



Conference Program

2008 Joint Annual Meeting of the

Association for the Study of
Food and Society

and the

Agriculture, Food, and
Human Values Society

Resilient Culinary Cultures:
Disaster, Innovation and Change in
Foodscapes

June 4-8, 2008
New Orleans



Welcome to New Orleans!

This year's conference is being held in New Orleans, where one of the most distinct culinary cultures in the United States is slowly—but surely—recovering from one of the worst disasters in American history. This year's theme is inspired by that juxtaposition: in a world in which older agricultural practices and food traditions are simultaneously vibrant and under attack, what makes a culinary culture resilient? The floods of 2005 challenged many in New Orleans to think about what was important in their lives, including their culinary traditions and practices. The disaster revealed many of the inequities built on race and poverty that framed in often unacknowledged ways the lives of farmers, fishers, cooks and chefs—of nearly everyone—in the region. Yet food also stood as a symbol of lost identity, common culture, and distinctiveness for those who fled the floods. Food, often cooked and distributed by heroic chefs and restaurateurs in difficult conditions after the floods, was seen by many as the first sign that New Orleans could in fact recover. With the recovery now showing progress, it is clear that the local culinary culture has both survived and been significantly changed. Many culinary cultures face similar threats—including disasters, economic and political globalization, corporate homogenization, massive migrations, and violent conflicts—to their ability to survive. How will they adapt? What kinds of innovations allow us to speak of ongoing or even new culinary cultures? At the same time, in other parts of the world, governments and other economic players are revamping and sustaining local culinary traditions and identities to exploit their political and commercial potential. New Orleans will provide a fascinating context to think through these questions.

Many people helped make this conference possible. The local arrangements committee and program committee, whose work is reflected in the program and other events, are listed below. In addition, I am proud to note that the College of Liberal Arts at the University of New Orleans has contributed significant resources to this conference, including the sponsorship of our keynote lecture. Dean Susan Krantz has been especially helpful in these arrangements. Denise Michelet and Patti Wolf, respectively the director and event coordinator for UNO's Conference Services office at the Lindy Boggs Conference Center, put in countless hours organizing our events. David Armond designed the conference web site. I am grateful to all of them for their work.

The program in your hands promises a great conference. Do not forget that you are in New Orleans, however, and be sure to get out of the hotel and enjoy the wonderful local food and the live local music! New Orleans is glad you are here!

David Beriss
2008 ASFS/AFHVS Conference Chair

Local Arrangements Committee

David Beriss, Chair
University of New Orleans

Richard McCarthy
Marketumbrella.org

Poppy Tooker
Slow Food, www.poppytooker.com

Elizabeth Williams
Southern Food and Beverage Museum

John T. Edge
Southern Foodways Alliance

Mary Bartholomew
Delgado Community College

Susan Tucker
Tulane University

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Boston University

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University of Wisconsin

Conference Information

Registration

Conference participants must register in order to participate in sessions. On-site registration will be available from 8:30 am until 4:30 pm from June 4 through June 7 (it will close early on June 7). Day passes will be available on site as well.

Hotel

Most of the conference program will take place at the Omni Royal Orleans Hotel, 621 St. Louis Street. A map of the hotel's meeting rooms is available in this program. Hotel information is available at (504) 529-5333.

Tours

Several tours have been organized for conference participants. Although many filled during advance registration, the registration desk will have information about any remaining space, costs, additional tours or events, etc.

Wednesday, June 4

8:30AM - 1:00PM New Orleans Urban Agriculture Tour

This half day tour will visit micro-farms, urban gardens and other projects that are contributing to the rebirth of urban farming in New Orleans. Led by one of the leaders of the New Orleans Food and Farm Network, the tour will conclude with lunch at Café Reconcile, a restaurant dedicated to training the next generation of young New Orleanians in cooking, entrepreneurship and culinary culture. Limit of 30 participants. \$52 per person.

8:30AM - 4:00PM South Plaquemines Fishery Recovery Tour

Led by Harvey Reed, III, Federation of Southern Cooperatives, Louisiana Organizer. All day tour, starting at 8:30am, leaving from the Omni. A stop will be made for lunch, but is not included in the activity fee. See how fishers, oystering families, shrimpers, etc. are recovering from the disasters and working to sustain and rebuild one of the most important fisheries in North America. Limit of 30 participants. \$50 per person.

2:00PM - 5:00PM New Orleans Culinary History Tasting Tour

Visit historic New Orleans restaurants, led by local culinary historian Kelly Hamilton. This is a 2.5-3 hour walking tour of some of New Orleans' most famous restaurants, with the opportunity to taste food in many of them. Limit of 20 participants. \$40.00 per person.

Saturday, June 7

5:30AM - 8:30AM Vietnamese Market Tour

A visit to one of the most resilient communities in a part of New Orleans that was under the deepest water. The tour will be led by Peter Nguyen, an activist with the MQVN Community Development Corporation and will visit the weekly market and the new Viet Village Urban Farm and Market. Bus leaves for 5:30am. Limit of 30 participants. \$40 per person.

New Orleans Restaurant Recovery Lunches

A series of lunches have been organized on **Friday, June 6** in restaurants in and near the French Quarter. Along with delicious food, each features a discussion led by a New Orleans-based activist focusing on food system recovery-related issues and experiences. Like the tours, these have mostly filled in advance, but check with registration to see if there are openings. Menus and discussion leader bios can be found on the conference web site.

Murriel's Jackson Square
801 Chartres Street

Discussion Facilitators
Ashley Graham, Director
Louisiana Office
Share Our Strength

Mr. B's Bistro
201 Royal Street

Darlene Wolnik, Deputy Director for
Mentoring
Marketumbrella.org

Red Fish Grill
115 Bourbon Street

Donna Cavato, Program Director
Edible Schoolyard NOLA
Green Charter School

Peristyle
1041 Dumaine Street

Mischa Byruck, Forager
Marketumbrella.org

Galatoire's
209 Bourbon Street

Elizabeth M. Williams, President
Southern Food and Beverage Museum

L'il Dizzy's Café
610 Poydras

Robin A. Barnes, Senior Vice President
Seedco Financial -- Gulf Coast

Cajun/Creole Cooking Demonstration

We have scheduled a fun and fascinating cooking demonstration and lunch (wine/beer included!) at Savvy Gourmet, 4519 Magazine Street, on Saturday, June 7, from 12:30-2:30PM, featuring our local Slow Food leader and chef Poppy Tooker. Poppy will provide some great insights into our region's food culture and give you a chance to eat some wonderful food. And she will help you

answer one of the core questions visitors (and even locals) always want to know: Is this Creole or is this Cajun? To register for this event, call Savvy at 504-895-2665 or visit https://www.savvygourmet.com/classes/classes_details.html?class_id=603.

Crescent City Farmer's Market

For you early risers, it is just a short walk from the hotel to the Crescent City Farmer's Market, which runs from 8 am to 12 noon on Saturday morning, rain or shine, at the corner of Magazine and Girod Streets. Visit their web site to see what is in season (www.crescentcityfarmersmarket.org). You can probably find a wonderful breakfast there and get back in time for our regular sessions.

Special Conference Events

Wednesday, June 4

6:00PM-8:00PM Welcome Reception, Omni Royal Orleans.

Thursday, June 5

4:00PM-5:00PM ASFS Business Meeting, Promenade Room.

5:45PM-7:00PM ASFS/AFHVS Presidential Addresses, Esplanade Room.

Fabio Parasecoli
President, ASFS

Douglas Constance
President, AFHVS

*Marketing Identities:
Geographical Indications Between
Elitism and Local Politics*

*The Four Questions in Agrifood
Studies: A View from the Bus*

Friday, June 6

2:30PM-4PM Screening of the film *Above the Line: Saving Willie Mae's Scotch House*, a film by Joe York. Presented by Sara Roahen and the Southern Foodways Alliance. Chartres Room.

5:00PM-7:00PM **Keynote Address**

Jessica Harris, Ph.D. Scholar in Residence in the Ray Charles Chair in Material Culture Dillard University

The Power of Three: Culinary Cultures in New Orleans
Southern Food and Beverage Museum, 169 Riverwalk Marketplace, Julia Street Entrance.

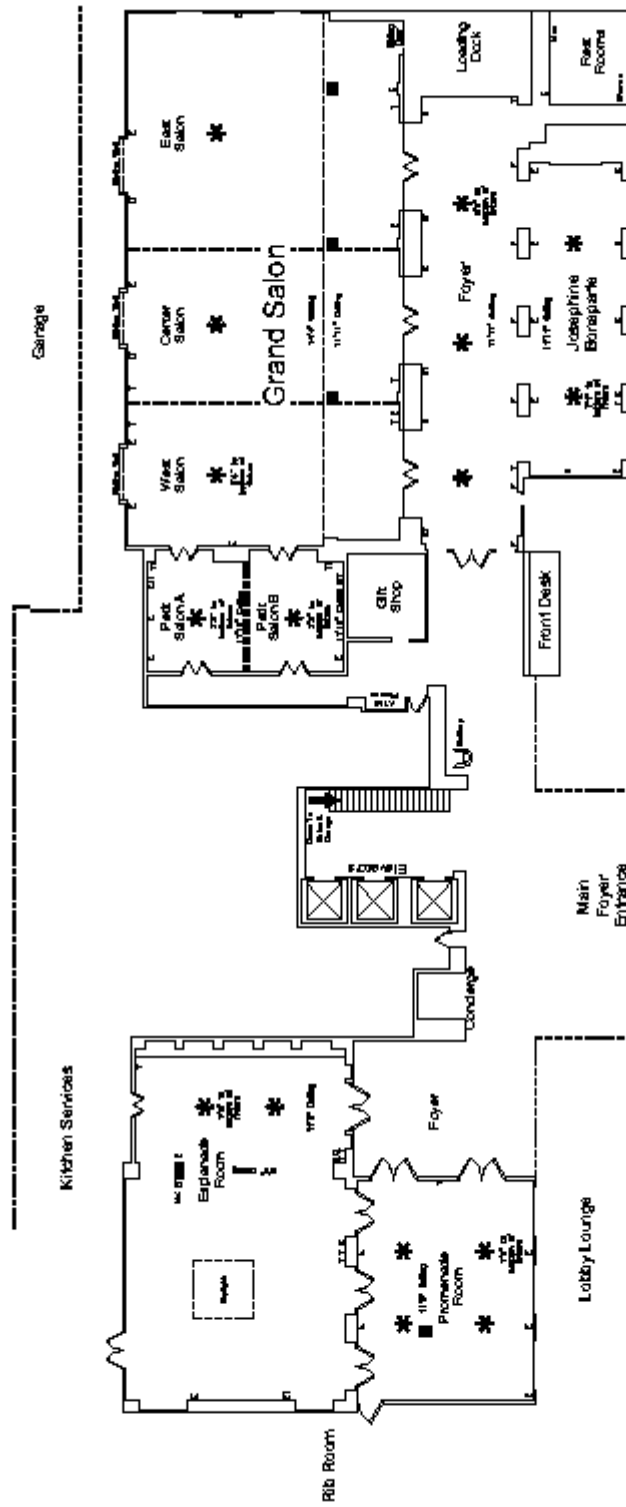
Sponsored by the College of Liberal Arts, University of New Orleans.
Featuring catering by The Uptowner, Greg and Mary Sonnier.

Saturday, June 7

- 12:00PM-1:30PM AFHVS Business Meeting, Promenade Room
- 4:00PM-5:00PM Joint ASFS/AFHVS Business Meeting, Promenade Room
- 6:00PM-9:30PM Louisiana Seafood Extravaganza, Mardi Gras World. Catered by Mr. Mudbugs. Crawfish, crabs, shrimp, red beans...come eat seafood fresh from our local waters.

Buses will be provided to transport diners to and from Mardi Gras World, which is on the West Bank of the Mississippi, at 233 Newton Street. Dinner is included with regular conference registration. Additional tickets for guests can be purchased at registration.

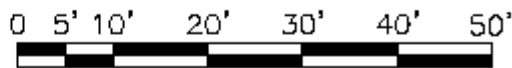
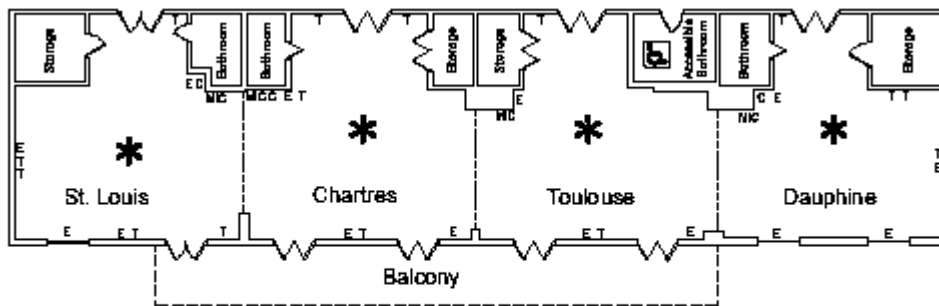
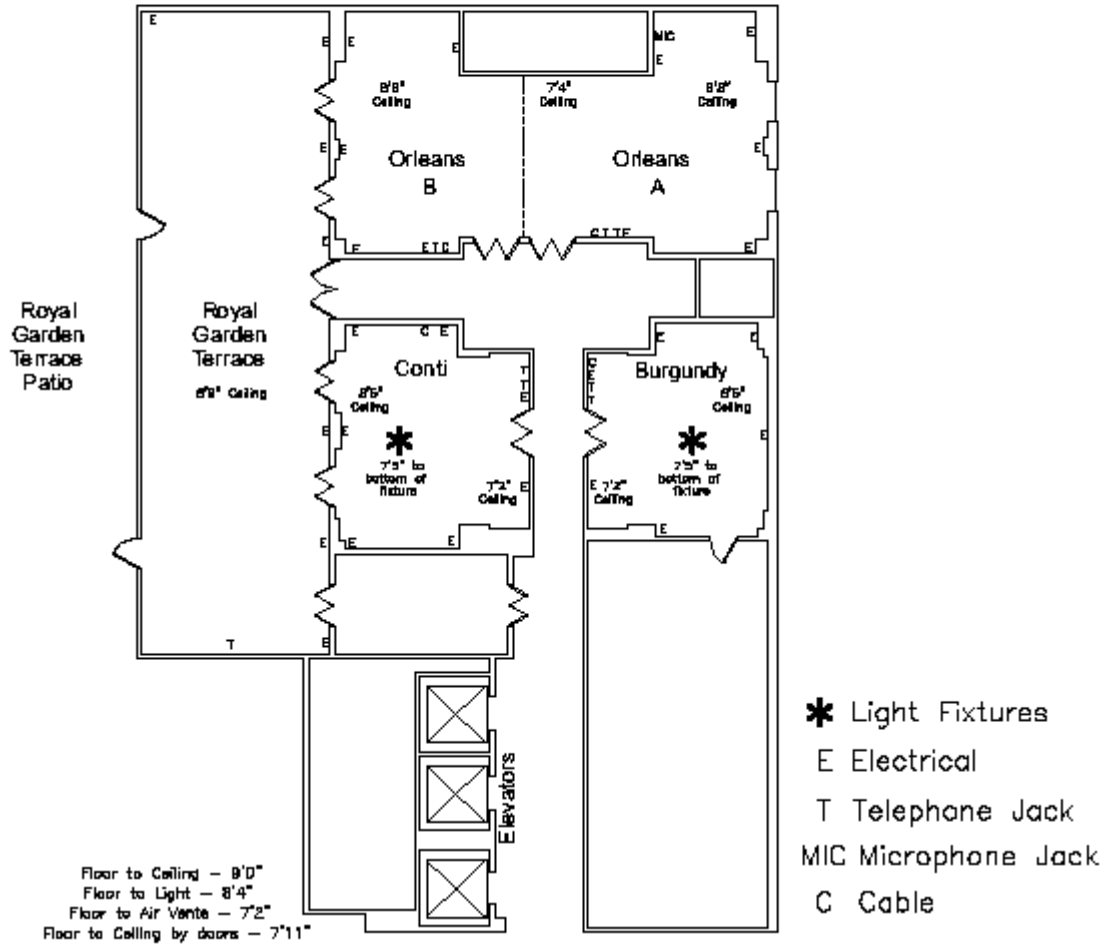
OMNI ROYAL ORLEANS



