also to find cheap products and car fixing). Drawing on intercultural encounters in town's food sites such as restaurants, cafes, bakeries, and the local market, I show how foods produced in these spaces are hybrid. Following Homi Bhabha's work (1994), I suggest these foods are new and contain components from both Palestinian and Jewish tradition. Some can view this process as an outcome of power relations in which the Palestinian business owners are always forced to adjust their food in order to thrive or even survive in the Israeli-Jewish-oriented economic system. Nevertheless, I would like to argue that these foods may represent the roots of an innovative and controversial "Palestinian-Israeli food" as opposed to Palestinian food outside of Israel that evolves differently.

Nadia Sopher, New York University

*From Budapest to Bondi: A Refugee Kitchen Manifesto*

From Budapest to Bondi: A Refugee Kitchen Manifesto is a project born from a handwritten recipe book that was created by Hungarian-Jewish refugees in Sydney, Australia, in the aftermath of WWII. It stems from the archival reminiscence of Eva Breuer (née Pine), a Wallenberg child that migrated to Australia in the 1949 and that, together with the collectivity of her neighborhood, reproduced and perfected existing recipes from Europe, while also adapting

them to the particular ingredients and climate of Australia. In this sense, Eva's book works as a unique material to understand the conditions of these displaced communities, which did not only keep these flavors to themselves, but also developed a rich environment of restaurants and cafés in Sydney, opening venues that had unique elements from Europe such as the first espresso machine in the island. Thus, my work retraces the experience of Eastern European and Jewish immigrants into Australia and how food and food culture served as a path for adaptation, assimilation, and preserving tradition. Focusing on the area of Bondi Beach amongst others, the product of these encounters between Australians and Hungarians resulted in the conformation of a rich food culture -- where tradition was preserved and added to the existing city life in Sydney, creating unique communication that marked the urban landscape in deep, structural ways.

Mohini Mehta, Uppsala University

*Food as Memory among the Partition Survivors of Delhi*

Food provides a link between social actors and their cultural past. Its presence is cherished, and its loss is lamented in the narratives and the memories of people (Gabaccia, 1998 cited in DeSaucey 2010: 434). Food also comes across as a strong medium of assertion of agency for the groups whose history is rarely discussed in the popular discourse.

My paper will explore the memories of food and culinary practices from the pre-Partitioned Indian subcontinent influenced the everyday dynamics of gender and labour for the women of the displaced Punjabi community in the post-Partitioned Delhi. Using inter-generational narratives from the octogenarian Partition survivors and their descendants, ethnography and a study of the local newspaper archives from 1948 to 1970s, I have tried to relook at the memories of 'bantwara', and the post-memory of survival and rehabilitation through the lens of gender and food. I have attempted to look into the assertion and reclamation of agency by the women, from the very kitchens where the gendered division of labour often relegates them to. This paper will contextualize the creation of a new cuisine which neither was the part of the displaced community nor was consumed by the previous inhabitants of Delhi, but later went on to become synonymous to the quintessential 'Punjabi' food, making national and global presence. The argument that women have been the "gastronomic ambassadors" (Jhala, 2008 cited in Ray & Srinivas, 2012: 50)—bringing a part of their culture to their hearth in an attempt to retain their individual identity and agency—will be critically analyzed to understand the role played by the women of the displaced Punjabi community in adopting and adapting their cuisine—much like their life—in accordance with the culture of Delhi, the city they sought refuge in.

**5A2. Panel: The Joy of Cooking: Cookbooks & the Purchase of Cultural History**

Jeff Baillargeon, York University

*Joy of Cooking: Food & the Making of American Families*

This essay provides a cultural biography of the sixth edition of the Joy of Cooking (1975) through the lens of the ideology of gender. That gender is ideology, but that the reverse cannot be said of ideology, warrants some distinctions and definitions. To do so, I employ both Barbara Fields and Joan W. Scott to establish my methodological framework. Joy, as co-author Marion Rombauer-Becker calls it throughout the text, is a 915-page cookbook originally published in 1931, written primarily by her widowed mother, Irma Rombauer. This edition features a few hundred new recipes, totalling 4,500, divided into three sections; and each is prefaced by an introductory essay providing instructions explicitly for women for the choosing, preparing, serving, and preserving of food for their families. I argue that this text constructs womanhood as other-oriented, whether it is for a party of guests, or "our best company," one's family. Addressing how objects create and sustain meaning, I approach Joy as both an instruction

manual, providing a highly specific configuration of womanhood as full-time domestic caretaker—mediator of America’s health as a nation—and as a medium for negotiating women’s social roles in society. Adopting the feminist language of choice of the time, I argue that this text attempts to legitimate domestic life by emphasizing the importance of the choices women make as mediators of sociality and health in America. If, as Rombauer-Becker argues, food “hold[s] the American body and soul together,” then surely food culture is a political issue.

Sarah Ghrawi, York University

*Joy of Cooking: Food and Social Status*

This essay provides a cultural biography of the fifth edition of the Joy of Cooking through the lens of the ideology of Marxism. Co-authors Irma von Starkloff Rombauer (1877-1962) and her daughter, Marion Rombauer Becker (1903-1976), published the fifth edition Joy of Cooking. Around this time, "the" in The Joy of Cooking was dropped from the copyright, making it just Joy of Cooking. I argue that this text is in the context of economic culture, arguing strongly for a reading of the cookbook as an expression of upper-class values, which were forced on middle-class women in a more or less Gramscian fashion. To do so, I employ both a Marxist and Gramscian theoretical approach to analyze Joy of Cooking. Still, given that the text is a cookbook from the 1960s, I will incorporate consideration of gender issues. While Joy of Cooking may appear to be educative, it is encouraging the bourgeoisie housewives to find pleasure with 'labour leisure' in the United States in the 1960s. Joy of Cooking encourages experimentation with culinary tourism, which is evident in sections featuring coffee and bread as a means of social mobility and class status. Adopting a Marxist language, I explore that electric appliances were a means of production that appealed to the upper-middle-class housewives to complete their work faster, thus allowing them to pursue leisure time. Joy of Cooking provides an expression of upper-class domestic values through the realm of food culture, and that in targeting middle-class women, it ought to be understood as an education manual.

Riley Wolfe, York University

*Stewing, Freezing, Pickling, and Preserving: Essential Foodwork and Joy of Cooking*

Writing a cultural object biography for my grandmother’s 1975 copy of Joy of Cooking through Marxist feminist lens that centres domestic labour as essential labour reveals ways that her foodwork reproduced male wage labour and was tied up in the kinship structure of the family. Foodwork refers to all tasks related to the planning of meals and the purchasing, storing, cooking, and preparing of food. Growing up in southern Quebec in the 1970s and 1980s, my mother remembers her mother stewing, freezing, pickling, and preserving food and managing a large garden in order to supplement her father’s wage labour. This labour indicates the survival of Quebecois women’s traditions of using domestic labour to create food resources. Joy of Cooking provides contextual information about ideas of foodwork in the 1970s that emphasize accessibility, health, and food science. But, Joy of Cooking also reveals many specific types of foodwork my grandmother did by how the book was transformed with notes, wear, and food stains. The example of my grandmother’s use of Joy of Cooking to do essential foodwork demonstrates how cultural object biographies can be used to draw out new understandings from the specific and personal. My grandmother’s copy of Joy of Cooking provides insight into how women’s foodwork was creative and involved time and labour intensive processes that were essential to the reproduction of my mother’s family.

**5A3. Panel: COVID: Solutions to Food Insecurity**

Anadil Iftekhar, University of Missouri

*Food Pantry response to Covid19*



The purpose of this study is to research how pantries responded to the onset of Covid19 in different counties across Missouri. What were the reasons for the pantry to continue to operate and provide food to the residents? How did they respond, and why did they commit to providing for the community. Were there things that could have been done differently? Focus group sessions with food pantry directors from 19 different pantries showed the significance of pantry in the communities. Food pantries served a role beyond just being a food provider, with helping clients with medical needs, technology, being a place for socialization and often being associated with larger organizations such as Church. Pantries operations changed due to pandemic. There was a fluctuation in numbers of clients but mostly the pantries' workload increased. The need for storage and freezer space added challenge to the pantry operations. Many pantries received state help but due to increased workload and lack of space, they often faced difficulty in managing food or requesting for food donations. One positive aspect of the whole situation came out to be the community support and help that the pantries received. The focus group research also show that the pantry directors selflessly continued to keep the pantry running to help their clients. In the absence of food pantries, the communities would have suffered immensely.

Aliza Tuttle, Portland State University

*Emergency Food is not just Emergency Food: When Neighbors turn Restaurants into Food Pantries*

Food Aid in Corvallis, Oregon, like many places in the US, is distributed in churches, food banks, and other non-normal food-getting places. Additionally, normalized restrictions, limits, eligibility rules, and stigma create barriers to entry for congregant hot meal sites, food pantries, and other food aid. Beginning March 2020, economic distress as a result of state-mandated business closures affected the community unevenly. Suddenly a group of workers needed to eat without their normal income. Concomitantly, a group of community members were less affected economically and watched uncomfortably, and vocally on local social media, as their neighbors experienced increasing economic distress.

This paper will present a critical case study of a local group that formed to redistribute wealth and food at the community scale. The group crowdfunds donations from the community to purchase meals from locally owned restaurants at full price, and then gives the meals to the community, using the restaurant as the emergency food, and regular food site. In 2020 this group raised \$200,000 and funded over 20,000 meals in 6 months. Anyone in the community was invited to receive meals through this program, and over 1200 donors contributed funds. First, similar efforts state and nation-wide will be compared and contrasted. Then, the effects of this program on the local social network, food security, and public discourse will be discussed. Finally, we will look critically at the unequal distribution of food aid, economic relief, and heroic effort of this program in contrast to other local-scale food and economic relief efforts.

Joyce Slater, University of Manitoba

*COVID-19: First wave impacts on the charitable food sector in Manitoba, Canada*

Background: The first wave of the COVID-19 pandemic led to unprecedented social and economic upheaval due to mass job loss and business closures. Food insecurity rose, increasing demands on charitable food organizations. This study documented the impact of COVID on food banks (front line and umbrella organizations) in Manitoba, Canada during spring 2020.

Methods: Using a multi-method design, data on COVID-related policy/program challenges and changes were collected from: food bank organization websites and Facebook pages (spring 2020); online news media outlets (spring 2020); and semi-structured interviews with food bank leadership (n=10; summer 2020). An inductive content analysis approach was used to identify

emerging patterns and themes. Second level coding was used to integrate data from different sources.

Results: Five major themes emerged. Staffing impact: Paid and volunteer staff experienced role changes, and in some cases left voluntarily or were let go. Program and service changes: Increased demand and public health directives led to changes in food packaging and distribution, decreasing services. Safety protocols: Increased sanitation, physical distancing and mask/glove wearing were adopted. Finance and administration: Organizational meetings and fundraising activities were cancelled, and existing funds re-allocated. Advocating for resources: Efforts were increased in order to obtain financial and other resources from communities and government.

Conclusions: The first wave of COVID had a significant impact on the Manitoba charitable food sector. Food banks introduced new policies and re-configured programs to try and meet client needs and public health directives, with increased demand, diminished resources, and insufficient support from government agencies.

Cynthia Caul, Chatham University

*Reimagining Emergency Food for Sustainable System Solutions*

The COVID-19 pandemic has caused and continues to cause disruption and job loss across the value chain. As industry professionals throughout the system are increasingly displaced and the demand for emergency food soars, the pandemic specifically illuminates fundamental gaps in our emergency food response. Despite the significant resources expended to meet daily consumption needs, food relief organizations are often unable to compensate the labor behind the food donations that sustain their operations. In this way, our emergency food infrastructure often reinforces the vulnerabilities of our food system by undervaluing food and undercutting the wages necessary to produce it.

This paper explores how we might re-envision a emergency food system that meets immediate needs, while simultaneously promoting sustainable system change. Specifically, it examines a Pittsburgh-based intervention called Allegheny Eats that provides free meals to displaced restaurant professionals, while supporting job stability and living wages in the food industry more broadly. The program utilizes foundation funding and consumer donations to contract local restaurants to produce free meals for displaced industry workers and their families. In turn, participating restaurants must agree to source 30% of their product from local farms and food producers. The paper details the process of developing this model, including funding acquisition, partnership development, and consumer engagement. It raises questions around assessing the required food and labor costs to implement the program accessibly and equitably, as well as their associated value and broader system implications.

**5A4. Panel: Future of Food**

Anita Dancs, Western New England University

*Agriculture, Technological change, and Sustainability*

Technological change in agriculture has the potential to improve sustainability in food production, mitigate climate change, and feed a growing population. But the path of technological change to date has resulted in a resource-intensive industrialized food system with multiple and extensive environment consequences. At the same time, the number of people experiencing food insecurity around the world is substantial and growing. While technological change could address the multiple issues connected to the food and farming system, the focus is on “high-tech” solutions that may have unintended consequences and push high costs onto poor farmers. Regenerative farming and agroecology techniques, which offer varied and context-specific solutions that restore soil fertility and sequester carbon, are often dismissed and

are under-funded in terms of research. This paper enters into the debate between advocates of sustainable intensification and advocates of low-tech alternatives such as regenerative farming and agroecology. It traces the historical trajectory of technological change in agriculture by utilizing the framework from evolutionary economics, namely techno-economic paradigms. This preliminary assessment finds that the framework does partly explain the bias toward “high-tech” solutions such as bioengineering. However, the framework needs to be enriched or broadened. For one, it does not adequately account for the private capture of profits and simultaneous externalization of costs that bias research and development. In spite of general agreement that the complex challenges the world is facing will never be met by a silver-bullet technology, more resources need to be devoted to research supporting alternative and low-tech agriculture.

David Szanto, University of Ottawa

*Food Futuring in Timor-Leste: Recombinance, Responsiveness, Relationality*

Increasing calls for the decolonization of research methods have brought attention to the risks posed by food scholarship involving local communities and traditional knowledge. This is of particular relevance when land-based practices and embodied ways of knowing intersect with positivist methodological conventions. At the same time, however, bringing together divergent knowledge paradigms can be valuable, provided that time and space are allowed for negotiating understandings and valorizing unanticipated outcomes. This presentation focuses on the Timor-Leste Food Innovators Exchange project (TLFIX), an international development initiative that addressed challenges to health, cultural identity, and sustainability brought about by centuries of colonial and transnational influence in the country of Timor-Leste. TLFIX comprised multiple methods and collaborators, including community, scholarly, and policy actors, as well as transformative effects at the individual and collective scale. As a whole, the project can be characterized as recombinant, responsive, and relational. While responsiveness and relationality undergirded the team’s research approach and modes of interaction, recombinance manifested itself in the outcomes. These included the development of innovative food products merging old and new Timorese foodways, hybrid learnings about cultural practices and linguistic meaning, and shifting attitudes in governmental and youth communities with regard to localness, pride, and taste.

Aslihan Oguz

*Feminist Food Futures: Describing A Collaborative Feminist Intervention in The Food System Using Feminist Systems Theory*

The global food system is unsustainable and unjust. There are many people worldwide working on technical solutions to solve the issues related to the food system. Still, in many cases, these solutions fail to create a radical change. On the other hand, a growing number of communities recognise that unless we focus on the root causes of societal issues that result in the food system problems, we will never be able to achieve radical change. This paper discusses how the feminist systems theory can be the guiding principle to create a systemic intervention in the food system, and an intersectional, inclusive and democratic food future. The intervention also takes nature into account. A feminist analysis of the food system highlights the root causes of food system problems and gives new intervention points. The participatory and collaborative nature of feminist systems theory opens new ways to imagine a radically new food future through collaborative systemic interventions, designed together with diverse participants, especially giving voice to the voiceless. The aim is to make the food system a “relationship” rather than a commodity and to activate people to take their food futures in their hands.

Yvonne Ruperti, Culinary Institute of America, Singapore; Hallam Stevens, Nanyang Technological University, Singapore

*Novel foods and food security in Singapore*

Novel foods include food products designed using biotechnological or bioengineering methods. In the past five years, Singaporean research institutions and companies have developed a range of novel food products. This includes ShioK Meats (lab-grown shrimp), Insectta (breaking down organic waste using insect larvae), TurtleTree (lab-grown milk) and, most recently, the production of vegetable-based “food inks” for 3D printing.

Based on analysis of promotional materials, media reports, and government documents as well as ethnographic observation, this paper examines the development of the novel food industry in Singapore within the context of Singapore’s economic and political situation. As a small island nation with limited land and agricultural resources, Singapore’s food security depends on high-levels of food imports (over 90%). In 2019, the Singapore government announced it aim to achieve “30 by 30”: producing 30% of Singapore’s nutritional needs locally by 2030. High-tech methods of urban and vertical farming will contribute to this aim.

However, we argue that Singapore’s turn to novel foods also form a critical part of the government’s plans for gastronomic and economic security. Novel foods comprise a high-tech solution to the problem of food and eating that complements the Singapore government’s broader ambitions for developing an “innovative” economy and citizenry. Food is subjected to the economic logics of technological development, raising important questions about equality of access to foods and posing challenges to traditional foodways.

**5A5. Panel: Carribean and Central American Food Systems and Security**

Lucy Hinton, University of Waterloo

*Legacies of Colonialism: Nutrition Transition in the Caribbean Corporate Food Regime*

This paper explores the unjustly limited policy space allowed for the protection of public health under the international trade regime (Gleeson & Labonté, 2020; Milsom et al., 2020). I use a food regime framework (Friedmann & McMichael, 1989; McMichael, 2009) to explain structural power inferred through international standard setting at the Codex Alimentarius (a joint WHO/FAO body) as a function of the corporate food regime. I use primary interview data to demonstrate how corporate food actors used authority granted to them under the corporate food regime and through Codex’s authority in the international trade regime to limit the Caribbean Community’s attempt to protect human health with front-of-pack labelling. This labelling, in line with Chile’s successful food legislation (Dillman Carpentier et al., 2020) targets ultra-processed food consumption that has grown as a result of trade liberalization (Friel et al., 2013; Thow, 2009). This paper links these imports directly to the current corporate food regime (Dixon, 2009; Winson & Choi, 2017) and the continuing legacies of the colonial food regime (McMichael, 2009; Wilson & McLennan, 2019). Additionally, I describe the Codex Alimentarius as captured by corporate interests (Jeffery, 2019; Smythe, 2009; Thow et al., 2019). I argue that the structural power of corporations to exacerbate the nutrition transition (Baker et al., 2020) through international trade and their authoritative prevention of countries protecting domestic policy space (Milsom et al., 2020) both reinforce legacies of extractive patterns of colonialism and examples of the continued privileging of Northern states in the global economy.

Joshua Gruver, Ball State University

*Food Insecurity in Paradise: An exploration of issues related to food system resilience in the U.S. Virgin Islands*

Despite being a world class tourist destination, the United States Virgin Islands (USVI - St. Thomas, St. Croix, and St. John) face significant challenges related to diversified crop

production, food distribution, and food security. High poverty rates among native islanders, frequent hurricane damage, drought, poor soil quality, high food production costs, and limited food distribution networks are just a few of the challenges residents face. Consequently, ninety-seven percent of the food consumed in the USVI is imported. Recent hurricane damage from Irma and Maria (back-to-back, category 5 storms that hit the islands in 2017) complicated these challenges even more and disrupted food import processes. This presentation focuses on the results of a series of semi-structured, face-to-face interviews with key informants about issues related to food insecurity, resilience, and farmer needs related to business sustainability. Results highlight the ways in which political, economic, and cultural complexities of the USVI stymie efforts to lower barriers related to food accessibility and affordability. Results also indicate a new and vibrant entrepreneurial spirit among native islanders and transplants alike, providing novel entryways into food system change and development. Policy implications and next steps toward building agriculture and food system resiliency will be shared.

Deborah Orieta, Syracuse University

*Cultivando Nación: Agri-Cultural Ecologica en Puerto Rico Post-María /Cultivating Nation: Alternative Agri-culture in Post-María Puerto Rico*

This project sheds light on how the alternative food movement in Puerto Rico is addressing the threat of climate change and tackling the food crisis on the island in a post-María context. Before hurricane María, Puerto Rico imported 85% of its food, and over 43% of its population was on food assistance programs. When María passed, it wiped out 80% of Puerto Rico's agricultural production and interrupted the distribution infrastructure that would get food aid from ports to the communities that needed it. In response, various actors across the island organized themselves to rebuild farms and feed their surrounding communities. This research focuses on the work of these actors, and their motivations for working through alternative forms of agriculture (and markets) that, ultimately, help build community and regional resilience in the face of climate change. This research highlights the interactions between food sovereignty, climate change, (de)colonization and resilience as they combine to bolster and justify the current movement on the island.

Research data was derived from field work during the summer of 2019 as well as secondary research. On the island, I conducted site visits and interviews, and participated in workshops that gave me a perspective of the agricultural and educational methods that the movement employs. The final project will also employ geographic methods such as GIS to understand agricultural change, and aims to increase the visibility of the food sovereignty movement on the island.

Tara Flint

*The Politics of Pineapple: Examining the Inequitable Impacts of Southern Costa Rica's Pineapple Industry*

The Global North's growing demand for fresh pineapple has created a system that is disproportionately profitable for companies and consumers in those countries to the detriment of people living and working in the Global South. Since the mid-1980s the Pineapple Development Corporation (PINDECO), a subsidiary of U.S.-based Del Monte, has established a monopoly over fresh pineapple exports in southern Costa Rica. We conducted pilot research in the municipalities of Buenos Aires and San Isidro del General in 2019, where the majority of PINDECO's production takes place. PINDECO and the Costa Rican state claim pineapple production is beneficial to national development through its contribution to Costa Rican gross domestic product and employment opportunities, but our research and recent data reveal that in pineapple producing areas in the southwest, poverty levels remain high with worsening water and food security despite PINDECO's large profit margins. There are numerous human and

environmental health concerns linked to pineapple monocropping. Intensive pesticide use often utilizes chemicals that are banned or restricted in the countries they are imported from. PINDECO has been able to evade responsibility for environmental damages and social welfare obligations to employees while maintaining a largely positive public image through a lax regulatory environment and extensive subcontracting structure. This article connects regional socioeconomic issues to the intricate power dynamics and collusion between industry and state. The findings suggest that Costa Rica is not as environmentally conscious and sustainable as its public image portrays, with pockets of profit-driven industries taking precedence over community well-being and environmental sustainability.

#### **5A6. Workshop: The Impact and Importance of Youth Organizing on Food Justice**

Facilitators:

Nicole Forget, Toronto Youth Food Policy Council (TYFPC)

Kaitlin Rizarri, TYFPC

Rossen Lee, TYFPC

Alexandra Lambropoulos, TYFPC

Chris Sun, TYFPC

Historically, youth voices have been left out of conversations relating to food justice. The Toronto Youth Food Policy Council (TYFPC) emerged in 2009 by youth activists who pressed for youth recognition within the Toronto Food Policy Council and food justice representation in Toronto, broadly. For over a decade, TYFPC has found their niche in providing a grassroots space for learning. Our workshops and community meetings each focus on one topic related to food justice, such as our recent event, Poverty and Racism in the Food System. By engaging in dialogue with community members through our community meetings, we have found that youth organizations serve as a vital, communal space to connect with other like-minded youth. Youth organizing acts as a reciprocal space where local food justice advances. Building on these discussions, we will use a conversational method of inquiry. Our presentation will answer the question: How does youth organizing play an integral role in advancing food justice locally? We will present our findings during our presentation, with half of our time overviewing our experiences as youth food justice organizers, and the latter reserved for guided discussion to empower others to include a youth perspective within their organizations and research. As youth, we are the future. Our work is important as it lays the blueprint for a just youth-inclusive future. From inception, the TYFPC has been disruptive of the current food status-quo, and we look forward to sharing how others can build capacity towards advancing food justice from local to global.

#### **5B1. Panel: Deep Dives**

Ali Schultheis, University of Montana; Colette DePhelps, University of Idaho

*Power and Decision-Making: Unpacking the Multi-lateral and Bi-lateral Linkages in an Inland Northwest, USA Artisan Grains Values-Based Food Chain*

In the grain-growing region of the Inland Northwest, the trends of cheap food and industrial agriculture practices are being challenged by the development of a unique artisan grains value-based food chain. Centered around The Grain Shed and LINC Foods, the food chain processes, distributes, and retails grain grown by Palouse Heritage as flour, baked goods, and craft beer to the greater Spokane region. Palouse Heritage is a bilateral grain supply business that pays premium prices to contracted growers in the region. The artisan grains value-based food chain and Palouse Heritage, in particular, is working to support small and midsize farmers by offering a fair return on investment for their high quality products, and encouraging farmers to have a stake in the final product. The two worker-farmer cooperatives, LINC Foods and The Grain

Shed, are creating good jobs with fair wages and benefits while ensuring that both farmer and worker owners maintain decision-making power within the organization. Using values-based food chain ideals, individuals participating in this food chain are working to accomplish these goals while creating a product that can be retailed at a price that increases consumer access to artisan grain products. This presentation uses this case study of the Inland Northwest, USA artisan grains value-based food chain to explore the power dynamics within an alternative food model and explore its potential for contributing toward a more just and equitable regional food system.

Atak Ayaz, The Graduate Institute, Geneva (IHEID)

*On Wine Sentiments and Agro-Capitalism: "Fine-Wine" in Turkey*

Turkey is accepted as one of the first places where wine grapes were domesticated and the birthplace of *Vitis Vinifera*. Yet quality-oriented, boutique and artisanal winemaking only began in the late 1990s, blossoming in the first decade of the 2000s. This paper begins with the investment of elites and the role of international winemakers and oenologists actively working to establish new wineries that foreground quality rather than quantity constitute the backbone. It continues with the cellar workers and technicians who perform the physical labor to complete the final production.

"I am working to realize other people's dreams," stated one of the cellar workers whom I helped throughout my apprenticeship-oriented ethnographic fieldwork in an artisanal winery in western Turkey. This paper seeks to understand capitalist selves, motives, and strategies that are shaped through both worker's and elite's everyday practices. Following Yanagisako (2002), I ask "how these individuals have arrived at the sentiments and desires that lead them to pursue the particular entrepreneurial projects."

Through focusing on the negotiations between workers' and investors' sentiments within an artisanal community, I discuss how power relations are maintained on the basis of the technical knowledge behind artisanal production. In so doing, I demonstrate how this movement of people, capital, and production is building post-industrial elites who invest in food and agriculture in a manner that recalibrates agro-capitalism towards artisanal values and production.

Johann Strube, Pennsylvania State University

*Honored and discredited. Wild rice in the Anishinaabe economy at Rainy Lake*

Wild rice (*Zizania palustris*, Manoomin) has always been central to Indigenous peoples in the areas surrounding the Great Lakes of North America. Settlers in this territory have regarded the aquatic grain both with desire and disdain. Initially, European-descended fur traders and settlers depended on wild rice for their survival in the colonial frontier. But ever since Settlers were able to sustain themselves in this territory through agriculture, their concern with wild rice as a subsistence crop vanished. This contrasts with the Anishinaabeg who continue to care for Manoomin as a relative sustaining their people. The habitual misrepresentation of wild rice is consequential because it has legitimized environmental transformation detrimental to wild rice, and it has impeded wild rice restoration.

Recent efforts to revive wild rice on Rainy Lake in the Boundary Waters of Minnesota and Ontario are a case in point. In this presentation, I trace the history of Settler (mis-)representation of wild rice over the past centuries and its implications for Anishinaabe Sovereignty in the Boundary Waters.

I argue that these misrepresentations are symptomatic for a Settler colonial worldview that continues to disrupt Indigenous lifeways. I base my observations on an analysis of historical and contemporary documents and 18 months of ethnographic fieldwork in the Boundary Waters.

Mabvuto Mwale, University of Zambia

*Enhancing Food Security amidst Climate Variability: What role for Neglected and Underutilized Crops in Petauke, Zambia.*

Neglected and utilized crops (NUCs) are useful species of crops to which little attention is paid or which are largely overlooked by researchers, breeders, extensionists and policy makers. They represent an exceptional cluster of biodiversity with potential to solve food security problems among smallholder farmers in the developing world. This study examined the role NUCs could play in enhancing food security amidst climate variability among smallholder farmers in Zambia. Data was collected through interviews with 165 smallholder farmers and key informants. Results show cow peas (*Vigna unguiculata*), Bambara nuts (*Vigna subterranean*), pigeon pea (*Cajanus cajan*), sorghum (*Sorghum bicolor*) and cassava (*Manihot esculenta*) were neglected and underutilized because of loss of knowledge about production, use and storage; non-availability of seeds; preference for hybrid crop varieties; shortage of land; low yields; and maize-centric government policies. Respondents acknowledged the crops' importance in enhancing food security amidst increased climate variability. This is because, inter alia the NUCs are adapted to the climatic variability within the local environments in which they were bred through local seed distribution systems. Since they are open pollinated varieties, farmers can replant them season after season with no loss in yields. Therefore, diversification using these crops is an important option to hedge against risk of individual crop failure amidst climate variability. The study recommends the provision of irrigation infrastructure to reduce dependence on rain fed agriculture. The agriculture ministry must expand its input subsidy programme to include subsidies for NUC seeds and increase funding for public research on NUCs.

**5B2. Panel: The Politics and Potentials of Food Media**

Elfriede Fursich, University of Pittsburgh

*Beyond Reviews and Recipes: The Political Relevance of Food Media*

This presentation introduces our forthcoming edited book *Beyond Reviews and Recipes: The Political Relevance of Food Media*. Connecting a group of international scholars from a variety of disciplines, our project critically interrogates the intersections of food, journalism, and politics. Parallel to the ongoing reevaluation of practices around food production, distribution, and consumption, food media have also undergone significant transformations recently. Our book explores how food media and journalism engage in a political and public discourse that shapes our understanding of what it means to be a "good" consumer and citizen in this tumultuous time.

Contributors connect food media (print, blogs, TV, digital) to issues such as environmentalism, food safety, (post-)colonialism, gender politics, diversity, the pandemic, and even BREXIT. Food journalism as a type of lifestyle media follows specific professional routines and economic conditions. The question for us is not if this is "real" journalism, but how relevant and productive is this discourse for the public good.

While we sideline undifferentiated denunciations of food media as a "fluffy" format, our analyses of this genre, nevertheless, avoid the naïve celebration of its equalizing promise as popular media text. Instead, our goal is to critically debate food media's democratic potential against the backdrop of contemporary social change. Food journalism has become such a significant and successful part of media output that it would be remiss for scholars to overlook its public relevance.

Elizabeth Fakazis, University of Wisconsin Stevens Point



*From the Racist Sandwich to Civil Eats: How Food Journalism Is Engaging with Politics and Reinventing the Genre*

Food journalism is redefining itself: it is expanding hard-news investigations into the politics of food, developing engaging multi-media story forms, experimenting with new business models, and redefining the relationship between lifestyle media, political engagement, and the ways that the “good citizen” has been construed. This innovation, born from both the continued proliferation of popular and academic interest in all things food, as well as the economic turmoil undermining journalism across the globe, is invigorating both the study, and practice, of food journalism. This chapter examines the ways that recent digital organizations like Civil Eats and FERN, as well as legacy food media, are engaging directly with political issues such as immigration and Black Lives Matter, and what this means for our understanding of food journalism’s role in the public spheres.

Kathleen LeBesco and Peter Naccarato, Marymount Manhattan College

*Culinary Philanthropy and Good Citizenship in the Age of COVID-19*

This presentation analyzes hard and soft journalistic accounts of “heroic” chefs and consumers during the COVID-19 pandemic. It introduces the concept of “culinary philanthropy” to understand how chefs and consumers affirm their identities as good citizens through their food-related activities and choices. The presentation explores the ways in which these journalistic accounts function to articulate cultural anxieties and points of tension within the context of a global pandemic. With regard to chefs, we identify a transition, predating but accelerated by COVID-19, from tales of culinary “bad boys” to stories of “chef heroes.” As chefs are recognized and celebrated for their good work, hard and soft journalistic accounts also acknowledge consumers as good citizens as they make food-related choices during the pandemic that can be hailed as heroic. From articles that offer “how to” guides for consumers who want to support restaurant owners and workers, to those that frame ordering out from one’s local eatery as a philanthropic enterprise, food-related media animate pathways to good citizenship for those consumers who are thoughtful about the impact of their food practices during the pandemic. This presentation will utilize theoretical frameworks from media and cultural studies and critical theory, and will employ semiotic, ideological, and rhetorical analysis as methods to find meaning in the texts it considers and the context in which those texts exist.

Emily Contois, The University of Tulsa

*Super Bowl Food Politics: On the Menu, on the Screen, and on the Field*

This presentation examines how food journalists, and other food media outlets, have at times uncritically presented Super Bowl menus and recipes without consideration for the context of the game itself. This chapter critiques Super Bowl food, questioning how it endorses particular notions of gender, race, and class; ideas of nationhood and patriotism; and definitions of health. By its very nature, this critique brings about generative contradictions. For example, the Super Bowl is one of the last remaining American mass media spectacles. The food that viewers eat as they watch comprises ritualized consumption as deeply meaningful as, for example, the typical American Thanksgiving meal. At the same time, the often-violent sports entertainment context of the Super Bowl and the bloated budgets of its advertising also shape notions of American food culture that skew toward the excessive and immoderate. In these various ways, my analysis of the Super Bowl’s food politics reveals both the potential and the limits of food journalism and media to construct and reconstruct food as a ritual of significant cultural meaning, and commercialized contradiction. I further complicate this study by considering the 2021 Super Bowl as an exceptional case study, one in which health, risk, and safety were openly discussed in new ways on the field and off, given the COVID-19 pandemic

### **5B3. Roundtable: Reading kin and culture through food, autobiography, and critical race theory**

Participants:

Alice Julier, Chatham University  
Anna Zeide, Virginia Tech  
Jasmine Williams, Chatham University  
Brooke Duplantier, Chatham University  
Josie Martin, Chatham University  
Oliver Pinder, Chatham University

Critical race theory, postcolonialism, and intersectional feminism provide important tools for thinking through food, culture, and reflexivity. In food studies, there is widespread use of autobiography, first person narrative, and ethnographic methods to “unpack” stories about food systems and food culture. Connecting the two and grounding them in an array of experientially based analysis is an ongoing and developing project within the field.

In this roundtable, we discuss a range of research and writing that engages with autobiography in unique ways that complicate racialization in food history. For one participant, the legacy of slaveholding ancestors who benefitted from plantation agriculture leads to a re-reading of historical documents that redresses the erasure of Black labor in the past and present sustenance of descendants. For another, writing about Caribbean cuisine and its Indian, Black, and Indigenous influences requires an autobiographical engagement with recipes, cooks, and Trini food in a North American context where it seemed absent. Another perspective comes from critical family and whiteness studies, using autobiography and oral history to re-claim a narrative about West Virginia but also fostering the critical empathy necessary for a more equitable food system and world. Another considers how Black Americans create family and culture through food narratives, using autoethnography rooted in Black food studies. Finally, the last participant’s roots in both Russian-Jewish and southern cultures created an insider-outsider story that is entangled with food, nature, and agriculture and narrated through oral history.

### **5B4. Panel: Challenges and Opportunities in Frontier Communities**

Bronwen Powell, The Pennsylvania State University

*Environmental policy hegemony and the destruction of an Indigenous food system in Ethiopia*

The Gumuz of Western Ethiopia have been historically marginalized by other ethnic groups and their efforts towards autonomy remain hampered by low educational and economic attainment. This paper uses mixed methods to examine how state-directed environmental policy and agrarian change are leading to the destruction of the Gumuz traditional food systems and increased inter-ethnic tension.

The majority of agricultural, conservation and land use policies that govern Gumuz communities and territories are set by non-Gumuz policy makers. Ethiopian land use policies, designed to manage land in highland areas of the country where population density is high and agricultural practices are intensive, include requirements that are virtually unobtainable for Gumuz practicing their traditional shifting cultivation. Another new policy has made the traditional Gumuz landscape management through burning of the forests illegal. Our research suggests that many of the current policies may not be well suited for the local environmental conditions or have not been accompanied by adequate knowledge transfer needed to ensure the Gumuz can ensure their own food security and sustainable resource use in the face of changing land use and livelihood practices required under new policies.

The Gumuz would like greater voice in the shaping of policies used to govern their land and communities, failure of policy makers to listen may jeopardize both the ecological integrity of the landscape and the local food system that the Gumuz people depend on.

Mindy Price, University of California, Berkeley

*Agroecology in the far north: Centering Indigenous food sovereignty and land stewardship in agriculture frontiers*

Warming temperatures in the circumpolar north have led to a proliferation of discussions around climate-driven frontiers for agriculture. In this paper, we situate northern food systems in Canada within the corporate food regime and settler colonialism and contend that an expansion of the conventional, industrial agriculture paradigm into the North would have significant socio-cultural and ecological consequences. We propose agroecology as an alternative framework uniquely accordant with northern contexts. In particular, we suggest that there are elements of agroecology that are already being practiced in northern Indigenous communities as part of traditional food systems. To make this argument, we draw on global examples to show how agroecology is part of a broader countermovement against Eurocentric ontologies for socio-ecological order, reasserting relationships between humans and nonhumans as the basis for sustainable land-use practices. Agroecology links to decolonizing movements in defense of territory, local livelihoods, food sovereignty, and the strong synergies with other kinds of human-land relationships that embody care and reciprocity. We present several cases from the Northwest Territories, Canada, of existing Indigenous food systems and land stewardship practices that are consistent with this agroecological framework. Finally, we discuss several challenges and cautions in creating policy around agroecology in the North and encourage community-based participation in developing and testing this framework moving forward.

Authors: Mindy Price, Carla Johnston, Alex Latta, Andrew Spring, and Jennifer Temmer

Rebecca Haboucha, Cambridge Heritage Research Centre

*Whitefish, Black Bear, and Moose Lasagne: Threats, discontinuity, and opportunity for Indigenous foodways in the Dehcho First Nations, Canada*

Climate change has become one of the greatest threats to the continuity of cultural practices, including foodways, in the 21st century. This threat is felt disproportionately among Indigenous peoples, who are among the world's most impoverished and disenfranchised ethnic groups in the world. In the Canadian north, the impacts that climate change has on the traditional practices associated with food are enmeshed with issues introduced by settler structures. In this paper, I will look at the local perceptions of the impacts of climate change and settler colonialism on the cultural practices of procuring, preparing, and consuming foods among the Dene people of the Dehcho First Nations, Northwest Territories, Canada. Examining data collected through interviews and participant observation, I employ theories on memory and place attachment to understand two dimensions of food and foodways among the Dehcho First Nations. Firstly, I explore the threats that individuals and communities regard to be impacting their traditional foods most; and secondly, how does the knowledge of these threats inform how food is valorised as heritage and as a symbol for Dene cultural practices. This paper demonstrates that phenomena such as climate change, globalization, migration, and the intergenerational legacy of residential schools are not exclusively threats; that is, their repercussions on cultural food practices are often nuanced. In this case, these nuances exhibit the resilience and agency of Indigenous peoples to adapt and not just revitalize, but to create new forms of Dene culture for the present and future.

David Barkin, Universidad Autonoma Metropolitana, Unidad Xochimilco; Claudia Camacho

*Economía Ecológica Radical y Paradigma Biocultural: complementos en la búsqueda de sistemas alimentarios con justicia socio-ambiental / Radical Ecological Economics and The Biocultural Paradigm: Complementary approaches for building socially and environmentally just food systems*

Se analizan dos propuestas teórico-conceptuales que retoman reflexiones del grupo Economía Ecológica Radical (EER) y análisis de experiencias y discusiones vigentes en México rural. El paradigma biocultural permite caracterizar sistemas alimentarios y comprender interacciones complejas, históricas y mutuamente determinantes; facilita identificar transformaciones sistémicas y su impacto en una alimentación adecuada. Por su parte, la EER aporta el análisis de determinantes socio-económicos de producción, transformación, comercialización y consumo alimentario. La integración de ambos brinda una matriz de cinco áreas: a) postura ontológica, que acepta un sistema planetario complejo, integrado, y mutuamente dependiente; b) planteamiento epistemológico, que retoma reflexiones de pueblos, organizaciones y academia, cuestionando paradigmas del Norte Global como la única manera válida de conocer el mundo; c) apertura metodológica, que considera la inter- y transdisciplina, diálogo de saberes y formas novedosas de investigación; d) posicionamiento económico-político, que denuncia al capitaloceno y sus proyectos que destruyen bases materiales y relaciones sociales de los sistemas bioculturales. Como propuesta, se abre a formas diversas no capitalistas de intercambio alimentario; y e) propuesta técnico-productiva, priorizando la diversidad cultural, biológica, la salud ambiental y la justicia socioecológica. Estos marcos teórico-conceptuales se complementan para entender por un lado, la mutua dependencia y co-evolución biológica y cultural a lo largo del tiempo, así como detalles de manejo de bienes naturales para la alimentación; y por otro lado el análisis de flujos de materia, energía y capital entre los ecosistemas y los sistemas económicos, que son causa y efecto de la transformación en los sistemas alimentarios.