- * Light Fixtures
- E Electrical
- T Telephone Jack
- NIC Microphone Jack
- C Cable
- Pillar

First Floor

OMNI ROYAL ORLEANS



Second Floor

Program At A Glance

	New Orleans A	New Orleans B	Conti Room	Burgundy Room	St. Louis Room	Chartres Room	Dauphine Room	Toulouse Room	Promenade Room	Esplanade Room
THURSDAY										
Session 1 8:30 - 10:00	CSA: Opportunities for Universities to Engage in Increasing Access to Fresh Food (A1)	Food and Moral Panic (A2)	Blending Locality, Multifunctionality, and Domestic Fair Trade: New Food Enterprise Models (A3)	Good to Eat, Good to Think: Food, Tradition, & Identity (A4)	Outside U.S. Customs: Food, Identity, & Immigration (A5)	ROUNDTABLE Nutrition pedagogy: An Integrative Approach (A6)	ROUNDTABLE The International Assessment of Agricultural Science and Technology for Development: A Retrospective (A7)	Creole-Cajun-Chocolate-American: Food, Recovery, and Identity in Post-Katrina New Orleans (A8)		
Session 2: 10:30 - 12:00	Does School Food Make the Grade? (B1)	Narrating the Big Easy (B2)	The Missouri School of Agrifood Studies: I (B4)	National Food Discourses at the Crossroads (B5)	The Steaks are High: New Moral Discourses in the Food System (B6)	ROUNDTABLE Farm to School: Cultural Revitalization, Community Resistance, and Economic Justice (B3)	Riding the Globesity Train: Food Policy, Nutrition, and Traditional Food Systems (B7)	Great Balls of Fire!: Masculinity and Food (B8)		
Session 3: 2:00 - 3:30	Discourse and Policy: Crossing Boundaries, Creating Rules (C3)	Beef: It's What's on the Panel (C4)	The Missouri School of Agrifood Studies: II (C2)	Woms, Warming, and Work: New Sites for Food System Education (C5)	Culinary Heritage as Tourist Attraction (C6)	ROUNDTABLE Speed Dating Food Pedagogy: A Whirlwind of Promising Practices (C1)	Fair Trade II: Extending the Model (C7)	Black, Gay, or Thin?: Food, Representation, and Gender (C8)		
Session 4: 4:00 - 5:30	Culinary Tourism as Political Action: Situating American Food Regions in a Global Perspective (D4)	Fair Trade I: Addressing the Challenges and Limitations (D5)	Of All Shapes and Hues: Farmers in the Food Landscape (D2)	Considering Bellies: Empty, Artistic, or Theoretical (D5)	The Ethics of Controversial Agricultural Practices (D6)	ROUNDTABLE Bringing Students, Farmers and Food Service to the Table: Integrated Findings from Farm-to-Institution Research (D1)	Fuel for the Body: Food for the Car (D7)	Time, Space, Labor (D8)	ASFS Business Meeting (4:00-5:00pm)	
5:45-7:00pm										ASFS/AFHVS Presidential Addresses (5:45-7:00pm)

	New Orleans A	New Orleans B	Conti Room	Burgundy Room	St. Louis Room	Chartres Room	Dauphine Room	Toulouse Room	Southern Food and Beverage Museum
FRIDAY									
Session 1 8:30 - 10:00	Author Meets Critics: Warren Belasco's <i>Meals to Come: A History of the Future of Food</i> (E1)	The Practice of Pedagogy in Place: Food & Students Out of the Classroom (E2)	Gender Makes the Food Go Round (E3)	Race, Identity, and Cultural Hegemony I (E4)	Educating the Global Food Citizen (E6)	ROUNDTABLE The Power of Community Food Stories: Listening to the Silenced Voices (E5)	Slouching Toward Sustainability: Food, Justice, and Equity (E7)	Situated Understandings of Food Security (E8)	
Session 2: 10:30 - 12:00	ROUNDTABLE After the Storm: Community Partners Discuss Food System Analysis of S. LA (F7)	Nationalism, Cuisine, and Culinary Culture (F1)	Food Feelings, Personal Agency and Public Structures (F4)	Resilience in Action: Local Food Systems to the Rescue! (F8)	The Unusual Appetites of Julia, MFK, and Alice B. (F3)	ROUNDTABLE Bridging Two Cultures: How Can the Humanities Influence Food Policy? (F2)	Alternative Agriculture and Agroforestry (F5)	Glamour and Grime: Food Workers in the Modern Age (F6)	
Session 3: 2:30 - 4:00	ROUNDTABLE The Experimental Cuisine Collective: Developing Interdisciplinary Research (G4)	Com. Colonialism, and Chinatown: Cuisine and History (G5)	Garbage Pail Kids? Empirical Research on Children and Food (G2)	Holon There... Theorizing the Global and the Local (G3)	To Market, To Market (G6)	SFA Film: <i>Above the Line: Saving Willie Mae's Scotch House</i> (G8)	Hot Topics and Hard Science: Food in the Curriculum (G7)	Food Assistance By Any Other Name... (G1)	
Keynote Lecture: 5:00-7:00PM									The Power of Three: Culinary Cultures in New Orleans

	New Orleans A	New Orleans B	Conti Room	Burgundy Room	St. Louis Room	Chartres Room	Dauphine Room	Toulouse Room	Promenade Room
SATURDAY									
Session 1 8:30 - 10:00	ROUNDTABLE Gastropolis: Food and New York City (H4)	Designing the Food Landscape (H1)	Cupcakes, Crabcakes, and Vegetarian Bacon (H2)	Narrative and Memory in Food Landscapes (H3)	Measuring Sustainability (H5)	ROUNDTABLE The History and Future of Terroir (H7)	Certifiable Organic! (H6)	ROUNDTABLE Developing a Research Agenda for Local/Regional Food Systems (H8)	
Session 2: 10:30 - 12:00	ROUNDTABLE Food Studies at the Crossroads: Developing Faculty and Pedagogy for a New Field (L)	All Hail Linnaeus: Biodiversity and Foodstuffs (I)	Race, Identity, and Cultural Hegemony 2 (B)	"The Way We Eat": Food and Social Movements (L)	Queer Eye for the Food Scholar (J5)	ROUNDTABLE Helping beginners understand the food system (I8)	Authority, Authenticity, and Publics: The Making of Ethnic and National Cuisines (I7)	Food Access, Place, and Community Identity (J9)	
12 noon-1:30pm									AFHVS Business Meeting
Session 3: 2:30-4:00	ROUNDTABLE Play With Your Food: Experiential Learning of All Sorts (J1)	The Grand Tour: Historical Aspects of Eating in Europe and America (J2)	The Harvest of our Discontent: Consumers in the Food Landscape (J3)	Smart Women, Questionable Choices: Three Approaches to College Women and Food (J5)	Fast Food Nation(s) (J6)	ROUNDTABLE How To Attract Filthy Lucre for Food Scholarship, and Once You Get It, Do You Want It? (J4)	Preserving Modernity: Food and Tourism (J7)	Film: A Touch of Spice (2003) (J8)	
4:00-5:00pm									Joint ASFS/AFHVS Business Meeting

The Program

THURSDAY SESSION ONE 8:30 – 10:00 AM

(A1) NEW ORLEANS ROOM A

Community Supported Agriculture: Opportunities for Universities to Engage in Increasing Access to Fresh Food

Organizer: Alison Harmon (Montana State University)

1. *CSAs on College Campuses: A Venue for Local Agriculture* Christopher Wharton (Arizona State University)
2. *Towne's Harvest Garden and CSA: Campus and Community Impact* Alison Harmon (Montana State University)
3. *Buying Into Community Supported Agriculture: Strategies for Overcoming Income Barriers* Cristin Forbes (Montana State University)

(A2) NEW ORLEANS ROOM B

Food and Moral Panics

Moderator: Bryan Endres

1. *Toxic Moral Panics: The Place of Race, Technology, and the Body in "Aspartame Illness"* Carolyn de la Pena (Univ. of California, Davis)
2. *Appetite for Controversy: Market-based Resistance to Chicago's Foie Gras Ban* Michaela DeSoucey (Northwestern University)
3. *How Safe is Safe Enough?: Cloned Food and Moral Panics* Jacques Rousseau (University of Cape Town)

(A3) CONTI ROOM

Blending Locality, Multifunctionality, and Domestic Fair Trade: New Food Enterprise Models

Organizer/Moderator: Steve Stevenson (University of Wisconsin, Madison)

1. *Conceptual Tools for a Multi-valued Food Commerce* Steve Stevenson, (University of Wisconsin-Madison);
2. *Three Legged Food Business Models: Local Food, Fair Prices, and Meaningful Jobs for People with Disabilities"* Andrea Craig, (Christy & Craig Associates);
3. *Food (& Spirits) as Tools for Sustainable Economic Development on a Great Lakes Island* Leah Caplan, (Chef-Proprietor of the Washington Island Hotel)

(A4) BURGUNDY ROOM

Good to Eat, Good to Think: Food, Tradition, & Identity

Moderator: Mark Jenike

1. *From Sustenance to Symbol: A Multi-generational Study of Traditionality in the Icelandic Diet* Ashlan Falletta-Cowden, Sveinn Sigurdsson (Lawrence University)
2. *Changing Traditions: Are we Losing Cultural Connections With Food?* Marcelo Traldi Fonseca and Paulo Ferretti (Sao Paulo Brazil)
3. *Regaining the Strengths of Traditional Foods: Hopi Women's Experiences* Cornelia Butler Flora (Iowa State University) & co-authors

(A5) ST. LOUIS ROOM**Outside U.S. Customs: Food, Identity, & Immigration***Moderator: Helene Sinnreich*

1. *Home Cooking as Domestic Performance (Portuguese and Brazilian Women)* Lori Barcliff Baptista (Northwestern University)
2. *Exile and Belonging in Scottish Nutrition* Alesia Maltz, (Antioch University New England)

(A6) CHARTRES ROOM**ROUNDTABLE: Nutrition pedagogy: An Integrative Approach***Organizer and Moderator: Julia Lapp (Ithaca College)**Participants: Maria Oria (The National Academies), Ardyth Gillespie, Jennifer Wilkins (Cornell University), Dorothy Blair (Penn State University), Toby Martinez, Danny Gerber (Urban Nutrition Initiative, Univ. of Pennsylvania), and Annie Hauck-Lawson (Brooklyn College)***(A7) DAUPHINE ROOM****ROUNDTABLE: The International Assessment of Agricultural Science and Technology for Development: A Retrospective (12)***Organizer/Moderator: JoAnn Jaffe (University of Regina)**Participants: Molly Anderson (Food Systems Integrity), Shelley Feldman (Cornell University), Harriet Friedmann (University of Toronto), Mary Hendrickson (University of Missouri)***(A8) TOULOUSE ROOM****Creole-Cajun-Chocolate-American: Food, Recovery, and Identity in Post-Katrina New Orleans***Moderator: David Beriss*

1. *Food to the Rescue! -- The Restorative Role of Food Organizations in Post-Katrina New Orleans* Meryl S. Rosofsky (NYU)
2. *From "Meals Rarely Eaten" to "MRE Antoinette": Military/Emergency Rations as Problematic Foodways* Netta Davis (Boston University)
3. *The Color of Roux: Who Owns New Orleans Culinary Culture?* David Beriss (University of New Orleans)

BREAK 10:00 – 10:30 AM

THURSDAY SESSION TWO 10:30AM – 12:00 PM**(B1) NEW ORLEANS ROOM A****Does School Food Make the Grade?***Moderator: Sara Ducey*

1. *School Food at the Crossroads* Jan Poppendieck (Hunter College)

2. *Community level factors associated with food sales, availability, and food policy implementation in BC public schools* Kathryn Proudfoot, (Dalhousie University)
3. *Chewing the fat: A laboratory analysis of the fat content of food served in four NJ Public Schools* Charles Feldman, Edgar Alonso Briceno-Pinot, Shahla Wunderlich, Jeff Toney (Montclair State University)

(B2) NEW ORLEANS ROOM B

Narrating the Big Easy

1. *Jambalaya By Any Other Name* Andrew Sigal (Independent Scholar)
2. *Creole Cookbooks and the Formation of Creole Identity in New Orleans* Rien T. Fertel (New School for Social Research)

(B3) CHARTRES ROOM

ROUNDTABLE: Farm to School: Cultural Revitalization, Community Resistance, and Economic Justice Through Food Education and Local Procurement

Organizer/Moderator: Amy Winston (Lincoln County Economic Development Office)

(B4) CONTI ROOM

The Missouri School of Agrifood Studies: I

Organizer/Moderator: Douglas Constance (Sam Houston State University)

1. *Sociology of Agriculture and Food: Beginning and Maturity – The contribution of the Missouri School* Alessandro Bonanno (Sam Houston State University)
2. *Corporate Agrifood Strategies Across Commodities: Accumulation, Legitimation, Social Movements, and the State* Douglas Constance (Sam Houston State University)
3. *Escaping the Bondage of the Dominant Agrifood System: Community Based Strategies Supporting Alternative Production and Marketing* Anna Kleiner (Southeastern Louisiana University) and John Green (Delta State University)

(B5) BURGUNDY ROOM

National Food Discourses at the Crossroads

Moderator: Babette Audant

1. *Fa(s)t Food Eaters, Slow Food Values, and the Politics of Eating Right* Charlotte Biltekoff (Univ. of California, Davis)
2. *Gastronomic Discourse in Contemporary France* Christy Shields-Argelès (The American University of Paris)
3. *Food & Nation: South Africa a la Barthes* Signe Hansen (University of Cape Town)

(B6) ST LOUIS ROOM

The Steaks are High: New Moral Discourses in the Food System

Moderator: Wm. Alex McIntosh

1. *The Moral Economy of Trust: Explaining the Antibiotic Treatment Behavior of Beef Feedlot Operators* Wesley R. Dean, H. Morgan Scott, W. Alex McIntosh (Texas A&M) and Kerry Barling (Novartis Animal Heal)
2. *Stakeholder Dialogue as a Method to Enhance Corporate Social Responsibility in the Finnish Food Chain* Johanna Makela, Paivi Timonen Katja Jarvela (National Consumer

Research Center, Finland), Juha-Matti Katajajuuri, Janna Paananen, Inkeri Pesonen, and Sari Forsman-Hugg (MTT Agrifood Research)

(B7) DAUPHINE ROOM

Riding the Globesity Train: Food Policy, Nutrition, and Traditional Food Systems

Moderator: Rachel Engler-Stringer

1. *Responsibility and Individualization in Eating: How Functional Foods are Appropriated in Everyday Life* Mari Niva (National Consumer Research Center, Finland)
2. *Fast Food Consumption, "Globesity," and Nutritional Perceptions in the Contemporary Philippines* Ty Matejowski (University of Central Florida)
3. *Nutritional Reductionism and Its Pitfalls: A Case in Indonesia* Aya Hirata Kimura (University of Hawaii at Manoa)

(B8) TOULOUSE ROOM

Great Balls of Fire!: Masculinity and Food

Moderator: Alice Julier

1. *Men, Meat, and Fire: The Backyard Cookout as Masculine Cooking Space* Potter Palmer (Boston University)
2. *Cooking, Masculinity, and the Guardian of Culture: The Case of Palestinian Cooks in Israeli Society* Liora Gvion (Kibbutzim College of Education)
3. *"Eating Like a Man": Buford, Bourdain, Pollan, Schlosser and the Continual Return of the Repressed White Man* Arthur Lizzie (Bridgewater State)

LUNCH BREAK 12:00 – 2:00

THURSDAY SESSION THREE 2:00 PM – 3:30 PM

(C1) CHARTRES ROOM

ROUNDTABLE: Speed Dating Food Pedagogy: A Whirlwind of Promising Practices (2)

Organizer/Moderator: Jonathan Deutsch (Kingsborough Community College)

Participants: Myron Beasley, Jennifer Berg, Charlotte Biltekoff, Signe Hansen, Annie Hauk-Lawson, Lisa Heldke, Dawn Johnston, Lisa Stowe, Gwendolyn Blue, Lucy Long, Damian Mosley, Jonathan Deutsch, Elizabeth Schaible, Amy Trubek, Abby Wilkerson

(C2) CONTI ROOM

The Missouri School of Agrifood Studies: II

Organizer/Moderator: Douglas Constance (Sam Houston State University)

1. *Visualizing Food System Consolidation* Phil Howard (Michigan State Univ.)
2. *No More Gloom and Doom!: Community Responses to the Global Food System* Mary Hendrickson (Univ. of Missouri-Columbia)
3. *Where's the Hope and Opportunity?* William Heffernan (Univ. of Missouri-Columbia)

(C3) NEW ORLEANS ROOM A

Discourse and Policy: Crossing Boundaries, Creating Rules*Moderator: Lori Baptista*

1. *Dangers from the Outside: Japanese Public Discourses on Chinese Food Contamination* Nancy Rosenberger (Oregon State University)
2. *The American Omnivore's Dilemma: Who Constructs 'Organic' Food?* Janet Chrzan (University of Pennsylvania)
3. *New Rural Livelihoods or Museums of Production?: Quality Food Initiatives in Practice (France and Poland)* Sarah Bowen and Kathryn DeMaster (University of Wisconsin, Madison)

(C4) NEW ORLEANS ROOM B**Beef: It's What's on the Panel***Moderator: Wm. Alex McIntosh*

1. *Reconsidering Beef in Tucuman, Argentina* Ariela Zycherman (Columbia U)
2. *To the Slaughter: Revitalizing the Decentralized Meat Processing Sector in Iowa* Arion Thiboumery (Iowa State Univ.)
3. *Loss Leader Food Culture: The Psychosociology of Mad Cow Disease* Lynn Marie Houston (California State Chico)

(C5) BURGUNDY ROOM**Worms, Warming, and Work: New Sites for Food System Education***Moderator: Sara Ducey*

1. *Food Behavior and Climate Change: What Education is needed?* Dorothy Blair (Penn State University)
2. *Exploring the Potential of Farm to School: Farmers' Perspectives* Betty Izumi (Michigan State Univ.)
3. *School to Farm: Why Worms Should Eat Your Dining Hall Garbage* Brian Thomas, Edward Meisel III, Dulcey Simpkins, David Swenson, Lindsay Carpenter, Matt Wilton, Vincent Ongri, and Chris Schilling (Saginaw Valley State University)

(C6) ST LOUIS ROOM**Culinary Heritage as Tourist Attraction***Moderator: Rebecca Ingram*

1. *Not Just Lunch: The Mitsitam Native Foods Café at the National Museum of the American Indian* Cory Bernat (University of Maryland)
2. *Making a Living of Dying Traditions: Artisan Cheesemaking and Heritage Tourism in St. Nectaire, France* Harry G. West (University of London)
3. *Salted Cod, Blood Sausage, and Pizza: A Multi-generational Study of the Modernization of the Icelandic Diet* Sveinn Sigurdsson and Ashlan Falletta-Cowden (Lawrence University)

(C7) DAUPHINE ROOM**Fair Trade II: Extending the Model***Organizer/Moderator: Daniel Jaffee, (Washington State University)*

1. *Strategies for Agri-Food Enterprises-of-the-Middle: Values-Based Supply Chains as Expressions of Domestic Fair Trade* Steve Stevenson (University of Wisconsin-Madison)
2. *Fair Trade in the Agro-Food Sector: The Beginning of a Consumption-Based Social Movement?* Michael A. Long, Department of Sociology (Colorado State University)
3. *Fair Trade in an Unfair World: The Global Circulation of Palestinian Extra-Virgin Olive Oil* Anne Meneley (Trent Univ.)

(C8) TOULOUSE ROOM

Black, Gay, or Thin?: Food, Representation, and Gender

Moderator: Potter Palmer

1. *Black Men in Black Tie: Race, Gender, Dinner Parties, and Film* Alice Julier (University of Pittsburgh)
2. *From Beard to Bears: Masculinity, Domesticity, and Gay Male Culture* Hannah Hoffman (NYU)
3. *Whatever Happened to Embonpoint?: A Century of Dieting Advice in Good Housekeeping* Elise S. Lake (University of Mississippi)

BREAK 3:30 – 4:00 PM

THURSDAY SESSION FOUR 4:00 – 5:30 PM

(D1) CHARTRES ROOM

ROUNDTABLE

Bringing Students, Farmers and Food Service to the Table: Integrated Findings from Farm-to-Institution Research

Organizer/Moderator: Gail Feenstra (University of California, Davis)

Participants: Gail Feenstra and Jeri Ohmart (UC Davis), Jan Perez (Center for Agroecology and Sustainable Food Systems), Shermain Hardesty (UC Small Farm Center)

(D2) CONTI ROOM

Of All Shapes and Hues: Farmers in the Food Landscape

1. *Perspectives on Agricultural Labor: Considering Small and Mid-Sized Farms* Audrey Schwartzberg (Penn State University)
2. *It Takes a Village to Raise a Crop: Communal Success for Farmers of Color* Chandra Hinton (University of Wisconsin, Madison)

(D3) NEW ORLEANS ROOM B

Fair Trade I: Addressing the Challenges and Limitations

Organizer/Moderator: Daniel Jaffee

1. *Fair for All? The Gendered Dimensions of Fair and Ethical Trade* Rebecca Meuninck, (Michigan State University)

2. *Potential, Pitfalls and Paradox: Sustainable Coffee in the Americas* Christopher M. Bacon (University of California, Santa Cruz)
3. *Inside or Outside? Responses to Corporate Cooptation of Agrifood Alternatives.* Daniel Jaffee, (Washington State University) Phil Howard, (Michigan State University)

(D4) NEW ORLEANS ROOM A

Culinary Tourism as Political Action: Situating American Food Regions in a Global Perspective

Organizer: Lucy Long (Bowling Green University)

Moderator: Amy Trubek (University of Vermont)

1. *Pork and Place: Culinary Tourism in Iowa* Riki Saltzman (Iowa Arts Council)
2. *Situating American Food Regions in a Global Perspective* Lucy Long (Bowling Green University)
3. *America's Food Nations and Product Distinctiveness in the Global Economy* Makale Faber Cullen (Slow Food USA)

(D5) BURGUNDY ROOM

Considering Bellies: Empty, Artistic, or Theoretical

Moderator: Ame Gilbert

1. *Fasting in American Evangelical Churches* Jennifer Feng (Independent scholar)
2. *Philosophizing Flavor* Ame Gilbert (NYU)
3. *"Just Imagine What a Fabulous Treat You Would Make": Food and Inter-corporeal Relations in the Work of Gordon Matta-Clark* Alexandra Alisauskas (University of Rochester)

(D6) ST LOUIS ROOM

The Ethics of Controversial Agricultural Practices

Organizer/Moderator: Harvey James (University of Missouri)

1. *The Problematic of Public Interest Pest Management* Keith Douglass Warner (Santa Clara University)
2. *Ethical Frameworks and Farmer Participation in Controversial Farming Practices* Sarika Cardoso and Harvey James (University of Missouri)
3. *Biopharm Makes Odd Bedfellows: Controversies Surrounding Genetically Modified Pharmaceutical Crops* Lisa H. Weasel (Portland State University)

(D7) DAUPHINE ROOM

Fuel for the Body, Food for the Car

1. *Harnessing Agriculture for Fuel Production: Some Ethical Issues* Paul Thompson (Michigan State University)
2. *(Bio)fueling farm policy: The ethanol boom and the 2008 Farm Bill* Nadine Lehrer (University of Minnesota)
3. *The Impact of an Ethanol Plant on an Iowa Rural Community: An Exploratory Study Using the Community Capital Framework* Matthew Hoffman, Cornelia Flora (Iowa State University)

(D8) TOULOUSE ROOM

Time, Space, Labor

Moderator: Helene Sinnreich

1. *Toto, We're Not at the Madison Farmer's Market Anymore: Convergences of EU Style Organics and Nationalism in Poland's Post-Accession Agriculture Landscape* Kathryn Teigen De Master (University of Wisconsin, Madison)
2. *Capital Mobility and the Reorganization of Time and Space: A Case of Agriculture and Food from Brazil* Alessandro Bonanno (Sam Houston State University)
3. *Dinner Time: The Link Between Cooking, Health, and Time* Alyssa Nathanson (University of Vermont)

ASFS Board Meeting
4:00 - 5:30 PM
Open to all meeting participants.
PROMENADE ROOM

Presidential Addresses
5:45 - 7:00 PM
ESPLANADE ROOM

Fabio Parasecoli, President, ASFS, Marketing Identities: Geographical Indications Between Elitism and Local Politics.

Douglas Constance, President, AFHVS, The Four Questions in Agrifood Studies: A View from the Bus.

FRIDAY SESSION ONE 8:30 AM - 10:00 AM

(E1) NEW ORLEANS ROOM A

Author Meets Critics: Warren Belasco's *Meals to Come: A History of the Future of Food* (California, 2006)

Organizer/Moderator: Amy Bentley, Department of Nutrition, Food Studies and Public Health, (New York University)

Participants: Amy Bentley, (NYU) Fabio Parasecoli, (NYU/Gambero Rosso) Krishnendu Ray, (NYU) Carolyn de la Pena (UC Davis)

Author: Warren Belasco (Univ. Maryland, Baltimore County)

(E2) NEW ORLEANS ROOM B

The Practice of Pedagogy in Place: Food & Students Out of the Classroom

Moderator: Netta Davis

1. *Connecting Student's Food Choices to World Issues* Diane Veale-Jones (College of St Benedict)
2. *Experiential Learning and the Pedagogy of Food: Teaching Food Culture in Spain* Dawn Johnston, Gwendolyn Blue, Lisa Stowe (University of Calgary)
3. *Focus on local food systems: Pedagogy of service learning, research and community*

collaboration in a human nutrition degree program Laurie Wadworth, C.P. Johnson, M. Gaudet (St. Francis Xavier University) C. Cameron, (VOICES Antigonish)

(E3) CONTI ROOM

Gender Makes the Food Go Round

Moderator: Helene Sinnreich

1. *Urban-based Women and Men Ground Help Food Sovereignty: Economic Security and Cultural Integrity in Mexican-US Migration* Anne C. Bellows (Hohenheim University), Teresa Vivar (independent scholar)
2. *Food Sovereignty in Ukraine: The Gendered Agriculture of Bread in a Young, Free-Market Democracy* Sherie L. Dodson (Independent Researcher, Colorado)
3. *Food as an Entry Point: Women's Empowerment Through and Beyond Food* Aya Hirata Kimura (University of Hawaii)

(E4) BURGUNDY ROOM

Race, Identity, and Cultural Hegemony I

Moderator:

1. *Race, Spectatorship, and Food Advertising* Kyla Tompkins (Pomona College)
2. *Consuming the Hybrid Anime* Dana Fennell (University of Southern Mississippi) and Ana SQ Liberato (University of Kentucky)
3. *The Business of Ethnography: Oscar Howe's Early Mosaics for the Corn Palace* Travis Nygard (Gustavus Adolphus College)

(E5) CHARTRES ROOM

ROUNDTABLE: The Power of Community Food Stories: Listening to the Silenced Voices in a Time of Vacant Grocery Stores, Shuttered Downtowns, and Empty Tables (I8)

Organizer/Moderator: Psyche Williams-Forsen (University of Maryland)

Participants: Psyche Williams-Forsen (University of Maryland), Elizabeth Engelhardt (University of Texas, Austin), Sara Roahen (Independent Scholar)

(E6) ST LOUIS ROOM

Educating the Global Food Citizen

1. *Shokuiku Food Education Campaign and Its Implication on Food Activism in Japan* Aiko Kojima (University of Chicago)
2. *Food, Identity, and the Globalization/Localization Connection* Tabitha Y. Steager (University of British Columbia Okanagan)
3. *Scuba Diver Nutrition Education* Sara B Ducey (Montgomery College)

(E7) DAUPHINE ROOM

Slouching Toward Sustainability: Food, Justice, and Equity

1. *Exploring Food Availability in Antigonish, Nova Scotia through Community-University Partnerships* Christine Johnson, L.A. Wadsworth, C. Cameron, (St. Francis Xavier University); O.Costa (Ohio State University), and A. MacGregor (Moncton Hospital New Brunswick)
2. *Gardening for Justice* Paige Haringa (Boston University)

3. *From Grandma's Kitchen to the Corner Store: Participatory Mapping and Neighborhood Food Choices of Urban Puerto Rican and Rural African American Girls* Ronni Westbrook (Meredith College), Carol M. Devine (Cornell), Elvira Mebane (United Voices of Efland Cheeks)

(E8) TOULOUSE ROOM

Situated Understandings of Food Security

Moderator: Fa-Tai Shieh (NYU)

1. *Food Decision-Making and Family Resilience* Ardyth Gillespie, Laura Smith, and Veronica Kalunda Mahiga (Cornell University)
2. *Understanding Food Knowledge and Domestic Skills: Three Generations in the Family Kitchen* JoAnn Jaffe (University of Regina) and Michael Gertler (University of Saskatchewan)
3. *Using "Collective Lifestyles" to Study Cooking Practices & Food Security in Low-Income Women in Montreal* Rachel Engler-Stringer (Univ. Montreal)

BREAK 10:00 – 10:30 AM

FRIDAY SESSION TWO 10:30 AM – 12:00 PM

(F1) NEW ORLEANS ROOM B

Nationalism, Cuisine, and Culinary Culture

Moderator: Liora Gvion

1. *Matsutake: Local Mythology, National Cuisine, and Global Networks* Jonathan Lord (Oregon State University)
2. *Nouvelle Cuisine: A Recipe for Frenchness in Postcolonial France* Heather Mallory (Duke University)
3. *Making Culinary Worlds: The Production of Expertise in American Restaurants* Jolie Nahigian (University of Chicago)

(F2) CHARTRES ROOM

ROUNDTABLE: Bridging Two Cultures: How Can the Humanities Influence Food Policy?