**5B5. Panel: Health and Wellness in Farming**

Carly Nichols, University of Iowa

*The transformative potentials and perilous pitfalls of nutrition-sensitive agriculture in South Asia*

Malnutrition remains a problem across South Asia, particularly among rural-dwelling women and children. In response, nutrition-sensitive agriculture (NSA) programs have emerged, which promote activities such as crop diversification, nutrition education, and women's empowerment. While much research has emerged around NSA in the last ten years, little work has critically pulled apart the global political economies and politics of knowledge that animate this "new" agricultural paradigm or assessed its on-the-ground impacts with a social equity lens. Such work is critical in order to examine the transformative potentials and the potential co-option and pitfalls that might occur in this promising movement. In this paper, I analyze the development discourses and political economies that currently propel NSA programs, then pull on ethnographic research from a particular NSA intervention in central India to assess the everyday politics of an NSA project in action in areas where green revolution-style agriculture has recently encroached. Drawing on participant observation data and interviews with women farmers collected over an 11-month period in central India, I employ an equity framework based on the decolonial concept of cognitive justice, which asserts that epistemological inequity precedes socioeconomic inequities. The findings suggest while all respondents reacted positively to the tenets of NSA promotion, the project's circumvention of the knowledge and identity politics introduced within green revolution promotion ultimately hindered the project from having a transformative impact. I conclude by highlighting the specific instances where an emancipatory

knowledge politics was employed to mobilize farmers around shared interests of ecological and human health.

Zsofia Mendly-Zambo, York University

*Farming in the free market: impact of dismantling the Canadian Wheat Board on the mental health and well-being of farmers*

The dismantling of the Canadian Wheat Board's (CWB) marketing monopoly by the Harper Government in 2012 can be understood as part of a broader political project to liberalize Canada's agriculture sector. While this policy shift has transformed Canada's position within the global economic system, the impact it has had on small and mid-sized farmers in the grain sector is largely unknown, particularly with regards to mental health and well-being. In Canada, the mental health experiences of farmers are under-examined, and what little research there is focuses primarily on access to health services and the mental health literacy of the Canadian agriculture community. Although this is crucial work, more detailed consideration of the impact that agriculture policy has on farmers' health and well-being in the Canadian context is needed.

This research investigates the role that agriculture policy plays on shaping the mental health and well-being of farmers, focusing on the dismantling of the CWB. To do this, a retrospective policy analysis will be conducted via semi-structured interviews with both farmers and policymakers to elucidate the impact that the dismantling of the CWB has had on the livelihood as well as on the mental health and well-being of farmers. This research will contribute to the growing body of international literature on the relationship between agriculture policy and the mental health of farmers, which is currently lacking a Canadian perspective.

Alanna K. Higgins, West Virginia University

*Federal Nutrition Policy, Produce Prescription Programs, and Bodily Norms*

Much of recent food justice work has called for the direct confrontation of governance systems and apparatuses, rather than the creation of 'alternatives' which do not challenge systems. However, as Brady, Gingras, and LeBesco (2019) argue, this work has not included interrogative or reflective examinations of fat bias and moralizations around health status or physique. Therefore, this paper focuses on United States federal legislation and appropriation within the Farm Bill. Under the Nutrition Title, money has been increasingly allocated to food and nutrition programming – which seems to follow both healthism and nutritionism frameworks. One of these initiatives are produce prescription programs (PPP) which help participants access fresh fruits and vegetables in the name of healthcare. With the 2018 Farm Bill creating specific PPP funding, policymakers and health care professionals are framing and rolling out new programs to tackle the "problem" of diet-related diseases.

The paper examines specific policies resulting from the 2018 Farm Bill's Gus Schumacher Nutrition Incentive Program (GusNIP), which makes explicit eligibility provisions for PPPs. Using a legal-policy archaeology examination of GusNIP, integrated with PPP participant observation and key informant interviews, the paper argues that this legislation and resulting programs are based on both prescribed and proscribed conceptions of a 'healthy body'. The paper considers how incentivization, a focus on chronic diet-related disease, concerns around risk, and the use of biometrics fall within the "weight-centered paradigm" (O'Reilly & Sixsmith, 2012) of public health interventions. It ends with a brief consideration of legislation and policies that focus on structural concerns around food and health.

Lanika Sanders, University at Buffalo

*Malnutrition's Inequitable Double Burden: A study of impact and response among smallholder farmers in Thiruvananthapuram, India*

With an emphasis on social reform and progressive healthcare policies, the Indian city of Thiruvananthapuram is often applauded as an egalitarian marvel. However, the prevalence of negative health indicators reveals a very different reality for the city's poor. As diet patterns and policies shift to favor a more globalized, industrialized food system, marginalized groups are the most vulnerable to the resultant growth in rates of obesity and chronic disease, along with the sustained risk of calorie deficits and undernutrition. Using qualitative data from interviews with smallholder farmers in Thiruvananthapuram and the nearby district of Thrissur, this paper delves into farmers' struggles with malnutrition and details the support systems they employ to ease this burden. These findings are then used to identify and recommend several strategies that the Government of Kerala can employ to enhance smallholder farmer support systems, thus targeting and diminishing disparities underlying the double burden of malnutrition.

**5D1. Panel: Food Storytelling**

Jordan Sene, Arizona State University

*Not a Food Desert: Stories of Regeneration in Arid Regions*

How does one describe regenerative food systems in arid regions? An undergraduate student group under the leadership of a doctoral student at Arizona State University has been working on creative ways to document what "regenerative" means in the context of arid regions like New Mexico, Arizona, Egypt, and Australia. We believe using artistic means, such as podcasting or storytelling, is an effective outlet to present the preliminary findings of this research. Food is not "just food." Food is sustenance, pleasure, and connects people all around the world. Food can also be insecure, inaccessible, wasted, and unsafe in our current global system. Arid regions are a good model to study, since the strategies developed could provide solutions to a world whose facing climate challenges of reduced rainfall and decreased soil fertility. Others need to learn how to sustain a food system in a dry landscape while also knowing how to repair surrounding damaged ecosystems. Our guests from different arid regions shared their techniques and provided actionable insights that can be integrated at home.

After interviewing several international and national guests, the students produced podcast episodes to easily share the thoughts and lived experiences of various stakeholders in an arid foodscape. Some of the episodes were produced in collaboration with Slow Food International and were exhibited as part of a larger event, Terra Madre. These episodes include holistic conversations about food production, food conservation, and agroecological processes and feature open discussions about food sovereignty, community resiliency, and the health implications that could be brought about by the accessibility of "good, clean, and fair" food. This submission aims to share a reproduced version of a podcast episode through a PechaKucha that shows cultural and historical entanglements of food and social justice in arid regions. We will remix our podcast series and add commentary about our process and findings with voice-over narration. We will add a visual component to our presentation with one prerecorded PechaKucha presentation which includes 20 insightful images shown every 20 seconds for a total of 6 minutes and 40 seconds. It will include our statement about the importance of championing food sovereignty while uplifting our guests' contributions, livelihoods, and food knowledge.

Kim Niewolny, Virginia Tech

*Generative Possibilities for Food Justice: Considerations for Community Food Work Storytelling Praxis*

The context of community food work in this paper is framed by a multi-year community-university storytelling research project that is focused on the praxis experiences of community organizers, educators, and activists committed to food systems change work in the central Appalachian region. These narratives do more than convey the material realities about the way community food workers organize for social and health equity, community resiliency, and ecological sustainability in their communities of struggle, hope and resistance. They do much more than serve a means to theorize the forces of change in our unjust food systems. Instead, these stories are a generative space for opening up possibilities, transforming knowledges, and inspiring social action informed by the cultural politics of our personal and collective histories. Drawing specifically on the place-based narratives of community food workers in the Appalachian region of Virginia, this paper illustrates the emergence of a critical and empathetic imaginary in the creating and telling of their stories of community food growing, sharing, networking, and organizing from seed to table. Framed through the lens of epistemic-ontological politics and critical pedagogy, I explore how the creative entanglement of empathy and critical praxis for food justice through story can help devise and enact the conditions for new and life affirming possibilities for political agency in the face of our disaffection with the material and bodily inequities of our “maddening” food system. Considerations for community food work storytelling praxis are explored for university and community learning spaces.

Alisha Mays, University of Kentucky; Nicole Breazeale, University of Kentucky

*Leadership storytelling in rural food justice work in Kentucky*

We describe the value of storytelling and share a case study of how it has been used to further rural food justice work. Freire (1970) argues that teaching people – especially those who have been oppressed – to share their personal experiences with each other and question them is the first step in exposing the contradictions that lead to domination. As people see the world differently, they gain confidence and act differently, forming the basis for collective action (Ledwith, 2016). If public story sharing within marginalized groups unlocks critical dialogue and empowers new community leaders to work towards transformative change, can these same stories be reworked for the purpose of educating the broader public and mobilizing allies? Marshall Ganz provides a method for public narrative development that can be adapted for this purpose. What are the ethical considerations of fostering story-based work? How does it feel to adapt your story for different audiences? Alisha Mays will reflect upon her ever-evolving story of growing up hungry in Appalachia—including how this story has served as the basis for her activism and academic work. She will also speak to the care work that arises from sharing stories for social change. Storytelling, particularly in the case of traumatic events like poverty and hunger, is inextricably linked to care work. The storyteller must find an appropriate outlet for the feelings involved in sharing intimate details of trauma, but also provide care for those who receive the story and are unfamiliar with the hardships of poverty.

Cara Santino, Syracuse University

*Re-entry, Resistance, the Right to Food: A Photo Essay Connecting the Carceral State with Food System Injustices*

In the United States, many returning citizens of color are predicted to be food insecure. The relationships between race, food security, and release from prison are finally starting to be recognized. However, food justice is lacking without the perspectives and the work being done by returning citizens and people of color. With the help of EMERGE CT, a transitional employment social enterprise in New Haven, Connecticut, I merged restorative justice and food justice frameworks into one to develop an initiative that focuses on the availability of healthy, sustainable, and culturally appropriate food for returning citizens, and addresses the social trauma that is perpetuated through both the food and prison systems. The initiative contains

classes on food safety, culinary arts, food systems, and gardening. To monitor and evaluate this program, I used participatory methods such as photovoice and storytelling. Photovoice tracks what may be missing from the program through photography, offers different perspectives from the view of the photographer, tells a cohesive story, can be inexpensive, and creates process indicators. I asked questions such as: What have you noticed about food insecurity in New Haven; What did you learn about racially targeted food marketing; how will you apply learned skills and knowledge at home? This photovoice essay most importantly helps amplify the voices of returning citizens in food justice work and considers how collaborative, cross-movement coalitions develop creative ways to re-envision equity.

## **5D2. Panel: Social Attitudes Toward Food and Eating**

Jeffrey Haydu, UC San Diego

### *Three Eras of the U.S. Food Movement*

My proposed paper puts contemporary food politics in a long historical perspective. It treats three prior eras of U.S. activism around food issues -- the Grahamites of the 1830s-40s, Progressive Era food reformers, early advocates of organic food -- as parts of a single, recurrent social movement, comparable to "the labor movement." Each campaign is shaped by its ties to other protest movements of the time, such as evangelical temperance, government reform, and the counterculture. But they are also linked both by recurrent breakdowns in trust, rooted in capitalist food production, and by various legacies each campaign left for later activists. The paper is based on a forthcoming book, *Upsetting Food* (Temple). Like that book, it brings together food studies and the sociology of social movements.

Marielle Risse, Dhofar University

### *Ethical Eating in Southern Oman*

This presentation combines research from the fields of anthropology and food studies to examine the connections between food and morality in Dhofar, the southern region of Oman. Much has been written about Arab hospitality in terms of generosity to guests, but this presentation focuses on two other aspects of food-related behaviors: the ethical way to eat and to dispose of food. The primary focus is the foodways of one group of tribes, hakli or qara, who speak Gibaldi/ Jibbali (also known as Shari/ Šheret), a non-written, Modern South Arabian language, in addition to Arabic.

""Ethical eating"" refers to two common behaviors in Dhofar. One is the social pressure to eat in such a way that the left-over food is "clean," meaning suitable to give to others because it is not touched by people's hands. A second issue is that when there is insufficient food, Gibalis will eat slowly and take token amounts.

When Gibalis finish eating, the remaining food must be given away, as quickly as possible, following the culturally-accepted sharing hierarchy of friends/ family, other humans, then animals. Foodstuffs and "new" (freshly made) prepared food should be given to close relatives, neighbors and/ or friends. The next tier is strangers, for example, nearby people picnicking or day laborers working. If there are no humans, then the food should be carefully laid out for animals.

The information discussed has been gathered from formal interviews during 2019-2020 and countless social events with Gibaldi informants and friends over the past 14 years.

Morgan Jenatton, El Colegio de la Frontera Sur (ECOSUR) / École des hautes études en sciences sociales (EHESS)

### *Pedagogies of ordinary foods: Mexican tortillas and French bread in the construction of more just agroecological transitions*



This paper presents preliminary questions and results from a PhD project looking at the dynamics of reconfiguration and “ecologisation” of food systems in two mid-mountain territories with highly diversified agriculture: Los Altos de Chiapas in Mexico and Ardèche in France. The project examines Mexican tortillas and French bread as symbolic foods of these dynamics, with two objectives: 1) interrogate social inequalities in the access to agroecological products and, using a Latin American political ecology framework (Leff, 2015; Escobar, 2018; Durand et al., 2011; Giraldo, 2018), evaluate how knowledge is built around food as a form of emancipation; 2) and with a participatory action research approach (Jenatton & Morales, 2019), analyze the pedagogies and learning processes that contribute to a more just “massification” of agroecology (Mier y Terán et al., 2018).

The first objective builds on an ethnographical approach with different actors of tortilla and bread supply chains (bakers, tortilla artisans, millers, consumers), based on participant-observation and semi-structured interviews. For the second objective, we developed an adaptive participatory methodology in collaboration with local schools and community centers, taking the form of pedagogical workshops aimed at accompanying the co-construction of knowledge and visions between actors, namely artisans and youth. This is followed by semi-structured interviews seeking to analyze the diverse learning processes at play. This methodology seeks to accompany participants not only in the conception of ways to promote an agroecological transition, but also to build their own analysis of the social justice issues associated with such a transition and ways to address them. This paper will present results from these pedagogical experiences and will propose initial elements of analysis on how actors in the tortilla and bread chain forge more sustainable and more just food systems.

Andy Crow, Boston College; Lauren Shook, Texas Lutheran University

*Food, Race, and Labor in Shakespeare's England*

This collaborative paper focuses on one of the fastest-growing areas of food history scholarship. Researchers studying the sixteenth- and seventeenth-century Anglophone world increasingly have turned to the revolutions in food practices that marked this cultural landscape.

The dawn of industrial agriculture; erratic, harvest-destroying weather; and the privatization of public farmlands led to repeated starvation-level crises that brought new attention to food insecurity as an urgent structural problem. At the same time, the spread of colonialism and international trade brought imported foods from across the globe to England, causing culinary trends to become the site through which conflicts over race and national identity played out, both ideologically and materially.

The literature of the period was one of the major arenas in which developing ideas about food and the social changes it catalyzed played out. From representations of starvation-driven rebellions in William Shakespeare's *Coriolanus* and *2 Henry VI* to Ben Jonson's poetic depictions of taverns as a site of social organizing to Anne Bradstreet's verse reckoning with disparities in food access in English colonies in the Americas, our explorations of early modern literature will aim to help us see how we came to think about food and society in the ways we do. Moreover, returning to the period that saw the rise of today's globalized, industrial food systems will allow us to examine alternative practices relevant to food justice issues today

**5D3. Roundtable: Discomfort/Comfort Foodways During the Covid-19 Pandemic**

Participants:

Lucy M. Long, Center for Food and Culture/Bowling Green State University

Minglei Zhang, Penn State Harrisburg

Theresa A. Vaughan, University of Central Oklahoma

Rachelle H Saltzman, Oregon Folklife Network/ University of Oregon

Christine J. Widmayer, University of Wisconsin-Madison  
Nader Mehravari, University of California, Davis  
Robert Smith, Southern Cross University  
Diane Tye, Memorial University, St. John's

One of the responses in American popular culture and social media to the covid-19 pandemic of 2020 was a turn to comfort food. Defined as food consumed to relieve stress, consuming such dishes seems a logical way to allay the anxieties created by the coronavirus. The reality of the pandemic, however, was that the activities around food in general caused discomfort for many. In order to document ways in which individuals found both discomfort and comfort through foodways, the nonprofit Center for Food and Culture, with partial funding from ASFS, conducted a virtual ethnography. This forum discusses project findings and includes others who have observed and reflected on this phenomenon. It invites a critique of the concept of comfort food, suggests expanding it to include foodways practices, and explores obstacles inhibiting opportunities for some individuals to find comfort.

#### **5D4. Panel: Community and Opportunities**

Rachel Globensky, Lakehead University

##### *Exploring Cooking, Culture, and Equity in Collective Cooking Spaces*

Food connects us in celebrations, cultural traditions, and building relationships. But, food also divides us, as is evident in the extreme inequity levels manifesting as food insecurity and loss of traditional foodways.

My presentation explores the opportunities for social connection by exploring the links between cooking, culture, and equity through food-based programming in community organizations. Examining how these groups can use cooking to support marginalized populations while integrating culture and social justice issues into their programming, I present a case study of Roots to Harvest in Thunder Bay, Canada, which uses food to connect people through urban agriculture, employment training, and food preparation. I interviewed facilitators and participants of cooking programs and found "connection" to be a primary theme. Interviewees were from varied backgrounds and described a close-knit atmosphere within the cooking programs; they learned about themselves, their cultures, and those of others in their groups. Facilitators intentionally created safe, inclusive spaces and offered wrap-around supports to program participants.

Though most attendees had lived experience with racism, poverty, and food insecurity, they did not discuss social justice issues specifically in the workshops. My conclusions suggest there is room to do more advocacy work within these cooking programs, allowing participants to use food as a platform to learn and engage with society.

This research contributes to debates in food studies literature about the ways that community-food programming can have a greater impact on social isolation. Additionally, it will benefit other organizations offering collective cooking programs interested in supporting equity and intercultural learning.

Ashley Roszko, University of Alberta; Mary Beckie, University of Alberta

##### *Growing with Lady Flower Gardens: Governance in a land-based initiative focused on building community, well-being and social equity through food.*

The local food sector has been gaining strong momentum in the province of Alberta but inclusiveness, social equity, and affordability remain issues of concern. Lady Flower Gardens (LFG) is a community-based initiative that is working to address these issues. Established in 2012 on private land in the northeast edge of Edmonton, Alberta, LFG provides opportunities for disadvantaged individuals to develop skills in growing food for their own consumption, contribute

a share of the harvest to the Edmonton Food Bank, as well as develop relationships and build community in a healthy and safe environment. In this case study we examine LFG's evolving governance structure, from a small informal grassroots initiative to a self-governed Part 9 non-profit company. We gathered data from in-depth semi-structured interviews, site visits and documentary research. Our analysis integrates a food justice lens and the Policy Arrangement Approach as adapted by Van der Jagt et al. (2017) to examine LFG's actors, partnerships and participation, resources, discourse, and rules. Investigating these dimensions of LFG provides insights into the complexity of factors, both internal and external, that have influenced the development and governance of this local food initiative and its ability to contribute to inclusiveness, social equity, and food justice.

Stefan Wahlen, University of Giessen

*Diversifying membership in community supported agriculture*

Community supported agriculture (CSA) shares a vision on food justice with food sovereignty and the solidarity economy, including the plea to access healthy and sustainable food. CSA seeks to address injustices in the food system by paying farmers their expected expenses for a season in advance. A fixed community of members covers the cost to receive in return a share of the harvest across the season. Despite this orientation towards a more just and inclusive food system, a majority of CSAs tends to involve only middle-class consumers with above average education and income. Low income is still a major obstacle to become member in CSA. We are interested in the extent to which CSA schemes can overcome income barriers, and diversify membership including marginalized and diverse communities. In times of crisis, such a diversification gets particularly important as marginalized communities remain unprotected from the consequences of the crisis. We explore possible avenues to overcome barriers and diversify membership. One such opportunity is via pricing, but others include offering work shares on the farm or using separate loan funds facilitated by additional donations. This research emphasizes strategies towards a more inclusive and more just food system by considering the needs of a diverse range of actors involved.

Authors: Judith Schryro, Jocelyn Parot, Stefan Wahlen

Julia Tschersich, University of Oldenburg

*Creative spaces for Seed Commons through alternative social practices: Maintaining, Resisting or Changing Institutions*

Research on social movements and political change tends to overlook forms of everyday resistance or quiet activism. Seed Commons initiatives counter dynamics of seed enclosures and commercialization, by pursuing alternative practices related to community-based conservation and breeding. This paper applies 'institutional work' to assess how such everyday social practices of Commoning in seed initiatives maintain, reject, change or create institutions, and thereby contribute to institutional change or persistence. A comparative case study of six initiatives in Europe and the Philippines reveals the high degree of agency of Seed Commons initiatives and their capacity to reinterpret, chose from or resist external institutions. The use of gray areas and informal spaces through everyday practices is essential for preserving and widening the initiatives' scope of action and preventing the extension of regulations that could further restrict their legal space. At the same time, acting within the existing set of rules means contributing to their maintenance and strengthening them implicitly. Hence seed initiatives should be conscious about their actions and potential political effects. Moreover, by demonstrating the viability, desirability and achievability of alternatives, Seed Commons initiatives especially in the Philippines have succeeded in pushing for the recognition of some of their social practices as alternatives in national policies. Not adopting policies and developing alternative practices on the ground can be a strong form of everyday resistance, especially

when initiatives promote alternative values and norms that challenge the logics of the existing system.

#### **5D5. Panel: Nutrition: Mothers and Children**

Keiko Goto, California State University, Chico

*Effects of a nutrition intervention on maternal quality of life among pregnant women in Malawi: A Randomized Controlled Study*

Limited access to nutritious food, malnutrition, and poor health-related quality of life (QOL) are public health concerns among some pregnant women in Sub-Saharan Africa. Little is known about the impact of nutritional supplementation during pregnancy on perceived QOL for malnourished pregnant mothers with limited access to food. This randomized controlled study aimed to examine the effects of a nutritional supplementation intervention on maternal perceived QOL among moderately malnourished Malawian pregnant women. A total of 367 malnourished pregnant women were enrolled at antenatal clinics where the control group received 60 mg iron and 400 mcg folic acid supplementation with 5 kg/2 weeks fortified corn soy blend (CSB). Participants in the intervention groups received either the same CSB but with a micronutrient supplementation or 2500 gm of ready-to-use supplementary food (RUSF), a high-calorie, nutrient-rich peanut butter paste. QOL was measured using the Dartmouth COOP questionnaire which was administered at enrollment and after 8 weeks. The three intervention groups were similar across the baseline variables. There was no significant difference in pre-to-post QOL score changes among the three groups. However, there was a significant positive pre-to-post change for emotional well-being in the RUSF group. Women 19 years and younger felt that their social support increased 8 weeks after the intervention. Women 20 years and older reported a positive pre-to-post overall health change. Future research should aim to identify nutrition interventions and sustainable food systems that can enhance health-related QOL, as well as access to nutritious food, among pregnant women.

Co-author: Shirin Malek, Peggy Papathakis

Cicely Abdy Collins, City University

*Nutrition Sacrifice: Food Insecurity in Single Mothers on Low Incomes in the United Kingdom*

Decades of punitive welfare policies in the United Kingdom targeting lone parents have culminated in single mothers on low incomes becoming a particularly vulnerable population subgroup with a lack of fiscal, material, and social support available to them. Social stigmatisation, gendered expectations of maternal responsibilities, and the neoliberal ideology of human worth as related to their capital producing abilities are issues raised in the paper. Using a gendered framing the paper explores how food insecurity in these households is expressed through the dietary habits of the mother; there is an increased likelihood of mothers skipping meals, reducing the calorie size of meals, and decreasing the nutritive quality of their foods in order to prioritise their children's nutrition which can act as a trapping agent of poverty, leading to lower levels of productivity and cognitive functioning and decreasing the likelihood of people to be able to 'work their way out' of poverty. We acknowledge that the welfare support available to SMLI is inadequate to acquire healthful foods for themselves and their families and is a structural driver of food insecurity.

Clare Gupta, University of California Davis / UCANR

*Nutrition Science Through the Looking-Glass: An Exploratory Study of California's Nutrition Education programs*

Nutrition education is widely considered an important tool for helping people to make healthier food choices. Yet increasingly, federally funded nutrition education programs have been criticized “from within,” by progressive public health and food justice networks. These critiques stem from recognition that access rather than knowledge is often the limiting factor to eating a healthy diet, and from skepticism of the nutrition science upon which federal dietary guidelines and other nutrition education curricula are based. Yet many participants report that they find the classes useful, even if they don’t experience significant changes in health metrics at the end of the program. So then, what value do participants find in these classes? In this presentation, we share findings from a qualitative study of nutrition education programs. Most critiques of these programs have focused on their premise and structure, but tend to overlook the role of the educators who deliver the information. In highlighting the educator herself, our study adds a new perspective to the discourse over nutrition education. We argue that the most effective nutrition educators create spaces of support and belonging for participants that often unintentionally subvert some of the aforementioned criticisms of nutrition education programs. More specifically, these educators are able to take an education program that circumscribes health in terms of nutrition and physical activity, tailor it to be the support system that many of the participants actually need and want, and create a foundation upon which nutritional knowledge can actually become relevant and helpful to program participants.

Edmée Ballif, University of Cambridge / University of Kent

*Contested quest for better food futures: the case of child veganism*

As a social movement, veganism seeks to transform food and consumption habits by refusing the use of animal products. Its core values are a defense of animal rights and a critique of speciesism, with some discourses presenting veganism as a solution to current challenges faced by global food systems. Child veganism is a controversial practice however, with public health authorities in many Western countries advising against it. This happens in a global context where child feeding is one of most scrutinized food practices and is the object of public health and social surveillance. This paper will analyze the discursive construction of the figure on the vegan child as a symbol of contested food futures. I will draw from a qualitative case study of Switzerland that analyses discourses in favor or against child veganism in Switzerland (in written documents and interviews with health experts, vegan activists and vegan parents). I will argue that both health experts and vegan parents support a pedagogy of “proper” child feeding in which the vegan child is either a symbol of risk or of hope. Through these, actors deploy very contrasted definitions of food justice, of power and resistance, and a hierarchy of ethical concerns that deserves a closer analysis. I will reflect on the way these discourses intersect with class and gender inequalities.

**5D6. Panel: Marketing Alcohol in Modernity: Tourism, Social Media, and Wellness**

Jasmine Pope, Chatham University

*Rosé All Day*

Rosé wine has taken the world by storm. What has been traditionally known as a summer wine, has become an all-year-round trend. According to Brice Amato of the Conseil Interprofessionnel des Vins de Provence (CIVP) and Audrey Laurent of the French National Agriculture and Seafood Establishment, global consumption of rosé increased 9% in 2018 compared to the numbers reported in 2017 (2020).

However, this has not always been the case, as rosé has not enjoyed the same popularity throughout history. Contemporary capitalism and the framing of wine consumption through the lens of specific experiences has created a new market, including women and African-American consumers. Marketing and social media contexts such as health, lifestyles, and tourism help create new ways for people to consider consuming rose. Through content analysis, I examine

different tourist websites, blogs, and published books on the subject matter to further my argument. Emphasizing its promotion through social media and influencers, I examine the cultural context where rosé has become a pervasive trope for the modern consumer.

Lindsay Herring, Chatham University

*Marketing Fit Wine: Wellness and the Wine Industry*

Over the past decade, the wine industry has rapidly shifted to meet the rising demand for wellness-centered living. In this analysis, I look at three uniquely-marketed wine companies that all make health claims for their brand, including a focus on less sugar, reduction or elimination of sulfites, and the general agricultural practices of the contemporary natural wine industry. Using a content analysis of marketing and promotion for the brands Dry Wine Farms, FitVine, and Wonderful Wine Co., I explore how these wine brands are fitting in with wellness-focused lifestyles. By emphasizing the way in which healthy wine is produced, such as biodynamic and organic farming, these brands capitalize on what Kate Sopher called “alternative hedonism,” comparable to the kinds of pleasures associated with shopping at Whole Foods, a form of “risk reduction” through environmentally touted consumption (Sopher, 2007; Johnston and Szabo, 2010). The wellness industry is concerned with environmental, physical, and spiritual wellness and transforms these values into marketing with word-usage, story-telling, and social media. Through sources like Instagram influencers, bloggers, and brand ambassadors, these companies are able to practice authenticity and engage with consumers to further market their products. While there is a long history of wine and health claims, these case studies demonstrate how the marketing of wine has shifted towards the contemporary formulation of wellness.

Over the past decade, the wine industry has rapidly shifted to meet the rising demand for wellness-centered living. In this analysis, I look at three uniquely-marketed wine companies that all make health claims for their brand, including a focus on less sugar, reduction or elimination of sulfites, and the general agricultural practices of contemporary natural wine industry.

Calla Norman, Chatham University

*When You Wish Upon a Pint: Beer Brand Museums, Consumer Identity, and Place in Tourism*

Beer branding museums such as the Budweiser Brewery Experience in St. Louis, the Heineken Experience in Amsterdam, and the Guinness Storehouse in Dublin make up a significant portion of cultural and culinary tourism in their respective locations. The Guinness Storehouse is Ireland’s largest tourist attraction, bringing in 1.7 million people in 2019. What is it about these places that is so compelling to tourists, beyond the draw of a free pint? In this paper, I suggest that these beer branding museums draw on beer marketing tactics already prevalent in print and television advertising to create an experience which utilizes patrons’ senses, nostalgia, affect, and desire for conviviality and community. To do this, I analyze the typical structure of a beer branding experience from the door to the tasting room, using both participant observation and a qualitative social media review from such sources as TripAdvisor and Instagram. In line with theories of conspicuous consumption, consumer involvement and affect theory, I frame beer branding museums as important agents in engaging tourists and creating a sense of place in a landmark city. Comparing the structure of the building itself to the modes of consumption and representation present in the public who visit the space, it is clear that beer branding experiences are a form of beer tourism unique from a craft brewery tour or large beer festival but nevertheless valuable culturally and emotionally to their tourists.

**5E1. Panel: Flawed and Dangerous**

Janis Goldie, Huntington University; Philippa Spoel, Laurentian University; Laura Cousineau, Laurentian University

*Food as Risk: Understanding and Managing Food Allergies in Children across Stakeholder Groups*

Food allergies are an increasing public health concern in Canada and around the globe (Warren et al. 2020). Defined as “an adverse immune response to a protein that the immune system does not ‘recognize’ as ‘safe’” (Nettleton et al. 2009, 649), food allergies affect one in 13 Canadians, or 2.5 million people, and can be fatal if treatment is delayed (Soller et al. 2015). When eating is a constant and potentially lethal risk, the food allergic present a unique food justice perspective. Living with a food allergy qualifies as a legal disability under the Charter of Rights and Freedoms in Canada (Murdoch et al. 2018), and those with food allergies are frequently bullied, socially isolated, economically challenged, and experience significant negative outcomes on their quality of life. To date, there remains a lack of research that explores the everyday lived experiences of those dealing with food allergies in Canada. In response, this presentation provides a comparative perspective of three important stakeholder groups in the management of children’s food allergies – caretakers, education and childcare professionals, as well as healthcare workers. Reporting on a pilot project in Northern Ontario which relied on in-depth interviews, this presentation will outline the overlapping and distinct ways that these stakeholder groups understand, experience, and manage food allergies in a geographical and regional circumstance where access to social supports, medical specialists, and even needed food alternatives present a challenge.

Allie E. S. Wist, New York University

*How Societies Forget: Mediating Entangled Food Spaces through Smell and Creating Speculative Olfactory Archives for the Anthropocene*

Contemporary food spaces are often highly sanitized and heavily mediated through packaging, processing, and post-natural design, rendering biological material (food) into media and into commodities. These spaces have systemically devalued the chemical senses of taste and smell in our experience of them. Smell has a particularly taut history of vilification in the West and in conceptions of ‘modernity,’ as outlined in scholarship by Alain Corbin. This legacy stretches back to René Descartes, who repudiated the senses as a form of knowing the true nature of reality, denying our perception of the world in our accounting for nature. Contemporarily, the devaluation of smell especially has been a way to signify the ‘other,’ whereby odors are categories by white diners and shoppers as ‘bad’ when they are unfamiliar. The fear of smell in food spaces harkens back to a time of prejudice against street vendors and restaurants which did not adhere to a sanitized, odorless version of modernity authored by colonialist and white powers.

During the COVID-19 crisis, the sanitization of these spaces became an acute phenomena, as restaurants and grocery stores became desperate to create enclosures safe from the virus. While consumers were further severed from the chemical senses, we discovered anosmia (loss of smell) was a side effect of COVID. My work, consisting of a photo essay and video, explores these sensory losses both in modernity and as highlighted during the last year of the pandemic. The work postures smell as a way to forge more intimate relationships with our food, our environment, and our nonhuman companions in our food systems. Using three different mycelium dirt substrates, I grew oyster and lion’s mane mushrooms in my Brooklyn apartment over the months spanning March to November, 2020. This mushroom becomes an anchor in otherwise sanitized food spaces. Three of the six flushes produced successful harvests. The unsuccessful mushroom was preserved in perfumer’s alcohol, which is documented in the video below. The mushroom became a companion, and its scent will linger as an artifact of this time. [More here](#)

Isabella Altoé, Queen's University

*Eating the Anthropocene: how do we embody the Anthropocene through contaminated food.*

The Anthropocene is the term designed to describe the epoch in which human disturbance causes more damage to Earth than other geological forces (Tsing). Besides that, our geological era is also the epoch in which more-than-human lives get entangled with human projects, creating contaminated bodies and journeys. These toxic bodies are around us all the time, especially in the food we eat, making it impossible to escape impurity and contamination. In this paper, I will discuss how contaminated food is a consequence of the Anthropocene, and by being part of this massive phenomenon, these toxic foods express and constitute the phenomenon. I aim to ask questions about how contaminated food ends up on the plate of people all over the world, creating messy and dangerous situations. My point is that when you eat something that is a fruit of the Anthropocene, you end up embodying the Anthropocene. To do so, I will explore three cases of food contamination. The first is the radioactive blueberries of Chernobyl, which are being sold all over Europe and the USA; the second regards fish that was contaminated after a dam collapse in Brazil; and the third investigates the animal to human contamination process that is thought to be the cause of the Covid-19 pandemic, and its implications and connections to our current food system.

Erin Percival Carter, University of Maine

*The Pursuit of Imperfection: How Flawed Products Can Reveal Valuable Process Information*

Consumers who seek out sustainable products often care about not just what a product is but how it came to be. Organic, fair trade, heirloom, carbon neutral, humane, wild-caught, local, and many other characteristics that sustainability-minded consumers look for in products that they purchase are fundamentally more concerned with how a product was produced than the objective state of the final product. When consumers care about how a product originated, they seek out process information. However, information about production processes is often unavailable, costly, or difficult to verify. Thus, sustainability-minded consumers act as detectives, using the clues available to them to infer the likelihood a preferred process produced a given product. Though flaws often indicate the presence of other flaws, in some cases a flaw can serve as a compelling clue about how a product was produced, thus increasing the appeal of an imperfect product. Minor blemishes on an apple, for example, can increase consumer's willingness to believe that the apple was grown without pesticides. We suggest that whether a flaw signals a desired process or not is dependent on the consumers' causal understanding of how the flaw originated. In five studies we examine when flaws best reduce uncertainty about how products were produced. We test our hypotheses using a variety of products, valued production processes, and flaws by manipulating scenarios, marketing communications, and product descriptions and find that our theory can predict differences in consumer evaluations, preferences, and choice.

Co-author: Peter McGraw

## **5E2. Roundtable: Sourdough Poetry: American Health Reform and Whitman's Leaves of Grass**

Participants:

Graison Gill, Bellegarde Bakery

Stephen Jones, Washington State University



Karen Karbiener, New York University

In “Manly Health and Training” (1858), a series of newspaper articles on the topics of exercise and healthy eating practices, Walt Whitman preached that moral character develops from a well-maintained physique and a diet consisting of simply prepared meats, raw vegetables, water only, and whole grain sourdough bread. Whitman's philosophy-- including the democratic vision of Leaves of Grass-- was inspired by America's first health reform movement, set in motion by the reformist atmosphere that also sparked Temperance, homeopathic medicine, pseudosciences and religious movements such as phrenology and Spiritualism. Award-winning baker Graison Gill, wheat breeder Stephen Jones, and Whitman scholar Karen Karbiener will discuss how food activists from Sylvester Graham (creator of ‘Graham bread’, the healthy forerunner of the graham cracker) to Doris Grant (1940s creator of the no-knead whole wheat Grant Loaf) expressed themselves through fresh, unadulterated flour in comparable ways to Whitman's use of fresh, unadulterated language and free verse. The panelists will unite their fields of expertise in conversation, introducing the surprising intersectionality of various social, ecological, cultural, agricultural, genetical and culinary moments and movements. Topics range from the historically desired “whiteness” in American nutritive and literary products, to the commodification of American life from bread baking to book making.

### **5E3. Panel: Partnerships for Change**

Jess Gerrior, Antioch University New England

*Eating Change: A Critical Autoethnography of Gardening, Learning, and Cultivating Identity in Community Food Systems*

Community gardening efforts often carry a social purpose, yet there are as many reasons for gardening as there are gardeners. Inquiring place, purpose, and identity in community food systems invites a reflexive process of meaning-making. This research pairs social identity and critical theories with autoethnographic writing to explore meanings in the author's lived experiences as a community gardener. Centering on university-community partnerships, it inquires culture through self and vice-versa. The author's dual and multiple positionality (provider/recipient of food assistance, educator/student, coordinator/volunteer) are considered in relation to gardening and what it reveals about class, motherhood, and environmental identity. Data from personal memory, self-observation, artifacts, interviews, and self-reflection exercises were analyzed and interpreted to create narrative vignettes conveying themes such as food dignity and resilience. To contextualize, problematize, and appreciate lived experiences in their cultural context, the author wove vignettes with scholarly critique. The study produced three autoethnographic texts, each integrating metaphor, voice, and critical reflection to convey meanings of lived experience construed from the data. The texts invite readers into the author's meaning-making process. Intended impacts are to expand autoethnographic methods in food and environmental studies by embracing vulnerability, visibility of self, reflexivity, engagement, and open-endedness (Anderson & Glass-Coffin, 2013), and invite others to explore their lived experiences in community food systems.

Eliza Guion, Colorado College; Patience Kabwasa; Erin Taylor

*Envisioning Food Security: Highlighting Neighborhood Resident Expertise Through Community Based Research*

Food security in the U.S. presents a paradox: despite being one of the wealthiest countries in the world, 14.3 million U.S. households experience food insecurity annually. El Paso County, Colorado, is no exception. In acknowledgment of county-wide disparities, local stakeholders organized the Food Systems Assessment (FSA) to inform food security interventions and policy.

Using data collected by the authors and other Food to Power staff for the FSA, this community-based research collaboration between Food to Power community leaders and Colorado College engages with residents of food-insecure neighborhoods to illuminate individual-, community-, and structural-level solutions to unjust food access as envisioned by community members. Utilizing 25 in-depth interviews with residents from two food-insecure neighborhoods in Colorado Springs, Colorado from 2019-2020, this paper identifies residents' desires, knowledges, and visions towards more just and equitable food access in their communities. We find that residents possess a high level of knowledge regarding food issues commonly covered in food education interventions (e.g. nutrition and health). Residents also highly value healthy eating, contrary to paternalistic education models that are premised on individual decision-making and cultural norms of people living in poverty to explain unhealthy eating. Finally, residents identify complex skills they use to navigate intersecting structural barriers to food access.

Rather than “documenting damage” (Tuck 2009), we use a desire-based framework by centering participant perspectives to generate a resident-driven vision of food security that can inform neighborhood programming and interventions.

Rachel Lindvall, South Dakota State University

*Food at the Heart of Everything That Is*

Wachante Hecha Wizipan is a Lakota term that roughly translates to mean The Heart of Everything That Is. Shortened to the single word “Wizipan”, it became the name of a unique academic partnership between South Dakota State University and Crazy Horse Memorial. Our Wizipan program is a semester long, immersive academic experience in the PahaSapa or Black Hills of South Dakota. The primary goals of this program are to incorporate Indigenous perspectives into studies of sustainability and leadership for college level undergraduates. Open to all; enrollment preference is afforded to recognized tribal members.

Among the central elements of the Wizipan curriculum is an exploration of global food systems; created expressly for this program. As this interdisciplinary semester evolved, students learned why food systems are so integral to “everything that is”. Using an approach based on the Community Capitals Framework model (Flora and Flora, 2006), we examined food and its implications referenced to climate, ecology, health, economics, politics, justice, equity, culture, history, lifestyle and enjoyment. Our curriculum engaged our student population in the field, in the classroom, in online library environments and with local/regional/national thought leaders (via Zoom). Because of the Covid-19 pandemic, our syllabus underwent constant adjustments but, our cohort was reinforced in the belief that food is definitely at the Heart of Everything That Is.

During this session, we will share ways to engage people with the all-encompassing nature of their food system, and discuss some of the interests and projects that engaged and inspired our student body. Questions, comments and suggestions will be appreciatively entertained.

Sara Tornabene, University of North Carolina at Charlotte

*A collection of economic possibilities: Latinx Diverse Economies in Boston and Charlotte.*

This research draws on the diverse economies framework (Gibson-Graham, 2006) to explore transformative practices carried out by Latinx communities in two urban areas Boston and Charlotte. Using a mixed-method and multi-scalar approach, including GIS, conceptual and sketch mapping techniques, analysis of secondary data, and in-depth interviews, this study uncovers day-to-day economic practices that are often excluded from the mainstream economic discourse and seldom counted and valued as economic. This research does so focusing on Latinx communities and the way they use food to develop and/or engage in a wide range of

transformative practices – such as cooperative community gardens, networks of mutual-aid support, cooperative/collaborative businesses, etc. – that are imbued with anti-capitalist values. In order to understand the mutually constitutive relationship between the scale of the body and the urban, national, and international contexts, this study investigates the complex and relational connections between economic actors' non-static identities, the collective dimension of the collaboration, and the socio-economic and political context in which those practices take place. In the contemporary global push for a more sustainable economic system that ensures people meet basic needs, those practices carry a transformative power for people, places, and the economy. Valuing collaborative and cooperative food practices and the subjects who activate them not only helps to understand the diversity of practices constituting economic systems in urban areas, but also it allows to de-stigmatize minorities' economic practices often deemed as informal, illegal, or non-valuable and open room for re-envisioning the economy in multi-cultural contexts.