Organizer/Moderator: Warren Belasco (Univ. of Maryland, Baltimore County)

Participants: Charlotte Biltekoff Carolyn de la Pena (UC Davis), Psyche Williams-Forsion (Univ. of Maryland) Amy Bentley (NYU) Doris Witt (Univ. of Iowa), Julia Ehrhardt (Univ. of Oklahoma)

(F3) ST LOUIS ROOM

The Unusual Appetites of Julia, MFK, and Alice B.

Moderator: Dawn Johnston

1. *Jell-O and Phlegm: M.F.K. Fisher's Domestic and Culinary Abjection* Michelle Parke (Michigan State University)
2. *"Genetic Engineering is the Most Awesome Thing to Happen in YEARS!": Julia Child and the Food Crusades* Laura Shapiro (Independent Scholar)

3. *A Queer Appetite: The Alice B. Toklas Cookbook* Alice McLean (Sweet Briar College)

(F4) CONTI ROOM

Food Feelings, Personal Agency and Public Structures

Organizer/Moderator: Richard A. O'Connor (Sewanee University of the South)

1. *Eating Orders and Disorder: On Virtuous Eating as a Moral Imperative* Richard A. O'Connor (Sewanee University of the South)
2. *Drink Your Milk: The Globalization of an Authoritative Food Voice* Andrea Wiley (Indiana University)
3. *Doing Lunch in Salaya* Penny Van Esterik (York University)

(F5) DAUPHINE ROOM

Alternative Agriculture and Agroforestry

1. *On Introducing "Miracle Tree" Leaves into the Traditional Kenyan Diet* Nathan Werbeckes, Gavin Weir, Stephanie Bianco, and Devin West (Engineers Without Borders, University of Wisconsin Madison)
2. *Alternative Poultry Production and Poultry Waste Management, Viet Village Urban Farm, New Orleans East* Lauren Butz & Erika Edgley (Univ of Montana)

(F6) TOULOUSE ROOM

Glamour and Grime: Food Workers in the Modern Age

Organizers/Moderators: Jonathan Deutsch and Babette Audant (KCC)

1. *Reformulating Trans-Fats: Technologies, Tactics, & Taste* David Schleifer (NYU)
2. *Women Catering In New York City at the End of the Twentieth Century* Carol Durst-Wertheim (Writing Institute, Sarah Lawrence College)
3. *Food workers and Food Work: Intersections of Labor and Knowledge Production* Jonathan Deutsch and Babette Audant (Kingsborough Community)

(F7) NEW ORLEANS ROOM A

ROUNDTABLE: After the Storm: Community Partners Discuss Food System Analysis of Southern Louisiana

Organizer/Moderator: David Coffman (Second Harvest Food Bank of Greater New Orleans and Acadiana)

Participants: Toni Sims (University of Louisiana, Lafayette), Simone Camel (Nicholls State University), Anna Kleiner (Southeastern Louisiana University), Molly McGraw (Southeastern Louisiana University), Bonnie Lewis (Southeastern Social Science Research Center)

(F8) BURGUNDY ROOM

Resilience in Action: Local Food Systems to the Rescue!

1. *Victory Gardens and the War against Terror: Regional and Local Food System Planning for National Food Emergencies in the U.S.* Jody Endres (University of Illinois)
2. *Back to the Farm: How and Why a Restaurant in Portland Maine and a School District in Riverside California (Re)connected to Local Foods and Farms* Nancy Ross (Unity College)

3. *Can We Eat Our Way to Community and Economic Development?: The Potential of CSA in Comparison to other food Re-Localization Strategies* Gil Gillespie and Heidi Mouillesseaux-Kunzman (Cornell University)

LUNCH BREAK - 12:00 - 2:00PM

FRIDAY SESSION THREE 2:30 - 4:00 PM

(G1) TOULOUSE ROOM

Food Assistance By Any Other Name...

1. *Examining Food Security Programs and Policy in Canada and Australia* Kathryn Proudfoot (Dalhousie University) and Aleck Ostry (University of Victoria)
2. *Is Urban Agriculture Associated With Greater Household Food Security and Nutritional Status of Preschool Aged Children Living in a Poor Peri-Urban District of Lima, Peru* Andrea Maldonado, (McGill University)
3. *Discursive Barriers to Food Assistance* Sarah Cunningham (Oregon State University)

(G2) CONTI ROOM

Garbage Pail Kids? Empirical Research on Children and Food (10)

Moderator: Fa-Tai Shieh (NYU)

1. *Added Sugar in Disguise: A Critical Nutritional Tradeoff for US Adolescents* Mark R. Jenike, Tiffany Orcholski, Annicka Campbell (Lawrence University), Scott Blumenthal (Univ. Illinois, Champaign Urbana), Katharine Enoch (Columbia Univ).
2. *Adolescent Health Outcomes and Food Choice* Zoe Feldman, (Columbia University)
3. *Parenting and Time Children Spend in Eating and Non-Sedentary Activities* Wm Alex McIntosh, Mi Jeong Kim, Glen Tolle, Jie-sheng Jan, Wesley Dean, Jenna Anding, Karen Kubena, Rodolfo M Nayaga (Texas A&M)

(G3) BURGUNDY ROOM

Holon There... Theorizing the Global and the Local

1. *Food on Trial: Which Rights Prevail?* Elizabeth M. Williams (Southern Food and Beverage Museum)
2. *Holonc Thinking As Language for Resilience and Innovation in Agriculture* William Bland and Michael Bell (University of Wisconsin-Madison)
3. *Perspectives on Food Affordability Within Sustainable Food Systems* Hugh Joseph (Tufts University)

(G4) NEW ORLEANS ROOM A

ROUNDTABLE The Experimental Cuisine Collective: Developing Interdisciplinary Research at the Juncture of Science, Food, and Culture (67)

Organizer/Moderator: Anne McBride (NYU)

Participants: Amy Bentley (NYU), Anne E. McBride (NYU)

(G5) NEW ORLEANS ROOM B

Corn, Colonialism, and Chinatown: Cuisine and History

Moderator: Beth Forrest (Boston University)

1. *Corn Mothers and Spanish Fathers: Culinary Mixing in the Spanish Borderlands* Jeffrey Pilcher (University of Minnesota)
2. *Surviving Colonialism and Nationalism: Gastropolitics in Puerto Rico* Zilkia Janer (Hofstra University)
3. *Gates, Gables, and Egg Foo Young: The Rebirth of San Francisco Chinatown Post-1906* Thy Tran (Asian Culinary Forum)

(G6) ST LOUIS ROOM

To Market, To Market

Moderator: Kathryn Ochs

1. *Growing Consensus for a New Farmer's Market in Tuscaloosa, Alabama* Kathryn Ochs and Katy Groves (University of Alabama)
2. *From the Parking Lot into the Neighborhood: Charting the Civic Course of an Urban Farmers Market* Laura DeLind (Michigan State University)
3. *Collaborative Small-Scale Agricultural Marketing: Three Organizational Models at work in the Southeastern United States* Mecca J. Lowe, Joseph Molnar, Joseph Kloepper, Jan Garrett (Auburn University)

(G7) DAUPHINE ROOM

Hot Topics and Hard Science: Food in the Curriculum

1. *Food for Thought: Public Understandings of Science in Food* Lin Yin Ling (Institute for Science and Society Nottingham)
2. *Food in the Classroom: Or, Why is Food the Quintessential Liberal Arts Topic?* Lisa Heldke (Gustavus Adolphus College)
3. *Culinary Nutrition Education: The Fusion of Nutrition and Culinary Arts* Vivian Liberman (Boston University; Le Cordon Bleu College of Culinary Arts, Miami)

(G8) CHARTRES ROOM

Film screening: "Above the Line: Saving Willie Mae's Scotch House," a film by Joe York and the Southern Foodways Alliance. The film chronicles the efforts to save Willie Mae's Scotch House, a restaurant famous for its fried chicken, Creole soul and its James Beard -award winning owner, Willie Mae Seaton. After the federal floods of 2005 destroyed the restaurant, a group of activists from the Southern Foodways Alliance, led by Chef John Currence (owner of a restaurant in Oxford, MS), worked to rebuild the restaurant. Sara Roahen will lead a discussion after the screening.

Keynote Address

5:00 - 7:00 PM

SOUTHERN FOOD AND BEVERAGE MUSEUM

169 Riverwalk Marketplace, Julia Street Entrance

Jessica Harris, Ph.D. Scholar in Residence in the Ray Charles Chair in Material Culture Dillard University, *The Power of Three: Culinary Cultures in New Orleans.*

Sponsored by the College of Liberal Arts, University of New Orleans.
Featuring catering by The Uptowner, Greg and Mary Sonnier.

SATURDAY SESSION ONE 8:30 AM – 10:00 AM

(H1) NEW ORLEANS ROOM B

Designing the Food Landscape

Moderator: Sylvie Durmelat

1. *Landscape and/as Food System – A Design Approach* Matthew Potteiger (SUNY Syracuse)
2. *Virtual Feasts: How Food Blogs Changed the Way I Cook* Sylvie Durmelat (Georgetown University)
3. *Shopping for Meaning: Consumers and the Supermarket Superpowers* Rachel Schwartz (Cornell University)

(H2) CONTI ROOM

Cupcakes, Crabcakes, and Vegetarian Bacon

Moderator: Catherine Womack (Bridgewater State)

1. *I Cannot Have It But I Want It: Food Analogues Mitigating Dietary Change* Kristina Nies (Boston University)
2. *Cupcakes: The Miniature, The Nostalgic, and the Postmodern* Amanda Mayo, (Boston University)
3. *Mayoral Food Wagers: Creating Community with Crabcakes and Chili Dogs* Janice W. Huang (NYU)

(H3) BURGUNDY ROOM

Narrative and Memory in Food Landscapes

Moderator:

1. *A Place Called Chocola: The Ethics of Growing Cacao and Reporting on it in a Guatemalan Village* Emily Stone (University of Pittsburgh)
2. *“A Touch of Spice”: Eating, Exile, and Identity (Greece/Turkey)* Ilona Baughman (Boston University)
3. *Power and Food in the Home Space: The Reconfigured Border in Ana Castillo’s So Far from God* Rosalinda Salazar (University of California, Davis)

(H4) NEW ORLEANS ROOM A

ROUNDTABLE: Gastropolis: Food and New York City

Organizer: Annie Hauck-Lawson (Brooklyn College of the City University of NY)

Moderators: Jonathan Deutsch (Kingsborough Community College) & Annie Hauck-Lawson (Brooklyn College of the City University of NY)

Participants: Jennifer Berg (NYU), Jonathan Deutsch, JC Dwyer (South Texas Food Bank), Annie Hauck-Lawson, Damian Mosley, Joy Santlofer (NYU), Fabio Parasecoli (Gambero Rosso), Jan Poppendieck (Hunter College), Jessica Harris (Dillard Univ.)

(H5) ST LOUIS ROOM**Measuring Sustainability**

1. *Social Sustainability Assessment of Certified Organic Agriculture: The Case of Washington State* Jessica Goldberger (Washington State University)
2. *State of the Art Food System Sustainability Metrics* Molly Anderson (Food Systems Integrity)
3. *Lyson (Civic Agriculture) Indicators: A Tool for Measuring Social Capital in Localized Agriculture and Food Systems* Duncan Hinchey and Gil Gillespie (Cornell University)

(H6) DAUPHINE ROOM**Certifiable Organic!**

1. *Innovation and Change in Wisconsin Dairy: Adoption Decisions of Organic Dairy Farm Systems and Bounded Rationality Theory* Caroline Brock (University of Wisconsin Madison)
2. *The NOP and the New Moral Economy of Organic Standards: Disciplining the Organic Marketplace* Robin Krieder (Gavilan College)

(H7) CHARTRES ROOM**ROUNDTABLE: The History and Future of Terroir**

Organizer/Moderator: Amy Trubek (Univ. of Vermont)

Participants: Kolleen Guy (Univ. of Texas, San Antonio), Sarah Bowen (Univ. Wisconsin Madison), and Riki Saltzman (Iowa Arts Council)

(H8) TOULOUSE ROOM**Roundtable: Developing a Research Agenda for Local/Regional Food Systems: Lessons from NE-1012, Local Food Systems in a Globalizing Environment Project**

Organizer/Moderator: Gail Feenstra (University of California, Davis)

Participants: Steve Stevenson (University of Wisconsin), Laura DeLind (Michigan State University), and Kate Clancy (Food systems consultant), Marcy Ostrom (Washington State University)

BREAK 10:00 – 10:30 AM

SATURDAY SESSION TWO 10:30 AM – 12:00 PM**(I1) NEW ORLEANS ROOM B****All Hail Linnaeus: Biodiversity and Foodstuffs**

Moderator: Keith Warner

1. *Recovering Biodiversity Amidst Monocultures: Preserving Criollo Varieties in Michoacan* Amber McNair (University of Toronto)
2. *Biodiversity, Health, and Gourmet Flavors: Marketing Millets to the Urban Indian Consumer* Elizabeth Finnis (University of Guelph)

3. *The Many Faces of Biodiversity: A New Taxonomy Emerges* Ruth Mendum (Penn State University)

(12) NEW ORLEANS ROOM A

ROUNDTABLE: Food Studies at the Crossroads: Developing Faculty and Pedagogy for a New Field

Organizer/Moderator: Helene Sinnreich (Youngstown State University)

Participants: Amy Bentley (NYU), Helene Sinnreich and Martha Palante (Youngstown State Univ), and Rachel E. Black (Universita di Scienze Gastronomiche)

(13) CONTI ROOM

Race, Identity, and Cultural Hegemony 2

Moderator: Liora Gvion

1. *Worthy of Respect: Black Waiters in Boston before the Civil War* Kelly Erby (Emory University)
2. *Fried Chicken and Collard Greens: The Institutional Uses of Culinary Identity* Mark McWilliams (United States Naval Academy)
3. *Voices from the Ruins; Makeshift Dining for Chinatown Survivors* Luisa Nims (Independent Scholar)

(14) BURGUNDY ROOM

"The Way We Eat": Food and Social Movements

1. *Class and Knowledge: The Evolution of Alternative Food Movements in the Canadian Media* Cristian Rangel and Steven Dukeshire (Nova Scotia Agricultural College)
2. *Pork Chop Politics: Constructing Rural Economies and Imagining Alternatives* Sara Safransky (Univ. of North Carolina)
3. *The New Food Consciousness Movement and the Re-Sacrilization of Food* Julia Lapp (Ithaca College) and Lynn Eldershaw (University of Maine Presque Isle)

(15) ST LOUIS ROOM

Queer Eye for the Food Scholar

Moderator:

1. *"Men Get Lean and Mean, Women De-Clutter": Sexuality and Compulsory Able-Bodiedness in Popular Obesity and Fitness Discourse* Abby Wilkerson (George Washington University)
2. *Miss-ing Race: or, How the Harina P.A.N. Mammy Became a Beauty Queen* Marcia Ochoa (University of California Santa Cruz)
3. *'We're here, we're queer...but not yet in food studies': Thoughts on Incorporating Queer Theory into Food Scholarship* Julia Ehrhardt (University of Oklahoma)

(17) DAUPHINE ROOM

Authority, Authenticity, and Publics: The Making of Ethnic and National Cuisines

Organizer: Sierra Burnett (NYU)

Moderator: Krishnendu Ray

1. *The Indian Restaurant in the American Imagination: Restaurant Criticism, Ethnicity, and Mobilization of Authority* Krishnendu Ray (NYU)

2. *Bodily Instruction: Guidebooks, Eating, and Memory in Harlem* Damian Mosley *The Early Days of New American Cuisine: Professional Claims of a National Cuisine* Anne E. McBride (NYU)
3. *An Authentic Meal: The Allure of Authenticity in Culinary Tourism* Sierra Burnett (NYU)

(18) CHARTRES ROOM

ROUNDTABLE: Helping beginners understand the food system

Organizer/Moderator: Amy Guptill (SUNY Brockport)

Participants: Jessica Goldberger (Washington State Univ.) Alison Harmon (Montana State Univ) Amy Guptill (SUNY Brockport)

(19) TOULOUSE ROOM

Food Access, Place, and Community Identity

Organizer/Moderator: Daniel Block (Chicago State University)

1. *Filling in the Gaps in Food Deserts: The Distribution of Independent and Small Chain Supermarkets in the Chicago Metropolitan Area* Daniel Block (Chicago State Univ) and Elizabeth McLennan (University of Illinois at Urbana-Champaign)
2. *Finding Healthy Food Across Chicago: Listening to Consumers and Small Store Owners* Noel Chavez, Nancy Bates, (Univ. of Illinois) and Daniel Block (Chicago State University)
3. *Social Justice and Urban Food Systems: Food Access, Insecurity, and the Local Politics of Place in a Kingston, Ontario Food Desert* Melanie Bedore (Queens University)

AFHVS Business Meeting: 12:00 – 1:30PM

LUNCH BREAK 12:00 – 2:15

SATURDAY SESSION THREE 2:30 – 4:00 PM

(J1) NEW ORLEANS ROOM A

ROUNDTABLE: Play With Your Food: Experiential Learning of All Sorts

Organizers: Lisa Bergin and Alice Julier

Moderators: Carolyn Herzog and Jeff Miller

Participants: Louise Hoffman (NYC College of Technology), Paul A. Morgan (West Chester University), Trudy Eden (University of Northern Iowa), Janet Chrzan (Univ. of Pennsylvania), Daniel Block (Chicago State University) and Michael R. McDonald (Florida Gulf Coast University), and Lisa Bergin (Hamline University)

(J2) NEW ORLEANS ROOM B**The Grand Tour: Historical Aspects of Eating in Europe and America***Moderator: Beth Forrest (BU)*

1. *Something Out of Nothing: Identity and Cuisine in Early Nineteenth-Century Spain* Beth Forrest (Boston University)
2. *Eighteenth Century British Foodways in Transition on the American Farmstead* Teagan Schweitzer (University of Pennsylvania)
3. *Food and Cultural Identity on Napoleon's Retreat from Moscow* Linda Civitello (Independent scholar)
4. *Canonicity and Cuisine: Constructing a Culinary Canon in Spain after 1898* Rebecca Ingram (Duke University)

(J3) CONTI ROOM**The Harvest of our Discontent: Consumers in the Food Landscape**

1. *Capitalism and Its Discontents: Investigating Foodways in Rural Oregon* Joan Gross (Oregon State University)
2. *Shaping a Local Food Program Within a Land Grant University: Evaluating Campus Consumers at Montana State University* Mecca Lowe and Alison Harmon (Auburn University and Montana State University)
3. *Learning from Whole Foods and Wal-Mart: Make it sexy and savvy to "know your farmer"* S. Margot Finn (University of Michigan)

(J4) CHARTRES ROOM**ROUNDTABLE: How To Attract Filthy Lucre for Food Scholarship, and Once You Get It, Do You Want It?"***Moderator: Jonathan Deutsch (Kingsborough Community College)**Participants: Ken Albala (Pacific) Wm Alex McIntosh (Texas A&M), Lucy Long (Bowling Green State Univ.)***(J5) BURGUNDY ROOM****Smart Women, Questionable Choices: Three Approaches to College Women and Food***Moderator: Elise Lake*

1. *"Carried on her tray, Written on her body": An Ethnographic Inquiry into the Eating Behaviors and Foodways of Women Students* Diana Ducey Girard (Bryn Mawr College)
2. *"Your Friends Don't Make You Fat, But...": An Exploratory Study of Social Networks and Eating Behavior* Catherine A Womack, (Bridgewater State College), Norah Mulvaney-Day (Harvard Medical School)
3. *The Death of Cooking: Food Preparation Among College Students* Miriam Chaiken and Sarah Wennogle (Indiana University of Pennsylvania)

(J6) ST LOUIS ROOM**Fast Food Nation(s)**

1. *The café as social institution essential to Parisian life and the success of the fast food style café in Paris* Naoko Tamura (University of Paris)

2. *It's Not About What You Eat, It's All About Where: Fast Food Restaurant Aesthetics, Geography, Class, and Race* Maurice L. Tracy (St. Louis University)
3. *Dollars to Donuts: Assessing Neighborhood-Level Sociodemographics, Food Availability, and the Determinants of Obesity in New York City* Jennifer Black (NYU) and James Macinko (University of Pennsylvania)

(J7) DAUPHINE ROOM

Preserving Modernity: Food and Tourism

1. *Pampered Tourists and Tasty Meats: Ironies of Resilience in Tuscan Ecotourism* Catherine M Roach and Theodore Trost, (University of Alabama)
2. *Eco-Agritourism as a means to preserve culture and the environment* Nikki Rose, (Crete's Culinary Sanctuaries) (Arthur Lizie presents)
3. *Bush Tucker: A Case of Culinary Racism?* Alison Leitch (Macquarie University)

(J8) TOULOUSE ROOM

Film screening: "A Touch of Spice" (2003) directed by Tassos Boulmetis: The story of a young Greek boy (Fanis) growing up in Istanbul, whose grandfather, a culinary philosopher and mentor, teaches him that both food and life require a little salt to give them flavor; Fanis grows up to become an excellent cook and uses his cooking skills to spice up the lives of those around him.

SATURDAY 4:00 - 5:30 PM
Joint Business Meeting ASFS/AFHVS

ABSTRACTS

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"Just imagine what a fabulous treat you would make": Food and Intercorporeal Relations in the Work of Gordon Matta-Clark

The artist Gordon Matta-Clark has been a key figure in recent art historical explorations of aesthetics, life and community in 1970s New York. Famous for his large-scale architectural projects involving creative dismantling of abandoned buildings, Matta-Clark's works concern spaces and the social relations they encompass. This paper will focus on his involvement with the restaurant Food. Opened in a former bodega in SoHo in 1971, the business has been variously described as an employer of three hundred artists, a symptom of the artistic repurposing of SoHo, or the site of artistic sociability in the 1970s. While the restaurant was operational and served food to many paying customers, it also acted as host for art events involving the preparation and consumption of meals by and for artists. Yet, few analyses have viewed it beyond a pragmatic business venture. Seen alongside Matta-Clark's sculptural and filmic works that use food as material, the restaurant provides an apt example of an artistic practice that critically reveals the material relations between bodies and spaces. By focusing on the multisensorial medium of these works (the use or misuse of food) and their multisensorial reception (their consumption through various organs of the body), a different type of engagement with both art and alimentation can be enacted in a way that challenges traditional notions of the artwork and the philosophical constitution of its spectator. Apart from the properties of food and its reception, the act of cooking and sharing forms part of an active elaboration of sociability in a manner that links individuals in a diverse intersubjective community. Finally, Food reveals a complex relation to SoHo in the 1970s. At the level of body, and their relations to each other, art and spaces, food serves as an innovative mediator, as well as a new form of aesthetic, social and philosophical practice.

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Food and Foodways as Social Memory Narratives

In this paper the authors suggest that food and foodways may constitute themselves as social memory narratives. They depart from the notion that food is natural to biologic survival of human beings, and bring to the foreground its cultural dimension through social action. The authors discuss how a community may manifest in its food and foodways its collective identity, emotions, systems of pertinence, significations and social relations, departing from life experiences of a sephardic jewish family living in Brazil, and analyzing two sephardic culinary recipes. They develop the argument that if food is a voice that communicates, thus, like speech, food may constitute a way of storytelling. The authors propose that research into the social memory of a community should include the food dimension through the analysis of food and foodways narratives.

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Glamour and Grime: Food Workers in the Modern Age

Food scholarship often focuses on home cooking, traditional foodways or individual eating habits. But most American food expenditures and caloric intake come from foods manufactured by corporations. How do the firms that feed us decide what to produce? I have found that when a high-profile scientific study questioned the safety of trans fats in 1990, a group of food corporations and trade groups funded a USDA study intended to prove that trans fats were safe. When the results of that study lent support to the association between trans fat consumption and heart disease, many corporations quickly began developing the technologies and infrastructures necessary to eliminate trans fats. How did professionals across the industry – from breeders and crushers to plant operators and marketers – execute these costly and complex reformulations? For example, in order to get the trans fats out of Doritos, Tostitos, and Cheetos, Frito-Lay modified 187 production lines, analyzed 250 prototypes, and spent \$22 million. I have found companies to be secretive: little of their work is patentable and there are various disincentives to notifying consumers or investors that they are tinkering with products. Nonetheless, I have pieced together a story from confidential interviews, press reports and trade journals. I have found that people in the food industry face the challenges of responding to biomedical research, coordinating and competing with other firms, and protecting valuable brands, in order to turn unruly ingredients into technological assemblages designed to meet the needs of what they perceive to be fickle and inscrutable consumers.

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V. Ernesto Méndez, University of Vermont Jonathan A. Fox, University of California, Santa Cruz

Potential, Pitfalls and Paradox: Sustainable Coffee in the Americas

Although many coffee-growing communities sustain an inspiring combination of cultural and biological diversity, they have been dramatically impacted by the coffee crisis. The coffee crisis is not the first shock to hit these regions, and many observers find it difficult to separate one crisis from the many natural disasters, economic collapses, and political struggles that smallholders and rural workers continue to survive. The publicity and public awareness surrounding the coffee crisis, like that accompanying Hurricane Katrina, creates a teachable moment. This attention opens windows into the uneven power relationships within the global coffee industry and encourages a closer look at social and ecological relationships in coffee producing regions. Systematic study can reveal the damages and the responses, interrogates why certain groups are more vulnerable than others, and could identify productive avenues for confronting future challenges. In this paper, which is based on the concluding chapter from a recently published book, we synthesize recent research into efforts to promote more sustainable coffee agro-food networks. First, we review the studies that focused on small-scale coffee farmers' changing livelihoods and landscapes. The following section moves the focus downstream and into the changing coffee markets and certified trade networks, incorporating findings from the preceding chapters into a narrative that links changing coffee farmer livelihoods and landscapes to sustainability initiatives within the coffee industry. The discussion then engages the paradoxes that must be addressed to develop longer-term strategies to confront the coffee crisis. Finally, we conclude with a brief assessment of the limited impacts of sustainable coffee efforts so far, as well as their future potential.

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Home Cooking as Domestic Performance

Bacalhau [salt cod] and feijões [beans] have persevered as culinary staples for a number of Portuguese and Brazilian immigrants in Newark's "Ironbound"; an urban New Jersey neighborhood which has long served as a transitional space for immigrants. Both commodities have led interesting social lives in this circuit, traveling from pre-colonial Portugal and Brazil to contemporary Newark markets. These highly fetishized goods have played starring roles in regional Portuguese and Brazilian cuisines and home cooking traditions. Dried, salted cod was prized for its durability, white, flaky flesh, and superior taste. It was a very economical nutritious alternative for Portugal's rural poor, who rarely could afford fresh fish. Likewise, the common dried black or brown bean offered an affordable source of protein for Brazilian lower classes with limited access to meat. Because of their economic, social and aesthetic qualities, bacalhau and feijoada [meat and bean stew] evolved into the respective national dishes of Portugal and Brazil. In this paper, I consider how a number of innovative Portuguese and Brazilian women transform these culinary staples into meals and memories that reconstitute their heritage. Mobilizing many of the connotations of "domesticity" (national in relation to foreign; work and worker; pertaining to the private sphere of the home) I frame their actions as domestic performances that contribute to the resiliency of traditional foodways. Regional Portuguese and Brazilian culinary traditions have been transported across time and space with the migrations of Portuguese and Brazilian immigrants; their national dishes continue to function as symbolic markers of national, regional and ethnic identity. As performance scholar Diana Taylor asserts, "Performances function as vital acts of transfer, transmitting social knowledge, memory, and a sense of identity" through many practices and events. I argue that by cooking, eating and remembering home cooked meals, these women serve as cultural and culinary stewards.