#### **5E4. Panel: Systemic Racism and Place**

Angelika Winner, CUNY Graduate Center

*"It's like they set us up for failure" - the impact of structural racism on food accessibility and health in Newark, NJ*

This work examines how structural racism shapes the local food environment and food provisioning practices, store choice, and diet-related health of residents in Newark, NJ. I carried out an ethnography of food provisioning and health combining qualitative observations in food stores, community gardens, farmers markets, and relevant community meetings with open-ended interviews of residents and food justice activists. I am also drawing on archival research to better understand the structural forces affecting food provisioning and health, as well as a GIS-based analysis of the local food environment. My findings highlight the importance of residential segregation and redlining on store distribution, inventory, prices, and overall quality. Residents of food deserts are more likely to be black, poor, and on supplemental food assistance than those not residing in a food desert. Food retailers in predominantly black neighborhoods consist mainly of corner stores, whereas predominantly white neighborhoods have more chain supermarkets offering lower prices for the same food items, a more diverse and healthier inventory, and fresher produce. The archival research additionally shed light on the role of urban renewal projects which intensified residential segregation in Newark. My ethnographic results highlight the many contradictions inherent in racial capitalism that poor black residents must navigate in their food environments, such as balancing the high costs of produce compared to often cheaper highly processed foods with trying to maintain a healthy diet, and having to travel to the predominantly white suburbs outside of Newark to get access to better deals and less crowded supermarkets.

Robin McClave, American University ; Gaby Seltzer, DC Central Kitchen

*Incentivizing SNAP purchases with fresh produce in corner stores to reduce food inequity in underserved areas of Washington, DC*

Purpose: Maintaining healthy eating patterns plays a key role in ensuring optimal health outcomes, yet, in “food deserts” and lower-income neighborhoods where the accessibility of healthy foods and beverages is limited, the pursuit of adequate nutrient intake is challenging. This pilot program aims to improve access to healthful foods by supporting corner stores in stocking and promoting the purchase of produce.

Methods: DC Central Kitchen's Healthy Corners program in Washington, DC piloted a nutrition incentive model in 17 corner stores that stocked an increased variety and quantity of fresh produce. This program, entitled “5-for-5,” provided a \$5 coupon toward the purchase of fresh

produce to Supplemental Nutrition Assistance Program (SNAP) shoppers making a qualifying purchase of \$5 or more with SNAP benefits.

Results: Evaluation based on store owner buy-in and customer intercept surveys indicated overall satisfaction in program offerings with 77% of SNAP shoppers polled indicating an increase in produce consumption as a direct result of the program. Coupon distribution data indicated that in the 5-for-5 program's first year, 76.5% of all 57,989 distributed coupons were redeemed, amounting to \$221,770 worth of incentivized fresh produce sales.

Conclusion: The results of the incentive program were promising with increases in the amount of produce purchased because of the program. Lessons learned concerning the use of a financial incentive to encourage the purchase of produce at corner stores is explored, as well as the feasibility of the corner store as a sustainable venue to increase produce consumption in underserved communities.

Sam Hege, Rutgers University-New Brunswick

*"When Such Nauseating Odors Prevail": Race and the Emergence of the World's Cattle Feeding Capital, 1955-1973*

In 1971, the United Black Coalition engaged in a prolonged protest against a zoning proposal that would allow Lewter Feedyards, one of the nation's largest cattle feedlots, to increase their operations along the southeastern edge of Lubbock, Texas. While white city leaders praised the project as an example of Lubbock's role as the Panhandle's agricultural hub, the Coalition argued that the feedyards were instead evidence of the city's unequal and racialized distribution of resources. Throughout their campaign, Coalition leaders drew on the feedlot's excessive dust, noxious odors, and polluted wastewater in an effort to unite Lubbock's black community in a struggle against the city's enduring structures of white supremacy. In this paper, I examine the prolonged and tenuous relationship between Lewter Feedyards and the Black community in Lubbock as a lens into the broader transformations of postwar industrial agriculture. I argue that cattle feeding exploded in the Panhandle in tandem with efforts to preserve the region's segregated housing markets, limit worker protections, and prevent the regulation of industrial pollutants. For the United Black Coalition, however, the smells and dust that emanated from these feedlots were a daily reminder of the region's dependence on environmental racism, and their political organizing sought to expose these violent entanglements that were at the heart of the beef industry.

Andrea Freeman, University of Hawaii William S. Richardson School of Law

*Unconstitutional Food Inequality*

Racial disparities in food-related deaths and disease are vestiges of slavery and colonization that have persisted for too long. Rhetoric around personal responsibility and cultural preferences obscure the structural causes of these disparities. Regulatory capture by the food industry makes reform through the political process unlikely or subject to severe limitations. This article explores the structural causes of food inequality by examining how two U.S. Department of Agriculture nutrition programs, the Food Distribution Program on Indian Reservations and the National School Lunch Program, contribute to food-related health disparities. First, it traces food inequality back to slavery and colonization. Most slave owners carefully rationed out food to fuel labor but prevent revolts. On almost all plantations, enslaved people ate a non-nutritious diet that led to a plethora of nutrition-related illnesses and deaths. Similarly, colonization occurred in great part through the destruction of Indigenous foodways. Land theft, displacement, and the intentional elimination of food sources led to starvation and illness. Lack of access to healthy food still represents one of the most significant obstacles to Black and Indigenous Peoples' full participation in society, contributing to lower life expectancy, serious illness, and cultural erasure. The Reconstruction Amendments provide a constitutional basis for challenging these

two USDA nutrition programs, in addition to other laws and policies that lead to health disparities and food injustice.

### **5E5. Panel: Alternative Practices by Marginalized People**

Rachel Rybaczuk, University of Massachusetts-Amherst

#### *"We Weren't Always In Vogue": Class Convergence in Contemporary Farming*

Using interview data, visual media and participant observation at young farmers conferences and "mixers" I explore the contours of class, race, gender and sexuality in the context of agriculture and the young farmer movement. This paper explores social class collisions as the network of first-generation farmers – people who did not grow up farming – continues to grow. A resurgence of romanticized notions of farm life in popular media, combined with commodification of the rural, reflect a cultural shift toward a view of farming that distorts the reality of long-time working class farmers. As a result the motivations of new farmers, who are routinely referred to as "the future of our food," are informed by antiquated notions of the romance versus the often challenging conditions of contemporary farming. Young farmers' class resources and inexperience with farming, especially in the context of current cultural and economic forces, suggests a precarious farming future.

Emma Layman, University of Colorado Boulder

#### *Decolonizing Agriculture in the United States: Centering Black, Indigenous, and Women's Knowledges in Alternative US Agricultural Practices.*

Agricultural knowledges and practices in the United States have been introduced and used by a diverse set of actors, though agriculture today is commonly seen as a masculine and white industry. The importance of womxn and Black, Indigenous, and people of color (BIPOC) in the development of US agricultural systems has historically been erased; thus, creating an entire food system that is unjust towards these communities. With the rise of sustainable practices such as regenerative agriculture, permaculture, and more, it is increasingly important to bring BIPOC and womxn voices and knowledges to the center, instead of stealing and appropriating their knowledges and relegating them to the margins.

By pairing concepts from Feminist Political Ecology (FPE) with decolonial methodologies, in tandem with personal accounts from womxn and BIPOC farmers and farm workers, I will argue that the situated knowledges, ontologies, and worlds of these people have the potential to continue shaping US agriculture into a more sustainable and just system, for the environment as well as the humans and other-than-humans that inhabit it. I will also provide a framework, based on care, reciprocity, and community, for how to center these knowledges in the growing field of US alternative agriculture.

Grant Ermis, Oregon State University

#### *The Intersectional Needs of Agriculturists: Feeding the Souls of the LGBTQ+ Community and our Allies*

In an era of focus on equitable inclusion and elevation of all historically marginalized communities in agriculture, this study was conducted to explore the social and cultural needs of agricultural organizations and members of the LGBTQ+ community who work within the food supply system, and related industries. Focus groups were conducted to develop a rich understanding of the lived experiences from a demographic cross-section of those who work at all levels of the agricultural industry. Data reveals there is a need to develop a repository of resources that can be adapted to the individual needs of agriculturists and members who identify as LGBTQ+. Additionally, participants express the need for more data to support policy and advocacy guidance. Focus group data also reveal that there is a need to elevate the

visibility of stakeholders in the agriculture industry who are passionate about advocacy, education, and community—from a diversity, equity, and inclusion space. Recommendations center around the development of metrics, distributable content, and networking opportunities that support the needs of LGBTQ+ agriculturists and stakeholders.

Alex Korsunsky, Vanderbilt University

*Hoping for alterity: Labor, nonprofits, and the sources of diverging agricultural practices among Mexican-origin farmers in western Oregon*

Opening US agriculture to farmers of color is an issue of equity – but is it also, as food justice scholars and activists hope, a route towards a more sustainable and humane food system rooted in diverse agrarian traditions of land stewardship? Drawing on fieldwork in western Oregon, I investigate how Mexican immigrant farmers’ experiences in agriculture on family farms in their home country, as laborers in the US, and as participants in nonprofit initiatives, inform their farming styles and aspirations. While scholars of immigrant agriculture often center agrarian tradition and organized food justice/sovereignty initiatives, I find that unaffiliated farmers are more conventional in their practices, replicating the techniques they learned on US farms as hired workers. While both categories of farmers draw on elements of their Mexican agrarian heritage in forming their practices and aspirations, my findings suggest that, in the absence of additional intervention, such traditions are unlikely to result in agricultural practices substantially diverging from the US norm.

#### **5E6. Workshop: Mesoamerica, race, and the reminiscences of Iberian colonialism through chocolate**

Moderator: Jose Lopez Ganem, Harvard University / FCCI (Mexico/USA); Sofia Colmenares (Colombia/Canada)

Participants:

Alejandro Gomez, Cacao Hunters Chocolate (Colombia)

Karla McNeil-Rueda, Cru Chocolate (Honduras/USA)

Monica Ortiz Lozano, La Rifa Chocolateria (México)

Mesoamerica, race, and the reminiscences of Iberian colonialism through chocolate - Mind-twisting claims are employed indiscriminately around the world in chocolate packaging, drawing on pre-Columbian stereotypes as much as current nationalist chauvinism from the Mesoamerican imagination. An array of debates concerning domestic and international observers alike, struggle to define what Mesoamerican cacao and chocolate traditions represent, from cacao genetics to geographical denominations, or method of chocolate production and historical claims to fame, both industry and academic voices rise to the occasion in search for a working definition. This panel brings together emerging academic voices studying the challenges in shaping Mesoamerica’s contemporary place in cacao and chocolate, as well as frontline social enterprises working around local historic and power structures in California, Colombia, and Mexico. Is there a possible end to the struggle between colonial conceptions of chocolate and local traditions? Can the international market understand the Mesoamerican taste for cacao and chocolate products? Is business responsible for or equipped to solve this riddle? Who has benefited most from the existing imagery and definitions?

#### **5G1. Panel: Whiteness and the Other**

Shakira Hussein, The University of Melbourne; Tresa LeClerc, RMIT University; Scheherazade Bloul, RMIT University

*Food, wellness, bodily purity and the far right.*

At first glance, it is difficult to see the connection between French school canteens and the so-called QAnon Shaman who demanded organic meals after his arrest during the 2021 riots at the US Capitol. Yet while food is widely seen as a medium for cosmopolitan bridge-building, it can also provide a vehicle for right-wing ultranationalism. This paper argues that although the wellness industry, which totes organic foods and paleo diets, is commonly associated with the left, wellness and white supremacy share a preoccupation with bodily purity. It draws links between the racist discourse of the 'purity of whiteness' and foods deemed 'impure' or unpalatable. In fascist food discourse, race is reduced from an oppressive construct, to simply a matter of taste. Anti-radicalisation measures may not target these spaces due to the perception of wellness as far removed from right wing populism. This is dangerous when we consider the potential for far-right infiltration and recruitment. Through an exploration of examples in Australia, France, India and the United States, this paper highlights the importance of focusing on the politicisation of food and the wellness industry as sites and tools of fascist radicalisation. (Please note this is a co-authored paper)

Priya Mani, Independent Scholar

*Tonic for a Tropical Malady*

This paper looks at the human geography of cinchona cultivation as a prelude to other botanical trades in the tropics like spices, coffee and tea spurred by colonizers. At the height of European colonial expansion (1700 - 1900 AD), cinchona {*Cinchona officinalis*} emerged as a herbal cure for preventing and curing malaria making it the most sought after commodity of its time and the first instance of an organized pharmaceutical industry.

A western view of 'tropicality' emerged during this period, defining what it meant to be European. Impelled by colonial environmental determinism a meticulous selection of suitable tropical sites for cultivation trials was done. Scaling up production at all costs was the most critical driver in early modern globalization. Such discourses played crucial roles in the intrinsic differences between British, Dutch and French styles of colonizing, representing and studying the tropics - some more exploitative and impenetrable than the others, and yet a striking similarity in their rendering the tropical world as a 'fabricated singularity'. This paper will explore the role of native labour, their socio-economic conditions in the plantations and the re-location of prisoners of war who laboured in these plantations. The start of WWII hampered quinine's global supply chain, finally triggering the scientific research for synthetic quinine and a quick crash of the cinchona cartel ruining the plantations, people and their ecosystems forever, collapsing a fragile, trade driven foodsystem entangled with social dependency.

Yiyi He, Queen's University

*Food and Race in Mas Masumoto's Epitaph for a Peach and Ozeki's All Over Creation*

I draw on Carl A. Zimring's *Clean and White* (2016), which highlights the dichotomy between "cleanliness" and "dirt" in American racial discourses, to explore the rich connotations of the concept "pure" and its antonym in both racial and environmental contexts here. I further address anxieties over race and "toxic discourse" (Buell, "Toxic" 639), with a focus on choices between organic and genetically modified food as related to controversies of pure and mixed race. I highlight how race complicates food discourses (food security and justice particularly) as discussed in David Masumoto's *Epitaph for a Peach: Four Seasons on My Family Farm* (1995) and Ruth Ozeki's *All Over Creation* (2004), revealing human and nature are one as in East Asian environmental thinking. Ozeki's text enters into a dialogue with Masumoto's, highlighting analogies between human and vegetable bodies. While there are controversies over authentic food, it is futile to argue for an "authentic" social identity that may not exist in the first place (Ku, *Dubious* 9). By applying Buell's concept to contexts where eastern and western environmental thinking collide, I focus on how human intervention (both good and bad) in farming is affected by

racial factors and further affects interspecies symbiosis. In the two texts, GMO hybrid foods strangle lives with order and (pseudo)science while organic farming embraces diversity in chaos. Both texts demonstrate how capitalist corporations and globalization have been otherizing racialized minorities and non-humans as well as poisoning their bodies.

Jed DeBruin, University of Kentucky

*"To Stay Here, You're Going to Have to Fight Like Hell": Countering Dispossession & Erasure in Appalachian Agriculture*

This paper seeks to challenge discourses around Appalachia, whiteness, poverty, and subsistence farming. Instead, I will highlight the multiple identities of the region, the dispossession and erasure of farmers of color, the institutional racism that enabled these discourses to take root, and lay out opportunities to assert a different history of Appalachian agriculture. The dominant discourses around Appalachia have focused on a mythologized Scotch-Irish heritage and poverty. However, in recent years, scholars and activists have been challenging these dominant discourses (Eller, 2013; Catte, 2018; Spriggs and Paden, 2018; Harkins and McCarroll, 2019). At the same time, scholars have been challenging the “agrarian imaginary” of the “yeoman farmer,” writing how this imaginary “disguises the messiness of real agricultural practice and its inherent injustices (Minkoff-Zern, 2014: 89). Here in Appalachia, these dominant discourses have alluded to “whiteness, simplicity, cleanliness, and heritage” (DeBruin, 2019) that excludes “parallel alternatives” (Gibb & Wittman, 2013) in agriculture. Alternative food spaces have been dominated by whiteness (Slocum, 2007), and this whiteness is “reproduced through multiple material and imagined spatializations” (Vanderbeck, 2006: 643). These discourses of whiteness and poverty ignore the institutional racism of the USDA (Daniel, 2007), mechanization reducing demand for farm labor in the South (Reynolds, 2002), and legacies of insecure land tenure as former slaves gained land access following the Civil War (Higgs, 1977), as well as the dispossession of indigenous inhabitants. Despite these erasures, there have been stories of resilience, community, and empowerment in Black farming communities (McCutcheon, 2013; White, 2018; Penniman, 2018).

## **5G2. Panel: Corporation**

Michael Symons, Independent scholar

*Just food? Look to economies*

Through the nineteenth and twentieth centuries, corporate capitalism diverted attention from the satisfaction of human needs to the demands of money. Food became mere “commodity”, “utility”, “refuelling”, “women’s work”, “indulgence”, and eventually, academically, a “sign”. It became “just food”, and, with that, unjust (Symons, *Meals Matter: A Radical Economics through Gastronomy*, Columbia UP, 2020). What is to be done? This paper advocates scholars going beyond just food (as in “food studies” and “food justice”) to examine meals, and, through them, whole economies. Distributing participants’ contributions, meals provide the bonds of economies. The essential modes for distributing food (adapting Polanyi, “The economy as instituted process”, 1957) are communalism, redistribution and exchange, and these lie at the heart of the domestic, political and market economies, respectively. Under capitalist economics, the sacrosanct “Market” over-rode redistributive democracy, relegating government to supporting businesses, rather than citizens. By restoring a vision of food at the heart of economies, meal scholars can highlight the requirements of human, rather than corporate, well-being. Corporations might be “greedy”, but do not eat, and so lack direct interest in meals, let alone fairness. Such arguments move the concern for “food justice” beyond just “food” and even just “justice” to radical economics.



Allison Durazzi, Iowa State University

*Using Ice Cream to Communicate Culture and Social Justice Values: What Ben & Jerry's Flavor Campaigns Can Teach Us About Using Food to Make Change*

In Summer 2020, companies rushed to issue statements in support of Black Lives Matter. Many companies, including many food and food service companies, issued public statements only to face public embarrassment within days over racist internal practices. Yet while thousands of businesses professed support, Ben & Jerry's issued a call to action—a timely move made possible due to their longstanding social justice advocacy. This case study explores Ben & Jerry's forty-three year history of using their ice cream flavor names as part of their social justice campaigns, including racial, environmental, and food justice. The findings reveal best practices that food companies can use for meaningful support of social movements.

Montserrat Pérez Castro, Independent Scholar

*Transparency and reporting for becoming sustainable: the politics and ethics of knowledge in the food industry*

In recent years, corporate sustainability has been evaluated based on companies' public reporting. The pressure to report in the name of "corporate transparency" has become an "ethical imperative" for companies. What does "being transparent" mean? What kind of information can be reported? How is the data generated? Is knowing and reporting data enough to be "ethical" or "sustainable"? In this presentation, I address the political and ethical implications of "knowing" and "reporting" in corporate sustainability strategies. Based on my experience as a sustainability analyst in the food industry, I analyze how the pressure to report data on the organization and its supply chain generates different sociotechnical assemblages. I compare the case of environmental indicators and raw material traceability to identify how "knowing" and "reporting" create relations of responsibility among different actors (humans and non-humans), while limiting sustainability to a "technical" and a "communication" issue. I use the concept of translation in supply chain capitalism (Tsing 2015) to understand the labor that different actors do to try to stabilize an "ethical" and "sustainable" organization, while showing the limits and instability of knowledge production and infrastructures. The objective is to discuss the potentials and limitations of considering "transparency", "reporting" or "storytelling" as key work for an ethical and sustainable food system. In parallel, I hope to show a reflection on the politics of knowledge in the encounter of a critical anthropology with corporate sustainability. Tsing, Anna. (2015) *The Mushroom at the End of the World. On the Possibility of Life in Capitalist Ruins*. Princeton University Press, USA.

### **5G3. Panel: Food and Security**

Molly Anderson, Middlebury College

*The UN Food Systems Summit 2021 and the Corporate Role in Food Governance*

Amid increasing concerns about negative impacts on the environment, society and public health of industrialized agriculture and corporate practices, plans for a Food Systems Summit (FSS) have been launched by the United Nations. Liberal funding from actors within the World Economic Forum has activated calls for participation in five Action Tracks and national or independent Dialogs. Civil society organizations globally, united under the Civil Society and Indigenous Peoples' Mechanism for Relations with the UN Committee on World Food Security (CFS), have resisted these calls and spoken out against the Summit, largely because of concerns that it undermines the inclusive CFS as the locus of food systems governance and will result in a deepening of corporate takeover. Other organizations have responded to invitations from the FSS, however, or decided to participate in "insider-outsider" actions. This paper will delve into issues with the FSS and the recent increasing role of corporations in food system

governance. Then I will explore the potential for movement from corporate to more democratic governance and identification of the appropriate role of the private sector in food systems governance. The paper is informed by participation in the CMS Governance Working Group, two civil society initiatives to resist corporate takeover, and IPES-Food's insider role in the FSS.

Johanna Wilkes, Wilfrid Laurier University/Balsillie School of International Affairs

*Globalizing Food Governance: Traversing International Food Systems Forums*

Global food systems governance is made up of evolving institutional forums, complex coalitions, and dynamic levels of influence. As new or contested spaces of governance emerge, the intricate web of interconnected forums becomes increasingly dense and challenging to navigate. For actors attempting to influence policy, both acts of engagement or resistance are resource depleting and difficult. For many civil society organizations, that are not as well-resourced as their private sector counterparts, keeping pace with change can be challenging. In these dense intricate governance systems, mapping complexity can provide analytical and navigational support to actors trying to affect change.

This presentation provides a crosswalk analysis of emerging and embedded food spaces at the global scale. Using a case study approach, the work focuses on the Committee on World Food Security (embedded) and the 2021 Food Systems Summit (emerging) as dynamic spaces of engagement. By focusing on Canadian engagement, both who is engaged in food systems governance at the global level and whether/where these engagements take place, this work starts to disentangle the intimate connections and alliances that form at the international-national nexus of influence. Using a cross-section of data provides a grounding of both narratives and policy. This analysis can enable insight into the use of strategic forum selection, co-regulation, and complexity in food systems governance. Understanding how and why different coalitions of actors engage with global food governance is important to uncovering where pathways or blockades exist, and how or if, they can be navigated.

Elizabeth Smythe, Concordia University of Edmonton

*Front of Package Food Labelling, Food Security and International Trade*

According to the UN Food and Agriculture Organization (FAO) "Food security exists when all people, at all times, have physical and economic access to sufficient safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life" The aspect related to "nutritious food that meets their dietary needs" often gets less attention in discussions of food security. For the WHO and many national agencies a growing concern about diet-related non communicable diseases(NCDs) has led to a desire to encourage access to nutritious food in the face of increased consumption of processed food. Motivated by health concerns and the development of NCDs public health regulators and advocates have argued for simple, accessible front of package (FOP) mandatory food labels that give consumers clear and succinct information guiding them to healthy food choices. However, many corporate actors in the food system have raised objections claiming the labels pose barriers to international trade. Unless FOP labelling becomes the international norm countries opting for it could become the targets of international or bilateral trade disputes. This presentation will use case studies of food governance to examine the struggle over FOP food labelling and links to trade. The cases include the Codex Alimentarius, which is wrestling with setting global standards and the national governments of Mexico and Canada. They show how national policy space to promote access to healthy and nutritious food may be shrinking and shed light on the links between corporate influence, trade agreements and food security.

Elise Mognard, Taylor's University; Anindita Dasgupta, Taylor's University

*Between (Re)-Appropriations and Restraints: Transformations in Food Sourcing and Preparation during COVID-19 Lockdowns in Malaysia*

Malaysia is a multi-cultural and multi-religious Southeast Asian society undergoing rapid urbanization and industrialization. Since mid-March 2020, the Movement Control Order has been declared to curb the Covid-19 pandemic. This study goes beyond the initial disruptions of routines in everyday life, by focusing on structural transformations in food patterns taking shape in the wider process of compressed modernization. With diverse degrees of restrictions in the movements and business operations, this period is investigated to study strategies used by women to alleviate gender constraints in food homemaking. We ask which social and cultural norms and practices related to foodways - and their gendered division - are emerging within Malaysian society during the lockdown. The empirical material for this study is drawn from reflective interviews with Malaysian professionals from the three main ethnic groups in peninsular Malaysian metropolises. Exploratory fieldwork has unveiled how the lockdown - and its subsequent 'work from home' - has re-questioned the division between the public and the private spheres of food socialisation and renegotiation of the division of the socio-cultural and unpaid work at home. This is leading to (re)appropriations of skills, challenge of the social norms related to the meals' structure and ambivalent relations to culinary pleasure and constraints

**5G4. Workshop: The Curse of Connoisseurship: Othering of Taste in the Beverage**

**Industry**

Facilitators:

Marie-Louise Friedland, Boston University

Amy Johnson, Boston University

Altamash Gaziyani

The culture of beverage expertise reinforces inequality and keeps cultural and economic power consolidated with wealthy, white male connoisseurs; these arbiters of taste often dictate what is considered "good," "luxury," and "acceptable." Both consumers and professionals in wine and spirits tasting and sales today are required to engage with connoisseurship as consumerism rises. From being expected to recognize what a gooseberry tastes like to internalizing that certain beverages are fundamentally off-limits—think expensive whiskies and biodynamic wines—women and minority communities are often excluded from imbibing.

To dismantle these classist systems, we will offer a reimagining of the tasting, a central ritual in this industry that reinforces who holds power. This interactive panel will be aimed at deciphering often-invisible, discriminatory notions built into our tasting practices. We invite attendees to bring their own beverage, alcoholic or not, to be tasted together while we explore the use of gendered, classist, and/or racist language. We aim to facilitate a collective conversation on the subjectivity of taste. As a building block of identity in social contexts, to have or not have taste in beverage spaces ultimately leads to inclusion or exclusion from hegemonies. Our goal is to reframe the relationship between professional and consumer by utilizing language as an equalizer rather than a tool for othering.

The event organizers are two current students and one alumnus of the BU Gastronomy program who all have professional experience in beverages. We can apply both the critical academic and the industry insider perspectives to the problem.

## **6A1. Panel: Constructing Taste**

Tzuyi Kao, National Taiwan University

### *Western Flavor Wheel and Local Palate- How Baristas' Taste Work Serve Customer's Need*

With the "Third Wave" coffee trend spreading across the world, the Specialty Coffee Association (SCA) has established the Coffee Taster's Flavor Wheel for baristas to identify coffee flavors. The Coffee Taster's Flavor Wheel has become an institutionalized standard, providing a taste framing model for coffee tasters worldwide, and thus justifying the western sensory experience. This research follows the view of Rachael Sherman's taste-work and centers on the important role the barista plays as a taste matchmaker. Drawing on participant observation in three coffee shops and interviews of 35 baristas, this research argues that a barista's taste-work could serve local customers' needs by reconciling local sensory perspective with a western flavor framework, and thus shed light on the theoretical discussion of bodily labor of service worker. This study shows that Taiwanese baristas are using three types of taste-work strategies to communicate with customers: self-exoticization, recognition of the local palate, and taste negotiation with the western framework. Thus, they are reshaping "good taste" in specific cultural contexts depending on the coffee shop's niche. Through an examination of this approach utilized by local baristas, this research contributes to the view of bodily labor and reconceptualizes the service encounter as an important site where cultural intermediaries are bridging global and local taste perspectives.

Jared Kaufman, Boston University

### *"Dumb it Down for Kids:" How Restaurant Staff, Parents, and Children in the U.S. Use Kids' Menus to Construct Childhood Taste*

Drawing on interviews with 45 restaurant workers, parents, and children across 10 U.S. states, this paper analyzes how participants use restaurant kids' menus as tools to imagine children's tastes. I propose three functional criteria that define the category of restaurant "kids' food" in the U.S.: kids' food is "accessible" to a constructed ideal of the American child; kids' food necessitates minimal effort from restaurants, from parents, and from kids; and kids' food directly facilitates adults' attempts at behavior control and socialization. Adult participants in this study frequently made essentializing comments that painted children as unable or unwilling to understand dishes that are perceived as overly complex or spiced or "exotic," perpetuating a simplistic and white-centric notion of American foodways at an impressionable time in children's lives. Interviewees' language also implied children order from kids' menus because they may be insufficiently "experienced" or "educated" in dining, drawing a socioeconomic class hierarchy that dismisses kids' food, which is often cheaper; this paper also explores how the financial security of kids' menus for both restaurants and parents can reinforce these dynamics.

Building primarily on scholarship in the field of sociology of taste, this paper argues that these logics ascribe to kids' food durable connotations of juvenility, immaturity, and inferiority, which reflect back on eaters of all ages. Both children and adults who order dishes perceived as kids' food are thus locked out from gaining the cultural capital and status power associated with performing omnivorousness or eating multiculturally in today's gastronomic landscape.

Fabio Parasecoli, New York University; Mateusz Halawa, Polish Academy of Sciences

### *Designing the future of Polish food: How cosmopolitan tastemakers prototype a national gastronomy*

Positioned at the intersection of food studies and design studies, this ethnographic essay follows cultural intermediaries, or tastemakers, as they seek to create new forms of value and

meaning in Polish food. We highlight the designerly aspect of their practices for their reflexivity, a form of iterative process, and future-making. We explore the cultural work behind the newly re-emerging interest in Polish cuisine and local ingredients among urban, educated, upwardly mobile middle-class foodies who a decade earlier would distinguish themselves by conspicuously consuming foreign fare. We analyze redesigning Polish food in terms of space—through the rearticulation and new embodiments of the categories of 'local,' 'regional,' and 'national'—and time, through discourses of history, tradition, and aspiration.

Wendy-Ann Isaac, The University of the West Indies

*Caribbean Cuisine: The Colonization of Taste*

A look at Caribbean cuisine reveals the deep ontological structures of an existential inauthenticity and alterity that have defined our being-in-the-world and our global presence in the international community. After an initial genocidal reshaping of the landscape, these makeshift, newly fabricated societies emerged as peripheral outposts of European imperialism out of imports of people, fauna, and flora introduced to reinvent the region as a primary technology of the Western capitalist enterprise. Our dietary cultures, therefore, were not shaped by the nurture and consumption of foods indigenous to the region. Instead, foodstuff accessible within established trade networks as well as ethnic preferences based on ancestral traditions were the primary determinants of what was considered as food. During slavery, salted cod was provided from the metropole as the chief protein content for enslaved workers alongside crops that came with the migrants, wheat and rice for the masters, yams and dasheen for the others. Local staples, such as cassava survived in lower-class kitchens as an accessory to the cornucopia of migrant species of crops (breadfruit, potatoes). Political independence did not inspire a thirst for localization either in patterns of industrial development or gustatory practices. Urbanization and embourgeoisement only encouraged a welcomed westernization of culture and taste, no longer imposed by an imperial mandate, but chosen by a free citizenry as a signature of civilizational progress and cultural modernity. The case of Trinidad and Tobago perhaps best illustrates how catastrophic was such choices now that imports could be afforded with a petroleum-based prosperity and foreign exchange. We have witnessed over the last half-century of independence the near-complete disappearance of local fruits and the marginalization of agriculture to near-vanishing point as a contributor to GDP. Taste has become perhaps the most tragic victim of Western hegemony, cultural propaganda, and economic dependency. Such a prospect raises serious issues of cultural identity and beyond this of ontological grounding of an entire national-regional community. Reinforced by an economics oriented to attracting tourists from the erstwhile metropolitan centers of empire and an ideology that sacralises the Washington model, this vulnerable archipelago of mini-states may well continue to harbour as it did in its enslaved past a worse-case scenario of existential alienation and ontological self-erasure.

**6A2. Panel: Creating Sources and Archives**

Ahmar Alvi, Aligarh Muslim University

*Documenting Resistance through Food: A Study of Dalit Autobiographies*

In caste-sensitive India, Dalits (the oppressed and the last in the Hindu caste hierarchy), who are beggared by the Brahmins (upper-caste Hindus) first by not being given jobs, and secondly by being denied food the upper-castes eat, are pushed into an enforced culture of hunger and poverty compelling them into food-eating habits such as beef-eating, carrion-eating, and eating left-over food, the culinary habits which the upper caste groups hold transgressive, polluting, inferior, unethical, and sometimes even anti-Indian; thus, causing them further marginalization, social exclusion, and violent and brutal treatment. More importantly, this continuous compulsion renders these food practices an indispensable part of Dalit culture and identity. Consequently, Dalit writers use their culinary habits as a symbol of resistance against the supposedly superior

food system of the upper castes which seeks to chain the Dalits to a 'Savage Identity'. This cultural resistance has been very much present in all the autobiographies by Dalits coming from different parts of the country. For example, Omprakash Valmiki, in his autobiographical work, *Joothan: A Dalit's Life*, uses Jhootan (rotten bread) not only to create self-respect against it but also to undermine the stigma of impurity and defilement the upper caste has attached to Dalits to designate them as polluted and untouchable.

This paper, by reading through Dalit autobiographies, along with critical writings on contemporary food politics in India, will analyze how Dalit writers use their food habits as a means to re-appropriate the historically stigmatized notions of Dalit food system; subvert the oppressive food system practiced by the upper-caste Hindus; re-establish power relationships in food system, deeply implicated in the community of castes in India; and resist the hegemony of food by documenting their past memories associated with eating certain foods which the dominant Hindu society has always used as a device for articulating superiority and asserting power without explicitly referring to caste in the contemporary India.

Mary Hendrickson, University of Missouri

*A Decade of the Missouri Hunger Atlas: Information for Action*

Over the course of more than a decade, a group of researchers at the University of Missouri's Interdisciplinary Center for Food Security has produced five editions of the Missouri Hunger Atlas. The Atlas visually engages readers to better understand hunger and food insecurity in the state. Through a series of indicator maps and tables, the Atlas details the extent of food insecurity in all 114 Missouri counties and the city of St. Louis. The Atlas also assesses the performance of a host of public and private programs intended to help people struggling with acquiring sufficient amounts and qualities of food. In providing the Atlas, the Center seeks to raise awareness among Missourians about hunger and food insecurity in their communities and the state, as well as provide information on the public and private programs addressing the issue. The Atlas is also designed to help public and private decision-makers assess trends in need, as well as help them assess performance. In this applied paper, we discuss the process of creating such an atlas, the choice of indicators and data acquisition, the evolution of the Atlas over time, and how various groups across the state use the Atlas for policy and action around food insecurity.

Co-Authors: Bill McKelvey, Steve Hennes, Darren Chapman, Gloria Mangoni and Mary Hendrickson, Interdisciplinary Center for Food Security, University of Missouri

Malia Guyer-Stevens, New York University

*Nourishing the Archive: food sovereignty in archival collections*

The rise in academic food studies departments has seen a parallel rise in institutional archives acquiring and defining collections dedicated to food. The majority of these are centered on traditional archival material such as cookbooks and menus, which only scratch the surface of the historical and cultural breadth that food and foodways embody, and tend to favor the foodways of white people of European descent, which maintain structures of racial and patriarchal hierarchy within the archives. This research paper will analyze a selection of food-related archives and their methods of preserving non-print material such as oral histories and seed banks. The focus is on archives that have been collected and preserved to tell the histories of marginalized groups in the U.S, specifically Indigenous tribes or nations, and descendants of enslaved Africans. The result of this analysis intends to show how the very creation of these archives works both to dismantle the persistent racial and gender hierarchies of traditional archival collections, and are in turn tools within larger movements of food sovereignty. Contextualized within the larger body of critical archive studies literature, this research aims to exemplify how inclusion of food-related collections within the archive creates

new methods and means of archiving histories that are often excluded from institutional archives.

Julie Cotton, Michigan State University

*Overcoming the paralysis paradox when teaching complex food justice issues*  
Gaining knowledge on food justice can potentially leave learners feeling overwhelmed by complexity and lacking the agency to affect change – the knowledge paralysis paradox. I will explore ways that the Sustainable Agriculture and Food Systems Minor program at Michigan State University has scaffolded learning experiences both inside and beyond the classroom to sensitize diverse students to issues of food justice and move past feelings of paralysis. Using evidence from alumni and students, I'll explore how interweaving narrative and storytelling in curriculum, humanizing food system actors through field visits and synchronous panel discussions, and community-engaged generative capstone projects, among other learning activities, contribute to critical food justice pedagogy. Utilizing reflection, discourse, and personal narrative to process learning experiences helps students identify injustice and privilege, understand their own identity, and become resilient despite discomfort, becoming more effective agents of change.

### **6A3. Roundtable: Disabling Food Scholarship & Activism: Future Prospects at the Intersections of Food Studies and Disability Studies**

Participants:

Dana Ferrante, Boston University, Gastronomy

Elaine Gerber, Montclair State University

Washieka Torres, University of Illinois at Chicago

Ava HaberkornHalm, Activist and Independent Scholar

Kim Q. Hall, Appalachian State University

Scout Silverstein, Activist, CUNY Graduate School of Public Health & Health Policy

What future does disability have in our research and activism? Food scholarship and food justice activism often consider disability—or social, cultural, and environmental situations that disable—yet infrequently engage with the notion of ‘disability,’ as a category of identity or theoretical framework. How can we redress this oversight in our scholarship, generate more research at the convergence of these fields, and work towards more inclusive, accessible, just food futures? This roundtable will begin by highlighting the existing scholarship and activism at the intersections of disability and food, relying on the expertise of participating scholars and activists who engage with both in their work/practice. Participants will then discuss existing gaps in the literature, including, but not limited to, how food can maintain, or destabilize, disabling conditions and the lived experiences of people with disability. Interrogating how and why disability has yet to become ‘mainstream’ in food scholarship/activism, roundtable participants will identify the current theoretical, methodological, structural, and socio-cultural barriers, and consider how we as scholars and/or activists may begin to dismantle these barriers. Finally, roundtable participants will engage the audience in a discussion on how—with an eye towards disability—we can research, write, and enact more just, accessible food futures.

### **6A4. Panel: The Impact of COVID-19 on Food Systems: Crisis, Continuity, Opportunity, Part 1 of 4 (Food Access and Food Security)**

Leda Cooks, Umass Amherst

*“And then Covid Happened”:* Food rescue networks, food waste and food insecurity during the pandemic

My research is concerned with how, if at all, the systemic linkage between food waste, food rescue and food insecurity has been altered by COVID-19 and with what impacts on local food access and waste. The networks that form around food rescue rely on continuous amounts of unwanted/surplus food (otherwise headed to the bin) in order to get that waste, newly defined as food, to those who are food insecure. As both food waste and food insecurity grows during COVID, and as our food supply becomes more tenuous, food producers, food rescuers and policy makers are struggling with a food system that creates inequities from the labor of production to the mechanisms for accessible and nutritious consumption. Three questions guide the research: 1) how, if at all, have food rescue networks (food “waste” donors, rescue agencies and recipient agencies) altered or changed in response to changes in the food system? 2) what challenges and opportunities have arisen as a result of these alterations? 3) how, according to participants, have food waste and insecurity been impacted by changes to food rescue during COVID? To answer these questions I have interviewed members of four networks (food donors, food rescue agencies and recipients of otherwise wasted food) in MA and OH.

Zhenzhong Si, Wilfrid Laurier University

*Measuring Food Insecurity During COVID-19 Lockdowns: Case Studies in Wuhan and Nanjing, China*

To contain the spread of COVID-19, the Chinese government has taken strict regulatory measures, many of which have drastically interrupted the food supply chain and reshaped the food environment in cities. As a result, the challenge of accessing food was a lived experience of millions, especially during the lockdown in early 2020. Based on an online survey with 793 respondents from Wuhan and 1,024 from Nanjing, China, this study evaluates the impacts of COVID-19 lockdowns on household food security. We found that both Wuhan and Nanjing experienced severe food insecurity during the lockdown, although as the early epicenter, Wuhan had a much higher percentage of food insecure households than Nanjing. Female-centred households were most food insecure in both cities. The reduced food diversity, particularly limited access to fish, meat and leafy vegetables, increase of food price and restricted access to food markets were the major reasons for food insecurity. In response to the situation, alternative food channels such as online food markets and buying groups organized by different actors played a vital role in food access, although the price and freshness of food from these channels concerned many households. As the pandemic continues to unfold in many other countries, this study highlights critical issues related to food security that need to be addressed in implementing lockdown measures

Sebastian Gil-Vargas, University of Exeter

*Changes in food access patterns during the Covid-19 pandemic in Cali, Colombia. A case study*

The Covid-19 pandemic represents a novel and tragic scenario that has deepened the gap in the food access capacity, especially for the urban poor in developing countries. This paper takes place in Cali, one of the main cities in Colombia, intending to identify changes in food access patterns by citizens from different socioeconomic levels.

This research used mixed-method and purposive sampling to gather consumers' perceptions through online survey and phone interviews. Eighty-nine people voluntarily completed the online survey and eleven people attended phone interviews to complement a representative sample for low-income households.

The findings showed that participants preferred supermarkets over other traditional or alternative option, before and during the pandemic. The main reasons were price, closeness, variety and quality of food products. Moreover, a generalized increased on food prices was



perceived, with negative effects on the access capacity by low-income participants. Although it was found a barrier for food access in these families, no alternative patterns were found other than food donations or lower quantity purchased by low-income dwellers. In contrast, some practices of self-consumption and direct-to-the-producer purchases were implemented by middle and high SLs, but they are still insufficient and individually-based actions. The macro-level food environment has a vital role in shaping food access patterns and failed to enable citizens to better engage with their local food system

Wallpak Polasub, Kwantlen Polytechnic University

*Are we really in this together equitably? Food access, concerns and perceptions during COVID-19 first wave*

This study aims to advance our understanding of how the COVID-19 pandemic has impacted consumers' food access, consumption and food-related perceptions and concerns. Using a convenience sample of adults, a total of 2,634 residents of BC, AB, ON, and QC completed an online survey between May to August 2020. Due to the societal restrictions that were imposed to curve the spread of the virus, Canadians had to adjust their food access channels. Two major impediments to food access were income and pandemic anxiety. Results suggested that respondents with low household incomes, respondents with children living at home, respondents with a high risk of severe illness from COVID-19 infection and respondents who identified as equity-seeking groups reported more difficulty accessing food and/or expressed a higher level of concern for their future food access ( $p < 0.05$ ). Additionally, reported changes in food consumption patterns compared to 2019 were observed including a 9-fold decrease in restaurant dining, 4-fold growth of on-line grocery ordering, and one third of respondents reported that they had increased consumption of both fruits/vegetables and sweet/salty snacks. Respondents also reported concern about the reliability of global food supply chains. They expressed the desire to have their governments provide more support toward building local/regional food systems to increase local food production capacity and food system resiliency. These survey findings highlight several interconnected issues from the consumers' perspective that may help guide food system actors in preparing responses to future potential perturbations and building equitable food systems for the 21st century.

Organizer: Michael Classens, Mary Anne Martin, and Bryan Dale

### **6A5. Panel: Food Concepts and Food Justice: Historical Perspectives on Veganism, Utopia and Food Systems**

Or Rosenboim, University of London

*A food utopia? Perceptions of plenty and the Italian colonization of Libya, 1911-1913.*

The idea of a food utopia is a common trope in Italian public imaginary. A land of plenty, where food is abundant and pleasing, has been part of the popular culture since the middle ages (often known as Cuccagna). In 1911-1912, Italian journalists and foreign correspondents embraced a similar idea, when they described the Ottoman provinces of Tripolitania and Cyrenaica (later known as Libya) as a food utopia, a land of agricultural plenty. This article examines their depiction of Libya as an extraordinary space of food production and fertility, arguing that food imaginaries served as a strong motivation for the colonization of Libya, which came about with the Italo-Turkish war or 1912-1913. The particular features of this utopian vision, which I describe as a potential utopia that depended on Italy's modern intervention and relied on preconceptions of race, reveal that discussions about food are never only about material nutrition, but reflect ideas about politics and the international order.

Alma Igra, Polonsky Academy Fellow, The Van Leer Jerusalem Institute

*Food Systems: The History of a Metaphor*

What is the system in “food system”? My paper explores the history of the system metaphor that now governs large parts of our conceptualization of food in both science and policy. The research maps the origins of the system metaphor and three other metaphors that relate to it: food web, food circle and the food chain. Using digital humanities tool, I show how the term “food system” took over our food discourse and how it moved across disciplines and over time. The food system, I argue, is not a fully defined ecological concept, but rather a metaphor which scientists and policymakers used to explain a variety of interactions and processes. The system included different variants in different disciplines and studies, and was ultimately more of a rhetorical tool than a basis for shared language and model across disciplines. This metaphor was not central to food study in the 19th and early 20th century, and it developed in the English speaking world from the 1960s to the 2000s. I compare this metaphor to other metaphors that shaped science prior to the system, and offer several ways in which the system metaphor limits our political imagination of food and justice: the system is an impersonal, mechanical metaphor that abstracts human agency and human experience.

Jan Dutkiewicz, Concordia University / Harvard Law

*What's the -ism in veganism?*

As the practice of veganism has become popularized, the promotion of veganism and animal rights has gained mainstream attention, and scholarly research on veganism has proliferated, the term veganism has often come to be used to denote a fixed ethical or political position. But is it logical to treat veganism as anything other than a practice, a simple refusal to consume animal-derived products? This paper examines the history of the term, its different uses, and the various political, philosophical, spiritual, and social motivations that may lead to vegan practice. This analysis suggests that veganism-as-practice fits coherently within a range of ethical and political traditions and practices that are otherwise at odds and shows that there is no coherent basis for treating veganism as itself a fixed belief system or political position. This paper, therefore, argues for a minimal, practice-based definition of the term. It then examines what sorts of politics and scholarly analysis are opened up and precluded by this minimal definition, and suggests concepts that might supplant veganism to describe more holistic ethical positions by contrasting “veganism,” “anti-speciesism,” and “total liberationism.”

Organizer: Alma Igra

**6A6. Story Project: Buffalo Food Stories: The Connection between Just Process and Just Outcomes**

Participants:

Jared Strohl, University at Buffalo & Food for the Spirit

Allison DeHoney, Urban Fruits & Veggies

Gail Wells, CopperTown Block Club Freedom Gardens

Stephanie Morningstar, NEFOC Land Trust

For groups and organizations fighting for justice in the food system, significant focus should be placed on cultivating just processes to guide interactions, relationships, and decision making. To demonstrate this, leaders from the Buffalo Food Stories Project, an initiative focused on lifting up BIPOC voices in Buffalo, NY about inequality in the food system and everyday resilience in the face of these challenges, will describe their story project. Through an initial process of

developing shared ethics and principles to guide the initiative, major themes of racial justice, self-determination, community resilience, and shared leadership emerged as pillars of the project. These principles then served as a foundation for collecting stories in the next phase of the project, demonstrated through storyteller videos that will be shared during the presentation. Some of the primary themes emerging from the stories include unequal access to quality food, the health implications of barriers in the food system, and spiritual, ancestral, and other forms of cultural knowledge about food and land that people draw upon in the face of persistent challenges. Overall, the Buffalo Food Stories Project exposes the connection between just process and just outcomes, and how certain types of relationships and interactions need to be cultivated to truly achieve the ideals of justice.

### **6B1. Panel: Art and Representation**

David Shane Wallace, Galveston College

#### *"You Can't Eat Pride for Dinner": Food and Identity in Gentrified*

Netflix's series *Gentrified* addresses issues of identity construction, deconstruction, and reconstruction by means of sexuality, class, education, feminism, art, heritage, family, loss, acculturation and, most importantly, food. Through an English to Spanish prefix substitution of "gente" for "gentri" the title of the series complicates the concept of "gentrification" and presents a show about the "making of the people." Erik Pedersen summarizes, "Gentrified follows three Mexican-American cousins and their struggle to chase the American Dream, even while that same dream threatens the things they hold most dear: their neighborhood, their immigrant grandfather and the family taco shop."

The series offers critical commentary on the ever-shifting cultural landscape of Boyle Heights, which boasts no less than two dozen taco shops. Tacos and other foods play a central role in the series and Mama Fina's taco shop serves as the centerpiece. Chris who went away to school, struggles to "prove" he is Mexican, and "can afford help, like therapy or Whole Foods," works in a restaurant and dreams of attending a culinary school he cannot afford. Erik, stayed in Boyle Heights to help out and starts a "Tacos for Books" club where neighborhood children are rewarded with free tacos. Interestingly, the men are the cooks in the Morales family. Ana a lesbian-artist and a politically-conscious Xicanisma, who, in a reversal of gender roles, is portrayed as the consumer of food rather than the stereotypical woman in the kitchen.

Fabio Parasecoli, New York University; Agata Bachórz, University of Gdańsk

#### *Savoring History and Tradition: Time and Temporality in Contemporary Polish Food Media*

This talk examines temporality in Poland's food discourse, in particular regarding food that is perceived as Polish, through a qualitative analysis of popular food media (printed magazines and TV). We build on the idea that food media cocreate discourses about buying, cooking, and eating, always containing elements of a "life project" in their repetitive message. We distinguish between a pragmatic and a foodie type of culinary capital and focus on how they differently frame temporality to develop culinary discourses. We surmise that history and tradition concerning food and foodways constitute arenas in which the dimension of temporality allows social actors to establish connections between their interpretations of the past, their experiences in the present, and their projections for the future. We observe the dynamics of collective memory and oblivion that reflect the unstable and shifting identities of successive generations of Poles. We also assess how different and at times clashing versions of specific periods in Polish history are negotiated in the present through representations of material culture and practices

revolving around food. Finally, we explore tradition as a set of present-day values, attitudes, and practices that are connected both with the past and with current social dynamics.

Veronica Paredes, Lakehead University

*Asserting Indigenous Food Sovereignty through Art*

The neoliberal food regime has displaced Indigenous communities across the globe causing social and ecological devastation. As a growing movement, Indigenous Food Sovereignty (IFS) goes beyond access to healthy, culturally appropriate food and the right to control of food systems by including reconnection to land and Indigenous ways of knowing and being. This article explores the intersections between IFS and Indigenous Art with a focus on land dispossession, self-determination, relationships and a reciprocity between humans and nature that enables powerful representations of transgenerational knowledge. To counteract colonial suppression, it could be argued that food-related practices are used to revitalize Indigenous knowledge as represented through paintings, textiles, drawings and ceremonies. This research shows that these artistic representations articulate resurgence and resistance discourses using shapes and/or complex metaphorical expressions that allow self-representation evidencing the historical continuity of Indigenous peoples. By focusing on Indigenous art, this article introduces an approach that includes humanities as part of a growing interdisciplinary literature about IFS. It contributes to research and action by social movements and grassroots organizations by providing a more nuanced understanding of IFS according to specific histories, identities, and socio-cultural characteristics.

Yael Raviv, New York University

*Working the Land: Citizenship and Agricultural Labor in the Israeli and Palestinian imagination*

Looking at agriculture as the intersection of land with human intervention and labor, this paper explores the evolution of images of farming in Zionist and Palestinian iconography and art and their role in both reflecting and shaping the nation. I argue that despite changes in form over time, agriculture remains a powerful and effective trope for both nations in molding citizens and forging a concrete connection to place, a foundational imperative of both Israelis and Palestinians. I focus on artists who recruit agricultural labor and its products as tools of resistance or as a call for action, highlighting artwork that attempts to affect change and endorse active citizenship rather than passive observation. I suggest that despite certain similarities and common themes, there is a fundamental difference between Israeli and Palestinian artwork, namely a focus on “becoming,” transformation and innovation in Jewish-Israeli work, vs. steadfastness, rootedness and tradition in Palestinian practice. This distinction reflects a similar contrast in the culinary practices of both peoples as well as their national narratives.

**6B2. Roundtable: El Susto**

Participants:

Alyshia Galvez, City University of New York

Abril Saldaña, Universidad de Guanajuato

Emily Vasquez, Columbia University

Jennifer Brady, Mount Saint Vincent University

The film *El Susto* (the shock) directed by Karn Akins, tells the story of how courageous public health heroes in Mexico stirred a giant when they took on the powerful beverage industry, aka “Big Soda”.

Please see more about the film [El Susto here](#)

**6B3. Roundtable: Make it Open! How Open Access, Open Publishing, and Open Educational Resources Intersect with Food Studies**

Participants:

Maya Hey, Concordia University  
David Szanto, Carleton University  
Donna Langille, University of British Columbia  
Marit Rosol, University of Calgary  
Patricia Ballamingie, Carleton University

As a multi-, inter-, and transdisciplinary field, food studies necessarily relies on the knowledges of many disparate domains. Partly to offset the siloing of this information, scholarly outputs like journal articles, textbooks, and teaching materials are increasingly incorporating open principles through open access, open publishing models, and open educational resources. This emphasis on 'open' could be seen as an act of social justice, making knowledge (including food knowledge) accessible to wider audiences. At the same time, however, openly licensed materials are sometimes perceived as lacking veracity and scholarly rigor, which can make their widespread adoption difficult in higher education contexts. The contemporary moment seems to be characterized by both a curiosity of what open practices have to offer, as well as a hesitation to normalize their use. In practice, early career scholars are encouraged to highlight openly licensed materials on their CV, yet their metrics have yet to be valued in the likes of tenure assessments or performance reviews. How are food scholars to navigate this scene? How might the scholarly practices of food studies intersect with open principles in ways that elevate both, without one being at the cost of the other? This roundtable presents a range of perspectives across Canadian institutions, with discussants who represent a variety of experiences in scholarly communications. The aims of this roundtable are: 1) to discuss the hopes, the realities, and the risks of integrating open practices in food studies research; 2) to share resources and know-how by documenting portions of this discussion; and 3) to dedicate ample time for exploratory questions generated by the attendees.

**6B4. Panel: The Impact of COVID-19 on Food Systems: Crisis, Continuity, Opportunity, Part 2 of 4 (Resilience and Local Food Economies)**

Tracy Everitt, St Francis Xavier University; Edith Callaghan, Acadia University; Liesel Carlsson, Acadia University

*Local Food System Resilience in Nova Scotia*

When global disturbances occur, such as the current COVID-19 pandemic, the need to protect food security is amplified – particularly food availability, access, and stability for all (EC-FAO Security Programme, 2008). The current COVID-19 pandemic exposed the fragility of the Canadian food system. A resilient food system will support continued food security even amidst disturbances. Food system actors that produce and distribute food within their region have become integral during this pandemic as they support stable access to food, including for marginalized communities, when there are significant restrictions on the transport of goods and people across borders (FAO ref, xxx). This has helped to fill gaps left by larger and more globalized food systems that require such mobility (FAO study ref). With partners from two Farmer's Markets, researchers in Nova Scotia have studied the impacts of COVID-19 on both consumers and producers, and adaptations that they have made, in order to identify ways to increase local food system resilience. Consumer food procurement habits, experiences, and beliefs, were examined in Antigonish County. The challenges faced, and adjustments made, by local food producers and distributors were studied in the Annapolis Valley region and in Antigonish County. The results identify specific recommendations on what can be reinforced, what requires more support, and what requires redesign for resilience, in order to continue to provide food access, availability, and stability to all Nova Scotians.

Adalie Duran, Connecticut College; Rachel Black, Connecticut College

*Economies of Community in Local Agriculture: New London Farmers Respond to the COVID-19 Pandemic*

The COVID-19 pandemic highlighted the weaknesses of the US national food system, with grocery store shelves emptied in March and April and COVID outbreaks reported throughout the summer at meat processing plants across the country. Fleetingly, Americans turned to local farms to ensure they could access food safely in a time of uncertainty. This paper examines the economies of community that local farms created and how direct engagements between consumers and producers in the face of the pandemic deepens these economic structures that often put community wellbeing above profits. Within a capitalistic system that prioritizes efficient mass-production, economies of community illustrate that solidarity can improve emergency preparedness and aid contribution. Based upon qualitative and quantitative research carried out this summer in New London County in southeastern Connecticut, this research draws on ethnographic interviews with small-scale farmers who developed innovative ways to feed some of their community's most vulnerable members. These developments demonstrate the ways in which the local food system is critical for resilience in the face of food insecurity and financial hardship. However, it also draws into question the sustainability of a way of producing and distributing food that often comes at the farmer's expense, as governmental support for local food systems remains inadequate. Economies of community challenge the notion that the best way to produce and distribute food to people is through standardized large-scale farms and giant retail distribution.

Kerri Lesh, University of Nevada, Reno

*The Culture Crisis of Covid: Basque Gastronomy in the Homeland and in the Diaspora*

Prior to the impacts of COVID-19, Basque gastronomic practices were evolving rapidly in the homeland amid increased tourism to the minoritized culture and autonomous community of Spain. Branded by the local government as a Culinary Nation, the Basque Country continues to undergo changes in gastronomic practices due to COVID-19 restrictions. In the Basque diaspora of the American West where Basque immigration was once prevalent, traditional Basque boarding houses-turned-restaurants have either struggled to stay open in the face of COVID-19 restrictions, or have been forced to close entirely. Both cases show how these respective communities have had to adapt. In some cases, this means the complete loss of the traditional txikiteo, bar-hopping, or communal dining at cider houses. In other instances, such as in the US, it involves the public places where the Basque language itself, playing cards, or mus, and shared family-style eating is no longer practiced. These changes brought on by COVID-19 have forced both the Basque and Basque-American communities to find new and innovative ways to continue the social and culinary practices that have long helped to bind this already minoritized culture. We look at these individual practices to shine a light on how Basque culture continues to evolve against current restrictions by fighting, quite literally in some cases, to preserve the most salient elements. Doing so reveals both connections and discrepancies with past struggles and emphasizes the relevance of the Basque case to considerations of themes such as more cooperative food systems.

Bryan Dale, University of Toronto Scarborough

*The Pandemic Push and the Local Trap: Avoiding Pitfalls on the Path to a Resilient Food System*

The COVID-19 pandemic has generated increased attention to food distribution regimes in particular, and to questions of food system resiliency in general. For many ecological farmers in Canada, changes to market conditions due to the pandemic compelled them to rapidly pivot to

respond to shifting demands for their products. While some farmers are optimistic that COVID-19 may lead to a longer-term interest in local food systems, there is also a risk of such a trend simultaneously contributing to increased inequality, as government officials and other actors fail to address issues of food insecurity, labour injustices, and systemic racism that permeate the food system. This paper builds on interviews with Ontario-based ecological farmers, ethnographic engagements at virtual events since the spring of 2020, and an analysis of relevant media reports and public-facing documents. I respond to the question of what role ecological farmers can play in contributing to a more resilient food system, capturing both challenges and proposed solutions associated with avoiding the 'local trap'—that is, strategies for a localized food system that focus heavily on the local scale while failing to prioritize socio-ecological justice. I argue that strategies for food system transformation informed by the pandemic must consider how, and at what scales, resiliency is conceptualized during a time of crisis versus 'normal' times. I also highlight practical food system interventions, from policies and investments to community-based actions, that would contribute to a more profoundly resilient food system.

Organizer: Michael Classens, Mary Anne Martin, and Bryan Dale

### **6B5. Panel: Meat and Labour**

Douglas Constance, Sam Houston State University

#### *The Real Game of Chicken: The Tournament, Broiler Contracts and Integrator Power*

This paper combines a commodity systems analysis methodology with a sociology of agrifood conceptual framework to investigate the 'tournament' in the poultry industry to inform discussions on farmers' well-being in the global agrifood system. The 'tournament' is the controversial payment system poultry integrators use to rank and reward their contract broiler growers. The poultry industry is the first livestock sector to industrialize through the dual processes of vertical and horizontal integration. This 'Southern Model' developed in the US South as a form of agribusiness sharecropping is now the preferred organization form of agrifood globalization. The Southern Model is criticized for its ethical implications for contract growers, processing plant workers, and rural communities. This paper focuses on the contract growers and the tournament system.

Co-author: Anthony Rainey

Aaron Kingsbury, Maine Maritime Academy

#### *New Forms of Social Vulnerability: The African Swine Fever Pandemic and Ethnic Minority Smaller-Scale Producers of Pork in the Northern Mountainous Region of Vietnam*

One of the poorest areas of Vietnam, the Northern Mountainous Region (NMR) is largely populated by ethnic minorities. Women in these communities tend to produce heritage breeds of pork on smaller-scale, providing them with opportunities and agency otherwise non-existent. This production brings alternative sources of revenue, maintains genetic diversity, and continues indigenous knowledge systems of livestock management. Drawing on fieldwork in Bac Kan and Lao Cai provinces, each populated differently by Hmong, Kinh, Nung, San Chi, and Tay peoples, this article focuses on new forms of vulnerability brought on by African swine fever (ASF). With fieldwork conducted at different stages of the pandemic, ASF was found to be strongly impacting the livelihoods of populations across the NMR. Overall, this article provides evidence to support vulnerability-based policies that focus on the existing deep-rooted inequalities in society and argues for the more holistic consideration of interactions between geography, marginalization, poverty, and culture.

Diego Thompson, Mississippi State University

*Latinx Community Resilience After Large Immigration Raids in Poultry Processing Plants in Rural Mississippi.*

During recent decades, rural communities in Mississippi have received an increasing number of immigrants from Latin America to work in poultry processing plants. Like other immigrants working in the food system, Latinx immigrants and their families in Mississippi towns often experience significant challenges and struggles. On August 9th 2019, the U.S. Immigration Customs and Enforcement conducted massive raids in chicken plants in six small communities in rural Mississippi, resulting in 680 Latinx immigrants arrested, the largest single-state immigration enforcement operation in U.S. history. Previous studies examining the effects of large immigration raids in small rural communities have shown the significant impacts that these disruptions have on communities. However, nothing has been studied about the impacts of the 2019 raids in Mississippi and the responses to address community challenges. By conducting interviews with community leaders and individuals affected by the raids, this study examined the effects of the raids on Latinx communities and identified community resilience strategies that have been developed to overcome the problems created by the raids. Preliminary results revealed the raids had devastated consequences for Latinx families, created distrust between Latinx and white community residents, and triggered community solidarity among Latinx communities in Mississippi. Since the raids the community strategies developed by Latinx community leaders have focused on fostering inclusion and better access to resources among Latinx individuals and families. Co-authored by Silvina Lopez Barrera, Mississippi State University

Sarah D'Onofrio, University of Tennessee- Knoxville

*Keep Out of My Pockets: Discourses Legitimizing Production Contract Inequalities Among US Poultry Farmers*

The neoliberalization of agriculture has dramatically altered the relationship between farmers and corporations in the US. Approximately 97 percent of chicken farmers in the United States work under a production contract which many farmers claim disproportionately benefits large agribusinesses. As a result, in 2010 the United States Department of Agriculture (USDA) proposed a rule to reduce power imbalances between large agribusinesses and farmers in contract negotiations. Thousands of letters were sent to the USDA until the proposed rule was scrapped by the Trump Administration in 2017. While many farmers welcomed changes in contract negotiations, others rejected regulations that could have helped them escape the cycle of risk and debt associated with poultry production. In this paper, I utilize discourse analysis to examine hundreds of letters from farmers in opposition to the establishment of a rule which could have lessened power imbalances in poultry production. Specifically, I identified the discursive strategies used by farmers to deny, downplay, or legitimize inequalities in contract negotiations. Farmers legitimized existing inequalities in contract negotiations through: 1) construction of us versus them; 2) appeals to existing discourses concerning welfare and American values; and 3) denial that any inequalities existed in the first place.

**6B6. Workshop: Interactive learning for racial justice work**

Facilitators:

Amy Guptill, SUNY Brockport

Anna Erwin, Purdue University

Jason Konefal, Sam Houston State University

Johann Strube, Penn State University

Florence Becot, Marshfield Research Institute



Rob Chiles, Penn State University

The killing of George Floyd in 2020 in the midst of a resurgence of white supremacy triggers an urgent call for racial justice work. This work touches everything we do and everywhere we do it, including our homes, our classrooms, our communities, our institutions and organizations, and our academic and professional societies. Thus, the driving questions of how we operationalize anti-racism, how we identify and dismantle mechanisms of inequality, and how we hold ourselves accountable take different contextualized forms. The goal of this participant-driven session is to provide opportunities to think together about dilemmas, strategies, and practices of accountability. The Justice, Equity, Diversity, and Inclusion (JEDI) committee of AFHVS is convening this session. It sustains a conversation begun in a 2020 inter-society conversation, but all conference attendees are warmly invited. The session will begin by collectively identifying the key themes and spaces that attendees wish to engage with as well as ground-rules for the discussion. Then participants will move into breakout conversations focused on the “how” of justice work. Some time at the end will be reserved for large-group sharing and discussion.

### **6D1. Panel: Tourism: Rural to Urban**

Kathleen LeBesco, Marymount Manhattan College

#### *The Foodways of Wonderland: Indigeneity and Eating in US National Parks*

The US National Parks are known for spectacular, conservation-worthy vistas, and for wholesome recreation opportunities for contemporary middle-class (white) tourists. But little attention has been paid to the changing foodscapes of these spaces. This presentation explores the cultural history of foodways in what are present-day parklands. I begin by examining struggles over food sovereignty for Native Americans, who hunted, fished, and gathered on these lands until disenfranchised by European settlers who marveled and wondered their way to a manufactured “wilderness” devoid of human presence. I explore historical efforts by settlers to “civilize” nomadic indigenous peoples by converting them to reservation-based agriculture, and how these efforts align with the “worthless lands” hypothesis, presuming a lack of material resources for grazing and agriculture, that enabled the creation of the parks. I outline several different models of Native American access to parklands for food provisioning and sale, and interpretation of foodways, considering them alongside the rise of corporate concessioners threatened by competition. I examine the current (re)presentation of indigenous foodways in the parks in the current context, marked by high rates of Native American poverty and food insecurity, as well as tourist disdain for contemporary Native foods. Finally, I imagine a food future for the US National Parks that is both animated by and benefits indigenous peoples.

Veronica Tatiana Santafe Troncoso, University of Saskatchewan

#### *Food Sovereignty as a Framework to Guide Indigenous Tourism*

This presentation offers an alternative perspective on Indigenous tourism development, specifically focusing on locals' food sovereignty. I contest the assumption that increasing local income through tourism is, on its own, enough for improving food security and other food-related outcomes for locals. I use the concept of food sovereignty to show the complexities and multidimensional impacts of tourism in Indigenous host communities. I apply qualitative and collaborative research to explore the potential of food sovereignty in tourism studies. A case study research design facilitated this exploration. The setting is the Chakra Route, a tourist destination in the Amazonia of Ecuador, which overlaps Kichwa Napo Runa people's ancestral land. The Chakra Route's contextual conditions offer a window to explore the relationship between tourism and food sovereignty in Indigenous contexts. I explore there the multiple interpretations of food sovereignty among participants, the development of tourism, the impacts locals perceived on their food sovereignty as a result of tourism development, and my own research practices. By doing that I was able to i) identify the elements that a food sovereignty

framework should include to inform more sustainable and Indigenous-led tourism practices; ii) examine how tourism alters the food sovereignty of Kichwa Napo Runa people and how these alterations affect their wellbeing; and iii) reflect on how this research praxis contributes to increasing Indigenous peoples' agency in tourism research. Overall, this research contributes to knowledge in Indigenous tourism and supports the application of food sovereignty in multiple contexts and fields.

Bryanna Kumpula, University of Alberta

*Exploring the Role of Municipal Government in the Development of Agritourism using Participatory Action Research*

Agriculture production in Canada's Prairie Provinces is characterized by large export-oriented, commodity specific farms that rely on an economies of scale approach. Recently, however, there has been a growing number of smaller scale farms that rely on local and diverse revenue streams or an economies of scope approach to achieving financial viability. In parallel to this trend, consumers are seeking ways to purchase local farm products due to increasing perception in fresh, healthy and sustainably produced food, and growing support for local farmers and businesses. Agritourism offers an opportunity to engage consumers in local food system development and provides a new revenue stream for small farm operations. In Alberta support for agritourism has been fragmented and very limited. My research examines how agritourism operators and local municipalities can work together to co-create an agritourism action plan to increase the success of the agritourism sector within the municipality. The research is based in Leduc County, in the province of Alberta. I utilize a participatory action research approach to involve agritourism operators and municipal representatives in developing a strategy for collaboration that identifies and applies policies, plans and activities. Data is gathered through focus groups and semi-structured interviews, and emergent themes will be identified and analyzed using open and axial coding through an iterative, grounded theory approach. The research findings will not only have academic outcomes but are expected to create change at the community level, by informing program development and build awareness both in the community and internally within the municipality.

Jennifer Berg, New York University

Scratch and Sniff: Virtually touring immigrant communities

**6D2. Roundtable: New Books in Critical Food Studies**

Participants:

Laura-Anne Minkoff-Zern, Syracuse University

Jennifer Gaddis, University of Wisconsin Madison

Lindsay Naylor, University of Delaware

Joshua Sbicca, Colorado State University

"Over the past decade, the field of "critical food studies" has grown tremendously as scholars examine food in its intersections with political economies and ecologies, racialized and gendered capitalism and reformist and radical social movements. This panel will feature the authors and editors of four exciting new books in this field, who will engage in a dynamic discussion of their work, and explore the broader role of critical approaches to the interdisciplinary study of food.

Books and authors will include:

The Labor of Lunch: Why We Need Real Food and Real Jobs in American Public Schools

by Jennifer Gaddis (recipient of the National Women's Studies Association's 2020 Sarah A. Whaley Prize and the Food Issues and Matters book award from the International Association of Culinary Professionals). Dr. Gaddis is an Assistant Professor Civil Society and Community Studies at the University of Wisconsin, Madison.

*The New American Farmer: Immigration, Race, and the Struggle for Sustainability* by Laura-Anne Minkoff-Zern (recipient of the Geographies of Food and Agriculture Specialty Group of the American Association of Geographers annual book award.) Dr. Minkoff-Zern is an Associate Professor of Food Studies at Syracuse University.

*Fair Trade Rebels: Coffee Production and Struggles for Autonomy in Chiapas* by Lindsay Naylor (recipient of the Julian Minghi Distinguished Book Award from the Political Geography Specialty Group of the American Association of Geographers). Lindsay Naylor is an Assistant Professor of Geography and Spatial Sciences at the University of Delaware.

*A Recipe for Gentrification: Food, Power, and Resistance in the City* edited by Edited by Alison Hope Alkon, Yuki Kato and Joshua Sbicca (highlighted on (Top of Mind with Julie Rose and The Social Breakdown). Joshua Sbicca is an Associate Professor of Sociology at Colorado State University.

**6D3. Panel: Racismo alimentario y resistencias afrovenezolanas. Apuestas feministas ante la crisis actual / Food racism and afrovenezuelan resistances. Feminism's bets to overcome the crisis**

Meyby Ugueto-Ponce, Instituto Venezolano de Investigaciones Científicas; Ana Felicien, Instituto Venezolano de Investigaciones Científicas

*Memoria y sabores de un diálogo afro-diaspórico hacia la justicia Alimentaria / Memory and Flavors of an Afro-diasporic Dialogue Toward Food Justice*

Las desigualdades del sistema alimentario mundial se originan en la ideología de raza. El hambre creciente en el mundo, que afecta particularmente a personas negras, indígenas y mestizas, lo demuestra. Un nuevo reto del movimiento por la justicia alimentaria es fortalecer vínculos afrodiaspóricos en medio de la crisis sanitaria, ecológica y política. La memoria social explora significados, silencios y resistencias de pueblos étnicamente diferenciados, como respuesta a relatos hegemónicos. En Sabores de la Memoria Afro, durante la pandemia por la COVID-19 nos preguntamos ¿cuáles significados sobre el sistema alimentario son evocados, recuperados, producidos y transformados en el contexto de crisis sociopolítica y sanitaria y de resurgimiento de la violencia racial? Adoptando metodologías digitales, colectamos 43 recetas y relatos de personas en Venezuela y otros países de África, América Latina y el Caribe, autorreconocidas afrodescendientes. Las narrativas afrovenezolanas destacan la agrobiodiversidad; el vínculo rural-urbano para fortalecer la dupla alimentación-identidad; la matrilinealidad como estrategia para superar limitaciones alimentarias; la revalorización de los cultivos tradicionales, su estabilidad y acceso para la creatividad y diversidad culinaria. Por otro lado, encontramos omisiones sobre la violencia histórica de racialización y subyugación e importantes referencias al mestizaje subordinando la identidad afrodescendiente. Concluimos que la persistencia de la ideología del mestizaje en Venezuela, impone retomar la raza al centro del debate. Responder críticamente cómo funciona la supremacía blanca y el racismo en el sistema alimentario, contribuirá a análisis comparativos y propiciará el diálogo afrodiaspórico hacia la justicia alimentaria.

Mireya Peña

*Saberse, sentirse como mujer negra. Posicionamiento identitario como arma de lucha contra el racismo alimentario en Venezuela / Knowing and feeling as a black woman. Identity stance as a weapon in the fight against racism in Venezuela.*

Saberse, sentirse y pensar como una mujer negra resulta un acto complejo dentro de la sociedad venezolana, donde el racismo y el patriarcado están solapados. Mensajes discriminatorios de raza y género son recibidos desde la niñez, moldeando conductas y pensamientos de forma consciente e inconsciente, incluso asumidos por las propias personas negras, principalmente afectado a las mujeres. Estas violencias se agudizan con la condición de clase, lo cual está íntimamente relacionado al hecho alimentario, siendo las comunidades afro las más vulnerables a la inseguridad alimentaria. ¿Cuáles son las formas de violencia que he sufrido por el hecho de ser mujer, negra y pobre? ¿Cuál es la relación de esta triple violencia con el sistema alimentario de las personas negras? Para reflexionar estos asuntos me basé en un ejercicio autobiográfico, analizando 3 generaciones atrás, los procesos migratorios del campo a la ciudad de la Venezuela del siglo XX, y las dinámicas actuales de acceso a la comida y a la energía en forma de gas doméstico en comunidades populares. Para superar la injusticia alimentaria es necesario un abordaje que incluya a la mujer como centro, por su rol en la gestión, planificación y distribución de esta. Concluyo que las prácticas culturales a lo interno de la familia negra poseen formas de reivindicación de las costumbres de un pueblo negro, y es allí donde están las pistas para alcanzar la autonomía y soberanía en la producción, distribución y consumo de alimentos del pueblo afro para el pueblo afro y para el país.

Yolimar Alvarez

*No comemos por comer: revalorización de las prácticas de producción y consumo de alimentos en las comunidades rurales afrovenezolanas frente al endorracismo / We don't just eat for survival: revaluation of agrifood practices in rural afrovenezuelan communities to confront racism and self hate*

Fuera de las ciudades, las dificultades para acceder a los alimentos se remiten principalmente a aquellos que son procesados agroindustrialmente, principalmente por su alto costo y por las dificultades para su transporte hasta las comunidades rurales. Frente a eso, han reaparecido una gran diversidad de rubros agrícolas, recetas, técnicas de preparación y de siembra que están arraigadas en los conocimientos tradicionales. A partir de estos se reconocen atributos nutricionales, culinarios y agroecológicos de cultivos propios que se mantienen a través de la práctica agrícola del conuco. A partir de esto, se ha logrado sostener la producción y consumo de alimentos como una forma de resistencia ante la crisis y que ha garantizado el derecho a la alimentación. A pesar de ello, estas prácticas se asocian a conceptos de atraso y precariedad especialmente entre los jóvenes de las comunidades afro. Presentamos aquí un análisis de las principales prácticas agroalimentarias realizadas en la comunidad afrovenezolana de Cuyagua y las percepciones de la juventud sobre estas. Se discuten los procesos de racismo y endorracismo como elementos que limitan la adopción de estas prácticas orientadas a la justicia alimentaria.

Ana Felicien, Instituto Venezolano de Investigaciones Científicas

*La crisis alimentaria en Venezuela: una lectura desde la perspectiva de raza / Food crisis in Venezuela: reflexions from the perspective of race*

La crisis alimentaria venezolana ha sido reseñada ampliamente por académicos, medios y agencias multilaterales que hoy reconocen una situación de emergencia humanitaria en el país. Según la FAO, la prevalencia de la desnutrición ha aumentado del 2,5% en 2010-2012 al

31,4% en 2017-2019. En general, se reconoce esta crisis como una coyuntura derivada de la dependencia de las importaciones de alimentos afectada en los últimos años por una severa crisis económica y política. Sin embargo, estas lecturas no dan cuenta de los procesos que han configurado el sistema alimentario venezolano a partir de una serie de transformaciones ocurridas desde la colonia hasta el presente, cuyas consecuencias políticas, económicas, ecológicas y culturales han generado condiciones para la situación actual. Presentamos en este trabajo una breve revisión de las transformaciones agroalimentarias en Venezuela y proponemos tres momentos: colonial, neocolonial y coyuntura contemporánea; para discutir desde la perspectiva de la teoría crítica de la raza, los procesos de monopolización, uniformización y mercantilización del sistema alimentario; así como la segregación de la diversidad biocultural y aportes de las agriculturas afro, indígenas y campesinas. Finalmente, discutimos la importancia analizar la crisis actual a través de las nociones de privilegio blanco y racismo estructural a fin de comprender las dinámicas de poder simbólico y material que constituyen las causas estructurales de esta coyuntura y así generar alternativas para la justicia alimentaria.

**6D4. Panel: The impact of COVID-19 on food systems: Crisis, continuity, opportunity, Part 3 of 4 (Racial and cultural justice)**

Sarah Dempsey, University of North Carolina, Chapel Hill

*US Meatpacking as Exceptional: Critiquing Industry Assertions of Exception Amidst an Unfolding Covid-19 Crisis*

The rapid and unchecked pace at which COVID-19 spread among meatpacking workers lays bare the depth of inequality in the neoliberal food system. Early in the pandemic, governmental policies designated these workers as “essential,” excluded meat processing plants from state shutdown orders, and protected corporations from legal liability. By July 2020, the rate of COVID-19 infections among plant workers was higher than that of any other employment group; rural counties with meat processing plants had five times as many infections than the average (Douglas & Marema, 2020).

We argue that the COVID-19 pandemic was a sudden shock that highlighted food labor issues typically hidden from public view. In this paper, we document and analyze the development of competing narratives about risk in the food system from meat processing plants and worker advocates. Our analysis of news coverage and public statements from these groups maps the discursive struggle between corporate issues management strategies to maintain their policy hegemony, legitimize their business practices, and avoid public scrutiny, and worker advocate efforts to raise attention to working conditions and the need for policy reform. Coverage centering worker risk provided a window into the human cost of poor working conditions and inequitable immigration policies in often personal terms, but competed with coverage centering consumer risk that fomented concern about meat shortages and the risks of COVID to surrounding communities.

Eden Kinkaid, University of Arizona

*Resilient food systems or resilient inequality?: Resilience, racialization, and food system recovery during COVID-19*

The impacts of the COVID-19 pandemic on the U.S. food system have brought discussions of food system resilience to the center of academic and public debate. While actors across the food system agree that resilience is key to food system recovery, their usage of the term demonstrates widely divergent visions for post-COVID-19 food systems. Amidst the COVID-19 crisis, proponents of alternative agriculture have argued that the food system is broken and we need resilient alternatives, whereas supporters of industrial agriculture argue that the pandemic

illustrates how incredibly resilient our food system already is. These diametrically opposed opinions demonstrate divergent meanings of resilience. I argue that in order to understand these competing visions of food system resilience, we need to examine how resilience can function as a racializing discourse that differentially distributes the forms of precarity, risk, and harm produced by the U.S. food system. The ability for the term to function in these regressive ways, I argue, is a product of the fact that issues of race, inequality, and precarity are insufficiently incorporated into concepts of resilience in theory and in practice. I analyze media coverage and policy responses concerning the impacts of the pandemic on food systems to demonstrate how resilience as a discourse can naturalize the forms of inequality that are foundational to our food system. Further, I consider how issues of racialization and precarity might be better incorporated into our concepts of food system resilience. In conclusion, I argue that food system scholars and actors need to critically examine and revise concepts of resilience to center issues of inequality and racialization, both in order to guide our work and to guard against it being used to rationalize our deeply racialized and unequal food system.

Tarran Maharaj, Independent Scholar

*The Historical Impact of Systematic Racism and Systemic Discrimination on Food System Workers in Canada*

The Raw and the Cooked, (Levi-Strauss, 1969), has its foundations in Ferdinand de Saussure (1857-1913) theory of binary opposition, and presents the conceptual abstract idea that notions of people can be formed using a theoretical framework of words such as: “raw & cooked”, “fresh & rotten”, “moist & parched”, etc. In 1966 the government of Canada created the Seasonal Agricultural Workers Program (SAWP), followed by the Temporary Foreign Workers Program (TFWP), in 1973, and further to that, the “low-skilled-workers” in 2002. I refer to them as front-line-food-systems-workers, (FLFSW’s), who now form part of a ghastly troop of dis)coloured bodies of modern-day slavery. Via these government-sanctioned programs, the state politically administered the theoretical binary opposites on human bodies, rendering dominance and power of one over another, and hence can be seen as core pillars of systematic racism and systemic discrimination.

On February 05th 2020, the covid-19 virus was officially announced as a microbiological global threat. As the virus continues to entangle society, for the purpose of health and safety, the law effectuates a two metres zone in-between people on the street, and twenty square metres in a store; yet eight to ten FLFSW’s bodies are continued to be crammed into minimalist spaces. Due to Covid-19 socio-legal restrictions, (lockdown, curfew, etc.), Canadians are suddenly faced with a massive increase in mental health issues, depression, isolation, loneliness, maybe even the thought of suicide. For FLFSWs, this has been, since 1966, issues they are faced with on quotidian.

Organizer: Michael Classens, Mary Anne Martin, and Bryan Dale

**6D5. Panel: Race, Labour, and Injustice**

Kaitlin Fischer, Penn State University

*Agricultural Apprenticeships and Internships: Implications for the Future of Farmers and Farm Laborers*

Agricultural apprenticeships and internships are not a socially just means of training aspiring farmers in environmentally sustainable methods. Critiques of agricultural apprenticeships and internships have focused on the exploitation of apprentices’ and interns’ labor, but more attention on how these labor relations contribute to injustice for non-apprentice farmworkers is needed. Through analyzing the stated goals and practices of 26 agricultural apprenticeship

programs in the United States, this paper identifies the ways in which agricultural apprenticeships contribute to oppression through powerlessness, exploitation, marginalization, and cultural imperialism. This study finds that labor injustice is embedded in contemporary agricultural apprenticeship programs through: 1) their varying uses of the terms “apprenticeship” and “internship,” which differ in significant ways from historical use; 2) inconsistent and contradictory goals and practices, including a lack of educational standards; and 3) the exclusion and othering of farm workers and their labor and, more broadly, people of color. The academic institutions and nonprofit farms in this study offer programs with a greater capacity to advance social justice. If the alternative food movement aims to engender environmentally sustainable and socially just farming, the shortfalls of agricultural apprenticeships and internships must be acknowledged and addressed.