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"A Touch of Spice": Eating, exile, and identity

In his autobiographical film "A Touch of Spice," filmmaker Tassos Boulmetis tells the story of a Greek family living in Istanbul in the 1950s. When political events force them to emigrate to Athens, they must leave the only home they have ever known. It is a story of exile and longing. This longing is expressed through food. Exiled from Turkey for being Greek, in Athens, the family is berated as unpatriotic for continuing to consume the "Turkish" food of their home as opposed to the "Greek" food of Greece. The film thus poses the question "what is Greek food – and by extension – how does one define Greek identity?" Greeks have been spread all over the Eastern Mediterranean throughout history. When the tiny country that is modern Greece attained independence in 1833, it was home to only a small fraction of them. Greek culture, and by extension foodways, reflected this diversity. After independence, it was necessary to construct a cultural identity that was consistent with a new, nationalistic agenda that deemed only Greeks from Greece, or emigrating from Greece legitimate compatriots. In examining the film, I will show how it

challenges this constructed cultural hegemony, prompting an engagement with the relationship of eating practices to national identity.

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Social justice and urban food systems: Food access, insecurity and the local politics of place in a Kingston, Ontario food desert

Growing evidence in Canada suggests that food insecurity is a reality for a significant minority of the population. One particularly disturbing trend is the emergence of 'food deserts', whole communities whose residents have poor access to food via socially acceptable channels like grocery stores. Poor retail access to fresh, healthy and affordable food is especially problematic for residents with low incomes, poor mobility or other vulnerabilities. In December 2006, students of Queen's University partnered with the Kingston John Howard Society to conduct a survey of residents of Rideau Heights, a high-risk, service-deprived community due to become a food desert with the closing of its only grocery store. October 2007, students conducted a follow-up study to understand how residents were coping and to learn more about their food access patterns and incidence of food insecurity. The results of these surveys will be presented and situated within Kingston's 'politics of place', to understand how local regulations, policies and institutions contribute to a socially unjust urban food system. Conclusions will suggest that urban food access would benefit from a 'collective consumption' approach, and that municipalities can—and should—work creatively within their limited scope, finances and jurisdiction to create socially just urban food systems.

Belasco, Warren University of Maryland Baltimore County belasco@umbc.edu (organizer) **ROUNDTABLE: *Bridging the Two Cultures: How Can the Humanities Influence Food Policy?***

In his famous 1959 lecture, "The Two Cultures," novelist and scientist C. P. Snow suggested that a growing gap between the arts and the sciences was hindering the solution of major world problems. Does a similar divide exist today between the worlds of humanistic scholarship and public policy? Specifically, at a time when the American public is intensely concerned about where their food comes from, the impact of their eating habits on the environment, and the relationship between diet and health, how can humanities scholars best fulfill their role as public intellectuals? This roundtable discussion will bring together scholars from a range of perspectives and institutional settings whose research focuses on food and health. While problems in dietary health – from obesity to alternative agriculture – are typically framed from a scientific or medical perspective, we argue that the interdisciplinary tools of the humanities and social sciences are essential both to understanding the cultural work performed by dietary problems in the U.S. and to designing a responsible and effective agenda for addressing them. Each of the participants frequently negotiates between the worlds of culture and science, scholarship and policy. We work in interdisciplinary settings, interacting frequently with nutritionists, food scientists, culinary professionals and public health practitioners. The aim of our discussion will be to engage each other and our audience in exploring the promise and possibilities of these essential, yet deeply fraught, interactions. How do we bring the critical tools of the humanities to bear on questions of health and policy despite the epistemological differences that distinguish our inquiries from scientific ones? How can our historical and cultural perspectives influence the direction of anti-obesity programs or agricultural policy despite the fact that scientists and policy makers clearly have more resources and culturally sanctioned authority over such matters? How can we best integrate our insights into the race, class and gender ramifications of health policy into decision-making processes?

Participants: Charlotte Biltekoff, University of California Davis: cbiltekoff@ucdavis.edu Carolyn Thomas de la Peña, University of California Davis: delapena@ucdavis.edu Julia C. Ehrhardt, University of Oklahoma Honors College, juliae@ou.edu Psyche Williams-Forson, University of Maryland College Park Amy Bentley, New York University: amy.bentley@nyu.edu Doris Witt, University of Iowa. doris-witt@uiowa.edu

Bellows, Anne C. Hohenheim University bellows@uni-hohenheim.de

Dodson, Sherie L. (independent researcher)

Urban-based Women and Men Ground Help Food Sovereignty: Economic Security and Cultural Integrity in Mexican-US Migration

Food sovereignty has been described as a one of the most important rural social movements of recent times, one enacted by peasants and small farmers with conscious recognition of and reserved place for women's participation. This paper considers the importance of rural-urban linkages that help to sustain rural food sovereignty movements and re-define farmer-defined food security and sovereignty for urban-relocated rural populations. Community-based

participatory research with Oaxacan Mexican groups in New Jersey and Mexico suggest that survival in the Mexican-US migratory cycle requires both economic and food security and cultural integrity with which body and soul adapts to change. The New Brunswick Marigold Project and the local celebration of the Day of the Dead are examples of how practical and sensory experience on food-producing landscapes and through food environments (re-) produces historical memories and contemporary routines of cultural integrity. In migration, traditional food and farming roles and knowledges sustain dislocated communities at the same time that the roles shift and adjust. The elderly are left to farm. Younger people are displaced from the assurances of traditional knowledge transfer to help them maintain the health and welfare of households. Reliance on traditional gender roles both defends households in social dislocation and reifies through exaggeration the limiting as opposed to the beneficial expectations of women and men's behavior. The paper discusses gendered farming, nutrition, and leadership programs that seek to vitalize the Oaxacan community across borders by building cultural pride and resistance, enhancing leadership opportunities for women as well as men, and bringing the urban US Oaxacan community into the international dialogue of food sovereignty movements. In the process, so argues this paper, those in the migration cycle help the practical meanings and the political potential of the international food sovereignty movements grow.

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THE COLOR OF ROUX: WHO OWNS NEW ORLEANS CULINARY CULTURE?

This paper will focus on food as a key element in struggles over culture and identity in post-Katrina New Orleans. Before the flood, the production, consumption, and, most importantly, the discussion of local food provided a framework for self-conscious struggles to maintain the idea of the city's distinctiveness in the face of the homogenizing forces of American society. Food also provided a framework through which some of the city's deeper social fractures—especially race—were discussed, if not resolved. Before Katrina, New Orleans' culinary culture was often represented as a seamless whole, linking home cooking, neighborhood restaurants and fine dining. Along with music and architecture, local culinary culture was often represented as a key to uniting the population of a city otherwise deeply divided by class and race. As the city has struggled to recover from disaster, these tensions and social fractures have become more evident than ever. Along with conflicts surrounding housing, education, health care and political leadership, class and ethnic tensions have flared around elements of the vernacular culture, including music and food. Drawing on discussions with food activists, chefs, restaurateurs, market organizers and others, I will show how the survival of the city's culinary culture has become a key symbol in debates over the kind of city New Orleans will be in the future.

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Not Just Lunch: The Mitsitam Native Foods Café at the National Museum of the American Indian

Resiliency, survival and adaptation are central themes of the National Museum of the American Indian (NMAI) in Washington DC. The building is unique among other Smithsonian museums and reflects a distinctive mission to challenge cultural stereotypes and traditional visitor expectations. NMAI is less of a showcase for artifacts and more of a holistically designed conduit for Native people of the Western Hemisphere to represent their own cultures. Several features of the museum reflect this self-awareness; my research focuses on the museum's inclusion of the Mitsitam Native Foods Café and how it uses food to support the mission of NMAI and engage the visitor in potentially transformative ways. As an extension of the exhibit area, the café represents a willingness to take food service seriously—an institutional function that most museums typically and ideologically keep separate from the "serious" parts of the museum. The well-researched menu encourages active visitor participation and reveals potential benefits of educating through food. By representing five distinct regions of the Western Hemisphere, visitors are exposed to a new understanding of geography based on differences in the landscape and not based on modern political delineations. The seasonal, organic flora and fauna on the menu act as a reminder that the natural world—and the Natives who adapted to it—existed long before the formation of nations or of current responses to industrial food such as locavorism. Understanding the successes of Mitsitam Café will help other cultural institutions rethink ways to represent different cultures and stop overlooking food and issues of consumption as insignificant to their civic purposes. In its broadest scope, this case study of Mitsitam Café emphasizes our everyday interaction with the environment we inhabit and its direct relationship to human survival and adaptation—a task for which the mission of NMAI is strikingly suited.

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Fa(s)t Food Eaters, Slow Food Values, and the Politics of Eating Right

As the obesity epidemic has surged, so has interest in alternative food systems and slow food values. These simultaneous dietary reform movements – one focused on reducing obesity rates and the other on transforming the American consciousness around food – seem to represent opposing poles in contemporary American food culture. Alternative food movements are seen as a response to the same industrial food system and values that many see as having led to the obesity epidemic. The obesity epidemic is a compelling reason for rethinking our culture's relationship to food, and is often used to justify public spending on projects such as the Edible Schoolyard in Berkeley, CA and others that seek to steer young people from away fast food and toward a more intellectually and nutritionally “wholesome” approach to eating. While obesity disproportionately affects people of color and the poor, slow food values generally appeal to those with time and money to spare. Finally, while the campaign against obesity is expressed as a battle against a deadly enemy, the alternative foods movement presents itself as a peaceful, delicious revolution. Despite all of these ways in which the obesity epidemic and the alternative foods movement appear to be countervailing cultural forces, this paper will argue that the two share essential values and perspectives. The premise of this paper is that understanding the cultural work performed by the delicious revolution and the war against obesity as both contemporaneous and complementary provides important insights into the cultural work that is performed by dietary reform. More specifically, this paper will argue that the delicious revolution and the anti-obesity movement are equally shaped by the social and political imperatives of neo-liberalism. It will show that together they promote a mutually reinforcing perspective on food and health that emphasizes personal responsibility, seeks to train good consumer citizens, and denies the morality, subjectivity and fitness for citizenship of bad eaters, both fat and “fast.”

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Dollars to Donuts: Assessing Neighborhood-Level Sociodemographics, Food Availability and the Determinants of Obesity of New York City

In addition to individual-level factors such as genetics, poverty, and gender, evidence suggests that neighborhood-level factors such as area wealth, food availability and the built environment contribute to obesity. Few studies have examined multiple neighborhood-level predictors simultaneously. Individual-level obesity data from the 2005 New York City Community Health Survey (n=9,816 persons, 34 neighborhoods) was combined with neighborhood data from: 1) InfoUSA, a commercial database (availability of food stores and fitness facility), 2) the NYC Coalition Against Hunger (emergency food programs), 3) the city Department of Parks and Recreation (park space) the Police Department (crime), Primary Land Use Tax Lot Output data (commercial and residential land use) and 5) 2000 U.S. Census data (neighborhood demographics, population, racial/ethnic composition, and socio-economic status). The distribution of neighborhood amenities was mapped and evaluated for differences based on area-SES and racial/ethnic composition. A set of multilevel statistical models examined whether the specified neighborhood features significantly predicted an individual's odds of obesity ($BMI \geq 30 \text{ kg/m}^2$) above traditional individual-level factors. NYC obesity prevalence was 20% in 2005, but neighborhood rates ranged from 7% to 32%. Neighborhood availability of food and fitness amenities varied substantially and was significantly related to area-SES and racial composition. Increased neighborhood wealth was associated with greater availability of supermarkets, restaurants and fitness facilities, and fewer small grocers, convenience stores and crime rates. However, fast food chains and snack and beverage vendors were also more common in wealthier neighborhoods. A person's likelihood of being obese was significantly associated with individual-level factors (demographics, SES, health behaviors), but additional variance was explained by neighborhood factors such as area-SES, access to supermarkets and fitness amenities. Conclusion: Both neighborhood and individual-level factors influence obesity. Next steps include comparing NYC to other U.S. and Canadian cities.

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Food Behavior and Climate Change – what education is needed?

The role of food choice and food behavior in creating and mitigating green house gases is not well appreciated or understood by either the public or regulators. The consumer role in the mitigation of climate change is usually presented as a choice among options for greening transportation and home heating/cooling. Major international reports on climate change omit a discussion of mitigation via food behavior change. Food production and delivery in the U.S. requires between 17-20% of fossil fuel used in the U.S. Moreover, the effect of excessive livestock production on the conversion of forests to cropland, and the degradation of soils with feed production and

overgrazing, vastly increases the CO₂ reaching the atmosphere and reduces soil's value as a carbon sink. Currently, livestock require 70 % of the world's agricultural land. Livestock contribute 34% of anthropogenic methane, a greenhouse gas 23x as potent as CO₂. More than sixty percent of nitrous oxide, a long-lived greenhouse gas with 296 x the potential of CO₂, is derived from poorly handled animal manure. Nearly 30% of the U.S. food supply is wasted, wasting energy and creating 60% of the landfill methane released in the U.S. Clearly, consumer food behavior change could significantly reduce greenhouse gasses. Techniques for climate change mitigation via food behavior include 1. education for replacing beef and dairy consumption with lower energy options, 2. effective labeling to increase demand for sustainably produced animal products using conservation tillage, manure and pasture management, 3. improved understanding and access to fair trade products that promote and support rainforests and sustainable production techniques abroad, 4. promotion of home gardens, localized food systems, food conservation and home or municipal composting, etc. Increased understanding of the food behavior-climate change relationship is necessary at all levels

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Michael M. Bell, University of Wisconsin-Madison

Holon Thinking As Language for Resilience and Innovation in Agriculture

Resilience and innovation are surely central to equitable and sustainable agricultural futures. We propose that the concept of the holon complements systems thinking in the important way of providing tools for exploring the persistence and evolution of agricultural endeavors in the face of inevitably changing contexts. A holon is simultaneously a whole in many respects, yet a part of larger wholes in other ways. Its wholeness is manifested in its capability to respond to changing contexts, while its partness leaves it, in diverse ways and degrees, both vulnerable to these contexts and grants capability to shape the larger whole. Applied to food provisioning, holon agroecology emphasizes the farm household holon as an intentional agent seeking to persist in an ever-changing ecology of contexts. Attempts to intervene in agricultural practice should start with a rich understanding of the contexts in which the farm holon exists.