Sara El-Sayed, Arizona State University; Esteve Giraud, Arizona State University; Adenike Opejin, Arizona State University

*Supporting Food Justice to Attain Food Well-Being*

Life, Liberty and Pursuit of Happiness”, is what millions of Americans strive for. The onset of Covid-19 has highlighted the disparities that exist among Black, Indigenous and People of Color (BIPOC) communities, which are facing inequities in one of life’s primary needs: food access. In this paper, we argue that engaging in growing food sustainably, can improve food access, support food justice, and be a sustainable foundation for the pursuit of happiness. We expand the notion of Food Well-Being (FWB) to include food producers, and especially those who produce food that contributes to self-consumption. Bridging between sustainability and the FWB framework, we hypothesize that gardening and farming enhance FWB, regardless of their racial and socio-economic background. The paper also highlights that without policies tackling systemic issues of injustice, growing food may create temporary feelings of happiness, but not a durable change in wellbeing. We investigated three case studies in Arizona, USA, enabling us to draw a rich profile of sustainable food producers and their well-being: a) the children and teachers engaged in school gardens in the Phoenix metropolitan area; b) Arizona residents who started gardening in response to the global COVID-19 pandemic; c) sustainable gardeners and farmers in the greater Phoenix area. The results show that children and teachers in schools, as well as gardeners and farmers, are indeed reporting high levels of food well-being, while gaining a deeper connection to nature. However without appropriate policies, funding and infrastructure, the impact remains minimal, volatile and subject to tokenism.

Lindsey Lunsford, Tuskegee University

*“Soul Food as Healing : Restorying African American Food Systems and Food Ways”*

Soul Food as Healing : Restorying African American Food Systems and Food Ways” is a storytelling session that examines how the food we eat and the stories that surround it speak volumes about who we are and where we come from. White supremacy and anti-Blackness have confounded to tell dark and shameful narratives about Black people and the food they choose. It’s important that the myths that surround African American foodways and heritage cooking (i.e. Soul Food) be investigated and exposed. This presentation will make connections between food systems narratives and racial injustices as well as describe the role that culture plays in making sustainable changes

Sylvie Durmelat, Georgetown University

*The Hand and the Machine: Native Women’s labor, Couscous Grains, and the Production Line*

In December 2020, the collective bid submitted by countries from Western North Africa, Algeria, Morocco, Tunisia, Mauritania, and Libya, to have couscous recognized as UNESCO world cultural heritage was successful. One of the application's objectives was to reclaim ownership of this now global ethnic food for the region known as the Maghreb. It underlined the role of couscous as expression of cultural identity, highlighted its immemorial roots, the diversity of its recipes, as well as the unique culinary techniques and know-how developed to produce it. My paper argues that rather than an attempt to safeguard a disappearing tradition, the UNESCO bid is the ultimate step in the commodification of this food and culinary technique, a process that began with French colonization.

Tracking the emergence of a settler couscous manufacturing industry in XXth century colonial Algeria, I document how native females' labor and their unacknowledged expertise were harnessed to produce couscous in workshops. These women were featured prominently as eroticized objects in couscous advertisements and packages, yet there are few traces of those workers. Their very hand gestures and techniques were studied and imitated to mechanize the rolling of couscous grains. Production lines were eventually developed and replaced the women workers and their arduous work, with the claim that machines produced "clean couscous." My paper explores the gender, racial and colonial exploitation underlying industrial modernity and the transformation of couscous from a hand-made food into a global culinary commodity.

#### **6D6. Lightning Round: Food and Culture**

Janna Tamargo, University of Florida

##### *Ethnically Authentic: The intersection of Food Culture and Gender*

Immigrants have built small communities across the United States and with them they brought their food culture. They have traditionally introduced us to their authentic, ethnic cuisine and native dishes. As ethnicity is a socially constructed type of character identity, this study examines how themes of authenticity include gender roles in ethnic restaurants in North Central Florida and North Florida, specifically Gainesville and Jacksonville.

This research draws on semi-structured interviews conducted in 2019 with participants from restaurants that identify as the following: French, Italian, Middle Eastern, and Thai. The data includes information compiled from a demographic questionnaire and face-to-face interviews, approximately 30 minutes in length. All participants were owners or employees of the ethnic restaurants. The interviews focus on topics of ethnicity, gender, and work distribution.

The research examines variances in gender roles between ethnicities and how ethnicity is represented in the restaurant's performance of authenticity. Preliminary results reveal that similarities exist in how ethnic restaurants utilize themes of authenticity. More analysis is needed to develop the relationship about the intersection of work distribution and gender. Through further research, we expect to draw conclusions about the influence of culture and ethnicity in work distribution as it relates to gender.

Yukari Seko, Ryerson University; Lina Rahouma

##### *Bento box and mothering away from home: Japanese parents' perspectives of school lunchtime in Canada*

Children's home-packed lunches to school often reflect competing influences of household resources, personal tastes, family food traditions, and moral discourse of "healthy" eating. Bento, a Japanese style boxed lunch, has a distinct cultural meaning for people of Japanese origin as an important locus of cultural identity and a medium of affective communication between children and families. However, within Canadian food environment, their food practice may not always align with dominant food norms. This lightning talk reports the findings of our qualitative study with 19 Japanese immigrant mothers in Toronto, Canada, exploring their experiences packing their children's lunchboxes to school. What the mothers described as



“good” lunch closely resonates with national food education (shokuiku) that prioritizes Japanese cuisine and home-cooked meals as the healthiest and most optimal for children’s development. In navigating through Canadian school lunchtime, mothers strive to provide “good” bento to their children and teach them to finish the bento with no leftover, so that the children can continue practicing good eating outside home. While many have maintained their preferred food practices in the host country, some have reportedly modified their bento to accommodate their children’s need to fit in at school. The mothers’ narratives indicate the significance of integrating food needs of diverse cultural communities into Canadian school food environments.

Natalie Cruz, Independent Scholar

*Unraveling Culinary Appropriation*

2020 was the year of reckoning for most of the food industry. As the Black Lives Matter movement took off throughout the country many people and businesses were put front in center for discrimination against BIPOC in a variety of ways. One of the resounding issues that came up all year long was culinary appropriation. From Alison Roman’s famous “Stewed Chickpeas” to Thug Kitchen’s tone-deaf vernacular, many who benefitted from BIPOC communities and recipes for years were suddenly exposed and dismissed.

In my lightning talk, I will dissect various instances of culinary appropriation and their relation to White privilege. I will discuss how the ramifications of culinary appropriation affect whole communities and how people in spaces of privilege can reconcile their choices when engaging in appropriation. We will also dive deep into how to avoid appropriation and instead celebrate the foods that we eat with proper recognition of the communities they come from.

Saehee Yim, New York University

*From ‘Korean teriyaki’ to ‘Bulgogi’: Contemporary Korean Restaurant Menus*

Aside from the mere practical purpose of conveying information, menu is designed to give a certain impression and value to customers which a restaurant intends to deliver. In New York, the battlefield of global cuisine, there are certain menu writing practices found common in modern Korean restaurants - more appearance of transliterated names of Korean dishes and an introduction of Korean local ingredients. It aligns with a new interpretation of Korean foods - a refined take on Korean foods with a bold display of its culture and ethnicity but in stricter conformity with Western cuisine criteria and refined presentation style. I found this represents the identity of chefs who are success-oriented young Koreans armed with culinary education in western countries and professional field training and wanted to look closer at the trajectory Korean restaurants in New York have gone through, from immigrants’ entry business to a current embrace of Western norm and standard, in a desire for an elevation to high-end status and better appreciation.

Erica Peters, Independent Scholar

*White Lunch, White Castle, and the White Cooks and Waiters Union: Race and restaurants in the Jim Crow era*

Restaurants enacted and enforced racism during the Jim Crow era, in both the front and the back of the house, and at the side window as well. Where Black waiters and kitchen staff had been common during Reconstruction, they soon lost ground to white men and especially to white waitresses. New white labor unions picketed outside restaurants employing Black or Asian staff. Restaurant positions proliferated at the turn of the twentieth century, but the majority of new jobs went to white men and women. Most new eateries were designed as whites-only spaces on both sides of the counter. Some took names that had racialized connotations, like the chain of White Lunch restaurants, which started on the West Coast in 1910. The “White” in

“White Lunch” suggested that the eateries were clean and hygienic but it also meant that non-white people were not welcome. By 1920 there were fourteen White Lunch locations in San Francisco and more in Portland, Tacoma, and Seattle. That same year, Walt Anderson named his chain of hamburger stands “White Castle.” He expanded rapidly due to his talent for marketing and publicity and his commitment to racist restrictions (as evidenced in oral histories). Many restaurants imitated the White Lunch and White Castle brands and used “white” in their names, showing how explicit segregation was before the 1960 lunch counter sit-ins and the Civil Rights Act of 1964. White Castle still has not changed its name, helping us see the racism remaining in the United States today

Nazmi Kamal, Capilano University

*Zaatar Legacy*

Quintessential Palestinian flavors and ingredients are bursting on the menus of restaurant establishments on Turtle Island. Some credit goes to the growing vegan palates which find refuge in various dips and mezze-style appetizers. More credit is given to celebrity chefs and food media sources for confidently promoting sumaq, zaatar, chickpeas and tahini, among many others, as North American cuisine is constantly reimaged. These ingredients however, if and when referenced, are typically associated with the regional cuisine of the Middle East. Palestinian, isn't the first guess of a diner enjoying a crispy chickpea falafel or a Zaatar-crusting grilled chicken breast; Lebanese, Syrian or Israeli might come to mind first. Food injustice in Palestine is primarily a product of land seizures, lack of access to water resources and the catastrophic restrictions imposed on traditional fishing, foraging, and farming practices. As a result, traditional foodways are impacted while new trends are born. In my lighting talk, I explore some opportunities and resources that enable Palestinian restaurateurs and chefs in North America in creating and growing their own unique identity through gastro diplomacy and support networks.

Lena Breda, Independent Scholar

*Famine Fears and Falling Pigs: Analyzing the Festival of Saint Bartholomew During the 1590 Famine*

Although food studies have been advanced in recent years, we have often failed to study the social and political significance of hunger alongside its economic dimensions. While scholars like Massimo Montanari and Caroline Walker Bynum have narrowed this gap, there is still much work to be done on hunger in the highly stratified world of Early Modern Italy. One understudied yet fascinating example is the Bolognese feast of San Bartolomeo wherein a roast pig was tossed into the town square from the Palazzo del Podestà (the Palace of the City Magistrate) and torn apart by hungry throngs while the rich abstained. I intend to study the presence of hunger and socioeconomic inequality in this annual festival. In particular, I hope to examine how Giulio Cesare Croce's poetic rendering of this feast (written shortly following the 1590 famine) reveals the social tensions surrounding food and dietary inequality in late-sixteenth century Italy. Although hunger was endemic among the poorer populations of Bologna and its hinterlands, it soared after a series of catastrophic famines in the sixteenth century. These crises aggravated the dietary inequality already rooted in Bologna and Northern Italy more broadly. How did the meaning of this feast (one of the city's favorites) change in light of the disastrous 1590 famine and what was its relationship to the social inequality of food in Early Modern Italy? In performing this research, I am interested in building off of Peter Burke's work on the function of celebrations like Carnival as 'pressure-releases' for tensions in Renaissance Italian society. I am also interested in referencing the anthropological work of Piero Camporesi which is fundamental to Early Modern Italian food studies.

Allyson Makuch, University of California, Santa Cruz

*"Food is like a moral curtain": Food Crops and the Politics of Moral-Legitimacy in California's Cannabis Farming Sector*

The historically illegal status of cannabis agriculture configured cannabis growers as social deviants outside the traditional material-discursive bounds of "agriculture." As cannabis transitions from an illicit drug to a highly regulated agricultural commodity, questions remain about the interconnections between cannabis agriculture and other forms of agricultural production, namely food cultivation. Based on the author's preliminary research, this short talk describes how food crop cultivation has come to matter to actors in California's emerging legal cannabis farming sector. In-depth semi-structured interviews with farmers who cultivate both cannabis and food in California's North Coast Basin reveal that food crops play myriad roles across domains in the sector. Beyond conferring agroecological and economic benefits to the farms, the cultivation of food crops helped cultivators understand and situate themselves as "farmers" not "just [drug] growers." Further, dual food-cannabis cultivation played a role in configuring cannabis as "just another crop," a status leveraged both to a) make cannabis and its cultivators legible to consumers, and b) to lobby policy makers to reduce their regulatory burden. Food crop cultivation also figured prominently in farmers' social media presence and public appearances (e.g. at conferences and industry events) where dual cannabis-food cultivation was positioned as more ecologically friendly, legitimate, moral, and worthy of regulatory protection than "conventional" monocrop and indoor cannabis. These discourses are part of an emerging trend of differentiation in California's cannabis farming sector which may further marginalize farmers of color, especially those cultivating indoor cannabis.

**6E1. Panel: Magic and Religion**

Scott Barton, New York University

*Angel Repast for Martyrs & Heroes: FoodActs & Textiles Inspired by Black Funerary Practice*

This project is designed and executed as a collaborative art and active citizenship FoodAct. A meal created from foodstuffs/dishes that four individuals/archetypes enjoyed eating/cooking were made and shared with four elders/archetypes in my community, along with a series of tea towels designed and collaboratively made in conversation and dispute with the history of derogatory iconography as culinary cultural texts. Within the tradition of African American funerary protocols, a repast is a culturally resonant lieux de memoire. A repast is a meal consumed by a group with a shared social location. Symbolically this commensal moment is often held to honor individuals, communities, or important events transforming the simple act of ingestion to one where favored foods of the dead and/or their community are prepared to memorialize their legacy as an embodied FoodAct. By consuming foods that refer to individuals within the social group metaphorically the guests consume the spirit of that person thereby recalling their contribution to the community as a shared public act. Similarly when consecrated as an act of memorialization for the deceased, repasts as an acknowledgement of the dead in a public sphere—also allows the living to exist without the need to exert effort as they grieve and appreciate the life that now exists as memory. Repast in an Afro-Diaspora context, where honoring our departed elders and ever-present ancestors necessitates an engagement with traditional African religious dogma.

Clare Sammells, Bucknell University

*Sacred Eating in Antarctica: Separating "nature" and "culture" in Polar Expedition Tourism*

Touring has long been theorized as a “sacred” space and time, juxtaposed to “profane” everyday life (Graburn 1976). In the context of expedition travel to Antarctica, however, these divisions are further replicated by the daily movements between inside the ship and the outside in “nature.” During these trips, the presence and absence of food structures the ship “profane” in relationship to the “sacred” space outside. Through an ethnographic consideration of how food is offered and prohibited in this touristic context, it will be shown how eating and fasting structures tourist perspectives of the divisions between “nature” and “culture,” and importantly, how this intersects with their understandings of the impacts of human-created climate change on Antarctica.

Richard Wilk, Indiana University

*Food Magic - Eating with our Skin, Eyes and Hair*

Eating is most often associated with the mouth and the nose, and to a lesser extent the eyes and ears, which gives humans a common experience with most other animals. In this paper I focus on the unique human capacity for metaphorical and magical consumption of food, with examples extending deep into the past and across many kinds of cultures. Taboo, for instance, often extends to touching, smelling and even seeing a forbidden plant or animal. I argue that health has always been a meeting point between the practical and magical, and a unique portal for food to enter the body in ways far beyond the conventional orifices of nose and mouth. This sensual nexus has been expropriated and exploited by consumer capitalism through a huge variety of health products and practices, revealing the extent to which marketing is a magical practice.

Jonathan Crane, Emory University

*Pigs, Pandemics and Power: Zoonosis in Jewish Sources*

Concerns about zoonotic diseases and power dynamics between groups intertwine at the intersection of food studies, critical animal studies, epidemic discourses and religious studies. Using the case in rabbinic literature of pandemics moving from pigs to humans, this project unfolds in historically organized phases. "Flesh" (3rd-12th Centuries) outlines our issues: pigs, pandemics, what to do and why--and pays close attention to actual bodies. "Metaphor" (12th-16th Centuries) sees pigs transform into metaphors due to sociopolitical concerns to make strong distinctions between sets of humans. "Science" (16th-20th Centuries) demonstrates that evidence should help inform decisions of what to do in the face of zoonotic pandemics arising from pigs. The conclusion considers anthroponosis, (humans infecting animals) before offering reflections on the existential importance of addressing others' palate preferences.

**6E2. Panel: Culinary Tourism**

Shayan Lallani, University of Ottawa

*Constructing Cosmopolitan Cruises: Megaships and the Emergence of Culturally Immersive Dining in the 1990s*

This paper considers how the cruise industry attracted a middle-class American clientele by appealing to the growing desire within American society for foreign dining experiences in the late twentieth century. The emergence of megaships in the 1990s influenced the types of cultural encounters that could be accommodated onboard. Those opportunities did not just grow in numbers; they also became more immersive and involved input from an ever-expanding range of actors to bring cultural immersion to cruise vacations.

Lucy Long, Bowling Green State University

### *Virtual Culinary Tourism in the Time of COVID-19*

As the COVID-19 pandemic closed borders and shut down travel in 2020, culinary tourists have turned to virtual experiences for satisfying their curiosity about new foods and tastes. Individuals as well as industry professionals have focused their energies on cooking shows, cookbooks, food memoirs, blogs, on both formal media and informal social media. These activities represent a philosophical approach to tourism as a state of seeing or attitude (the humanities-based definition of culinary tourism as “eating out of curiosity”) rather than the more industry-driven one of food-motivated travel to a destination. These virtual formats may be reaching a larger number of audiences than pre-covid culinary tourism marketing and including a larger number of potential destinations that tourists previously would not have considered visiting in person. They also are creating opportunities for educating people about various dishes and food cultures. Those opportunities may be “whetting their appetite” for future travel, resulting in heightened interest in culinary tourism experiences in the future. It is possible that these audiences will be more aware of the nuances of food cultures and of the impacts of tourism and will therefore seek experiences that are more multifaceted and more sustainable for all parties involved

Jonatan Leer, University College Absalon

#### *Towards A More Sustainable Food Tourism: Examples From the Nordic Region*

This paper considers sustainable food tourism in the Nordic region. It examines post-COVID-19 food tourism as an opportunity for more sustainable food and tourism practices, reflecting on those practices and the associated dilemmas. Inspired by a case study from the Faroe Islands, the paper discusses the ethics of food tourism how these might be materialized in novel forms of sustainable food experience design. The argument is that to make food tourism more sustainable, we need to redesign and rethink the very idea of food experiences with particular focus on participation, the role of the consumer, the accessibility of the food design, and the potential of local contexts to inspire sustainable practices beyond the local contexts.

Michelle-Marie Gilkeson, Independent Scholar

#### *Consuming the Figurative: The Uses and Meanings of Sensory Devices in Food-Focused Travel Shows*

This paper discusses how food-focused travel shows employ various sensory devices to offer viewers a vicarious experience of eating novel foods. In a time when planes are grounded and much of the world is mandated to “shelter at home,” viewers may turn to these media in an attempt to replace in-person culinary tourism. The effectiveness of these shows to achieve a kind of sensory substitution varies and the meanings viewers glean about the featured food culture are imbued with culturally constructed understandings of class, gender, nation, and ethnicity. By considering show producers' investments in certain visual and lingual tropes and their decisions about what sensory input to include and exclude, the analytical viewer might come to understand cultural meanings the producers intensify, and to develop new interpretations of the roles food-focused travel documentaries play in culinary tourism processes.

Sasha Gora, Università Ca' Foscari

#### *The Tourist Trap: Culinary Imaginations of Venice*

From culture to cuisine and from architecture to art, tourist imaginations weigh Venice down. Tiziano Scarpa claims that the architectural structures “might be able to survive. Instead, Venice will sink under the weight of all the visions, fantasies, stories, characters and daydreams it has inspired” (2000, 71). Dreams of carpaccio and bellini, of spritz and baccala. What is the taste of

this weight? Or, to phrase it differently, how do tourist culinary imaginations shift, shape, and perhaps even sink Venice? This paper shares a view from a city that has become a synonym for overtourism. Zooming in on restaurants, it considers how culinary tourism, local activism and climate change converge and clash in the Venetian lagoon. How do restaurants reflect tensions between Venice's economic dependency on tourism—and museumification—and locals rallying for their home to remain a living city? In which ways has tourism intervened in and influenced Venetian foodways? Amplifying local voices, this paper employs a historical approach in considering how tourism consumes Venice.

### **6E3. Roundtable: From Research Collaborators to Accomplices: Co-Creating Joint Projects from the Earth to Tables Legacies Project**

Participants:

Deborah Barndt, Earth to Tables Legacies Project / York University  
Chandra Maracle  
Leticia Ama Deawuo  
Valiana Aguilar  
Dan Kretschmar

Since 2015, the Legacies project has brought together a small group of 13 food activists across big differences - youth/elders, rural/urban, Indigenous/settler, Canadian/Mexican - to exchange knowledges of food sovereignty. The arts-based collaborative research culminated in a multimedia educational package with videos and photos essays ([earthtotables.org](http://earthtotables.org)), and a book. Since April 2020 those relationships have deepened through monthly zoom conversations sharing our diverse experiences with COVID-19, not only the negative impacts accentuating inequities, but also the new initiatives, using the pandemic as a portal to food justice.

Our Mayan partners in the Yucatan are creating a community milpa nurturing an intergenerational exchange of traditional knowledge, and inviting partners from a P'urepecha community in Michoacán to offer workshops on organic inputs. The director of a multiracial urban farm in Toronto is documenting black women food justice activists, starting with her grandmother in Ghana. An Ontario-based settler farmer and her son hope to transform their farm into an agroecological school that involves other Legacies partners. A Mohawk food leader at Six Nations hopes to start a food processing venture that uses corn grown by other Legacies members.

This roundtable discussion will allow these Legacies collaborators to share visions of their projects, while addressing these questions:

How can we nurture these grass-roots actions as legacies of our exchange?

How can we support each other's projects as accomplices?

### **6E4. Panel: The Impact of COVID-19 on Food Systems: Crisis, Continuity, Opportunity, Part 4 of 4 (Governance and Community)**

Monika Korzun, Saint Paul University

*The role of food policy groups during the COVID-19 pandemic: Data from the Food Communities Network/Réseau Communautés Nourricières*

COVID-19 has brought forward many challenges and opportunities regarding food governance and resiliency. During this time, food communities, including food policy groups, played a key role in public education efforts, communicating available resources, advocating for policy changes, and connecting various food sectors. The Food Communities Network/Réseau Communautés Nourricières (FCN/RCN) is a bilingual network that works coast-to-coast-to-

coast. FCN/RCN creates spaces for FPGs to share ideas, knowledge and experiences. During the onset of the pandemic, FCN surveyed food communities across Indigenous Territories/Canada to document their responses and strategies to addressing the challenges that arose during the pandemic. This presentation will share initial results from the survey and incorporate data from several case studies that will allow for an in-depth look into the experience of food communities during the onset of the pandemic. The presentation will answer the following questions: To what degree were food communities prepared for the pandemic? What actions did they take to respond during the pandemic? What conditions supported the work of food communities? Did the pandemic create spaces for innovation and collaborations for food governance? The results of the survey and case studies will contribute to research about the significant role of food communities in contributing to a resilient food system.

Kaitlyn Duthie-Kannikkatt, University of Manitoba

*Nourishing ourselves during a global pandemic: Building a food secure future during the era of COVID-19*

People act to create community food system resiliency in contexts influenced by policies geared towards the conventional food system and export-driven agriculture. This reality has shaped the immediate response to the COVID-19 emergency as procurement has had to depend upon existing supply lines of the global food system. Meanwhile, local and regional food systems have been systematically undermined through globalization, colonialism and neo-liberal policies. As we emerge out of the immediacy of the COVID-19 emergency, there is an opportunity to reflect on the strategies developed by diverse food system actors to build resiliency in their communities and networks and creatively address systemic vulnerabilities in the food system. This paper reflects on the experiences of Indigenous and non-Indigenous food system actors throughout Treaty 1 and Treaty 3 territories (southern Manitoba and North-western Ontario) in confronting the COVID-19 pandemic. Since the summer of 2020, we have been working with local food organizations, farm businesses, municipal food councils, and First Nation communities to document their responses to the pandemic, the strengths and challenges that supported or inhibited those responses, and the lessons they are taking with them into future programming. These experiences suggest that supportive local procurement programs, investing in local food infrastructure, and enhanced collaboration among food system actors may strengthen future responses, either to new waves of COVID-19 or in confronting existing food system crises.

Michael Classens, Trent School of the Environment

*"Good morning Metro shoppers!" Hunger, COVID-19, and the Emergence of Roll Call Neoliberalism*

During the first six months of the global pandemic in Canada, the Canadian Federal government earmarked \$200,000,000 through the Emergency Food Security Fund. These funds were disbursed through a handful of national and regional emergency food and food justice agencies to smaller front-line serving organizations. The money was earmarked for the purchase of emergency food provisions, personal protective equipment, and to hire additional workers. Through these material investments, and other discursive invocations, the Canadian Federal government conscripted food banks, and food justice and community development organizations into its efforts to address dramatically increasing rates of food insecurity across the country through charity emergency food provisioning. We theorize these dynamics within the broader processes of neoliberalization. Drawing on Peck and Tickell's (2002) stylized distinction between the destructive (roll back) and creative (roll out) moments of the process of neoliberalism, we frame the crisis of COVID-19 as exposing a third moment of recalibration (roll call) neoliberalism. We focus on this dynamic specifically within the context of the food justice

movement in Canada and argue that the Federal Government's activities during the global pandemic had the effect of compelling food justice organizations – perhaps only temporarily – to shelve their more ambitious social change agendas, and focus instead on emergency food provisioning, a configuration more compatible within the context of late neoliberal capitalism.

Mary Anne Martin, Trent School of the Environment

*Network planning when there's no time to plan: "Have we become an emergency food provider?"*

For the last 13 years, the Peterborough Food Action Network (PFAN) in Eastern Ontario has brought together a range of local food system actors to collaborate on the goal of ensuring that everyone in its community has adequate food “as part of a long-term food security strategy.” Prior to the pandemic, PFAN had devoted increasing attention to addressing the roots of food insecurity, such as poverty and income insecurity. However, at the start of the pandemic, members' shifting priorities and capacities compelled PFAN to reconfigure its structure and launch the COVID-19 & Food Access for Vulnerable Populations Network. At that time a stronger emphasis on emergency food provision emerged not only because of an increase in food insecure people, but also because of government funding and messaging that supported emergency food. Many of the member food organizations of both network incarnations found themselves working with insufficient material and human resources for addressing the compounded struggles of already-vulnerable people. This case study of an urban-rural-First Nations community draws on the researchers' participation in both network iterations as well as our online survey of 25 local food-focused organizations. Overall, this work speaks to a heightened, but ever-present, pressure for food organizations to balance the immediacy of food insecurity with a commitment to addressing its structural roots. It considers both the broad potential and the staunch limitations of networks of community actors for addressing entrenched inequities.

Organizer: Michael Classens, Mary Anne Martin, and Bryan Dale

### **6E5. Panel: Agricultural Labour**

Sophie Kelmenson, University of North Carolina at Chapel Hill

*Labor Quality as a Barrier to Sustainable Food Systems*

The local food literature analyzes systems of production and distribution of local foods as an opportunity for sustainable economic development that poses an alternative to the barrage of negative impacts on human health and the environment, loss of small farms and food businesses, and the increasingly reliance on inequitable labor practices that are associated with industrial agriculture. This paper unpacks a crucial element of this recipe – labor across the local food supply chains. From frequently small, “grassroots”-esque beginnings, what types of work are necessary to establish and expand sustainable food systems supply chains? How do these jobs fit into the sustainability paradigm with respect to job quality? This paper analyzes job postings in the alternative, as opposed to strictly local, food system over the last decade. Key findings show jobs struggle to offer competitive wages, and that this is likely tied to structural challenges within the food system, with implications for national agricultural policy as well as community-based efforts.

Sarah Ruskowski, The University of San Francisco

*Alliance Building in the Food Sovereignty Movement: Perspectives from Activists  
Advocating for Farmworker Justice and Agrarian Justice*



The food sovereignty movement has come to encompass a wide-range of constituent groups, all with unique perspectives and interests. While some of these groups' goals align naturally, others present priorities differently, namely organizations that advocate for farmworker justice and those that advocate for agrarian justice. Given the racist, patriarchal, and neoliberal nature of agrarian capitalism, it can be challenging to navigate an equitable path forward. In this paper, I examine whether and how food sovereignty is generative towards building ties between advocates for farmworker justice and agrarian justice. I embark on a study that seeks to learn how activists articulate, forge common cause, and surmount tensions under a food sovereignty framework. Interviews with activists reveal that there is a common recognition of the organizing power and history of success of farmworker organizations as well as the oppressive grip of agricultural corporations. There is also a demonstrated desire to build solidarity networks with groups across the food system and beyond. Still, activists' visions differ; some hope to reimagine the agricultural system, while others work within the confines of capitalism to ensure all workers' needs are met. The paper concludes with perspectives on a common path towards a just food system.

Sophie D'Anieri, University of Chicago

*Contested Foodways: Self, Place, and Precarity among Mexican Farmworkers in Wisconsin Dairies*

Neoliberal trade policy has forced millions of Mexican-origin workers to leave their hometowns in search of work to support both themselves and their families. While many of these migrants become an integral part of the United States food system, they simultaneously face exploitative labor practices alongside disproportionately high levels of food insecurity. Through a virtual ethnography of Mexican-origin dairy workers in southwest Wisconsin, this paper explores farmworkers' engagement with food, tracing food relationships from their place of origin to their current home in the United States. Food, thoroughly tied to place, self, and community, serves as a lens on autonomy, resistance, and well-being. While workers remain disproportionately impacted by the consequences of international trade policy, I explore how Mexican farmworkers contest legacies of colonialism and capitalism through the production, preparation, sharing, and consumption of food. This research reveals aspects of the lived experience of Mexican farmworkers in rural America, explores the human impacts of the modern agricultural system and neoliberal policy, and illuminates pathways of resistance from imperial capitalist domination.

Sarah Czerny, University of Rijeka

*Microbial zadruga? Looking to the past for directions on how to move forwards.*

Due to Croatia's accession to the European Union in 2013, Croatian dairy farmers had to reorganise their milk and cheese production to align themselves with European Union food safety regulations. As noted by scholars working in other "post-socialist" social contexts (Dunn 2003), large corporations can more easily implement these regulations because of economies of scale. Nevertheless, this is problematic. Firstly, rather than stopping work altogether, in response, some small farms have started to operate in the "grey market," where they illegally sell their products. A second issue is that the consumption of unregulated milk presents a risk to the health of those consumers who purchase this milk. Finally, it means that small scale farms become priced out of the market, which raises environmental and ethical questions. In this paper, I begin by drawing out these issues and then considering how it might be possible to adhere to European Union regulations and enable small farms to work legally. I discuss how an earlier form of multiple family household organisation, the zadruga, might be used. As I describe, a zadruga enabled people to pool and share their resources and infrastructure, which offers a possible model for cheese and milk production on small farms. For the final part of the

paper, I consider this more generally regarding food hygiene regulations. I argue that rather than abandoning them, it is helpful to revisit traditional food production methods

### **6E6. Lightning Round: Food Security and Access**

Alexandria Novokowsky, Carleton University

#### *Food Sovereignty for the Stateless: Refugees' Right to Food*

Refugees and Internally Displaced Persons (IDPs) are disproportionately affected by food insecurity, yet they factor very little into most discussions of food justice. Both in refugee camps, and following their eventual resettlement, evidence demonstrates that these groups are the most likely to suffer from malnourishment, and even death resulting from hunger. To date, the food justice movement has largely united under the banner of food sovereignty, with a focus on the rights of smallholder, subsistence and peasant farmers. While their plight is clearly urgent and important, the language of their struggle neglects the question: what does food sovereignty mean for the stateless? The particular hindrances preventing refugees from achieving food security is arguably a starkly overlooked aspect of the food justice and food sovereignty literature. An application of complex systems theory is useful in exploring the available dietary options to those whose livelihoods are dependent on food assistance and in answering the question: What does food sovereignty mean to the stateless?

Jacob Miller, Kansas State University; Miranda Klugesherz, KC Healthy Kids

#### *Breadless in America's breadbasket: Mapping food insecurity's intersection of race, space, and place in Kansas counties*

Food insecurity is a symptom of systematic disempowerment and represents one of the most prevalent social ailments to impact first-world countries (Klugesherz 2017). COVID-19 both highlighted and exacerbated the systemic problem (Dickinson 2020), with an explosion of companies and businesses holding food drives and donating to prominent anti-hunger organizations. At the center of this issue is Kansas, dubbed the "breadbasket of the world," and yet it can barely feed its own people. In 2014, 14.2 percent of Kansans lacked reliable access to adequate food, qualifying them as "food insecure" (Gunderson et al. 2016; Thompson 2016). This fact harkens two considerations: (1) Kansas county-specific reports and resources are outdated and cross-sectional, and (2) they primarily display data from urban areas. Given food insecurity varies across time and space, it is important to address these paucities. Thus, our research seeks to accomplish two goals. First, to collect, analyze, and map sixteen variables related to food insecurity and anti-hunger for all 105 Kansas counties; these variables come from secondary, governmental sources and are compiled in the County Health Rankings and Roadmaps by Wisconsin University's Population Health Institute. We will create a series of longitudinal maps using ArcGIS for each variable and its rural designation (using the USDA ERS's 2013 Rural-Urban Continuum codes). This is necessary given rural-urban differences affect food availability, accessibility, and sustainability (Luna and Bullecer 2020). Our research is significant because it provides recent data and practical outputs that Kansas policymakers and practitioners can use to address anti-hunger, now and post-COVID-19. We plan to first submit our results to the Kansas House's Rural Revitalization committee and KC Healthy Kids.

Kaylin Anderson, The Ohio State University

#### *Program Engagement among Participants of a Farmers Market Incentive Program*

Farmers market incentive programs (FMIPs) for low-income consumers have been endorsed as a potential strategy for promoting food security and food sovereignty. Double Up Food Bucks (DUFBS) is a FMIP in the U.S. that doubles the value of food assistance benefits toward the purchase of fruits and vegetables at participating markets. This study aimed to quantify the

degree to which eligible patrons engaged with this FMIP. We used data from an evaluation of DUFB conducted across six markets in Western New York during 2016 and 2017. Study participants (n=118) were queried regarding program use. Participants reported visiting the farmers market either two (20%), three (19%), or four (20%) times per month and traveling there via personal vehicle (40%), public transit (30%), or by walking or biking (21%). Benefits spent, in terms of food assistance and DUFB dollars, was \$20 each per visit; this shows that the maximum possible 'match' per visit during the study period was used. Median personal (non-benefit) dollars spent per visit was \$10 (range: \$0-\$60). Households with children spent less time traveling to the market (p=0.037), frequented fewer markets in the region (p=0.030), and spent less DUFB dollars per market visit (p=0.023) than households without children. These findings suggest that participants tend to both maximize the program match and spend personal cash at the markets, potentially augmenting benefits for farmers market vendors. Future studies should explore whether subgroup differences in program engagement translate into differential program impacts across eligible households.

Kathryn Carroll, University of Central Arkansas; Rachel Schichtl, University of Central Arkansas; Lauren Allbritton, Arkansas Foodbank

*Barriers to Offering Client-Choice: Examining Arkansas Food Pantries*

To address food insecurity, community-based food pantries typically distribute food to area residents in 1 of 2 ways: by using a prefilled bag/box of items (traditional pantry), or by allowing clients to select items (client-choice pantry). Prior efforts have found client-choice pantries are often preferred by clients (Verpy et al., 2003; Kuhls, 2011; Remley et al., 2019). Suggested benefits to offering client-choice have included allowing clients more control and dignity over their food choices (Wilson et al., 2017), and a reduction in food waste (Remley et al., 2010; Pruden et al., 2020).

In light of these benefits, many pantries continue to follow a traditional pantry model. This is especially true in Arkansas, which ranks second in the nation in food insecure households (Ziliak & Gundersen, 2018). Despite efforts by the Arkansas Foodbank, only 13% of their affiliated pantries offer client-choice. Limited work exists examining barriers to client-choice conversion that pantries may face; prior studies such as those by Remley (2006) and Wood (2020) examined only a few pantries.

To identify possible barriers to conversion and readiness to adopt client-choice, we conducted a survey sent to over 360 pantry managers in Arkansas during Spring 2021. Questions concerning the feasibility of and potential barriers to offering client-choice, as well as a choice experiment designed to estimate pantry willingness to adopt, were included in the survey. Preliminary results indicate possible barriers to conversion include: concerns over inventory availability, volunteer needs, perceived client greed, and concern over whether clients would select healthy food items.

Rebecca Wheaton, Central Washington University

*Collaboration Initiatives for Organizations Seeking Community Impact: A Food Access Case Study of a Food Bank Nonprofit on CWU's College Campus*

In the context of COVID-19, food insecurity, and institutional racism, how we can integrate food banks into college campus realities to challenge food access and larger still food insecurity? Food security issues are becoming rampant on college campuses and surrounding communities and while campuses typically incorporate resource availability into their infrastructure, this does not guarantee access or awareness of the services available. Furthermore, these topics are typically conducted using quantitative research methods. This research aims to intimately understand the conditions and underlying causes of food access issues within the campus community. Both incorporating ethnographic research with organizational leaders at Central

Washington University (CWU) and APOYO, a non-profit food bank on the college's campus, and surveys to analyze perceptions of food insecurity in the community, this research will shed light on local food access issues and the need for improved cross collaboration between organizations to promote awareness of programs and services while aiming to de-stigmatize food banks. This talk will focus on the research initial findings, obstacles, and challenges encountered thus far in the data collection stage. Outcomes of this research will be recommendations of possible transformation models and contributions to the larger data gap on the relationship between food insecurity and food banks. Broadly, this talk will contribute to the consistent need for anthropological understanding of local community food systems survival within a Neoliberal era.

Amanda Green, Eastern Kentucky University

*Providing food aid from a distance: What obligations does a university have to meet student needs when students no longer live on campus?*

It wasn't until February 2021 that the true challenge of feeding college students during a pandemic revealed itself. Hours from campus, a student sat through our Zoom interview describing her experiences with true hunger, not simply food insecurity. What options were available to us to alleviate student suffering now that many students needed to live away from campus due to the COVID-19 pandemic. Could our campus food pantry ship emergency food boxes to now-remote students? Were there available emergency food resources in remote eastern Kentucky counties? Could emergency funds be made available to ensure students could at least feed themselves? Compounding the situation, we faced ethical questions: how should we understand the matrix of decisions students make about feeding themselves or their pets or purchasing gasoline for their cars and paying heating and electric bills? These stories, along with many others, illustrate the new set of challenges universities face during the COVID-19 pandemic. In this paper, we explore how college students in eastern Kentucky are experiencing food insecurity during the pandemic as well as the responses our university has taken to address emerging student needs. Our presentation is based on our interviews with students as well as our participant observation with different emergency food providers.

Shannon Orr, Bowling Green State University

*Campus Food Pantries: Addressing Food Insecurity Through the Direct Provision of Food*

A 2018 national study of university students conducted by the Wisconsin Hope Lab found that 36% of university students in the United States were food insecure in the 30 days prior to the survey.[1]. Food insecurity is associated with lower grades, depression, higher perceived stress and lower graduation rates[1]. Campuses across the country are responding to the problem in a variety of ways, including distribution of food directly to students such as through food pantries, bags of food, grocery gift cards and more.

Purpose

Starting a campus program is not easy - it requires organizational decision-making, administrative support, funding, space, personnel and more. This research identifies the scope of campus food programs, and more importantly the challenges and opportunities of to help other campuses think about food insecurity and implement action plans to address food insecurity

## **6F1. Workshop: Dismantling White Supremacy in Beginning Farmer Preparation**

Facilitators:

Fiona Doherty, The Ohio Ecological Food and Farm Association (OEFFA) / The Ohio State University College of Social Work  
Rachel Tayse, OEFFA

In the United States, beginning farmer initiatives strive to support farm entry and persistence for individuals who have been farming for ten years or less. However, too often these programs utilize knowledge-deficit, business-centered approaches that fail to meet the complex needs of beginning farmers (Calo, 2018). Paternalistic training approaches perpetuate characteristics of white supremacy in the food and agricultural system and, as a result, stand to exclude individuals who come from marginalized identities. Additionally, research indicates that beginning farmer success goes beyond farm finances and includes social and structural factors (Rissing, 2019). As farmers experience burnout from structurally-influenced labor exploitation, it is important to cultivate resistance strategies that sustain the person-centered perspective of beginning farming.

In this creative workshop, we offer a case study of a beginning farming program that utilizes equity-oriented pedagogy in a farmer-led, holistic approach to farmer preparation. The Ohio Ecological Food and Farming Association (OEFFA) facilitates Heartland Farm Beginnings®, an annual holistic farm planning course for beginning farmers in Ohio. In response to high rates of burnout among farmers, this year the program included a social sustainability component focused on bolstering participants' stress management skills and social support networks. In this workshop Begin Farming Coordinator Rachel Tayse and PhD student Fiona Doherty will model activities and share practices that work towards dismantling systems of oppression and exclusion in beginning farmer training.

### **6F2. Workshop: Recipe Sharing as a Radical Act: An Interactive Zine Workshop**

Facilitator:

Nalani McFadden, Reed College

I'm proposing a hands-on workshop in which participants would learn how to make their own food zines. Inspired by a personal collaborative project, this workshop seeks to encourage finding pleasure in the process of crafting and cooking, engage in the delight of food sharing, and promote alternative methods of food knowledge distribution.

In BIPOC communities, sharing food with loved ones is an experience of the utmost importance. Cooking a meal can be the ultimate loving gesture for one's family or self. Sharing a meal or time in the kitchen can bridge generations, build relationships, celebrate memories, and help move through grief. In many ways, food functions as the locus of life, and this workshop focuses particularly on the level of pleasure, healing, and communal bonding. I've chosen zine as the medium as it is easily produced and distributed, acting as an easily accessible medium for makers and readers. This is in an effort to work against oppressive historical and institutional systems which prohibit BIPOC's ability to share, read, and sustain generational memory, or connect with non-local community members.

Participants would be asked to come prepared with 8.5x11" paper, scissors, and writing utensils. After walking through zine construction and the ethos of the project, participants would be encouraged to fill their zines with recipes/illustrations/stories, and to share them with whomever they'd like. My hope for the lasting impact of this workshop is that participants walk away with a new skill and an urge to share their creations/findings/memories with their beloveds.

### **6G1. Panel: Ingredients: A Laser View**

Martha Calvert, Virginia Tech

*A review of sourdough starters: Ecology, practices, and sensory quality with applications for baking and recommendations for future research*

Sourdough bread-making is a craft that involves the creation, maintenance, and use of a complex starter culture instead of, or in addition to, traditional baker's yeast. Sourdough starters come in many different forms and are used in both artisanal and commercial bread-making all over the world. In reviewing the relationship between sourdough starter ecology and sensory quality, we found a lack of standardized approach for making and maintaining sourdough starters either in scientific research or the artisanal culinary industry. While there is ample scientific research related to sourdough, there are few attempts to connect the scientific literature to artisan and hobbyist baking. To address this gap in the scientific literature, we (1) summarize sourdough microbiology and physicochemistry, (2) detail the diverse experimental methods of maintaining and evaluating sourdough starters that currently exist in the scientific literature, and (3) contrast these scientific practices with those discussed in cookbooks and in culinary practices. We highlight how most sourdough research to date focuses on inoculated sourdough cultures and starters in ways that are not applicable to artisan or hobbyist bakers. Then, we use a semi-structured interview to explore artisan baking practices and beliefs, especially related to sensory evaluation. Lastly, we propose further qualitative, ethnographic research to assess artisan baking practices in detail so that scientific sourdough research methods can then match artisan and craft baking practices. Artisanal baking ethnographies will also help to identify common difficulties in the artisan baking process and redirect sourdough research moving forward.

Hart Feuer, Kyoto University

*When herbs become vegetables: The Southeast Asian art of aromatic cookery*

Most can imagine a case in which an herb transgressed its boundary as a complementary seasoning and became a primary nutritive vegetable. The diverse varieties of pesto made of nettle, ramsons, arugula, or red peppers come to mind, as does tabbouleh, which treats parsley as a dominant component of texture, taste and aroma. But it is in the tropics, particularly in the biodiversity hotspot of Southeast Asia, where the herb-as-vegetable reigns at the center of the table. Built-in to cooked food, garnished, or eaten outright, the peoples of various parts of Southeast Asia have a decidedly integrated outlook on the dynamism of fresh herbs. Indeed, in most languages in the region, there are clearer linguistic categories: chji in Khmer, ulam in Bahasa (Malaysia, Indonesia), and rau thom (Vietnamese), to name a few. The challenges facing the continued relevance of fresh herbs, however, are similar to those facing traditional cuisines in general. These include the rise of processed food, foreign cuisine, busy lifestyles, culinary de-skilling, neo-colonial admiration for commodity vegetables, and decline in the culinary ethos that herbs should be present at almost every meal. In this paper, I will discuss the structural underpinnings of herbs in these societies: their degree of domestication, the scope of wild gathering, and vernacular understandings of the distinction between cultivated and wild plants. Finally, I address the dilemma facing culinary and nutrition advocates: does the preservation of these plants in eco-system and dietary terms demand culinary innovation or rather a re-embedding into existing dietary practices?

Nader Mehrvari, University of California, Davis

*To Pre-Mix or Not to Pre-Mix – One Immigrant Community's Cultural Approach to Culinary Spices*

The Persian word "advieh" (ادویه) translates into the English word "spice." However, when it comes to Persian cookery, it has two very different usages: (a) It is used as a generic word to refer to any one of the wide varieties of individual spices and seasonings used in Persian

cookery, and (b) it is also used to refer to various mixtures and blends of different spices. Such blends are often mixed by individual cooks for their own use based on personal, family, or regional traditions and preferences. They can also be found pre-made from regional grocers, spice markets, and traditional bazars. The concept is the same as the spice mixes used in other parts of the world such as Garam Masala spice mixes in Indian cookery, Chinese Five-Spice spice mixes in Chinese and Vietnamese cookery, Herbes de Provence in French cookery, etc. This talk (i) summarizes recent data collected in 2020 from Iranian community home cooks around the world (mostly in US and Europe) about their day-to-day practices when it comes to the use of spices and seasonings in their traditional Persian cooking, and (ii) compares that data with what one finds documented in Persian cookbooks published in US, Europe, and Iran since the 16th century.

Aiko Tanaka, Aiko Tanaka Culinary School / Japan Food Studies Research Institute

*Far East, Frozen North: Living on Game Meat and Fermented Foods in Northern Japan*

In the town of Towada in Aomori, Japan, the land sleeps for months under a deep blanket of snow. Winter is a time for consuming the fermented rice koji from the autumn harvest, pickled foods and miso. In contrast to Japan's usual seafood-based diet, the main dish in these parts is often game. While their counterparts in Tokyo and Osaka gather around a hot pot of fish-based dashi broth, families in Towada might be enjoying a dish of rabbit or bear meat with wild mushrooms and foraged greens. It is a charming image of self-sufficiency and living off the land, but with isolation comes certain obstacles. An aging community and lack of promotion and technological savvy means that the culinary charms of Towada are unknown to the rest of Japan, making it very much an untapped resource. Furthermore, a stigma towards wild meat as odiferous and its general unavailability has thus far prevented game consumption from becoming popular. With a little branding ingenuity, this healthy and ecological way of living could be a great asset to both locals and the national population. In recent years, steps have been taken by the government and food business professionals to make Towada's local food known to the rest of the country and to promote its wild meat, nuts and fermented products as trendy superfoods. If more specialists take an interest, a movement is likely to occur which will benefit Towada's local economy while opening up a new stage in the Japanese culinary scene.

**6G2. Panel: Covid: The Food Industry Response**

Jennie Durant, University of California, Davis; Gwyneth M. Manser, University of California, Davis; Lauren Asprooth, University of California, Davis; Sasha Pesci, University of California, Davis

*Pandemic pivots: direct market farmer resilience and adaptability during the COVID-19 pandemic*

Sasha Pesci, University of California Davis

*Fresh food just a click away: alternative food networks in the era of online commerce*

The use of online commerce for food items has significantly increased in the past decade and has seen accelerated growth since the onset of the COVID-19 pandemic. Market disturbances during the pandemic have caused many Alternative Food Network (AFN) producers to start or increase their use of online commerce. In addition, there has been an apparent surge of consumer interest in direct-to-consumer food purchasing, and online platforms and social media may be acting as key mediators between consumers and producers during this time. Yet, access to online commerce is uneven, since it requires certain resources, such as a specific skill set, reliable internet connection, and considerable labor power. This structurally disadvantages producers who do not have access to these resources. While a surge of

consumer demand for AFN products may be beneficial for agroecological producers, online commerce may contribute to both diluting the social and ecological values of AFNs and intensifying the marginalization of lower-resource farmers. Focusing on direct-market farmers and ranchers in California, this study examined producers' use of online commerce during March-December 2020. This presentation will discuss preliminary findings relating to how the pandemic affected AFN producers' use of online commerce; what resources enabled or prevented producers' access to online commerce; the influence of online commerce on producers' profitability and overall resilience during the pandemic; as well as the differences in access to and use of online commerce along the lines of social difference (particularly age, race/ethnicity, national origin, and primary language).

Taylor Reid, The Culinary Institute of America

*Restaurants and COVID: Crisis, Response, and a Reckoning on Values*

The restaurant industry is the second largest private sector employer in the U.S., but has been hit harder by the COVID-19 pandemic than any other industry. In this paper we analyze a series of interviews with chefs and restaurant owners to answer questions about their personal experience with the pandemic, the ways they have adapted, and their thoughts about the future of the industry. We examine the innovations that restaurants have used to stay economically viable, differences in the responses between large restaurant groups and small individual businesses, and interview subject's perceptions of failures in the federal government's response to the crisis. In addition, we study the emotional cost of the pandemic and conflicts between personal values and business decisions. We use a political economy approach to argue that now is the time to reenvision restaurants as resources for the common good, rather than simply private, profit generating entities.

Rumika Hillyer, University of Hawai'i at Mānoa

*Setting down the Skewer: The Struggles of Brazilian Churrascaria in Japan amidst the COVID-19 Pandemic*

There are approximately 813,000 restaurants and bars in Japan, only 230 of which are Brazilian. Most of these Brazilian establishments are churrascaria, in which grilled meat is served by waiters who walk throughout the restaurant slicing meat from a skewer at patrons' tables. While every restaurant and bar in Japan has been affected by several state-mandated emergency closures and customer anxieties due to the ongoing COVID-19 pandemic, Brazilian churrascaria have been uniquely affected due to their highly personalized and close-contact nature, especially given the active discouragement of in-person dining by the Japanese government. This paper draws from qualitative interview-based studies to articulate the experiences of churrascaria workers in the wake of the pandemic, and specifically their struggles to market a cuisine and eating style that was already considered 'different' from mainstream gourmet trends in Japan. Data results from interviews with roughly twenty churrascaria workers, including owners, chefs, servers, and performers (as churrascaria typically feature live music and samba shows) will convey the ways in which churrascaria have had to adapt to a new normal in Japan's restaurant industry while also questioning the feasibility of their work moving forward. Though the paper is primarily concerned with the experiences and anxieties of churrascaria restaurant workers in Japan, its focus on the unique challenges faced by restaurants labeled as 'different' or 'niche' connects with the conference's broader theme of examining power imbalances in food systems.

**6G3. Roundtable: Participatory food system governance and action research in Canada, the USA, and Australia**



Moderator: Peter Andrée, Carleton University

Participants:

Patricia Ballamingie, Carleton University

Jill Clark, Ohio State University

Monika Korzun, Saint Paul University

Charles Levkoe, Lakehead University

Belinda Reeve, The University of Sydney

Raychel Santo, Johns Hopkins Center for a Livable Future

Trudi Zundel, Carleton University

This roundtable brings together eight scholar-activists to discuss action research on food systems governance. Each researcher works on issues of civil society participation in governance, collaborative governance mechanisms (such as food policy councils) and the role of local government in creating a healthy, sustainable, and equitable food system. We start with three short presentations, followed by a facilitated discussion. Presentations will focus on: 1) National survey results that reveal how civil society and social movement organizations in Canada, including Indigenous-led organizations, understand and engage in food system governance initiatives at a variety of scales, from local to national; 2) Results of a survey of food policy groups undertaken in the summer of 2020 by the Johns Hopkins Center for a Livable Future in the USA and Food Communities Network/Réseau Communautés Nourricières in Indigenous Territories/Canada; and 3) Results from an analysis of policies on creating a healthy, sustainable, and equitable food system developed by local governments in the two Australian states of New South Wales and Victoria. The roundtable will invite audience participants to discuss: How are our research efforts engaging with issues of power and marginalization, including Indigenous/settler relations, equity and social justice issues? What are the strengths and limitations of our methodological approaches? How are we collaborating with civil society organizations and governments to move research into action?

#### **6G4. Workshop: Vermouth Storytelling, Part 2 of 2**

Facilitators:

Hannah Spiegelman, Boston University

Ariana Gunderson, Boston University

What can vermouth do -- other than add dimension to a martini and give a Negroni balance?

Vermouth can tell stories with flavor. Vermouth is a fortified wine steeped with botanicals; when you make your own batch, you can select the ingredients to tell your story.

Participants in this workshop will bring a story they wish to bottle, and in two 90-minute sessions (one each at the start and the end of the conference), we will guide them through the process of making vermouth to tell a story.

In the first session, we will present how we have used flavors to tell stories and why vermouth is well-suited to storytelling. We will walk participants through a vermouth recipe and discuss how to balance flavor to create a meaningful and delicious final product. Then each participant will share the story they wish to tell - a historical event, their favorite novel, a fieldwork anecdote, or personal memoir - and we will workshop which flavors would best tell each story. In the days between the two sessions, participants will gather ingredients and steep tinctures. In the second session, we will guide participants in mixing the final vermouth and share our stories' tasting notes. We will discuss the material creation of vermouth and encourage participants to think about flavor and storytelling in a new way.

Participation in the workshop is limited to 10 people, offered at no cost. Participants must source their own wine, spirit, and botanicals and complete pre-work prior to the first session.



### **7A1. Panel: Slow and Local**

Iker Arranz, California State University, Bakersfield

#### *The Product is a Guest: Re-Thinking Locality Through Technology in Food*

Departing from the idea of hospitality in Jacques Derrida, we can measure in an intrinsic manner what belongs to our inner (intimate) circle, and in consequence, what belongs—or stays—outside these boundaries. Yet, Derrida's hospitality includes the notion of nursing, acknowledging the controversial difference that disrupts precisely the togetherness, and providing the best experience as the only way to vindicate the intrusive presence of the otherness. Thus, food has been examined in a myriad manners—from literature to cinema, and covering a wide spectrum of disciplines in between—that include cultural approaches. This piece examines the notion of "local" when it comes down to food, challenging it within each culture, and proposing a self-constructed locality that is not directly related to the spatial distance. For that, it will examine how food is ultimately a guest in every meal of event, a perfect guest, as a matter of fact. The construction of local food related experiences—from grocery shopping to start up projects—may differ from the idea of locality each culture has, and might help to explain some constraints some cultural traditions have when want to pair excellence with interculturality. As one example, I will explain how Basque cuisine had to invent (an)other Basque cuisine, based on locality, and remained less promiscuous with international food—a common complaint among Basque chefs—.

Greg de St. Maurice, Keio University

#### *Not Just Terroir: The Manganji Amatō Pepper and Japan's MAFF Certification System for Geographical Indications*

Why do some foods and foodstuffs get registered as Geographical Indications while similar ones are rejected? How does GI status affect producers allowed to sell their products using GIs and those who are left out? How is the Geographical Indication system run by Japan's Ministry of Agriculture, Forestry and Fisheries similar to and different from other systems in Japan and those of other countries? This presentation answers these questions by focusing on the Manganji Amatō Pepper, a sweet green pepper originally from the city of Maizuru in Japan's Kyoto Prefecture. It is grouped with 34 other varieties under the category traditional Kyoto vegetables (Kyō no dentō yasai), a category that has been registered as a Collective Regional Trademark through Japan's Patent Office. Even though its local history is less established than that of Kyoto vegetables like the Shishigatani squash or the Kamo eggplant, the Manganji Amatō is the only variety of traditional Kyoto vegetable to have been successfully registered as a Collective Regional Trademark on its own and as a Geographical Indication under the Ministry of Agriculture, Forestry and Fisheries system. With data from interviews with local officials in Kyoto, officials in the MAFF, and archival research I answer the question of why the Manganji Amatō is the only traditional Kyoto vegetable that has gained GI status via the MAFF system, highlighting idiosyncrasies in this particular system for attributing GI status, and the nature of GIs more generally.

Gina Hunter, Illinois State University; Noha Shawki, Illinois State University

#### *Building Solidarity in the International Slow Food Movement*

Slow Food International is a transnational movement that envisions good, clean and fair food for all. Slow Food's mobilization for food that is conducive to human health, socially just, and environmentally sustainable takes on various forms and foci across the globe, and their international membership is highly diverse in terms of race, ethnicity, national origin, and other dimensions of identity.

To what extent does the Slow Food movement build meaningful, active, and inclusive solidarity among such diverse movement participants with ethnic, cultural, and North-South divisions? How can this solidarity foster a more just food system and shape Slow Food's organizational viability and political impact?

Drawing on interviews with Slow Food leaders from different parts of the world and ethnographic research at Slow Food events, we address these questions. Previous research has posited that building effective, active solidarity—solidarity that acknowledges diversity and the power asymmetries this entails-- is critical for social movements' organizational persistence and political effectiveness. Our research considers the ways in which the aspiration to build solidarity and an inclusive movement is reflected in the practices, goals, and vision of the Slow Food movement. In addressing these issues, this research provides perspectives on how the identities and experiences of marginalized communities could be centered in the global food movement and how civil society-led efforts to build a more just and sustainable food system might adopt processes and practices that will not only deepen solidarity and inclusion, but also position the movement to realize its goals.

Ashley Thuthao Keng Dam, Università degli Studi di Scienze Gastronomiche

*Terra Madre from Network to Meshwork: A multidisciplinary inquiry*

Hosted by the Slow Food Movement in the city of Turin, the festival of Terra Madre is a meeting of various actors and communities involved in the global food system. While previous works on Terra Madre often refer to it as the embodiment of the Slow Food network, this article argues that the term "network" insufficiently describes the dynamic ecological features of the event. We suggest that a terminological and theoretical shift from "network" to "meshwork" when studying and analyzing Terra Madre is necessary because the event epitomizes thoroughly intermingled occasions and relationships that are simultaneously shaped and being shaped.

Drawing from interviews with those directly involved with the conception and organization of Terra Madre from past to present, our study highlights how Terra Madre in conception and practice is better reflected within the ecology of the Ingoldian "meshwork". We argue that Terra Madre is a self-generating atmospheric experience which encourages its participants to empower one another in ways that blur the boundaries between the economic and ecological aspects of food, thus exemplifying the inherently political repercussions that "meshwork" implies. We posit researchers will benefit from the methodological contributions of meshwork because of its flexibility of use and holistic framing

## **7A2. Roundtable: Complicating culinary tourism: a roundtable on travel, race, food, and social justice in the time of uncertainty**

Participants:

Alice Julier, Chatham University

Quayla Allen, Chatham University

Ani Steele, Chatham University

C. Piccoli, Museum of Food and Drink (MOFAD)

In its ideal form, culinary tourism provides participants with knowledge and experiences that foster cultural diversity, joy, and skills, while sites receive economic and cultural attention and acknowledgement for their contributions to the spaces and communities in question. In practice, this ideal is hard to achieve and is often reduced to the economic benefits. Two contemporary scenarios add a layer of complication: food tourism – during a pandemic forces us to re-think what "counts" as tourist experience. Second, within the US, contemporary challenges to dominant narratives about food culture and BIPOC contributions to agriculture,

cuisine also force a reconsideration of who gets to tell the story of a place, people, and food culture.

This roundtable explores these two complications with practitioners: first, it examines culinary tourism as a virtual, written, or oral experience that creates new opportunities for narrative equity. Participants include consultants for government-sponsored tourism, and global food writers, as well as researchers exploring industry-driven tourism (such as Disney World), museum exhibits, online events, and media representations. The second complication asks: “how can culinary tourism be a tool for social justice, creating opportunities to advance a different and inclusive story and providing both tangible and intangible benefits to BIPOC communities?” On the one hand, the goal is to create more mindful tourists. On the other hand, the goal is to create more spaces where BIPOC tourists have safe and inclusive access. How can a more expansive understanding of tourism, of culture, cuisine, and community “feed” people both economically and symbolically?

### **7A3. Panel: Food Pedagogies During and After the Pandemic, Part 1 of 2 (Tasting food virtually)**

Julia Ehrhardt, University of Oklahoma

*How Are We Going to Taste Olive Oil Online?": Pandemic Food Studies Pedagogy and the Future of My Intro Class*

My presentation will cover the changes I made in the semester-long and intensive summer iterations of my Introduction to Food and Culture class due to COVID-19, focusing on the pedagogical shifts I made—and will keep—in subsequent semesters. I teach in the Honors College at a large public state university, where most students had sufficient Internet access so they could still attend class synchronously. However, they did not have access to other classroom and University resources on which I usually depend: the ability to cook during class; to taste, eat, and drink foods mentioned in the readings; to have a library seminar with a reference librarian; and the resources to do the final paper assignment: a research proposal with an annotated bibliography. After rearranging assignments and readings under duress when the class went online in the Spring of 2021, I restructured the class for the summer and this spring. The pandemic forced me to reconsider the order in which I taught the material, to explore “unessays” as class projects, and, most significantly, to get creative with the cooking and eating portions of the class. Having to reinvent the course under duress due to COVID-19 was stressful, but this semester I realize how this reconceptualization has made the class more logical, more equitable, and more enjoyable for all of us. My presentation will focus specifically on how I brought more hands-on cooking into the course once it went online and the success of the new cooking unessay final project.

Olga Kalentzidou, Indiana University

*E-Portfolios and Asynchronous Learning: Opportunities and Limitations*

Geography of Food takes a historical approach to the world’s diverse foodways, while allowing students to put theory into practice by completing several cooking labs. In Spring 2020, the course moved online to comply with Indiana University’s Covid-19 mandate regarding all food activities offered on campus. While spring offered opportunities for virtual engagement, it was during the summer that I developed intentional pedagogies for asynchronous learning and applied them in my fall foodways courses. While allowing students to cook in their own kitchen and share their efforts through videos and photography was sufficient in the beginning, it became apparent that I needed to engage more with online teaching technologies to achieve my pedagogical goals. In spring 2021, I experimented with a High Impact Learning Practice, E-Portfolios, so that students could document and reflect on their learning, while simultaneously

offering them a creative outlet by asking them to create individualized mini websites. Although assessment of the efficacy of E-Portfolios will be delayed until the end of the spring semester, initial student entries are promising. My presentation will address the following: (1) how E-Portfolios strengthen student learning about food and culinary practices, (2) to what extent online teaching pedagogies, such as E-Portfolios, can be incorporated in post-pandemic teaching practices, and (3) any limitations of this learning practice in relation to my course objective.

Sarah Fouts, University of Maryland, Baltimore County

*Teaching from Afar, Field Work at a Distance: Engaging with Food Ethnography in the Time of Covid-19*

In Spring 2020, I taught an upper-level undergraduate course entitled Food Ethnography in America. Like other classes, we completely shifted gears, especially considering that the fieldwork project with a Baltimore-based food cooperative was no longer a viable option. The question became, how can we do ethnography from a distance? We pivoted to a project entitled, "Food in the Time of Covid-19" and shifted the "field" in fieldwork to our homes and neighborhoods. Considering the centrality of food to COVID-19—from the food-based origins of the virus to prepper planning to the layoffs of hundreds of thousands of food service workers—students crafted independent research questions based on their own experiences with food and COVID-19. Each student (safely) conducted fieldwork, taking field notes and photos of their observations from the streets, at the grocery store, and in their own homes and backyards. The project featured a virtual photography and storytelling workshop to learn narrative arcs, ethics, technical skills, and basic design. Using the Knight Lab StoryMap tool, students developed an exhibition which consisted of YouTube videos to display their photos and a 250-word exhibition description. The project shift offers an example of an innovative technology useful well-beyond Covid-19.

Valerie Ryan, Boston University

*Sensory evaluation under pandemic constraints*

Food and the Senses is an interdisciplinary exploration of the sensory foundations and implications of food with a critical examination of the senses as physical and cultural phenomena. Teaching this course in the Fall 2020 semester, I transferred the experiential aspects, most notably food sensory evaluation sessions, to a virtual format to comply with university Covid-19 safety policies. Students conducted and participated in these sessions from home as we gathered via Zoom. To facilitate sensory evaluations removed from the in-person environment, I equipped students with at-home supply kits. With this set of like-supplies in place as loose scaffolding, the remote context revealed new opportunities to examine the potential of sensory evaluation in food studies coursework. Conducting and participating in sensory evaluation outside the controlled classroom setting offered circumstances for experiential immersion in real-world contexts. Meeting via the virtual format revealed a robust environment for innovative student approaches. With these lessons in mind, my talk will focus on methodological possibilities for sensory evaluation as a pedagogical tool for remote and in-person food studies coursework post-pandemic.

Organizer: Olga Kalentzidou

#### **7A4. Panel: Marketing Ideas**

Abby Katz, New York University

*Sprite and Hip Hop: Linking an Understanding of Urban Authenticity to Public Health Implications of Targeted Marketing Directed Toward Black Youth*

It has been nearly 35 years since Sprite aired its first TV ad featuring a hip hop musician. As hip hop music broadened into hip hop culture, Sprite was realizing the potential of Black consumer purchasing power and the commercial appeal of hip hop. The brand sought to connect with their consumers and began to emulate urban authenticity by tapping into underrecognized musicians with cultural relevance and credibility. Using historical research methods, I identify statements demonstrating Sprite's intentional efforts to understand and replicate urban authenticity through use of hip hop culture references. Cultural nuance exhibited through the advertising campaign, 'Obey Your Thirst' carried Sprite into the 2000s, ultimately propelling the brand to global success. Inspired by this, Sprite later launched 'Obey Your Verse' to celebrate individuality and self-expression. Media and hip hop culture have changed, forcing tastemakers to find creative ways to express themselves. 'Thirst For Yours' celebrates this explosion of culture through social media, calling on content creators and Sprite consumers to engage more directly with branded content than perhaps ever before. Sprite's consumers are overwhelmingly young and largely Black (30%), which inspires questions about the complicated relationship that targeted marketing creates for the young Black consumer. Food marketing is a distinct part of the food environment framework that many public health researchers employ to understand health inequities and racial disparities. If these young consumers have developed a sense of loyalty and trust for the Sprite, how might that relate to potential public health consequences of sugary drink advertising?

Natalie Milan, Stanford University

*Imperfect Solutions: The Use of Agrarian Ideals in "Ugly Produce" Marketing*

In terms of both production methods and perfection standards, the industrialized American food system is anything but natural - and this drastic departure from traditional farming has resulted in the romanticism of rurality. Building upon the Agrarian movement of the 20th century, this widespread longing for the simplicity of farm life has been commercialized by food advertisers, who use this anti-industrial rhetoric as a marketing strategy for the very products it denounces. While scholars have investigated the deceptive use of "greenwashing" and indigenous appropriation to entice eco-conscious consumers, little research has been done into food advertising that appeals specifically to our idealized perception of the American farm, a strategy I coin as "Agrarian marketing." Examining the burgeoning "Imperfect" or "Ugly" produce industry as a case study, I explore the marketing tactics and clever branding behind these successful start-ups and demonstrate how these are rooted in Agrarian values. I provide an in-depth analysis of Reddit thread by customers and a scathing critique from a competitor to understand trends in the public perception of leading imperfect produce companies such as Hungry Harvest, Imperfect Foods, and Misfits Market. I conclude that, like "green" and indigenous marketing, the rhetorical strategies used by imperfect produce companies are a keen example of Agrarian marketing. I also argue that this adoption of anti-factory farming values raises ethical questions, because these companies primarily benefit large-scale farms and an urban, affluent consumer base as opposed to the real heroes of Agrarianism: poor, rural farmers and the natural environment.

Emma Haggerty, Wheaton College; Stephanie Welcomer, University of Maine

*Fresh Produce: How Gender Affects Advertising Tactics at Farmers' Markets*

Over the past few decades, there has been increased participation of women in farming. Simultaneously consumer interest in buying local has grown exponentially, seen in the explosive growth farmers' markets. With the growing numbers of women farming and selling at farmers' markets, the role of gender in producers' marketing decisions is important to understand.

Gender performance and expectations have been a structural part of the way our society has functioned. The labor market is no exception, a place virtually impossible to escape the expectation of gender roles (Shortall 2014). While some industries are particularly more biased than others, the agricultural field has been almost solely dominated by the male presence since the early to mid 1900's (Leslie, Wypler, & Bell 2019). Farmers' markets and other forms of civic engagement have not been immune to these biases (Trauger et al. 2009).

This study explores the ways in which gender affects how vendors operate, specifically when marketing. A 20-question survey was compiled and distributed to 28 farmers' markets throughout the state of Massachusetts, spanning from rural areas to downtown Boston. Individual farmers' markets were found using the MassGrown Map and over 275 different vendors were contacted, with a total of 75 respondents. Our survey asked participants about advertisement techniques, their experience marketing their products, and the support felt from other vendors. We found important differences in male and female's perceptions and approaches to their marketing.

Carole Counihan, Millersville University

*Food Activism, Language, and Folk Cuisine in Italy*

Food activists in Italy mutually shape food and language in the construction of meaning and value. Food and language intertwine in many ways and new language can shape new understandings of food. This paper is based on years of ethnographic fieldwork in Italy and it explores language and food activism specifically through a detailed exegesis of the menu of a restaurant dinner for delegates to the Slow Food National Chapter Assembly in 2009. Analysis of the menu reveals its construction of an idealized folk cuisine based on three threads. First it emphasized local food, rooted in place, stressing quality, and implying sustainability. Second, it was steeped in history and tradition, which generated pride but also a potential undercurrent of xenophobia. Third, it was a folk cuisine born in poverty, scarcity, hunger, and inexpensive foods whose emphasis hinted at issues of equity and sustainability. As I explore the language of the menu and the messages communicated by the food, I ask if they intensify people's activism; advance Slow Food's goals of "good, clean and fair food"; and promote food democracy.

**7A5. Panel: Women Producers**

Eric S. Bendfeldt, Virginia Tech / Virginia Cooperative Extension

*Community Food Work and Extension Education: Applying a Trauma-Informed Framework*

Historical and systemic inequities add layers of trauma, stress, and adverse experiences to people's lives. The COVID-19 pandemic sparked new distress and exacerbated historical trauma; highlighting the health and social disparities experienced by communities of color and other marginalized populations (Williams, Lawrence, & Davis, 2019; Harris, 2018; Coleman-Jensen, Rabbitt, Gregory, & Singh, 2020). The deleterious effects of individual and collective trauma reveal a serious need for broader-scale understanding and adoption of a trauma-informed approach by governmental organizations and educators. Simple awareness and sensitivity to the effects of trauma among organizations, community food work practitioners, and extension educators are not enough because the individual and collective ramifications are significant. A trauma-informed approach was developed as a health care framework based on the importance of adverse childhood events to poor distal health and mental health outcomes (SAMSHA, 2014; Hecht et al., 2018). A trauma-informed framework acknowledges that sustained stress, adversity, and trauma affect individual and community health and resilience. This paper will examine the role of trauma-informed care as pedagogy and what its widespread adoption by Extension educators might mean for how they pursue their community-focused food work. Specifically, this paper will critically explore the principles of trauma-informed care as



community food work praxis and mutual aid during social, economic and political crises. We aim to demonstrate how Extension educators involved in community food work may apply this frame effectively as a heuristic to identify and address the racialized valences of trauma events and experiences shaping their ethical food system praxis efforts.

Co-authors: Dr. Kim Niewolny; Dr. Max Stephenson; Dr. Tom Archibald; and Dr. Anne Stewart

Lora Forsythe, Natural Resources Institute, University of Greenwich

*Gendered food justice in southern Nigeria: the role of cassava in challenging state oppression*

Women's social activism in southern Nigeria has, to a significant extent, been organised around food: food production, processing and trading. This paper examines the role of cassava, a root crop processed and consumed on a daily basis on the majority of Nigerian tables, within gender justice movements in the country, historically and currently. In the context of COVID-19, Lagos has been a site of oppression and activist responses. There are roots of abusive police enforcement measures to reduce the spread of COVID-19 that have put the primarily female traders and retailers at food markets in Lagos at risk of increasing physical and sexual violence. Examining women's participation in the EndSars movements, we find that their activism is also responding to the gendered oppression of women in food spaces. The measures of the state in "controlling" of the virus and response of women farmers and traders are rooted in the strong history of oppression and protest. Cases of tapioca retailers, and cassava farmers in Nigeria have had notable impacts in challenging oppression and inequality rooted in colonialism, corporatism and male oppression. This paper will provide a gendered and food justice lens to current social movements in southern Nigeria.

Danielle Jacques, Boston University

*The Fate of Farm Daughters: Gender and Land Loss on a New England Family Farm*

The issue of aging farmers and family farm succession in the US is of ongoing concern for policymakers, academics, and agriculturalists alike. While studies of farm succession (Chriswell, 2018; Cavicchioli, 2018; Fischer, 2014) have repeatedly found that gender continues to play a central role in farm inheritance patterns, there remains "a knowledge void of the micro-politics and hierarchical power dynamics at play within family farm households" (Conway, 2017). Similarly, while there is growing literature on women in agriculture (Carolyn Sachs, 2016; Angie Carter, 2017; Barbara Cooper, 1989), and though we know women are systematically excluded from agrarian processes (Chiappe and Flora, 1998; Beach, 2013), little research exists on farm daughters who choose to leave or are not afforded the option of remaining in family farm businesses. Drawing from a multigenerational oral history of a family of dairy farmers in Maine, this paper examines the gendered divisions of labor and power dynamics from the farm's inception in 1903 to its sale in 2020. We suggest, based on interview data and the larger body of research about women in agriculture, that fundamental roadblocks to women's success in contemporary agriculture include both regressive and outdated legal policies as well as normative (settler-colonialist, patriarchal) attitudes that work through extra-legal, interpersonal avenues to systematically dispossess women from familial land and property. This research contributes to discussions of gender in agriculture and land dispossession among minority farmers in the US and examines potential solutions that could protect vulnerable farmers in the future.

Fatema Sarker, University of Hohenheim

*Women's empowerment, livestock production and household food and nutrition security – Insights from Bangladesh*

Despite the potential of livestock interventions to empower women, boosting their income and contributions to food security in many developing countries, little information is available on the condition under which such outcomes can be optimized. Besides, many studies gloss over how prevailing gender norms accelerate or impede livestock interventions’ success in many developing countries. This study seeks to fill part of this knowledge gaps through a qualitative analysis of the linkage between livestock interventions, women empowerment and food security and nutrition in Bangladesh, a country with embedded patriarchal norms. A gender disaggregated application of participatory impact diagrams and focus group discussions with 231 livestock farmers revealed that women who managed small ruminants and low yielding local cow breeds were more empowered and capable of addressing their household nutritional needs than their peers with access to cross-bred livestock. Contrary to expectation, such women also had a better bargaining power over intra-household expenditures than those managing large and improved ruminant breeds. The findings lessen the current mainstream understanding that investments in high yielding breeds contribute to more women empowerment and better nutritional outcomes in rural areas. Overall the findings indicate that rather than bundling women as a single unit in livestock interventions, case- specific knowledge may yield better outcomes because household dynamics vary across contexts

#### **7A6. Workshop: Principles and criteria for just low-carbon transition in food systems**

Facilitator:

Tea Kortetmaki, University of Jyvaskyla

The pressing task of decarbonising the industrial food systems entails large-scale systemic changes and will therefore have significant social, economic, and non-atmospheric ecological impacts. Concerns for the unjust impacts of low-carbon transition have given rise to the concept of ‘just transition’ as a driving motif for social movements, public debate, and low-carbon and sustainability transition research and policy planning. Research on just food system is nascent yet growing quickly.

Our workshop invites participants to evaluate and discuss the principles and criteria for just transition in food systems (as understood in the above described context). We have developed a preliminary framework of just transition principles and criteria for making industrial food systems low-carbon and healthy in equitable and sustainable ways. Now we want to invite other food scholars to evaluate and discuss a tool we are developing to guide policy- and decisionmakers in judging whether certain low-carbon activities in the food system promote just transition or not.

This interactive workshop will engage participants in evaluating questions about the proposed principles and criteria based on their own research expertise and real-life experiences about the food related injustices that may emerge or worsen on the way to a low-carbon future.

#### **7B1. Panel: Redefining Ideas and Concepts**

Katie Foster, University of Georgia

*“Inclusive Business” or Smallholder Exclusion in Global Agricultural Value Chains?*

Sustained interest by the business community in commercial agriculture in the global South has been welcomed by some for its potential to bring capital into long neglected rural areas, but has also raised concerns over implications for customary land rights and the terms of integration of local land and labor into global supply chains. In global development policy and discourse, the concept of “inclusive business” has become central in efforts to resolve these tensions, with the idea that integrating smallholders into partnerships with agribusinesses can generate benefits for national economies, private investors, and local livelihoods. This paper reviews published literature to query this concept. We develop a typology of seven agricultural value chains, and use this to select a sample of crops for an analysis of how structural factors in value chain

relations (crop features, market dynamics, and policy drivers) shape local value capture/displacement. This approach allows us to ask whether inclusive agribusiness is a realistic goal given the broader structuring of agribusiness and the global economic system. We find that while the characteristics of specific crops and value chains exert a strong influence on opportunities and constraints to inclusion, the trend is towards more exclusive agribusiness as governments scale back support to smallholders, more stringent standards raise barriers to entry, and firms streamline operations to enhance competitiveness. This finding raises questions about the feasibility of inclusive agribusiness under the current political economic system and how we could re-consider policy to shape agrarian trajectories to better support local land users.

Allison Hellenbrand, University of Wisconsin Madison

*Interrogating "Community" in Community-Based Farming*

Recent crises have brought discussions of the inequities in the American food system into the public sphere, shedding light on historical and present-day realities of settler-colonialism and the plantation agricultural model. With these discussions circulating in national forums, many white-led organizations working within the food system have begun re-evaluating their programs and practices, including farmers themselves. These analyses are particularly important because white people own 98% and operate 94% of all farmland in the U.S. (Horst and Marion, 2019). For white farmers hoping to further food justice in the U.S., it can be challenging to know what viable alternatives exist, especially in our racialized capitalist economic system. In the Spring of 2020, I partnered with Full Circle Community Farm (FCCF) to complete a farm transition study that explored the role of cooperative and community-based farm models in advancing food justice through "commoning as praxis" (White, 2018). This case study elucidates the challenges and opportunities that arise for white farmers hoping to be more involved in the food justice movement through an alternative business model. While this provides a structural opportunity to move beyond "reformist" and "progressive" towards "radical" and transformative approaches to farm and food system organizing, there are deeper questions and assumptions that need to be addressed by farmers, to avoid perpetuating the ongoing injustices of the food system (Holt-Gimenez, 2017). Before considering a farm model change, farmers must look beyond a model and first interrogate their definition of "community" and corresponding approaches to building authentic and reciprocal relationships.

Andrea Rissing, The Ohio State University

*The Affect of Agriculture: Towards a more holistic understanding of the organic sector*

This paper brings empirical data to bear on longstanding theoretical questions of how organic agriculture is either remaining distinct from or converging with conventional agriculture. We present results from a major statewide survey of Ohio farm households that show organic farmers report more positive mental health measures than conventional farmers, even when registering more stress. We argue farmers' affective experiences are key analytic facets helping to define and differentiate organic from conventional agricultural spheres. Identifying these differences complicates predictions that organic agriculture is destined to conventionalize. 2019 was a volatile time for farmers in the eastern corn belt. By mid-year, reports of farm economic stress were linked to an increase in farmer mental health crises. However, this national narrative does not reflect the reality that different farmers experienced 2019 differently. In this sample, organic farmers experienced greater production stressors, but they also reported lower stress and greater optimism than conventional farmers. Furthermore, Ohio's organic farmers are disproportionately Amish, adding a new dimension to understandings of how cultures and values articulate with agricultural production decisions.

We argue that these results indicate the need for more holistic conceptualizations of what differentiates “organic agriculture” and “conventional agriculture” that consider farmers’ affective experiences alongside structural contexts, production practices, and worldviews. We discuss implications for the conventionalization hypothesis, which predicts input substitution will reduce differences between organic and conventional production to the barely-meaningful. We also discuss how regionally specific analyses and underrecognized affective factors may reveal potential “guard rails” for conventionalization.

Co Authors: Dr. Douglas Jackson-Smith and Dr. Shoshanah Inwood

## **7B2. Panel: Pedagogy and Culture**

Stephanie Welcomer, University of Maine; Erin Percival Carter, University of Maine

### *Bringing (Some) Fairness to the Farmer: Using a Field Study Business Class to Level the Playing Field for Artisanal Food Producers*

One of the key barriers to artisanal food producer sustainability is making a profit. Often small scale producers compete with national and international producers who leverage economies of scale to charge comparatively low prices. The benefits of an economy richly populated with artisanal producers are often not understood in consumers’ minds, nor are the intricacies of a “just price” – many consumers are unaware of infrastructure inequities. Additionally artisanal producers often lack the business experience necessary to optimally array their operations and are not operating on a level playing field in gaining access to an infrastructure of business support. For example, in Maine, Skakalski (2019) identified the most commonly identified need Maine of farmers was, “Access to information, resources, and training (e.g. on-farm support, marketing, business planning, market research, farm transition services, commodity specific support, research about farming practices, etc.).”

To address this gap in business knowledge access, our field study class trained potential business service providers. We worked with community partner Maine Farmland Trust to train seniors and juniors in the University of Maine Business School to consult with small scale agricultural producers. Student teams worked with MFT and cheesemakers to learn about the economics and practices of small producers, and gain skills necessary to delivering value-added support. Students visited cheesemaking sites, talked with cheesemakers, and worked with raw sales and pricing data to provide a comprehensive market analysis. Learning outcomes included tangible consulting skills and intangible recognition and conceptualization of structural inequities facing artisanal producers.