Block, Daniel Chicago State University dblock@csu.edu (panel organizer)

Panel: Food Access, Place, and Community Identity

The manner in which one may access food in a community can help define the characteristics of the community as a whole, both to those who live there and outsiders. This session brings together a variety of papers on community, food access, race, ethnicity and class that consider how race, class, place, and understandings of a community may influence each other. While race and ethnicity are often discussed in terms of the location of 'food deserts,' the specific manner in which the two may interact has been little studied. In fact, issues associated with the lack of shopping choices have been considered very little beyond health and economic development. This session seeks to encourage an explicit engagement of these topics by considering how discourses of race, ethnicity, class and appear within communities of varying food access levels.

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Elizabeth McLennan University of Illinois at Urbana-Champaign

Filling in the Gaps in Food Deserts: The Distribution of Independent and Small Chain Supermarkets in the Chicago Metropolitan Area

The Northeastern Illinois Community Food Security Assessment is an in-depth study of food access in the Chicago area, utilizing GIS, door-to-door survey, market basket, and qualitative approaches. In this project, we would like to focus particularly upon the relationship between race, ethnicity, and the location of independent and small chain supermarkets. These stores often "fill in the gaps" in what would otherwise be labeled 'food deserts,' particularly in Hispanic communities. In other communities, particularly those with predominantly African-American populations, these types of stores are largely absent. Food access, thus, varies greatly between communities of different races throughout the region, often based as much on the presence or absence of independent and small chain supermarkets as chains. This paper presents a GIS analysis of these data, and leads into a related qualitative community comparison.

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CAPITAL MOBILITY AND THE REORGANIZATION OF TIME AND SPACE: A CASE OF AGRICULTURE AND FOOD FROM BRAZIL

This paper probes the issue of the reorganization of time and space under globalization. The case of fresh fruit production in the Brazilian Northeast is employed to illustrate salient consequences of the acceleration of the mobility of capital on food production systems and rural regions. The paper opens with an analysis of the issue of the mobility of capital under capitalism. Financial capital, productive capital, and labor have always been mobile. However, as capitalism developed their mobility accelerated. This acceleration is reflected in the speeding up of the time and the compression of the space through which capital accumulation takes place. Globalization represents the most advanced forms of acceleration of time and compression of space in the history of capitalism. Different forms of capital move at different speeds. While financial capital moves at the fastest speed and productive capital moves with an accelerated velocity, labor remains relatively immobile. This apparent contradiction, the paper continues, is actually a condition for the continued exploitation of labor. As labor demand becomes available in a compressed space and emerged in an accelerated time, the conditions that allow the mobility of labor remain highly controlled. Labor, therefore, is a) overabundant where investments are located; b) attracted through temporary contracts; and c) forced to migrate illegally. The case of fresh fruit production in the Brazilian Northeast is employed to illustrate these aspects of capital mobility. The paper concludes with a discussion on the implications that global capital mobility has for social relations in rural regions and the agro-food sector.

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Sociology of Agriculture and Food Beginning and Maturity: The Contribution of the Missouri School

Sociology of agriculture and food (SAF) is one of the most visible substantive sub-areas in Rural Sociology and a growing sub-area in Sociology. While the studying of agriculture has always been a part of Rural Sociology, it was in the 1970s that the process that led to a clear distinction between Rural Sociology and SAF developed. SAF grew stronger in the 1980s and became established in the 1990s. This paper reviews salient theoretical and historical events that engendered the establishment and growth of SAF as a separate substantive area from Rural Sociology. Additionally, it reviews its development in the United States in relation to a movement that has been global since its onset. In particular, the paper addresses the ways in which SAF developed at the University of Missouri-Columbia under the intellectual leadership of William Heffernan. Heffernan's "radical" reading of, and methodological approach to, the evolution of agriculture and food are compared with other popular views of, and approached to, SAF such as the Marxist and the Constructionist. Research on SAF produced at the University of Missouri-Columbia became highly visible as SAF reached its maturity in the mid-1990s. Heffernan's intellectual contribution remains one of the most influential in salient debates within SAF.

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New Rural Livelihoods or Museums of Production? Quality Food Initiatives in Practice

The globalization of agricultural production has promoted the widespread subversion and homogenization of regional food cultures. In response, numerous state- and producer-driven "quality" food initiatives (e.g., Slow Food Movement, geographical indications, organic, agri-tourism programs) have arisen to protect and preserve the unique foods and drinks that contribute to the cultural and historical identities of particular places. We argue that the "institutionalization" (and often, the concurrent market expansion) of these selected elements of culinary heritage can create vital spaces for maintaining rural communities and cultures. At the same time, however, we demonstrate that the very process of institutionalization can eradicate and diminish locality, as the passage from local to extra-local markets introduces new organizational requirements, new quality standards, and new relations of power into the supply chain. In this paper, we explore this process in two distinct places: France, which is known for its long history of successful food labeling initiatives; and Poland, which is in the early stages of trying to codify and protect traditional products through institutional recognition and new European Union labeling schemes. These cases serve as a lens through which we analyze the positive opportunities afforded by the institutional promotion of authentic food cultures, as well as the problematic vulnerabilities associated with these same initiatives. We give special attention to how these initiatives may (1) reduce the diversity of available products, (2) create static notions of culture that fundamentally change the character of products, and (3) promote the shift from local to extra-local markets by altering the supply chain. We conclude by suggesting ways in which policies guiding quality initiatives might be adjusted, to the benefit of farmer livelihoods and rural communities.

Brock, Caroline University of Wisconsin, Madison ccbrock@wisc.edu *Innovation and change in Wisconsin dairy: adoption decisions of organic dairy farm systems and bounded rationality theory* Producers make adoption decisions about organic production practices in an environment that lacks full information. Bounded rationality takes into account the idea that most real life decisions do not involve full information and the cognitive ability to weigh every pro and con systematically. The decision to go organic is especially “bounded” as it is multifaceted with minimal industry/university/extension support so the cost to getting information is quite high. Information on organics is particularly difficult to attain because it is more dependent on tacit knowledge which is best transmitted through shared experience in a specific physical and social context whereas conventional agriculture is more dependent on codified knowledge (i.e. standardized knowledge). There are dairy farmers that may not be seriously considering the organic option despite potentially higher levels of satisfaction with income and overall quality of life due to bounded rationality concerns. This study is based on semi-structured interview and survey data in Southwest Wisconsin, an area particularly well suited to pasture based and /or organic dairy. The interview sample emphasis is on management intensive rotational graziers and Amish farmers as they are particularly well suited to go into organic given their size and pasture management focus. Preliminary results indicate that farmers may be more affected by perceptions of organic, the influences of such behavioral phenomenon as status quo bias, loss aversion, anchoring on one or two components of the decision rather than considering adoption possibilities in a purely neo-classical rational way. The influence of social networks on perceptions of organic and other behavioral phenomena impacting organic decisions is important especially amongst the Amish. The experiences of organic farmers is compared with the perceptions of non-organic farmers on issues like animal health care, economics of organic farming and weed management in the context of the available literature in this area.

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Ethical Frameworks and Farmer Participation in Controversial Farming Practices

In contrast to practices in farming that would be considered inherently wrong, such as engaging in crop insurance fraud or selling fertilized crops as organic, there are many practices that are controversial. We consider the following three: (1) Applying synthetic or chemical fertilizers, herbicides, or pesticides to crops; (2) Planting genetically modified crops; and (3) Using polled cattle in order to avoid dehorning. These practices are controversial because reasonable arguments can be made both in favor of and in opposition to the practice. What determines the likelihood that particular farmer will participate in one of these controversial practices? Previous research suggests that farm and farmer characteristics, such as size of operation, farmer age and educational level, are important factors. Few studies consider the ethical worldview of farmers – such as the extent to which farmers see the world in utilitarian, rights or justice perspectives – and their proclivities to engage in unethical business practices, as potential determinants. If ethics can be used as a guide in navigating thorny issues, then there might be a correlation between the ethical worldview and attitudes of farmers and their propensity in participating in a controversial agricultural practice. We use data from a survey of 3,000 Missouri farmers with farm sales in excess of \$10,000 in 2005 in which farmers were asked whether they practiced the above-listed controversial farming practices during the previous five years. We also asked farmers about their ethical worldviews and about their attitudes toward inherently unethical farming practices. After controlling for farm size, percent of land owned, farmer age, gender and other farm and farmer characteristics, we find that ethical frameworks consistent with theories of rights and justice are correlated with farmer use of GM crops and polled cattle. In contrast, a utilitarian perspective is not correlated with utilization of controversial farming practices.

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The Death of Cooking: Food Preparation among College Students

Based on data collected from upper level students at a public university, this paper will examine the decline of cooking skills, knowledge, and practice among contemporary college students. This paper will first provide demographic information about the participants and research methods. Then the data will examine the influence of gender on cooking awareness and interest. This will be discerned from responses to questions that assess the influence of cooking television shows, cookbook information, and familial patterns of food preparation and frequency. We will also examine whether experience in the food preparation industry has an impact on knowledge of cooking and patterns of cooking. We hypothesize that the declining skills required for employment in the food industry, especially for fast food outlets will result in experience in the food industry having little positive impact on

cooking knowledge, proficiency, or practice. Data will then be used to show students' perception of healthy food preparation and students' preferences. Lastly, this paper will conclude with the implications of a deskilled generation who lack knowledge or role models for cooking, and therefore cultural transmission of this important ability for the future.

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Nancy Bates University of Illinois at Chicago Daniel Block Chicago State University

Finding Healthy Food Across Chicago: Listening to Consumers and Small Store Owners

As part of a larger assessment of healthy food access in Chicago, qualitative group interviews were conducted with both consumers and retail food store owners across 5 Chicago Community Areas. In this presentation, both consumer and store owner views about shopping in local stores, healthy food availability, strategies to obtain healthy food, and potential ways to improve community food security will be compared and discussed. Group interviews were facilitated by community partner staff and were audiotaped and transcribed verbatim. Separate interview guides were used for consumers and retail store owners although each guide had a few questions in common. The transcribed interviews were coded using Atlas-ti software and analyzed by interview guide questions. Two of the community areas studied were predominantly African American, one was primarily Mexican, and the two others were mixed white with increasing Mexican populations. Incomes were generally low across the five communities. Perceptions of healthy food access differed across the consumer and retail food store owner food system sectors and across communities. Healthy food access was generally poor across the communities, with some store owners making an effort to stock healthier and ethnic foods while there was some animosity between some store owners and community residents. Community members often needed to travel outside of their neighborhoods to buy healthy foods across all but one of the communities. Some store owners were looking for opportunities to work with community members to improve access, and community residents often had practical solutions to offer store owners to increase community healthy food availability. Bringing these two groups together can enable improving neighborhood health food access.

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The American Omnivore's Dilemma: Who Constructs 'Organic' Food?

American consumers, producers, and policy-makers are confronted with highly ambiguous yet culturally-charged marketing discourses about food labeled 'organic,' 'natural' and 'sustainable.' Consumers often consider food labeled with these kinds of words to be positive for both personal and environmental health, and Americans' desire to eat sustainable and beneficial diets is creating an ever-growing market for food items purporting to embody such values. Changing goals in regulatory agencies' policies as well as multiple methods of production have lead to widespread confusion about food labeling and even intrinsic food content, safety, and value, and has contributed to widespread 'greenwashing' by food companies anxious to present their products to consumers as favorably as possible. This paper examines policy, production, regulatory and consumption perspectives to explore how current public and scientific discourses contribute to consumer confusion and recommends some policy remedies to decrease confusion and lower perceived risks to consumers.

Civitello, Linda UCLA/Art Institute of Los Angeles Cucinalinda@aol.com

Food and Cultural Identity on Napoleon's Retreat from Moscow

The Louisiana Purchase of 1803 netted Napoleon \$15 million to help him conquer Europe. By 1812, however, his Grand Armée, almost 600,000 strong when he invaded Russia in June, was reduced to perhaps 50,000 on the retreat in December. How did the military genius who believed "An army marches on its stomach," and who sponsored a contest to see who could preserve food for the army, which created the canning industry, allow this to happen? What happened to the French identity, so closely connected to food, in this disastrous situation? How did French panivores deal with the disruption of their eating habits? How resilient were they? In Napoleon's army, as in European society, class determined who had food and what kind. The emperor traveled with gold plate and his favorite foods. Officers had personal chefs and carriages stocked with enough food for months; enlisted men depended on their backpacks and on forage. Ethnic differences also influenced food in Napoleon's pan-European army. This tower of Babel—Italy, Spain, Portugal, Greece, Hungary, Belgium, the Netherlands, Poland—was increased by French citizens from regions where they spoke only dialects, such as Provence. Gender was also an issue in nineteenth century warfare. Women accompanied the troops. A woman could disguise herself as a male chef to be with her lover. Under these circumstances, "Anyone . . . who still owned a little flour, rice, coffee or sugar,

and thereto any vessel to cook with, was a millionaire.” And the appearance of civilization could be maintained if you had a cook.

Coffman, David (organizer) Second Harvest Food Bank of Greater New Orleans and Acadiana

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After the Storm: Community Partners Discuss Food System Analysis of Southern Louisiana (Roundtable)

After the Storm is a community food system assessment initiated by Second Harvest Food Bank of Greater New Orleans and Acadiana (GNOA) in partnership with several universities in southern Louisiana. The need for a food system assessment was exacerbated with both Hurricanes Katrina and Rita devastating the communities that GNOA serves. Many challenges and opportunities exist with a wide-ranging food system analysis covering rural, urban, suburban and agricultural communities. For this interactive roundtable discussion, university partners, along with GNOA, will discuss preliminary findings on food desert analyses, market basket surveys, an emergency food provider gaps analysis and initial research into other components of After the Storm. With Hurricanes Katrina and Rita, the strong food culture of all of southern Louisiana is threatened. GNOA and community partners hope to find opportunities to strengthen local food systems and ensure that the loss of food culture in Louisiana is not another tragedy of the Hurricanes.

Participants: Toni Sims, University of Louisiana Lafayette; Simone Camel, Nicholls State University; Anna Kleiner, Southeastern Louisiana University; Molly McGraw, Southeastern Louisiana University; David A. Coffman, Second Harvest Food Bank of Greater New Orleans and Acadiana

Colavincenzo, Rita Memorial University of Newfoundland ritajane@gmail.com

A Place Apart: The Reawakening of Irish Food Culture in West Cork

Local food producers can uniquely shape and strengthen a region's identity, economy, and culture. Recognized as 'a place apart' in a local tourism branding initiative, the southwestern part of Ireland is considered to be the birthplace of contemporary and sustainable Irish food culture. By taking an active role in promoting their own food products, local artisans have greatly contributed to the formation of a distinctive regional identity that is West Cork. Cheesemakers, fish smokers, and sausage makers are just a few of the individuals that have spearheaded the dynamic Irish food movement that one encounters today. Not only are many of these food producers creating an individualistic product, they are also demonstrating an awareness in sustainability by utilizing local raw materials in an ethical and often unconventional way. This uniquely personal interest that many of the community food producers have for their craft is also promoted by a leading rural tourism branding enterprise. And although today this region continues to place importance on producing quality, traceable food, this has not always been the case for Ireland. The country has battled the memory of famine and deprivation for some time. While this seems to linger in the past for many today, the recollection will never disappear completely from the nation's consciousness. Though fueled to move beyond the past with new economic wealth, the country now faces similar questions like many others about globalization, homogenization, and in this case, remigration. By discussing West Cork's foodways today, I will also be contemplating the weight the past, present and future has and may have on the invention and reinvention of Irish food culture.