Hailey West, California State University, Chico; Keiko Goto, California State University, Chico; Sebastian Alonso Navas Borja, Universidad San Francisco de Quito

### *Incorporating a Collaborative Online International Learning (COIL) Project: Food Product Analysis and Development Project*

Globalization has increased the need for individuals in the food and nutrition field to be capable of working with people from different cultures. Collaborative Online International Learning (COIL) has gained popularity due to its effectiveness in bringing cross-cultural awareness to the learning environment and providing college students with the opportunity to have a study-abroad experience while at the university. This new educational approach uses digital technology to link university courses together from around the world as a way to build students’ cross-cultural competence. Forty-four students taking a nutrition course at California State University, Chico and 14 students in a culinary art course at Universidad San Francisco de Quito (USFQ), Ecuador, participated in a 15-week COIL project. Over the course of the semester, students worked in groups to complete the Food Product Analysis Project in order to understand the path of a food product from field to fork. After the course, students completed

the questionnaire that assessed their cultural competence, collaborative learning outcomes, outcomes related to nutrition or gastronomy, and overall course satisfaction. Results revealed that there were significant changes in cultural competency from pre to post among study participants. Additionally, 91% of the study participants reported that they were highly satisfied with the COIL project. Eighty percent of students reported that collaborative learning through COIL helped them achieve good academic performance. Gender, ethnicity and university location were not significant factors associated with learning outcomes. In conclusion, the COIL project positively contributed to student learning outcomes.

Sarah Rotz, York University

*Food as Relations: Reflecting on our Roots, (Re)visioning our Relationships*

Each year in my land and food systems class I ask students to reflect on their relationship to food. We ask questions like: How would you describe your relationship to food? What meaning does food have in your life? What thoughts and feelings does food evoke for you? What different feelings are associated with certain foods and food practices? What key memories have shaped your 'coming to know' food?

This process of reflection has been powerful for me personally because it has helped me connect bigger picture food system issues, such as industrialization, corporate concentration and systemic racism, to socio-cultural and psychological dimensions, such as diet culture, body acceptance, and fat-phobia. For this paper, I draw from my own reflection process to make some connections between—seemingly abstract—structural forces of racism, settler colonialism, and patriarchy to our personal relationships with food, our bodies and ourselves.

Courtney Strutt, Lakehead University

*Beyond emergency food response planning: A reconciliatory collaborative approach*

The heightened circumstances leading to food insecurity during the COVID-19 pandemic has pushed cities to address their ad hoc approaches to food access. In the settler-colonial city of Thunder Bay, Ontario, this has catalyzed a collaborative process of developing a community emergency food response plan. The plan aims to leverage the skills and resources of existing food access infrastructure and community-based organizations in responding to future crises while strengthening networks and relationships to increase collective capacity. This paper argues that while addressing food security in times of crisis is necessary, it is essential to embrace a process that offers the potential for longer-term transformative change. The meaningful impact of this process, however, lies in the ability of stakeholders to confront long-held systemic inequity and anti-Indigenous racism. Building on evidence from a community-based research project, I suggest a framework for multistakeholder collaboration grounded in 'reconciliatory collaboration' - an engaged pedagogy for working at the interface of settler and Indigenous approaches to social change that is based on integrity, a recognition of harms, and a commitment to moving towards action that centers respectful relationships. This paper establishes a theoretical framework for reconciliatory collaboration, considers its use within the establishment of the community emergency food response plan in Thunder Bay and offers reflections and conclusions on moving the approach forward in other places willing to address the ongoing history of settler colonialism and racism within social service and social movement spaces.

**7B3. Panel: College Food Insecurity and COVID**

Gretchen Feldpausch, Iowa State University

*Exploring the nexus of food insecurity and COVID 19: Implications for young adults at a midwestern university*

The USDA defines food insecurity as the limited or uncertain availability of nutritionally adequate and safe foods or the limited or uncertain ability to acquire such foods in a socially acceptable way. National data indicate that one-third of US college students are food or housing insecure, and a 2019 survey at a Midwest university showed that 24% of its students were food insecure. College students are particularly vulnerable to food insecurity due to financial and time constraints associated with higher education. During the COVID-19 pandemic increasing rates of unemployment, relocation, and diminished community resources, such as food pantries, played pivotal roles in reducing food access and availability. In March 2020, a survey was sent to students at a Midwestern university at the beginning of the pandemic to review the current state of food insecurity and changes in behavior and stress regarding food purchasing. Furthermore, questions were asked to understand the reasoning behind stress and particular food behaviors. Data collected gives perspective to the issue of food insecurity facing us today. It provides evidence of its proliferation and abundance during times of stress in our society, especially for vulnerable populations. This paper will present findings from the quantitative descriptive analysis of the survey given to students and evaluation of current issues related to food insecurity during times of stress. Exploring the problems in this population is vital for our understanding of how to build a more sustainable, resilient food system that can maintain strength during these arduous times.

Kristen Borre, Northern Illinois University

*Pandemic Hunger: College Student Food Narratives and the Impact of COVID-19 on Food Security and Mental Health*

College students across the US are experiencing difficulties obtaining and consuming affordable foods that support their health and well-being. A growing literature describes the number and ethnicity of students who are food insecure in both colleges and universities. The photo-voice research we were doing in 2020 to produce narratives of food insecurity among students on campus was interrupted by the pandemic and we made the decision to investigate the impact of the pandemic on food experiences of our college students. Using photo-voice methodology we have been able to hear and see the stories of students eating experiences and how their eating patterns and lives were impacted by the pandemic. In this paper, we describe the value of the photo-voice method to reveal the experiences of students adapting to the pandemic and its impact on their diets, health, and college performance. These narratives of student food choices revealed the impact of the pandemic on multiple dimensions of their lives including mental health and academic success. BIPOC students were significantly negatively affected. College administrators often fail to recognize the impact of food insecurity on students' lives, academic performance, retention, and graduation rates. We plan to develop a photo-voice campus exhibit to bring awareness to the structural barriers that impact student food insecurity and the need for a systemic solution.

Co-authors: Courtney Gallaher, Luis Chavez, Sara Belarmino

Regan Neall, Lakehead University; Barbara Parker, Lakehead University

*Post-Secondary Food Insecurity Pre- and Post-COVID: Exploring the Issues through a Discourse Analysis of Canadian Media*

Food insecurity has increased as a consequence of COVID-19 and post-secondary students are especially vulnerable. When post-secondary campuses and university cafeterias across the country closed in response to the global pandemic, discourses surrounding students' access to food were challenged and media coverage of food insecurity for student populations changed. This paper explores food insecurity among post-secondary students as presented in the Canadian media, with special interest in the ways in which COVID-19 has shaped these discourses. The media sources sampled included syndicated Canadian press, local news

media, and student press collected between March 2018 and February 2021. News articles were systematically collected using Google Alerts and the key word search for “student food insecurity”. Preliminary results suggest that following the start of the COVID-19 pandemic, focus on student food insecurity increased in the press. Although a high reliance on food banks and other forms of charity have remained a consistent theme across media coverage after the emergence of COVID-19, there is evidence of a newly emerging discourse that frames our understanding of post-secondary student food insecurity through a human rights or justice approach.

Michael Lawler, University of Toronto

*Dismantling the dining hall: examining the resilience of progressive food values at the University of Toronto*

This paper investigates the significant shifts in the provision of food at the University of Toronto as a result of COVID19. The institutional response to the pandemic has challenged, and in some cases, dismantled the fundamental undergirding of progressive food policies which have long been celebrated and promoted. Campus dining halls are important: they directly influence the mental and physical health of millions of students each year throughout Canada, impart dietary practices which shape health outcomes in future years, and generate significant environmental impacts. Changes to these dining halls have been executed through a hasty reordering and reorganization of the ideological, material, and spatial dimensions of food across campus. Some of the alterations to the food program included the transition from an ‘all-you-care-to-eat’ model to a higher-priced declining balance model, the removal of salad bar stations, and a proliferation of single-use plastics. This contests the notion of ‘in-house’ food provisioning as a more progressive, sustainable, and ethical model. Further, these changes illustrate the potential for public institutions to implement foodservice models that increasingly converge with those of multinational corporations. These new dining hall spaces feature a growing encroachment of corporations into campus spaces, and represent a shift in which students are remade into neoliberal consumers. Correspondingly, these changes appear to have negative outcomes on issues ranging from food security, employee precarity, affordability, sustainability, and nutrition. As a food activist and scholar directly impacted by these transitions, I reflect on the contestations, modes of resistance, and institutional responses throughout this process.

**7B4. Panel: SERA 47: A USDA multistate Extension and Research Group- Supporting Local & Regional Foods Needs and Priorities**

Virginie Zoumenou, University of Maryland Eastern Shore

*SERA 47: A USDA multistate Extension and Research Group- 5 years of Experiences: Lessons Learned*

The Southern Extension and Research Activity -47 (SERA-47) was officially established in 2016 and is being positioned for renewal in 2021 with the support of the Southern Development Rural Center. The main goal of the SERA is to strengthen the Southern Region Extension and Research System. One of the main priorities is to support local and regional food systems needs and priorities through Cooperative Extension services and Research activities. To achieve its goal and objectives, SERA 47 has established the following five integrated multi-disciplinary, multi-state working groups: Strengthen Impact Evaluation – Resource Bank – Successful Models – Learning Communities – and the Visioning Group.

Over the past five years SERA 47 has experienced both successes and challenges. Through the session we will highlight the accomplishments of the group, how its leadership structure has supported the effort, as well as the basic aspects of its team that we believe contribute to its longevity and hopefully long-term success. The panel presentation will discuss not only the

journey of SERA 47, its expectations for the next 5 years, but we will also discuss the work of SERA 47 members through the following abstracts

Naveen Dixit, University of Maryland Eastern Shore

*Asian Ethnic Crops on the Delmarva Peninsula to Promote Local Business and Local Health*

In the past few decades, Asian population grew in the United States. This population is denser in New York, New Jersey, Washington, D.C., and Baltimore region. All these places are near to the Eastern Shore of Maryland and Delaware within 2 to 4 hr. of driving distance. These immigrant populations generated the demand of Asian ethnic vegetables. Most of the Asian ethnic vegetables are imported either from South America or from Florida to fulfill the local demands. Strategic location of small farmers on the Delmarva Peninsula could be economically advantageous to provide fresh supply of ethnic vegetables in these metropolitan areas. Moreover, most of these vegetables have medicinal properties and are generally used for the management of 'Type 2 Diabetes' and weight loss programs. Very little information is available for the commercial cultivation of these crops. Our first year bitter melon (*Momordica charantia* L.) cultivation trial at UMES campus showed promising results in terms of crop yield, use of simple trellis, and identification of local diseases. We also distributed bitter melon among the community and local grocery stores to popularize these vegetables and they showed interest in buying these vegetables from the local farmers. In addition, local women and veteran growers also showed interest in growing bitter melon in the current year. Growers are also looking for wholesale dealers to supply these vegetables in neighboring states.

Naveen Dixit, University of Maryland Eastern Shore

*University and Community Orchards: A Beginning to Revive Fruit Cultivation on the Shore*

The Tri-County area (Somerset, Worcester, and Wicomico) on the Eastern Shore of Maryland (MD) was known for local fruit cultivation. In fact, there is a town in Wicomico County named 'Fruitland' in 1873 to reflect the local fruit production. A railway station was built in 1866 in Crisfield (Somerset County) to export local strawberry crops throughout the USA. However, over a period of century, this well-known fruit and vegetable industry disappeared. Current local fruit and vegetable production is limited and the vast majority of the land is used for row crops. Our area, once self-sufficient for local fruit and vegetable production, now became fruit insecure and dependent on other states. In addition, jobs associated with the fruit industry have also disappeared as most row crop fields are mechanically managed with a few employees. Somerset is the poorest county in the state of MD and showed a higher rate of malnutrition, obesity, diabetes, and other mental issues. Socio economic status is very fragile in this area. In order to revive the cultivation of local fruit and vegetables in the Tri-County area, three projects were started in 2017 (USDA-SARE-PDP/UMES- Fruit Orchard), 2019 (Robert Wood Johnson: Well Connected Communities Program), and 2020 (USDA-SARE-PDP/Asian Ethnic Vegetables). These programs generated mass awareness about the history and potential of fruit and vegetable cultivation on the Eastern Shore of MD. Several local growers came forward to establish fruit orchards and grow novel ethnic vegetable crops for more income and diversity of crops at farm.

**7B5. Panel: Ethics**

R. Andres Ferreyra, Syngenta

*Agricultural Data Ethics and the Fiduciary Duty*



Modern farming is complex, recordkeeping-intensive, and distributed. Farmers must increasingly exchange data with agricultural service providers (ASPs) such as crop advisors, retailers, and equipment manufacturers.

This exchange risks farmers' sensitive data being misused by ASPs. This transcends personally-identifiable information (which is protected by a growing corpus of legislation worldwide) to include field operations data such as crop yields, applied products/rates, and machinery logistics, all of which can be used in ways contrary to the farmers' interests.

Data Ethics seeks to establish principles, duties and obligations around data management, involving themes such as consent-based sharing, ownership, and transparency. Regarding farm data, methods heretofore used to promote ethical farmer-ASP relationships include codes of conduct and contract-language-simplifying labeling mechanisms. While these are steps in the right direction, they do not guarantee compliance, or that an ASP act in the farmer's best interest.

This paper presents the agricultural data fiduciary as an advantageous alternative to previous methods. The fiduciary acts as on behalf of the data owner and facilitates consent-based data exchange between data producers (ASPs, e.g., Farm Management Information Systems) and consumers (ASPs, e.g., advisors). We propose that fiduciaries be enabled by automated systems (i.e., not manual processes) that facilitate machine-to-machine data exchange. The advantages include familiarity (fiduciary duty is based on long-standing principles of Duty of Loyalty and Duty of Care) and practicality (fiduciary duty can be represented through a straightforward contract between the ASP and the farmer), making the data work for the farmer, and preventing "data fearing" and "data hoarding"

Emma Lietz Bilecky, Princeton Theological Seminary

*Propertizing Terra Nullis: Mapping Food Justice Pathways through Church Land, Farming, and Ritual*

At the intersection of theological ethics, church history, critical cartography and food justice, my paper charts processes of soil and landscape transformations along religious lines. Expansionist and imperialist Church of England policies, through which the church came to own land in North America, involved drawing maps which transformed ""terra nullis"" into private property, underwritten by the Doctrine of Discovery, and whose lines demarcated its human owners, sometimes called its "stewards," from imagined Others (Earle 2014). I compare cartographic representations of this so-called promised land over time, arguing that the colonial land grab/dispossession these representations precipitated had profound theological implications for the life, ritual and eating practices of Episcopalians in their "New World", and that these persist today (Deloria 1973, 1999).

The paper draws upon sustained engagement with the ChurchLands Initiative, which responds to the Episcopal churchwide priorities of creation care and antiracism through small-scale food production, land access and carbon farming on church properties. Using geospatial imaging, we overlay church land parcels with food access, environmental justice, and agricultural land value data. In conversation with Bruno Latour's Critical Zone framework, I consider how the parish unit (a legal commons) and attempts to map it simultaneously reinforce and undermine exclusions of private property. I consider how food plants, native plants, and garden soil contamination can render these borders increasingly porous, violent but impermanent (Puig de la Bellacasa 2017), and how remapping food and religious landscapes has implications for urban and rural food justice.

Montserrat Pérez-Castro Pérez, Independent Scholar

*Ethical and political potential of hunger(s)*

Hunger could be described as a matter of an individual body. And yet, hunger is an affective relationship that happens with others (human and non-humans); hunger is sometimes individualized in practices, but it is never isolated. Moreover, I suggest our lived experience of hunger is relevant to understand our sense of possibility. In this paper, I focus on how multiple types of hunger are mediated and reconfigured by different sociotechnical and temporospatial arrangements in two different universities in Mexico City. I take up ethnographic data collected in anthropological research on desire and eating with a group of students in a public and a private university in an urban megaproject called Santa Fe. I suggest a material-semiotic approach to analyze diverse types of hungers in relation to urban, institutional, and non-institutional food flows in both universities. I argue that the embodied affective, everyday practice of eating and having hunger, affects how students imagine and think about their ethical and political relation to food and the universities; diverse hungers relate to how students understand what is necessary, important, relevant, better or who is responsible for food. I draw on Deleuze's reading of Spinoza's ethics and the empirical data to understand how hunger is related to imagination and our potentialities to affect and be affected. The presentation aims to put in tension the phenomenological universality of hunger and explore other ways of understanding hunger and eating in food studies and to, hopefully, invite to broaden ethical-political imaginaries.

Paul A. Paez, Montclair State University

*The Thoughts of Guests at the Charitable Foodservice Table: Using the Theory of Planned Behavior to Design a Pathway for Agency*

There are relatively few studies exploring the emotional and somatic dimensions of homelessness that give this population a voice in research. The original purpose of this investigation was to understand guest informants' perception of foods offered at local charitable foodservice settings. The discursive trajectory evolved into situational discussions about the road to the charitable table. A total of 63 informing foodservice guests were given demographic surveys and interviewed during sessions at 1 church and 2 Jewish temples in an affluent northeastern US suburb in 2019. This qualitative research utilized a Grounded Theory approach. The Theory of Planned Behavior was applied to the findings for perspective. Among the demographics 35% of the informants received degrees beyond high school, 9.5 % reported having military service, 52.3% were never married. The following 7-themes were generated: Food Security & Nutrition, Victimization & Disempowerment, Isolation, Community, Respite, Resignation & Systematic Bias, and Intention. The informants had a number of unmet needs falling outside of their concern for food or nutrition, including community inclusivity and reliable engagement of support networks. The authors suggest a confluence of nutrition and social networking and services at the foodservice tables. A perspective interventional model leading to subjective well-being is proposed.

**7B6. Lightning Round: Health, Nutrition, and Wellbeing**

Catherine Womack, Bridgewater State University

*Eggs vs. Nutrition researchers: a values and methodology crackdown*

What did eggs ever do to nutritionists? It must've been something horrible, given the onslaught of extensive (if inconclusive) research into the deadly risk they pose to us.

For more than 50 years, researchers have published conflicting studies about whether (and in what amounts) eggs are part of a healthy diet. To date, there's no consensus. Why not?

In this 7-minute talk (less time than it takes to hard-boil an egg), I discuss how nutrition research on eggs is not only methodologically murky, but also value-laden in ways that raise questions about the discipline.

There are some standard methodological objections to egg nutrition research: 1) food frequency questionnaires are notorious for systematic errors and biases in estimates; 2) eggs contain

dietary cholesterol, which is not clearly linked to serum cholesterol levels; 3) analyses all note there are many confounders—lifestyle, genetic, other dietary factors—that could account for any negative ovo-effects.

However, underlying the methodological problems are assumptions that are in conflict:

1) the kinds of nutritional guidelines that make sense and are easy to follow identify actual foods (steak, apples, eggs, broccoli);

2) the studies that establish or fail to establish correlative links center on biochemical entities like saturated fats, dietary cholesterol, etc.

I conclude that egg research illustrates how doing the work of 2) doesn't often translate into success in 1). And, maybe it's possible to come up with some good recommendations in 1) even while the science of 2) is still developing.

Alejandra Ayarza- Páez, Fundación Universitaria Juan de Castellanos

### *La Paradoja Boyacense*

En el área central de Colombia, los Muisca se ubicaron sobre el altiplano. Por la condición tropical y de topografía, la dieta prehispánica era muy diversa y por consiguiente rica en proteínas, minerales y vitaminas. El proceso de conquista fue brutal con un gran impacto en la nutrición de las comunidades, dificultando el acceso y prohibiendo algunos alimentos. Posteriormente, la apertura de mercados introdujo una gran variedad de productos alimentarios con alto contenido de grasas y azúcares al país que están disponibles en zonas urbanas y rurales. En el departamento de Boyacá, la transición a las dietas modernas produjo un aumento en la prevalencia y mortalidad por enfermedades no transmisibles. Enfermedades isquémicas del corazón, hipertensión, diabetes, cáncer gástrico y desnutrición son las primeras causas de mortalidad y morbilidad. En este Departamento, se consume apenas el 37% de frutas y verduras del total recomendado y solo el 0.017% frente a su disponibilidad. Estos datos son paradójicos, ya que a pesar de la abundancia, su consumo es mínimo. La Fundación Universitaria Juan de Castellanos, propone hacer un acercamiento a esta problemática por medio de un proyecto científico denominado "Come que te curas" abordando de forma transdisciplinaria la salud, nutrición y alimentación de comunidades rurales del Departamento. Los resultados del proyecto, junto con un programa de traducción y apropiación de conocimiento científico, desembocarán en el diseño de pirámides alimentarias locales que garanticen la seguridad y la autonomía alimentaria disminuyendo el riesgo de padecer enfermedades relacionadas con la nutrición.

Samira Dahdah, University of North Carolina at Greensboro

### *Remodeling Pathways of Community Nutrition and Wellbeing: A Supplemental Nutrition Assistance Education Program (SNAP-Ed) Partnership with Collaborative Cottage Grove*

As a SNAP-Ed agency in Central North Carolina, Recipe for Success (RFS) has cultivated measurable outcomes with one partner site in particular; Collaborative Cottage Grove, a collaborative composed of community partners such as the Greensboro Housing Coalition, Mustard Seed Community Healthcare and Recipe for Success. Situated in historically marginalized East Greensboro, a predominantly Black community, this collaborative has revolutionized local community health development by aligning the self-identified needs of Cottage Grove residents with its partners' methods of intervention. RFS instituted a 16-week cooking class complementing an existing Diabetes Prevention Program, resulting in a 60% increase in vegetable consumption and 80% increase in physical activity.

This paper documents the collaboration between Recipe for Success (RFS) and Collaborative Cottage Grove. Located in historically marginalized east Greensboro, NC. The Collaborative has revolutionized local community health development by aligning the self-identified needs of Cottage Grove residents and its partners (Greensboro Housing Coalition, Mustard Seed

Community Healthcare and RFS) intervention strategies. The Recipe for Success 16-week cooking class complemented Cottage Grove's existing Diabetes Prevention Program. The results were a 60% increase in vegetable consumption and 80% increase in physical activity.

Meagan Shedd, Michigan State University

*Aligning Food and Early Care Systems For More Equitable Futures*

Prior to the COVID-19 pandemic, about 11 million American children under the age of five spent approximately 35 hours a week in childcare settings across the country. The pandemic devastated the already fragile child care system. Closed child care meant limited access to food for many children and for sites still open, cost and availability of food may be prohibitive. The pandemic revealed and exacerbated the fragility, disjointed nature, and deeply rooted inequities of the intersecting but rarely aligned systems of food and child care. Despite their critical role in societal infrastructure, nearly twice as many early care and education workers as the general population live below the poverty line, without job benefits including health insurance and sick leave. Notably this sector is composed largely of women of color. Challenges to accessing high-quality early care and education and healthful foods has compounded for many families. Since the pandemic, an estimated 18 million children, disproportionately children of color, could face hunger this year. Multiple services exist to address gaps for families and early care providers, yet lack of alignment of resources and limited communication across agencies and community partners perpetuate limitations in access and implementation. Federal programs, state supports, and community-level initiatives are available to provide critical support for families in need yet may be underutilized or misunderstood. This session will discuss the gaps and injustices exposed by the pandemic as well as opportunities for early childhood education and food systems to partner to advance equitable opportunities for young children.

Alicia Walker, City, University of London

*Confronting Known Health Inequalities Impacting the British Afro-Caribbean Community*

The events of 2020 shone an unavoidable light upon the stark consequences of structurally and culturally inadequate systems. Arguably, one of the most urgent issues governments have had to confront over the last 12 months is the uneven health impact of COVID19 linked to underlying health conditions that were known to be pervasive amongst certain communities. In the UK, the Afro-Caribbean community is known to be disproportionately at risk of diet related non-communicable diseases such as type-2 diabetes and cardiovascular disease, both of which are thought to be COVID19 risk factors. At the same time, emerging evidence suggests disproportionate impacts of COVID19 on this community in terms of hospitalisation and mortality rates.

However, whilst the elevated rate of diet-related non-communicable diseases is a well documented issue across the Afro-Caribbean diaspora, research into the socio-cultural reasons for this phenomenon in a UK context remains sparse. Equally, whilst the full reasons for COVID19's disproportionate impact upon BAME communities remain unknown, the observed link between the severity of the virus' impact and the known non-communicable diseases disproportionately suffered by these communities cannot be ignored.

The aim of this paper is to reckon with the disproportionate prevalence of diet related non-communicable diseases in the British Afro-Caribbean community, which left the community disproportionately vulnerable to COVID19. The paper delves into the socio-cultural impact of British Caribbean immigration upon the interrelated issues of diet, health and identity and proposes a meaningful and culturally effective way forward.

Stacey Dewald, Borderlands Research Institute

*How does your upbringing influence how you make decisions? Exploring the impact of socio-psychological development on farmers' decision-making processes*

United States farmers are working to increase agricultural yield production to meet commodity demands while considering the environmental impacts of their management practices. To reduce agricultural environmental impacts, farmers can implement sustainable agricultural practices. While governmental programs can offer incentives to adopt such practices, they often do not provide sufficient financial security for implementation and management. Therefore, farmers might be motivated to adopt sustainable practices because of personal benefits. One source of motivation could be internal, such as values and beliefs an individual has about the environment. This exploratory qualitative study examined farmers' socio-psychological development, using an Ecological Systems Theory lens associated with their potential to adopt sustainable agriculture practices. This study focuses on interview data, collected from eight farmers in the Pacific Northwest, U.S. The data revealed overarching interview themes related to each of the respective Ecological Systems. Themes emerged regarding participants upbringing on a farm, their relationships with peer farmers, and how they make farm management decisions. Findings from this study can serve as a foundation for future research related to the impact that Ecological Systems has on the adoption of sustainable farming practices. By understanding these systems, we could instill positive environmental stewardship in the next generation of landowners, ultimately influencing agricultural commodity production and the environment.

Rebekah Akers, Iowa State University

*Food as Grounds for Peacebuilding*

Fostering peace in communities and societies requires a multidisciplinary approach towards nurturing and sustainably adapting to community needs. Peacebuilding, as compared to peacekeeping, expands Johan Galtung's idea of positive peace for a sustainable infrastructure considering the strengths and values of a community. The relationship between food and peace appears throughout history, including control over food during times of conflict. Food intertwines with social, economic, and environmental issues with opportunities to build community food security and peace-minded food citizens. On September 21, 2019, the Iowa State University (ISU) Sustainable Peace Faculty Learning Community held an event on central campus recognizing the United Nations International Day of Peace. Members of the ISU community were invited to write an anonymous response to the question "what does peace mean to you?" Responses yielded different yet interrelated themes of positive and negative peace representing a five-level continuum of peace: absence of conflict, unity and community, equity and equality, acceptance and respect, and individual contentment and autonomy. The culture and environment of peace as a continuum can be applied to food and various aspects of the food system for larger community functionality. Food aid, community gardening, and individual diet behaviors, as examples, are categorized based on negative or positive peace association. Identifying opportunities to provide food and promote health empowers personal responsibility and political engagement of citizens for resilient communities built on positive peace. This paper will explore the details of the peace continuum and discuss how food builds peaceful and just societies

**7D1. Panel: Spaces of Eating: Restaurants and Street Food**

Amanda Lanza, California State University Los Angeles

*Chinese Restaurants in Los Angeles and San Gabriel Valley: Spaces of Change and Permanence*

Motivated by Chinese, Hong Kongese, and Taiwanese dining experiences in Los Angeles as well as a professional as a chef and community events producer, I seek to identify the functions and roles of Chinese, Hong Kongese, Taiwanese and Chinese diaspora restaurants in the San Gabriel Valley and larger Los Angeles region.

The research was grounded in the theoretical foundations of free and third places and Bourdieu's framework of taste. I incorporate elements from each construct to develop a new framework that connects directly to the dining context. The research methods include semi-structured interviews and data collection from historic and contemporary food publications. This work focuses on the relationships patrons have with restaurants and how these spaces function in regards to guests and community.

Chinese restaurants in Los Angeles serve as space where the family unfolds and patrons can strengthen their friendly and familial connections. Dining in Chinese restaurants provides an educational experience and allows Chinese Americans to connect with their Asian American identities and ancestral traditions and practices. As both a third place and free space, patrons transcend class barriers and come together in a collective space to enjoy specialty cuisines. For patrons of Chinese restaurants, taste and preferences did not dictate class barriers but more so transnational trends and heritage.

Marcia Bricker Halperin, Independent Scholar

*Kibitz & Nosh: New York City's Vanished Cafeterias*

Cafeterias were sociological as well as culinary phenomena. New York City was filled with hundreds of these self-service restaurants in the mid 20th Century. There you could simultaneously occupy a public and private space in an urban setting. The names reflected these 'cafeterias of refinement' – Dubrow's, Horn & Hardart, Belmore, Governor, Concord. Not one cafeteria from that era remains in the city today.

The story of the rise and fall of cafeterias mirrors 20th Century American history – the rise of the office worker, women's evolving roles, immigration, our love of efficiency and novelty, growth of cities, the impact of the Depression, the labor movement, unions, and American eating habits. The social infrastructure of urban areas has favored exclusivity in their artisanal offerings, \$5.00 cups of coffee and no loitering signs. Cafeterias offered a warm, safe, well-lit environment for anyone that had just fifteen cents for a cup of coffee.

Dubrow's Cafeteria in Flatbush, Brooklyn, on a major shopping street, served a working class neighborhood. The Garment Center Dubrow's was the hub of that industry. The restaurants were not kosher but served many Jewish-style foods such as blintzes, matza ball soup and kasha varnishkes. Dubrow's Cafeteria, a legendary family-owned chain started by a Jewish immigrant in 1929, provides the social and historical narrative of those bastions of democracy. Dubrow's served hundreds of thousands of meals over its half century of existence. Its closing marked an end of an era for New York Jewish foodways.

Daniel Block, Chicago State University

*Regulating Peddlers and Street Food: A Comparison of Chicago (USA), Montpellier (France), Ha Noi (Viet Nam) and Bangkok (Thailand)*

The StreetFood project is a cross-national comparison of the regulatory history, current geography and culture, and links to production of street food in Chicago, Montpellier, Bangkok, and Ha Noi. This presentation focuses on preliminary results comparing the history of food peddling, outdoor markets, and street food in Chicago, Montpellier, Ha Noi and Bangkok. In all four communities, the presence and activities of food vendors on the streets have been contested in terms of what kinds of people and products may be sold, as well as at what times and where. This study relies on archival material, newspapers, and current-day research and interviews to compare the evolution of street food regulation in these four cities. Results indicate

that all four cities, at different times, have tried to balance the need for relatively inexpensive and easily accessible food with the desires of the city government to control traffic and the kinds of people and activities present on the streets. The question of whether street food is thought of as healthy or unhealthy, dirty or clean, hip and modern or backward, and the amount of consideration given to street peddling as an entrepreneurial activity, also varies over time and space. Through this, we discuss social outcomes (in terms of equity or inequity) that may arise from these regulations, and how street food may contribute to a more just food system.

Co-authors: Gwenn Puillat, Coline Perrin, Michaël Bruckert, Laura Nussbaum-Barberena

Alina Eunice Lozada Rosillo, Universidad Nacional Autónoma de México

*Prácticas y sociabilidad alimentaria en los puestos de comida callejera en la Ciudad de México*

Comer en la calle es una de las prácticas socioculturales más comunes en la vida cotidiana de la Ciudad de México. Basta ver cualquier esquina, avenida o bajo puente para comprender que la presencia de la comida callejera no solo responde a la necesidad de satisfacer el hambre o el antojo de los transeúntes, sino que también conforma un espacio de sociabilidad en la vía pública donde desconocidos comparten una experiencia colectiva de comida alrededor de un puesto callejero.

Recientemente, tras el cierre de los restaurantes por la pandemia, a los restauranteros se les permitió extender su negocio con sillas y mesas en las banquetas y calles, sin embargo aunque su clientela está comiendo en la calle, el “comer en la calle” tiene otras implicaciones determinadas por las formas tradicionales del consumo callejero que incluyen: las interacciones sociales generados en torno al puesto, el tipo de comida que se vende y la manera de prepararla al momento y la influencia del entorno urbano en comensalidad.

En los diferentes puestos callejeros, estos tres aspectos en conjunto generan una experiencia gastronómica y unas prácticas de comensalidad muy particulares de la calle, que trascienden a las clases sociales. Como parte de mi maestría en antropología social, el interés de mi investigación es analizar esas experiencias y esas prácticas para comprender cómo a través de ellas se construye una sociabilidad alimentaria callejera que influye en la manera en que la gente de la CDMX habita su ciudad.

**7D2. Roundtable: Diet and Displacement: A Critical Roundtable on the Migration-Food Security Nexus**

Participants:

Megan A. Carney, University of Arizona  
Teresa Mares, University of Vermont  
Alyshia Gálvez, Lehmann College, CUNY  
Pablo Bose, University of Vermont  
Julian Agyeman, Tufts University  
Allison Hayes-Conroy, Temple University

Organizer: Megan A. Carney and Teresa Mares

Global climate change and the continued neoliberalization of food systems have contributed to the widespread dispossession and displacement of Black, Brown, and Indigenous peoples across both the global North and South. Chronic food insecurity and hunger are of pressing concern in understanding the root causes of displacement, global patterns of migration, and barriers to vital food resources in transit and post-arrival/resettlement contexts. This roundtable engages critical perspectives for examining food-related displacement and the migration-food security nexus. Participants will discuss possibilities for engaged research and necessary

changes to policy to address food insecurity across disparate geographical and political settings as well as amid myriad constraints posed by structural racism, xenophobia, sexism, ableism, and homo/transphobia.

### **7D3. Panel: Food Insecurity in the Global COVID Crisis**

Yi-Shin (Grace) Chang, University of Waterloo

#### *Food Security Policy in Response to COVID-19 in Wuhan and Nanjing, China*

After decades of food shortages and starvation, China has been able to achieve food security for the majority of its population since the 1980s. Despite this, measures enforced to contain the spread of COVID-19 in China since January 2020 have imposed tremendous challenges on food security. In order to mitigate food insecurity during the pandemic, the Chinese government has implemented various policies. This paper examines food security policies in China during COVID-19 in two cities: Wuhan and Nanjing, based on a policy analysis of over 400 documents varying from government documents to local blog posts. The United Nations Food and Agriculture Organization's definition of food security and its four pillars (availability, access, utilization, and stability) are used as a framework for this analysis. Aspects of food security in this analysis include agricultural production, transportation of food, stabilization of food prices, and the use of contactless methods in purchasing foods. Overall, the policies emphasized the importance of collaboration across different levels of government. However, a major gap identified was the lack of policy focus on food access at the household level and food utilization. Most policies targeted food security on the national level instead of ensuring individual access. Key recommendations for future policy responses around food security include: ensuring consistency throughout all levels of government, strengthening existing set-ups such as national food reserves to leverage emergency responses, addressing the root causes of food insecurity by focusing on access at the household level, and promoting the importance of food literacy and skills.

Zhenzhong Si, Wilfrid Laurier University

#### *Measuring Food Insecurity During COVID-19 Lockdowns: Case Studies in Wuhan and Nanjing, China*

To contain the spread of COVID-19, the Chinese government has taken strict regulatory measures, many of which have drastically interrupted the food supply chain and reshaped the food environment in cities. As a result, the challenge of accessing food was a lived experience of millions, especially during the lockdown in early 2020. Based on an online survey with 793 respondents from Wuhan and 1,024 from Nanjing, China, this study evaluates the impacts of COVID-19 lockdowns on household food security. We found that both Wuhan and Nanjing experienced severe food insecurity during the lockdown, although as the early epicentre, Wuhan had a much higher percentage of food insecure households than Nanjing. Female-centred households were most food insecure in both cities. The reduced food diversity, particularly limited access to fish, meat and leafy vegetables, increase of food price and restricted access to food markets were the major reasons for food insecurity. In response to the situation, alternative food channels such as online food markets and buying groups organized by different actors played a vital role in food access, although the price and freshness of food from these channels concerned many households. As the pandemic continues to unfold in many other countries, this study highlights critical issues related to food security that need to be addressed in implementing lockdown measures.

Tammara Soma, Simon Fraser University



*Getting Around to Feed Ourselves: Barriers to Food Access and Mobility in the City of Vancouver, Canada*

Food that is available yet inaccessible will not ensure community food security. With special concern for the food security of low-income individuals and families in the City of Vancouver, this study examines barriers to mobility faced by residents who access foods from non-profit food hubs located in the City of Vancouver. We conducted an online survey (n=84) and semi-structured follow up key informant interviews (n=10) with participants who accessed a non-profit food hub at least once before and once during the COVID-19 crisis. The data from the online survey and the interviews highlights mobility issues such as long line ups that increased during the pandemic, transit inconvenience particularly for disabled community members, transit cost, and longer travel times. Drawing from the findings, we offer several recommendations that would enable better mobility and access to foods. More importantly, we highlight how the current structure of a two-tiered food system perpetuate stigma and harms the well-being of marginalized populations in the City of Vancouver in their journey to obtain food.

Ferzana Havewala, University of Baltimore

*Running essential errands or completely isolating? Does everyone have a choice? An examination of grocery shopping patterns during the COVID-19 crisis in the neighborhoods of the Baltimore metropolitan area.*

Food is possibly the most critical factor that contributes to overall health. Yet, urban scholars have long argued that food choice is severely constrained, and assumptions of unrestricted choice are false as they ignore deep structural inequalities in access. Choices, or the lack of them, have been strongly illuminated during the COVID-19 crisis with the pandemic amplifying and broadening these previously existing inequalities. This study investigates the spatial patterns of travel to grocery stores and their socio-economic differences during the COVID-19 lockdown phase in comparison with the months before. GPS location data drawn from Safe Graph, Inc., which provides an anonymized population movement dataset aggregated to the census block level, are combined with standard data on neighborhood (census block) characteristics from the US Census and American Community Survey in the neighborhoods of the Baltimore metropolitan area. This study contributes to developing a better understanding of the impact of the COVID-19 crisis on food access at the neighborhood level. The results show a clear disparity: Residents of high-income counties were able to reduce their movement while residents of low-income and minority neighborhoods did not isolate and reduce their grocery shopping patterns at the same rate. Disparities in travel across SES clusters that existed prior to COVID-19 in fact exacerbated during the pandemic lockdown. These findings have implications not only for mitigating the damage of the pandemic, which requires residents to practice social distancing measures and reduce their mobility in the community, but also the social dimensions of access to food and equitable food systems.

**7D4. Roundtable: Scholarship and Activism in Food Studies**

Participants:

Kaitlin Fischer, Penn State University

Mindy Jewell Price, UC Berkeley

Kristin Kvernland, Foodshed

Paige Castellanos, Penn State University

Maywa Montenegro, University of California, Davis

Alana Siegner, Terra.do

While the relationship between scholarship and activism is highly debated, there is a growing number of self-identified scholar-activists in academia. Conflicting ideas have been posited around what warrants this identification, including: research methods, public-facing scholarship, policy influence, and community engagement. These questions come from both within and outside academia and special attention must be paid to each perspective. For scholars, there is concern over the validation of and retribution against activist work within the academy, particularly for junior and nontenured faculty. For community groups and organizers, there are critiques about the top-down and deficit-based models that the academy has historically taken, removing community voice and agency from research and perpetuating systems of oppression and marginalization. Nonetheless, great possibilities exist to create transformative system-level change in our food system by integrating scholarship and activism. In this roundtable, we will critically engage with these questions and their implications for the interdisciplinary field of Food Studies.

This roundtable consists of two community organizers and activists and two self-identified scholar-activists involved in food systems movements, policy work, and public-facing scholarship. The roundtable will discuss how they perceive activism and scholarship in Food Studies, the benefits and challenges they have faced as scholars and activists working in community and academic spaces, and how they have balanced self-care and work-life balance within their work. Additionally, they will provide suggestions or guidelines for those interested in pursuing scholar-activist/activist-scholar work.

#### **7D5. Panel: Agricultural Possibilities and Solutions**

Lia Kelinsky-Jones, Virginia Tech; Kim Niewolny, Virginia Tech

*Agroecological Possibilities and the Land Grant Imaginary: A Critical Discourse Analysis of USAID's Journey to Self-Reliance*

Recently, scholars and organizations have released several new publications illustrating agroecology's possibilities for food system transformation, and at times, resistance by funders to mobilize agroecology movement work (Biovision & IPES-Food, 2020; Leippert et al., 2020). Social discourse plays a crucial role in mediating agroecological transitions by enabling or disabling material possibilities (Anderson et al., 2021). At the same time, there is growing support for shifting development towards self-reliance and resilience, but the meanings and usages of the concepts vary (Duffield, 2007; Hébert & Mincyte, 2014). With these epistemic tensions in mind, we investigated how the policy discourse of the United States Agency for International Development's (USAID) "The Journey to Self-Reliance" frames the possibility of agroecology for land-grant universities. The study draws upon critical discourse analysis and focus groups with land-grant actors to answer how self-reliance is represented in the policy, what the implications of these representations are for international food security development praxis, and what agroecological possibilities emerge more broadly for land-grant universities pursuing international development goals? Preliminary findings expand on the understanding of self-reliance through an agroecological lens and demonstrate the importance of university partnerships with local organizations, including cooperatives. Moreover, agroecological possibilities may emerge through the discursive constructs related to climate mitigation and resilience. Considerations are given to the role of critical discourse analysis for exploring both food security policy and the politics of development praxis.

Charlotte Cruze, New York University

*Regenerating Appalachia: How Sustainable Agriculture Can Bring Prosperity to Coal County*

Regenerative agriculture is one of the buzziest topics in conversations surrounding modern food systems — and for good reason. With the ability to reduce climate change through carbon sequestration, promote soil health, and improve agricultural yields, the practice holds great promise for farmers, consumers, and corporations alike.

As a Kentucky native and proponent of regenerative agriculture, I explore the ways that the practice can solve issues relating to climate change, poverty, and inequality in Appalachian coal country — one of the poorest areas in the U.S. In *Regenerating Appalachia: How Sustainable Agriculture Can Bring Prosperity to Coal Country*, I compassionately examine the complex socio-economic, cultural, and culinary history of the region and identify the systems that have trapped Appalachians in a seemingly endless cycle of poverty. Ultimately, I argue that regenerative agriculture is an integral part of a multi-pronged, holistic approach to crafting Appalachia's prosperous, post-coal identity

Margiana Petersen-Rockney, University of California Berkeley

*Equitable and sustainable adaptive capacity can emerge from diversifying farming systems*

Humanity must increase the capacity of farming systems to adapt to the Anthropocene “triple threat” of climate change, biodiversity loss, and global food insecurity. While much the climate adaptation in agriculture literature is agnostic to process, we find that adaptation processes form two divergent pathways that shape future adaptive capacity in profound. Through several brief cases of agricultural challenges—weathering drought, farming marginal lands, and dignifying labor — I will highlight the distinct qualities of adaptive capacity that emerge via simplifying and diversifying farming systems pathways. Though high performing under narrow metrics of productivity, a form of brittle adaptive capacity emerges from simplifying processes. Instead of locking farming systems into pernicious cycles that reproduce social and ecological externalities, diversifying processes enable nimble responses to a broad spectrum of possible stressors and shocks, while also promoting longer-term and more equitably distributed resilience to the shocks and stresses emanating from the triple threat. While there are structural limitations and tradeoffs to diversifying processes, more just and sustainable adaptive capacity can be facilitated by embracing social and ecological complexity, empowering people, enhancing ecosystem functionality, and simultaneously pursuing multiple goals in concert across levels and domains.

Lauren Asprooth, University of California, Davis; Maggie Norton, Practical Farmers of Iowa

*The role of one farmer network in adoption of conservation practices in the Corn Belt*

Substantial evidence exists showing the influence of peer-to-peer farmer networks on farmer decision making and behavior. This study examines the differences between farmers in one longstanding formal network, Practical Farmers of Iowa (PFI), to understand how greater participation in the network influences levels of adoption of conservation practices. We also explore how farmer characteristics differ between low adopters and high adopters of conservation practices for more strategic outreach to each group. Responses from 324 corn and soy farmers in Corn Belt states were used from a member survey disseminated by PFI in early 2020. Multivariate regression results indicate that increased participation in the network has a strong and significant association with greater adoption of conservation practices. We find several significant differences between low and high adopter groups. High adopters were more likely to rate the importance of active learning formats and public or open-sourced information sources on farming higher than low adopters. High adopters also state stronger feelings of a sense of community, and were more likely to have formed relationships, through their association with the network. We conclude that formal networks can be a promising way to further adoption of conservation practices, particularly through targeted efforts to increase

participation in face-to-face learning opportunities among low adopters. More qualitative research is needed to understand why farmers participate in formal farmer networks and what drives greater participation.

### **7D6. Lightning Round: Exploring the Food System**

Alexandria Huber-Disla, University of North Carolina Chapel Hill

#### *Understanding Social Capital in Local Food Systems*

Local food producers, distributors, and aggregators are often discussed in relation to supply chains and economic alternatives to large, industrial producers. In the last 30 years we have seen an increase in the literature on social capital and its importance in understanding communities and unpacking the effectiveness of many community-centered programs. I will focus on the intersection these two concepts and the literature behind them. Expected findings include understanding the gaps between the literature and providing guidance for future research to focus on the integration of these two areas so that social capital can be better utilized in research on local food systems.

Noel Habashy, Pennsylvania State University; Laura Cruz, Pennsylvania State University

#### *The emergence of Cultural Humility: In classroom learning about global food systems*

Thinking about food systems around the world presents many complex and multifaceted wicked problems about power, resource usage, injustice and environmental impacts and much more. Cultural humility is a powerful paradigm to promote thoughtful understanding and critical thinking about challenges in different cultural contexts. Unfortunately, despite its prevalence in other scholarly literature, this concept is seldom found within the field of international education and international agriculture. This lightning talk presents grounded theory findings from qualitative data analysis of student reflection journals and in-class assignments (n=22) while working on grant proposals for a local NGO in Kenya. While many global education opportunities focus on travel, this presentation explores furthering global understanding with students who are in a domestic classroom. Participants in this session will be able to identify the relevance of cultural humility to learning about global food systems and find ways to incorporate cultural humility into their own classes.

Kathleen Hilimire, Fort Lewis College; Keri Brandt Off, Fort Lewis College; Rebecca Clausen, Fort Lewis College

#### *Indigenizing food systems curricula at Fort Lewis College*

The burgeoning program of Regenerative Food Systems at Fort Lewis College (FLC) is rooted in the idea that the study of food systems is never just about food but must also include an emphasis on justice and the social historical context of food production. This is of particular significance at FLC, whose institutional beginnings as an Indian boarding school from 1891-1911 make it imperative that the study of food systems and the practice of food production must also be about addressing past harms of settler colonialism. FLC's student population is over 45% Native American or Alaska Native, representing 185 federally recognized Tribes and Native Alaskan villages, making the work of ongoing reconciliation a primary priority. In this presentation we share how our emphasis on justice and Indigenous food sovereignty is woven into our curriculum and applied internships. We highlight our recent work related to a grant received from The Native American Agriculture Fund and the creation of an Indigenous Food Sovereignty Learning Circle. We will present on initial insights from bringing together a collective of faculty, staff, alumni, and students to learn together and conduct a feasibility study to create an Indigenous food garden on campus. We emphasize the importance of building collaborative

academic networks and a wide diversity of partnerships to create a Regenerative Food Systems curriculum that embeds students and faculty in the work of food justice for all

Breanna Phillipps, University of Waterloo; Tyna Legault, Lakehead University

*Interrogating Place and Urbanicity in Access to Indigenous Foods and Indigenous Food Sovereignty in Urban Northwestern Ontario, Canada*

Indigenous populations' disproportionate rates of food insecurity are a function of ongoing settler colonialism, which is poorly understood in urban settings in Canada. Land is a determinant of Indigenous Peoples' health, and living away from traditional territories influence eating patterns. We explore how place and urbanicity impact experiences of accessing Indigenous foods for Indigenous populations in two northwestern Ontario regional service hubs. As part of an intersectional feminist community-based participatory project, we interviewed Indigenous women who harvest, desire improved access to Indigenous foods, or are part of food activism in the cities. Our sample also included non-Indigenous staff of community organizations who service Indigenous populations. Seven themes were constructed which delve into how food environments, local ecosystems, socio-economic status, and colonial policy create challenges for Indigenous communities' access to their foods, in particular wild game, as a broader part of their cultural practices and contribution to a state of food security. Indigenous women highlight the successful community-driven responses to changing food economies and existing policies through their individual and community food practices. Continual harvesting and sharing as resistance to settler colonial control are expressions of Indigenous food sovereignty in these important hub cities. Our findings challenge the false urban-rural dichotomy as our participants and their Indigenous foods flow between urban and rural or on-reserve spaces. Despite the increasing urbanization of Indigenous Peoples in Canada, the procurement of Indigenous foods remains important for the well-being of many.

Avalon Gupta VerWiebe, Syracuse University

*400 Quarts of Greens and Gumbo Soup Canned for the Winter: An Exploration of Food Sovereignty and Food Preservation in Marginalized Communities*

Questions of food sovereignty continue to develop throughout divergent food movement spaces and communities. Food preservation is a technique that has been employed to engage with food sovereignty in these spaces, including fermentation, canning and other practices. This paper examines food preservation as a method of reproducing food sovereignty in different marginalized communities. Comparatively, it looks at how food preservation has been used in more privileged communities to reintroduce neocolonial concepts such as "homesteading." In a review of the existing literature concerning food preservation techniques in Black, indigenous, Appalachian, and queer communities, I look at how these practices resonate with definitions of food sovereignty. This paper argues for more in-depth research that that examine these communities' specific food preservation practices and group-specific definitions of food sovereignty.

Angela Haan, Grand Valley State University

*The South East Market Sparks Food Justice*

The South East Market is strategically on the south side of Grand Rapids to address the food disparity challenges of families in this neighborhood. As members of the South East community themselves, the founders are working to restore health, dignity, and empowerment to their neighbors through food justice. The store provides affordable food options that are culturally accepted and nutrient dense, supplied through a sustainable food system. This is in stark contrast to occasional free meals from local charities. While well intended, the results of the

current charities system have perpetuated chronic under-nourishment. The South East Market operates through a pay it forward program. The dollars donated by customers to this program are applied to purchasing local, sustainably raised meat and poultry, as well as produce from local, Black farms. These items were consciously chosen because they positively impact community health, environmental sustainability and contribute to building equity within our local agricultural system. Every product is intentionally chosen to support and uplift Black, Brown, Indigenous, local or womxn-led farms and businesses. The market is more than a grocery store, it offers educational opportunities and forms of empowerment that builds community resiliency. It aims to build wealth for those who have experienced systemic oppression. This presentation will cover the founders' stories leading up to the establishment of the market, as well as future plans moving forward. We will take a look at how the market is building relationships and empowering the local community through a food justice framework

Chris Bardenhagen, Michigan State University

*The French “Organismes de Défense et de Gestion” mode of organization: Potential for use in regional food system work in the United States*

In France, numerous food quality sign programs are available for farmers groups to utilize for branding their products. These programs certify some particular quality or qualities of a product, such as the species of plant or the geographical area from which a product comes. These quality sign programs (with the exception of the organic label) require groups to create a collective management body called an “Organisme de Défense et de Gestion” (ODG), which is used to bring farmers and other supply chain operators together to develop production rules, apply for usage of the quality sign program label, and manage the resulting quality sign for the product. Although equivalent institutional quality sign programming and associated supportive services do not exist in the United States, this French model of collective management organization can be created here using nonprofit associations, in a manner that fulfills the core purpose to create and implement production rules that result in brand-able intellectual property. The ODG mode has certain advantages for branding organization; for example, the ability to include, in addition to farmers, other value chain actors in the production rule making and management of the product. As such, the ODG mode can be a good fit for certain farm and food system efforts, depending on a range of factors and circumstances.

**7E1. Panel: Food, Power, and Politics**

Leslie Soble, Impact Justice

*Eating Behind Bars: Food (In)Justice and the Carceral System*

Perhaps nowhere is food more visibly entrenched in structures of exclusion, oppression, and power than in the carceral system.

Food not only nourishes our bodies, but also communicates identity, relationships, and values. The experience of eating in confinement serves as a language that speaks volumes to and about incarcerated people, denying their humanity and stripping them of dignity. This paper reveals insights from over two years of research on eating behind bars, exploring how food in prison is weaponized as an additional form of punishment—one whose effects last long after the sentence has been served.

Amplifying the stories of those directly impacted, we explore the impacts of the carceral eating environment on individuals, families, communities, and the larger social fabric. We trace the profound consequences on physical health, mental well-being, and interpersonal relationships to the dehumanization and depersonalization of prison, as well as discuss the ways people employ food as a site of resistance and reclamation of self while incarcerated.

Our inquiry exposes the damaging and degrading prison food experience as a symptom of a larger malady: our cultural acceptance of an inhumane carceral system to define and address

harm. This paper brings to light evidence that the current approach to prison food only serves to bolster racist systems and perpetuate harm.

As we work to dismantle the structures that drive mass incarceration, we call upon our food justice colleagues to examine this critical inequity—often neglected in conversations about food apartheid and about transforming the criminal justice system—and take action.

Stephanie Borkowsky, New York University

*Down the Tubes: The Biopolitics of Force Feeding and Hunger Strikes in American Prisons*

Force feeding prisoners on hunger strike is ruled to be a form of torture by international legal and medical institutions. It is also, paradoxically, aligned with interests of the state apparatus; namely to maintain social and political control over how members of the prison population live and die. Force feeding is used as a life sustaining measure, not because the State is concerned with the well-being of the hunger striker, but as a necessary tactic to ensure the reproduction of the carceral system. When prisoners use their own hunger as a weapon in an act of “non-violent” resistance, a unique dynamic emerges between them and the system they are protesting, as traditional ways in which the State secures power relations are disrupted. This paper examines the contradiction that arises when “preservation of life” is invoked to maintain a violent system of oppression and exploitation, using theories of biopolitics, necropolitics, and political self-sacrifice to highlight the goals of the prison system. Drawing on U.S legal, ethical, and medical discourse surrounding hunger strikes and force feeding, we examine the conflicting rights, duties, and freedoms of the players involved. This work uses case studies of hunger striking prisoners in Guantanamo Bay Detention Camp, Pelican Bay State Prison, and others, to explore the state monopoly on corporeal control and violence in the prison system.

Rebekah Hodge, New York University

*The Weaponization of Food in France, 1939-1949*

Throughout the course of World War II more than 20 million people were killed by starvation. Food became the most lethal and most effective weapon of the war, killing more by starvation than by combat. Starvation was not an accidental by-product of the war, it was an intentional, directed and effective weapon used by both the Allies and the Axis powers to control, destroy and eliminate populations. Examining government records, personal accounts and news publications, this research makes sense of how and why food was weaponized and argues that far more people can be added to the ranks of those killed by starvation when understanding the impact of hunger on an individual. These intentional actions continue to be used today and understanding their historical uses will allow us to prevent the weaponization of food in the future.

Janett Barragan Miranda, American University

*Food Boycott at the White House Conference on Food and Nutrition*

On December of 1969 a group of activists and community organizers attended the White House Conference on Food and Nutrition in Washington D.C. and they refused to eat at the luncheon. Not only did they refuse the \$18 per person luncheon, but they boycotted the event and invited other participants to join them in making a statement about the amount of money being spent on one meal, all the while national Food Assistance Programs advocated for recipients to eat an entire meal for less than \$1. With a focus on the 1900s, paper addresses the long history of food activism that led to the 1969 boycott at the White House. Particularly, how food boycotts

have drawn attention from the media, influential people, and the general American public with the aim to create change and develop a more equitable society.

## **7E2. Panel: COVID: Regional Food Systems**

Yuki Kato, Georgetown University; Caroline Boules, University of Maryland

### *Urban Agriculture Pivot during the COVID-19 Pandemic in the DC Metro Area*

The COVID-19 pandemic in the early months of 2020 affected urban agricultural practices in unexpected ways. Using a food justice theoretical framing, we explore how urban growers were able to respond to the changes and whether their responses build into adaptations that may create a more just and sustainable food system in the longer term. Based on 45 in-depth interviews with managers of urban farms, community gardens, and school gardens in the Washington DC, Metro area, this study examines how different forms of urban agriculture adapted to the rapid changes and unfolding situations and how opportunities for adapting differed between communities. The pandemic created both hurdles from social distancing requirements, restaurant and school closures, as well as new opportunities, such as increased demand for locally-grown produce and interest in urban gardening due to quarantines restricting people's ability to spend time outside. The preliminary findings indicate that community gardens mostly adapted seamlessly to the changes, while school gardens' capacity to pivot rested on their access to resources, either from the school or from NGOs. Urban farms' adaptation varied most within a category, depending on whether or not they were part of a for- or non-profit organization, their social connections, and their capacity to quickly pivot their growing and distribution practices. Despite the proximity of the three places, the adaptation strategies were mostly localized, indicating that urban agriculture projects in the areas with more resources and opportunities for participation in general would have fared better in making the transitions.

Leigh Potvin, Lakehead University; Katie MacLeod, Dalhousie University

### *Food Justice in Cape Breton: Emergency food response, emergent food understandings*

The research project at the heart of this paper presentation (20 mins) is the result of a community partnership between the research (Cape Breton University; Lakehead University) and the Island Food Network on Cape Breton Island; a unique region in Nova Scotia (Canada) with a distinct socioeconomic and cultural landscape. It is under-studied in terms of food research or, where data is available, it is aggregated within provincial averages, which prevents a clear understanding of the Island's household food insecurity, a phenomenon tied to capitalism, colonialism, and economic imperialism. The focus of this presentation is the community response and adaptations to the COVID-19 pandemic. Using narrative and interview data, we (Potvin & MacLeod) focus on the distribution adaptations from local restaurants, food co-operatives as well as the impact of Canada's Emergency Response Benefit—which some have likened to a universal basic income project—on people's access to food. We situate this research amongst the growing body of research calling for more equitable distribution of wealth and the implications for food security, especially in rural communities who have been hard-hit in the post-industrial era. We are both academics and community leaders in food movements on Cape Breton Island, this presentation reflects the nuances (and tensions of) our dual role within academia and local food circles and highlights some key observations made from this vantage point.

Erna van Duren, University of Guelph; Rita Sterne, Niagara College

### *Assessing the Greenhouse Vegetable Sector's Cost and Ethical Challenges with COVID-19*



In early 2020, managers in Canada's greenhouse vegetable sector had been facing labour issues, rising production costs, an uncertain trade environment and pressure to adopt new technologies to address these challenges. Larger operations were evaluating robotics and automation with the aim of maintaining or improving their competitive edge. However, these innovations were considered too expensive by many smaller operations who had access to ample supplies of low-wage workers. Within weeks COVID-19 changed the cost structure and challenges faced by this sector through three paths.

- Path 1, which comprises the costs that can be internalized and possibly passed on through the value chain.
- Path 2, which encompasses the costs that are in the form of externalities experienced in the local farm and wider communities.
- Path 3, which involves ethical costs, which are the costs of unethical choices or the perceptions thereof. These are experienced by an evolving and more diverse set of stakeholders

As is the case in most industries, the greenhouse vegetable sector is being disrupted by COVID-19 through economic, political-legal, social, cultural as well as physical and technological factors. This paper extends our existing research that was focused the first path. The extensions in this paper focus on how the adoption of robotics and automation by vegetable greenhouse value chains affect the costs associated with path two and three. It also considers how these costs may continue to change as the sector continues its response to COVID-19 within the larger economic, social, cultural, physical and political-legal contexts.

Sarah Rucker, Penn State University; Lilian Brislen, University of Kentucky

*Dashing the 'Bottom Line': Economic complexity and existential reckoning in local and regional food systems in response to Covid-19*

This paper presents a snapshot of the "historical present" of local and regional food systems (LFRS) during the COVID-19 pandemic. As part of a 1-year national rapid response initiative bringing together land grant universities, food systems sector communities of practice and USDA Agriculture Marketing Service, we conducted 20 listening sessions with over 100 representatives from 17 LFRS sector communities of practice. These included a diverse array of stakeholders from farmers markets to non-commodity grains, state departments of agriculture to tribal nations. In this project, we captured real-time reactions from local food system stakeholders grappling with the simultaneous crises of 1) pandemic market disruptions to the local food sector, 2) broader economic instability caused by the pandemic, 3) political and social unrest, and 4) reckoning with racial (in)equity and (in)justice throughout American society. While the project's charge was to identify market-based (financial) impacts and adaptations, these food sector leaders presented diverse experiences that transcended any single-dimensional analysis. These professionals shared their unique experiences grounded in their respective LFRS sectors (17) with regard to COVID-related disruptions, innovations, adaptations and projections for the future. From these discussions, we suggest that the field of food systems inhabit a moment of collective reckoning about the essential nature of LFRS; an unresolved question born out of a combination of phenomenological rupture (Bell 2004), and impasse (Berlant 2011). As the country moves from pandemic adaptation to longer-term evolution, we conclude with a discussion of possible futures for identify and practice within local and regional food systems.

**7E3. Panel: Food Pedagogies During and After the Pandemic, Part 2 of 2 (Extending the Classroom)**

Hart N. Feuer, Kyoto University

*Indoor and Outdoor Foodscape Learning Encounters under Pandemic Conditions in Japan”*

Having stubbornly designed and refined an interactive food studies course for early undergraduates over 4 years against the headwinds of limited infrastructure, budget, and student unfamiliarity with active pedagogies, the challenges presented by the Covid-19 pandemic seemed like a logical next step. However, course design entails major investments of time and energy and, as an educator, I was keen to design elements that would continue to remain useful, if complementary, under non-pandemic conditions. With this in mind, I aimed to replace, but also enhance, sensory learning components with at-home activities, and group fieldtrips with solo explorations. To facilitate at-home activities, I developed a sensory evaluation kit that could be picked up on campus for very low cost (USD 5 equivalent) or free, or could “made” at home (for students in other cities). It included items such as jelly beans, stale crackers, deceptively aromatized snack foods, samples of rice varieties of rice for comparison, and gourmet (gourmet) manga with sensory food content. Post-pandemic, students themselves, rather than the lecturer, will bring this kit to each class to streamline activities. To achieve the goal of foodscape exploration, a phone-GPS based geocaching activity was designed that could be undertaken by bicycle or on foot. This led students to wild edible plants, green grocers, urban farms, and more, with follow-up information provided on Zoom as students tapped into each geocache. Although the design continues to be refined and integrated into online base-course, ultimately it provided much more than a rough approximation of class-group activities.

Lisa Young, University of Michigan

*Teaching Local Food When Your Students are Remote*

Experiential learning opportunities, such as participant observation at local food markets and farmer interviews, were integral to a course I designed on local food producers. The pandemic made these activities impossible. As I re-envisioned how to translate these experiences for remote learning, I refocused on the core learning goals of the course and explored ways to create a sense of community in the classroom when students could not share food and similar experiences. In my presentation, I discuss how I used family food traditions to help students create a connection to local food producers in the places where they lived, as well as connections to each other. Although I replaced the farmer interviews with case studies and conversations with guest speakers over zoom, students were still able to learn directly from community members – one of the fundamental learning objects of the course. I conclude with reflections on the impact of these changes, especially in regards to improvements in students’ understanding of the importance of food sovereignty and the role of local food producers in helping create stronger and more resilient communities, especially during times of crisis.

Riki Saltzman, University of Oregon

*Teaching Foodways in the midst of the Pandemic*

Folklore and Foodways (400/500 level) is a highly interactive and participatory course that examines the ways in which identity is situated, created, and transformed in the performance of food traditions. Foodways includes the traditions surrounding the production, creation, consumption, and ways we think about food as a cultural construct. The class explores performance, community, creativity, and innovation, as well as how foodways provides a window into other cultures and our own, providing insight into cultural symbols, aesthetics, and world view.

I was reasonably prepared to teach Foodways in fall 2020, having taught in a virtual synchronous mode in spring 2020. While I did revise the syllabus to account for the increased pedagogy around BlackLivesMatter, systemic racism, and the white-washing of indigenous and

immigrant food production, I was overjoyed with the passion and commitment of my students to these issues.

What surprised me most about teaching over zoom was how the chat function has enriched participation, especially for the introverts in the class. A series of discussion topics in the Canvas platform got people interacting early on as did ongoing responses to posts of assigned readings presentations. During the Ethnography of a Dish exercise, my total ineptitude with using Zoom's white board became a victory when my students saved the day! We used one of their tools and then switch to chat comments to share an exercise about paradigmatic/syntagmatic analysis on pizza, as well as emerging discussions on green bean casserole, king cake, and other food examples.

Sonia Massari, Roma Tre University

*We, Food and Our Planet ": co-participatory environments and innovative ways of teaching food sustainability online*

In the context of current global challenges and Covid-19, teaching sustainability in higher education is far from being an easy task. Online learning via live Zoom classes, however, is a method little evolved from video conferencing from the late-1990s.

I will present the work done by Foundation Barilla (BCFN), to disseminate and help teachers to teach food sustainability in the classroom. In particular, I will present the digital tools launched by BCFN in 2020 (in the ""We, Food and Our Planet "" program by the Italian ministry of public education) and aimed at providing tools, materials and exercising skills to teach food sustainability online, in a creative and unconventional environment in K-12. Furthermore, I will present the use of the FSI Edu toolkit for the higher education sector in international and digital (online version) co-teaching sessions. The experiment of using FSI edu toolkit (winner of the 2020 ASFS award for pedagogy) in co-teaching sessions between multidisciplinary food studies classes in different parts of the world has provided satisfactory and encouraging results. Students and professors have taken up the challenge of using the FSI Edu toolkit to create transdisciplinary and transnational, co-participatory environments aimed at solving problems and creating solutions for healthier and more sustainable food systems. In this panel, I will present both how to use the tool (in its online version - created due to covid19) but also the results obtained, challenges and opportunities for applying the FSI Edu toolkit in food studies and other higher education curricula.

Organizer: Olga Kalentzidou

#### **7E4. Panel: Full Access to Fresh, Green Markets**

Kedene McDowell, New York University

*Ends Meet Market*

Current statistics show 40 million Americans are subsidizing their food purchasing costs by participating in the Supplemental Nutrition Assistance Program (SNAP), of which 1 in 3 are African American. First generation African Americans, extended families, elders, single parents and working class people are adapting their foodways to meet their needs in environments that are not favoring their traditional foodways/needs. And, although Black and Minority Ethnic (BAME) SNAP users predominantly reside in low income neighborhoods, frequent pantries, and live on the cusp of the poverty line while participating in community culinary education programs, the federal government holds authority over their autonomy which dehumanizes their experiences and weaponizes food access. Despite the success of SNAP, I will focus on the specific issues that are underreported to better understand how we might efficiently craft a federal food program to sustain an urban food ecosystem that prioritizes their humanity at each

level of the production chain. In-fact BAME communities have melded tradition, federal aid and access to meet their standards. In public discourse, BAME people experience food deserts, food swamps and live in food apartheid communities— termed to digest systemic injustices, nevertheless continuing to divert from their human experiences to overcome daily barriers and make ends meet. The shortcomings of SNAP and academic discourse disregards cultural nuances, value of time and proximal healthful access. What are the ways in which people in public assistance programs participate in cultural preservation through food and how are they rendered silent? How do BAME people practice their values of sustainable production, quality and community? What are the rituals performed to afford culturally relevant and high quality food? I started my journey asking myself and SNAP users these questions, arriving at the table, where families use food as a canvas, painted in history, resilience, community and an amalgamation of food inequities and identity. I have come to learn low income SNAP users understand that the access they are granted is tied to policies that marginalize their food environment, disengage and isolate (in language and implementation) BAME SNAP users from socially acceptable norms like dining out, purchasing warm meals and prepared food. At the granular level, making ends meet is beating the odds stacked against you, thriving to include food diversity within a system that functions at the cost of your disinvestment while operating to police food access, inadvertently standardizing gastronomic heritage on the backs of federal aid. Ends Meet Market addresses racial equity in food by underscoring cultural identity -- prioritizing BIPOC farmers and BAME SNAP users, proximal strategic placement within low income neighborhoods and dignified service that prioritize food sovereignty.

Gail Feenstra, University of California

*Farmers Market LIFE: Using Participatory Research to Expand the Customer Base of Farmers Market Shoppers*

In this unprecedented year of a global pandemic, food access has become increasingly important and disparities have widened between those who have food access and those who do not. Simultaneously, small farmers have suffered hard losses this year due to restaurant closures and other market upheavals from the pandemic. Farmers' Market LIFE is seeking to help address this disparity and support our local farmers by using community-engaged research to identify obstacles for low-income residents (e.g. SNAP users), people of color, and others to shop at farmers' markets in Marin and Sonoma counties. We will then collaboratively devise locally relevant innovations to make farmers' markets more inclusive and welcoming for the whole community.

In this presentation, we will share results from community focus groups and surveys with farmers' market customers, non-customers, and vendors as well as previously gathered data from environmental scans of the markets, which reveal some of the key obstacles and potential solutions to addressing these challenges. We will then describe initial plans for creating a campaign to improve market access for all people in the community, particularly SNAP users, and to increase farmers sales at the farmers markets in these two counties. This will help us further engage our community partners' focus on equity, improving the viability of farmer's market vendors, support regional economic development, and community health.

Katie Kerstetter, George Mason University

*Building Social Infrastructure and Improving Food Access*

Access to fruits and vegetables is important for promoting the health of individuals and communities. However, in the District of Columbia, disparities in access persist and are related to numerous upstream structural inequalities, including the location of grocery stores, farmers markets, and other food sources; transportation access; disparities in employment and income; and the legacy of racial segregation. The city-funded Produce Plus program provides access to

free produce to DC residents who qualify for at least one government assistance program (e.g., SNAP, Medicaid, and WIC). Prior to the COVID-19 pandemic, Produce Plus provided vouchers to customers to use at participating farmers markets. The Produce Plus program is an integral aspect of what sociologist Eric Klinenberg calls the “social infrastructure” of participating market communities. As it provides residents with produce, it also builds relationships, social bonds, and social solidarity, strengthening the fabric of trust, altruism and reciprocity between community members. Drawing upon interviews with 36 returning Produce Plus customers, we examine the indirect social gains of the Produce Plus program in building “social infrastructure” that also promotes collective action in support of a culture of health, within the communities served by the program. Access to affordable healthy food - both a social determinant of health and basic human right - is a complex, multifactor issue. Ensuring equitable food access requires a multidimensional, multi-sector response. Our research suggests social solidarity and reciprocal social ties are meaningful social resources that community-based organizations and public sector agencies, in partnership with community stakeholders, can nurture to improve community-level food access.

Co-authors: Amy Best, George Mason University; Aliza R. Wasserman, Produce Plus Program Manager, DC Greens; Lillie Rosen, Deputy Director, DC Greens; Karen Franco, Public Health Analyst, DC Department of Health; Sara Beckwith, MS, RDN, LD, WIC State Director, DC Department of Health; Drew Bonner, Kristopher Cleland, Shelly Quinanilla, George Mason University; Mia De Jesus-Martin, Rutgers University

Kathleen Krzyzanowski Guerra, The Ohio State University

*Short Value Chain Models of Healthy Food Access: A Qualitative Study of Two Approaches*

Country Fresh Stops (CFS) and Donation Station (DS) are two complementary models for promoting community food security, supporting local producers, and strengthening the regional economy in Appalachia Ohio. In partnership with the Appalachia Accessible Food Network, CFS- and DS-affiliated sites source fresh produce from regional farmers to sell to consumers or provide to patrons at no cost, respectively. CFS sites include convenience stores and pop-up markets at healthcare clinics. DS sites include food pantries and prepared meal programs. Both programs are part of a more robust value chain designed to support local agriculture. Our objective was to explore the degree to which these particular models share common facilitators and barriers of implementation. Semi-structured interviews were conducted with CFS (n=7) and DS (n=10) site representatives in January 2020. Interview guides were co-created by an interdisciplinary team of researchers and community partners. Interviews were recorded, transcribed verbatim, and coded for key themes using NVivo qualitative analysis software. Participants identified two primary facilitators: support from partner organizations and on-site program stewardship. Produce (and program) seasonality and mitigating food waste were the most commonly cited challenges. Despite challenges, both CFS and DS sites perceive the models to be successful efforts for supporting the local economy, achieving business or organizational missions, and providing consumers with greater access to locally-grown produce. These models demonstrate good feasibility in a rural region of ‘persistent poverty’ and high food insecurity, but their long-term sustainability and impacts on other key stakeholders – including farmers and consumers – merit further investigation.

**7E5. Panel: Anxious Omnivores: Fad diets, food choice, and identity**

Janet Chrzan, University of Pennsylvania

*Paleo Diets: from Homo erectus to Homo economicus*

The Paleolithic diet remains popular because many people believe that eating like our ancestors will ensure better health and wellbeing; protect against ‘diseases of modernity’ such as

diabetes, hypertension, and obesity; and even cure allergies, autoimmune conditions, and cancer. But it is also popular because of the cultural meanings that adhere to its adoption, or how “Going Paleo” signifies social status and identity. Paleo became mainstream in the early part of this century, reached peak popularity at the end of the first decade and has since joined with or shifted into Paleo-related diets and lifestyle protocols such as Keto, intermittent fasting, Whole30 and Clean Eating. Clear trends are apparent: the diet has become more restrictive over time, it has abandoned some of the original core mandates, and it has become increasingly linked to individualized identity construction. As it has morphed into new forms of diet and health performance it relies less on archaeological data and more on testimonial narratives and tangential or correlative medical studies to justify its precepts. In effect, as practice has altered over the last two decades the diet rationale has shifted from biological to cultural and from archeological epidemiology to an increasingly performative narrative linked to social identity creation and cultural capital display. Rather than looking backwards to situate an ancient body within ideal bioarcheological health and diet, it now looks forward, as an aspirational modern identity that signifies economic, sexual, and social power.

Kima Cargill, University of Washington Tacoma

*Fad Diets: Nostalgia, Utopianism and the Mythical Golden Past*

Many fad diets express beliefs, fantasies, and fears that are part of a long tradition of ambivalence about technology, urbanization and modernity which manifests itself through nostalgia, idealization and utopianism. Purveyors of Edenic, biblical, primitive, and diets Paleo often assure adopters that so-called modern diseases can be avoided with seemingly simple changes in diet and everyday habits in accordance with an imagined and ideal past. This kind of manufactured nostalgia drives sales up and provides people with a soothing form of fantasy.

While nostalgia was initially construed as an emotional state based on autobiographical memories, more recently nostalgia researchers have distinguished “historical nostalgia” from “personal nostalgia. Such nostalgic fantasy serves as psychological lens for the construction and reconstruction of our identities and in the case of historic diets, perhaps a means of distinguishing oneself from the perceived failures of contemporary humanity.

Interestingly, nostalgia for an imagined past also happens to evoke a set of uniquely American characteristics associated with the exploration and expansion of the West: rugged individualism, self-reliance, isolation, living off the land, and thriving in harsh conditions. This paper will explore how historical nostalgia functions as a psychological defense and a powerful, if misleading currency in popular culture and national identity.

Leighann Chaffee, University of Washington Tacoma

*Tell me what you want: The role of automatic and deliberate processes in food choice and health behavior.*

Efforts and strategies to improve diet quality commonly target food decision-making. They appeal to our rational and deliberate cognitive processes, for example through nutrition labels, proprietary and fad diets, and special mobile apps. Despite significant investment in these interventions, outcomes are disappointing, failing to deliver the promised improvements in health. The psychology of eating explains why these interventions are unsuccessful: complex determinants of food choice and preference occur outside of conscious awareness. These automatic processes served as evolutionary advantages, from attention to social cues for food to preference for energy density. Automatic and implicit processes have received significant media attention as they provide insight to social cognition.

In the modern food environment, our desire to eat well is challenged by the automatic and implicit preferences we share for palatable food. But the nuance of these processes are commonly overlooked, and not incorporated in nutrition research or diet recommendations. This

renders dieting ineffective and leaves many people searching for answers to weight loss. Empirical study validates the contribution of these factors; past research and new data from a diverse sample indicates a role for implicit processes in consumption of highly palatable foods. Contemporary diet trends entice consumers by appealing to these personal and social factors to overcome the challenges of weight loss and healthy eating. To improve both nutrition research and health interventions, we must apply a comprehensive perspective of the psychological forces that drive food choice

## **7E6. Lightning Round: Technology and Innovation**

Leda Cooks, Umass Amherst

*The virtual and the virtuous appeal of food waste apps.*

This paper examines the rhetoric of food waste apps, apps designed to rescue and repurpose leftover food for consumers and businesses. Advertised as food waste reduction, their purpose is the facilitation of the re/distribution of otherwise wasted food. Apps that have been designated the “best” by non and for profit organizations such as Food tank, Greenbiz, vogue and food recovery network will be studied for where and how they address food waste reduction. Rhetorical analysis will focus on the descriptions of apps by their evaluating organizations, their websites, and any user ratings or comments. Two questions are at the heart of this talk: How is food waste reduction constructed rhetorically and how does this construction function in the appeal and evaluation of the app?

Heather Lee, The University of Waterloo

*The approval of GE Animals for human consumption: how to foster food democracy after an undemocratic precedent has been set*

This presentation identifies issues specific to animals produced through genetic engineering (genetic modification or GM) and national regulation. Regulators in Canada and the US approved the world’s first GM food animal - the AquAdvantage® fast-growing salmon - in 2016 and 2015 respectively. This GM salmon has been sold into Canada’s food system, unlabelled, since the summer of 2017 and could be sold in the US starting this year.

Canada and the US are the only countries that have approved GM food animals. GM animals are rapidly being developed and governments around the world are considering changes to regulation that could expedite the approval of these animals.

This presentation provides a timely study of the Canadian government’s approval processes. Concerns include: the lack of transparency in government risk assessment; the lack of non-scientific considerations in regulation, such as social, economic and ethical questions; the absence of consultation with Indigenous Peoples, whose relationship with salmon has spanned thousands of years; and the lack of consultation with the rest of society.

Transparency is viewed through the lens of food democracy, going beyond transparency’s formal institutional definition to include considerations such as inclusiveness and empowerment of stakeholders. Through an analysis of primary and secondary data barriers and opportunities for fostering transparency and accountability are explored with respect to policy and regulatory decisions regarding GM food animals.

This builds on the presenter’s masters’ thesis, Transparency in Federal Policy-Making: the Case of Biotechnology in Animals Intended for Human Consumption, presented at the CAFS 2013 conference.

Ellia H. La, The Ohio State University

*The unintentional consequences of agricultural science on the actors of the food system*

Agricultural innovations have been long celebrated and advertised for the “advancement of society.” What is often not discussed is which part of the society it advances. It is possible that under the veil of scientific knowledge, unseen detriments are delivered unintentionally or without anticipation.

In this presentation, current scholarship on the unintended and undesirable consequences of innovation will be highlighted. Many theoretical frameworks relate innovation with the economy and its embedded actors of various commodity chains. While innovations can bring desirable consequences to one adopter, it could bring detriment to another. The imbalance of power among the different adopters is seldom discussed in the literature, but crucial when analyzing systems. Therefore, conclusions on undesirable consequences of innovation must be discussed specifically across a broad spectrum of actors, by addressing the type of stakeholder and the power that these stakeholders have.

The application of scientific technologies in the food system is well documented and often praised for providing a solution to a sociological problem. Unfortunately, when these solutions are offered, only one dimension of the problem is considered. This presentation will discuss landmark scientific innovations such as genetically modified organisms and blockchain technology that have produced unintentional negative consequences in the United States agricultural system and its food producers. When innovation is assumed to be inherently good, natural scientists can be blinded by their product without careful examinations of their true impact. Thus, innovators have a responsibility in confirming their hypothesized social impact to prevent further perpetuation of inequity.

Julia Smith, Eastern Washington University

*Coffee (Again) in Crisis - COVID, Climate, Cost*

Coffee production as we know it survived a pricing crisis in the late 1990s and early 2000s, but once again faces crisis. Today, coffee faces a group of challenges that before COVID were daunting, including climate change, increased pressure from diseases and pests like roya and broca, and the ways in which small farmers are struggling around the world. COVID has intensified all of those and added more stresses, as farmers struggle to get their coffee harvested, rosters struggle to get samples of coffee they might buy, and consumers stay home. The specialty coffee market, largely supported by sales in coffee shops of coffee by the cup, has been particularly hard hit. Many roasters may not survive this crisis; coffee producers are struggling to make ends meet in this volatile and insecure market. This talk explores those issues and how farmers are responding to them in Latin America, using data from producing countries like Costa Rica and Colombia, as well as consuming countries like the United States.

Michelle Nikfarjam, University of Oregon

*Towards a Transformative Agroecology: Seeding Solutions for Climate Change and Food Sovereignty Among Small and Marginal Farmers in Rajasthan, India*

In Rajasthan, India food insecurity is growing more pervasive as climate-change induced socioeconomic transformations compound with the homogenization of economic and agriculture systems that has been taking place since the Green Revolution. Taken together, this combination of forces has resulted in significant degradation in local farming knowledge, adding strain to an already precarious food system. In recognition of the need for alternatives, grassroots movements and local NGOs are mobilizing around the concept of food sovereignty to re-negotiate political, economic and environmental process of agricultural development. Based off of 4 months of ethnographic field work, this project explores the re-negotiation happening on the ground and the ways in which agro-ecological farming is being used to build more socially equitable and environmentally sustainable conditions for small and marginalized



producers. I explore the interplay of multilateral funding, government schemes and policy, and local movements and actions to understand what configurations best lead to sustainable balance between agroecosystems and social systems. I highlight the specific contours of agroecological practice among the farmers with whom I worked and the implications of these practices in broader disruptions to the industrialization and financialization of agriculture in Rajasthan and globally. My findings suggest that while grassroots movements have gained significant stride in fostering local solutions, farmers still face significant structural barriers in gender, caste and class as they negotiate how top-down interventions from the state and transnational organizations are interwoven with their own concerns for the economic viability of ecological agriculture, health, stability, autonomy and cultural identity.

Mary Little, School for Field Studies; Olivia Sylvester, UPEACE

*How Costa Rican agroecological producers support resilient food systems through shorter food chains post-COVID*

The Covid-19 pandemic has compounded the global food insecurity crisis, disproportionately affecting the consumers, farmers, and food workers already in marginal positions (UN, 2020). The drastic disruptions caused by Covid-19 have called international attention to food security and sparked conversations about how the pandemic should generate support to reorganize food production and trade. Our paper contributes to a small but growing literature on the impacts and responses of agroecological farmers to Covid-19 in Costa Rica. Specifically we interviewed 30 agroecological farmers about 1) livelihood needs during COVID-19, 2) the areas of food production and access that have been most affected during this pandemic, and 3) how farmers and consumers are adapting during this crisis. Our findings reveal multiple immediate and long-term impacts on agroecological farmers including: Economic hardship (lower incomes, loss of land, inability to pay loans), changes in purchasing and consumption patterns (buying more organic, not buying luxury items, buying more plants/seeds), market disruption (fear of Covid-19 and government driving restrictions), changes in sales (increase demand for direct delivery), decrease in agrotourism, and shortage of farm workers. Furthermore, we also report the following farmer adaptation strategies: 1) minimizing distance with consumers in the form of having personal relationships with them in order to facilitate direct delivery, 2) establishing (or boosting) e-commerce platforms. In response to our findings, we recommend increased technological support for farmers to establish e-commerce platforms as well as government support to ensure that such crises do not force unemployment among farmers and exacerbate food insecurity.

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