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Corporate Agrifood Strategies Across Commodities: Accumulation, Legitimation, Social Movements, and the State

The Missouri School of agrifood studies was originally grounded in a methodology called "cross-commodity corporate analysis." This paper emphasizes this approach to investigate corporate agrifood strategies related to horizontal and vertical integration, corporate concentration, and global sourcing. Several commodity sectors are employed as cases to illustrate these strategies. The overarching theme of the paper is that agrifood TNC accumulation strategies based on global sourcing generate legitimation crises that create social movement resistance. All of these actions are mediated at different levels of the state, more often than not in the favor of corporate interests. The paper concludes with some discussion of the crucial role that social scientists play in support of social movement resistance to the globalization of the agrifood system.

Cullen, Makalé Faber , Director of Programs, Slow Food USA, makale@slowfoodusa.org

America's Food Nations and Product Distinctiveness in the Global Economy

For generations, US communities have reliably foraged, fished, farmed and raised healthy children on their region's diverse foodstuffs. And yet in the past 100 years, these communities, like others around the world, have had the core of their dietary intake reduced to a mere four plant foods (corn, soy, wheat, and rice) as America's agricultural biodiversity shrank by 93%. The rapid twin trends of commodification of production and consolidation of distribution in the US food industry, accompanied by US policies that allow surpluses to be dumped beyond our borders, has stripped other countries of their agro-biodiversity, seed sovereignty and economic stability in a manner that has also made our own landscapes brittle and vulnerable. This presentation will explore the ways members of the Renewing America's Food Traditions (RAFT) coalition and Slow Food's Ark of Taste program are attempting to save and savor our most endangered foods and food producers.

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Discursive Barriers to Food Assistance

Food assistance programs are an essential part of the American food system and the bulwark of American food security. Essential to the anthropological understanding of such food assistance programs is the discourse, which surrounds it. How people talk about food assistance programs may reveal ways in which these programs can be improved, thus providing increased food security for those in need. Based on interview data from an anthropological field school in a rural community of southern Oregon, it appears as though there are discursive barriers to food assistance. Moreover, there seems to be a tendency among the haves to associate use of food assistance programs with "working the system." In what is largely a response to the notions of the haves the have-nots often demonstrate a reluctance to accept assistance. Even among those have-nots enrolled in food assistance programs there remains a sense that one ought not to require such assistance.

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From "Meals Rarely Eaten" to "MRE" Antoinette: Military/Emergency Rations as Problematic Foodways

This paper examines the indelectable past, culturally contentious present and debatable future of perhaps the most-maligned foodway in history, military Meals-Ready-To-Eat. From Chicken Marengo, to the Portable Soup touted by Lewis and Clark, and contemporary intermingling of military mealways with survivalist subculture, the MRE has an important place in the history of impermanent foodways. This portable comestible achieved celebrity status following Hurricane Katrina as truckloads of MRE's arrived in New Orleans. The ensuing response included rejection of the meals in favor of reselling them on EBay, gastronomic mitigation of the food portion of the MRE to make it fit for New Orleans consumption, and extensive entrepreneurial and artistic use of the packaging. MRE's have proved extraordinarily fruitful artifacts for exploring issues of regional identity, utilization of dystopic foodways to respond to crisis, and the fraught intersection of hunger relief efforts and assertion of problematic foodways in times of emergency.

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H. Morgan Scott, William Alex McIntosh, Texas A&M, Kerry Barling Novartis Animal Health

The Moral Economy of Trust: Explaining the Antibiotic Treatment Behavior of Beef Feedlot-Operators

Increasing attention is being paid in the national media to large scale animal agriculture. One of the more contentious practices associated with industrial agriculture is the use of antibiotics as an adjunct to meat production. Critics have charged that imprudent use of antibiotics on the part of production medicine is responsible for a rise in antibiotic resistant bacterial infections among human populations. It is in light of this growing concern that we examine the manner in which beef feedlot operators make their decisions about antibiotic treatments. Borrowing from E.P. Thompson's definition of moral economy, we describe the social norms and obligations that govern the use of antibiotics by feedlot operators. We examine a range of antibiotic behaviors including mass treatment regimens, and individual treatments delivered to acutely and chronically sick cattle. We seek explanations for these behaviors from a series of measurements designed to capture the normative character of participants in the antibiotic feedlot economy. The first set of measures are directed towards feedlot operator's beliefs about the social norms and obligations that guide their decision making. The second set of measures are of trust and confidence and will be used to examine feedlot operator beliefs about the normative character of other salient actors involved in the antibiotic feedlot economy; conceptualized as trust and confidence.

de la Peña, Carolyn University of California, Davis

Toxic Moral Panics: The Place of Race, Technology, and the Body in "Aspartame Illness"

In the late 1980s a series of stories appeared on women afflicted by a strange variety of symptoms: some reported blinding headaches, others chronic fatigue, others intractable flu-like symptoms. What they had in common was diet soda—vast amounts of diet soda. This paper explores the self-diagnosing process these women used as well as the way they were portrayed in the popular press in order to understand the cultural factors that influence what we today commonly refer to as “food allergies.” In it I am particularly interested in the similarities between “environmental” diseases of the nineteenth-century like consumption and food-based illnesses in the late twentieth-century. In both cases the sufferers were primarily white, well-bread, “sensitive” women. In both cases the body was imagined to perceive an unhealthy environment before it was perceived by “experts” (physicians, food scientists). And in both cases stories of victims were used to distinguish between positive and negative technological progress. I want to explore the physical and moral/cultural aspects of these narratives to better understand how we have deployed the body to identify “bad” man-made environments and what we might also learn by considering these ailments moral panics. There’s been little work on the racialization of food “allergy” narratives, although such stories have proliferated in the U.S. media over the past thirty years. Second, the aspartame syndrome case provides an opportunity to see how the body is used as a site of scientific/technological accommodation and resistance. Certainly there is great diversity in the types of bodies that are adversely affected by additives. But the stories we find compelling as a culture are often of “innocents polluted,” or people who didn’t deserve to suffer the consequences (given their privileged geographic location/social position) of toxic ingestion—people who are superior, more ethical, perhaps more moral. Returning to the fully unexamined “aspartame syndrome” allows us to see the beginning of such stories of virtuous sufferers, and to understand the relationship between self-diagnosed environmental/food injury and the broader context of race, class, and industrial progress in the U.S. thereby contributing to the conversation on environmental justice in the work of scholars like Julie Sze and David Pellow. It will also enable us to look more closely at how the body is a site of accommodation and resistance to modernity. Aspartame syndrome sufferers were often precisely the women Laura Shapiro identifies as modern-food early adopters: those likely to consume pre-packaged products, embark on calorie counting, and experiment with fat and sugar alternatives. By using aspartame to diet, these women followed the prescriptions of modernity provided by the processed food and pharmaceutical industries (“diet without pleasure,” “sweets without cost”). By asserting that their bodies knew that such additives were toxic, these women reclaimed body expertise as experiential and therefore their own. They also identified good and bad scientific progress by how it made them feel, perhaps providing a sensory basis for “moral” progress.

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From the Parking Lot into the Neighborhood: Charting the Civic Course of an Urban Farmers Market

markets – colorful, entertaining, lucrative, luscious, and local – have become poster children for civic agriculture. Much attention has been paid to their internal management, in particular to the conditions that insure their economic success (e.g., vendor income and consumer appeal). But historically and rhetorically, farmers markets also function as public institutions – as common spaces within which local residents (aka citizens) can engage with common concerns and share a sense of their own collective welfare. How this second function is managed – how the market operates as an instrument “of the people,” as well as an instrument of private enterprise – has received far less attention. This is unfortunate since a wholly instrumental approach to market and community development too often overpowers inclusion and social justice. Using the Allen Street Farmers Market in Lansing, Michigan as its case in point, this paper will discuss how one urban market balances the tensions between competition and cooperation, between the calculus of commerce and the relationships and responsibilities that support the social and political life of the neighborhood. It will describe the particular organization, strategies, and civic philosophy that allow this farmers market to keep local residents deeply involved, interdependent, and increasingly food secure.

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Toto, We're Not at the Madison Farmer's Market Any More: Convergences of EU-Style Organics and Nationalism in Poland's Post-Accession Agriculture Landscape

As the worldwide market for organic food rises sharply, certified and/or institutionalized organic farming has expanded its global reach considerably. In the face of this growth, some high profile studies rightly call for the interrogation of the assumed benefits of organic farming (e.g. Guthman 2004). Nevertheless, organics is widely considered by a host of analysts, policymakers, and environmental groups to have, at the very least, considerable

potential to achieve numerous “multifunctional” aims and is also frequently deemed more likely than conventional agriculture to foster long-term environmental, social, and economic sustainability. And, importantly, many consumers associate the purchase of organic food with ethical consumption; it therefore involves buying an “idea” as well as a food product—one that embodies notions “quality” as well as a myriad of social and environmental goods. Yet as organic farming is widely adopted in new cultures and geography regions, and as products are marketed internationally, the creation of new “geographies of food” involves shifts in the character, meaning, and concept of “organic” as a quality standard and/or label, even as technical standards are harmonized. This paper will explore some key shifts in the character of organics by examining the adoption of organic farming by members of the nationalist subculture in Poland. At variance with dominant agrarian peasant culture, nationalist strains in Poland nevertheless exert considerable influence, and anti-European Union rhetoric finds curious contradictions with EU subsidies promoting and supporting organic agriculture. This paper will probe these contradictions and pose ideological questions relevant both to Polish agriculture specifically and the global expansion of organic agriculture generally.

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Appetite for Controversy: Market-based Resistance to Chicago's Foie Gras Ban

Food-based movements and campaigns frequently use the language of morality to frame issues of food production and consumption. Such morality campaigns typically demand change in the political, industry and consumer realms, diffusing social movement values to the domain of the consumer. It is not only these campaigns, however, that generate spectacles garnering media attention and public support. I argue those targeted by morality campaigns are equally vital to the creation of food as a moral issue. They too create vocabularies, arguments, and symbols from which to draw associations and ideas about “appropriate” identities and ideologies. Resistance to food morality campaigns tells us as much about food culture as the campaigns themselves. My empirical site for this research is the recent Chicago ban on the sale of foie gras (the liver of a force-fed duck or goose) in food serving establishments. I draw upon sociological theories of social movements, organizational environments, and culture to argue that chefs and restaurateurs - awarded cultural authority in the world of food by media and market-based promotional work in popular culture - view their authority as under attack from social movement and state-based entities. I focus in this presentation particularly on symbolic and substantial responses from chefs and restaurateurs in Chicago and the surrounding suburbs to the city-wide foie gras prohibition that took effect August 2006. From hosting ‘foie gras festivals’ to openly (and humorously) flouting the law, their stories and actions provide a means for thinking about foie gras’s slippery construction as a social and moral problem. Efforts to ban foie gras in the United States (and elsewhere) on the grounds that it is cruel to animals inherently raise larger questions about food and morality, the role of consumer choice, and food production priorities. My research provides one compelling example of the cultural arbitration that occurs before, during, and in response to food morality campaigns.

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Speed Dating Food Pedagogy Roundtable: A Whirlwind of Promising Practices

This roundtable features a baker’s dozen of rocket presentations on great things happening in the food studies classroom. The goals are to feature fine teaching that too-often does not get recognized outside the classroom walls, to share promising practices, and to inspire innovative thinking and teaching among panelists and session attendees alike. Panelists represent an international roster of leading food studies educators across ten disciplines, teaching in programs as diverse as philosophy, hospitality management, nutrition, American studies, food studies, popular culture, and workforce development.

Participants: Myron Beasley, Bates College, “Food as Performance/Food as Power”; Jennifer Berg, New York University; Charlotte Biltkoff, UC Davis, “Analyzing Your Own “Food Rules””; Signe Hansen, University of Cape Town, “Food and Nation: South Africa à la Barthes”; Annie Hauck-Lawson, Brooklyn College, “Compost up and down Flatbush Avenue”; Lisa Heldke, Gustavus Adolphus College, “Philosopher’s Dozen: Resources from the Food Studies Classroom”; Dawn Johnston, Lisa Stowe, Gwendolyn Blue, University of Calgary, “Teaching Food Culture in Spain: Tales from the Road”; Lucy Long, Bowling Green State University, “The Cultural Politics of Recipes and Identity”; Damian Mosley and Jonathan Deutsch, Kingsborough Community College, CUNY, “Ethnic Edibles and Service Learning in New York City’s Emergency Food System”; Elizabeth Schaible, New York City College of Technology, CUNY, “Culinary Improvisation: Teaching Students to Use their Wits and Whisks”;

Amy Trubek, University of Vermont, "Cooking as Pedagogy: The Case of Tortillas"; Abby Wilkerson, George Washington University, "From Dorm Room to Food Desert: Writing/Analyzing Food and Social Justice"

Deutsch, Jonathan and Babette Audant Kingsborough Community College jdeutsche@kingsborough.edu

Food-workers and food work: Intersections of labor and knowledge production

Career pathways research in hospitality and food service suggest a clear career ladder or trajectory (Alssid, Jenkins, and Spence). These studies are based on published research on average wages and specific qualifications for various job orders. By demonstrating correlation between training and employment, they help rationalize—and guide—our work as educators. By demonstrating shared skills across industry sectors, this research highlights the development of portable skills—and the development of a flexible workforce. Among the shortfalls of career pathways research is its inability to capture the valuation and evaluation of skills and knowledge beyond broadly aggregate categories like "problem solving," or "critical thinking." While there are cases that reflect these generalized schematics, the proposed pathways models fail to reflect the industry's complexities. As a remedy/complement to existing research, and an outgrowth of research we conducted last year, the authors interviewed mid-level food and hospitality workers (sous chefs, dining room managers, bartenders). Our goal was to investigate how they understood their own capacity/knowledge/skills including but not limited to formal training—and how they differentiate between themselves, their employers/supervisors, and the employees they train/oversee/manage. How do they determine what knowledge is necessary for promotion, or a minimal requirement for getting the job done—for themselves, and for others? Our hope is that by investigating the intersections of labor, knowledge and self, we begin to generate a better understanding of what subjective means of evaluation/valuation (of skills, but also of gender, race, and ethnicity) come into play, and how they co-constitute potential career paths in food and hospitality.

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Anne C. Bellows, Hohenheim University, Stuttgart, Germany

Food Sovereignty in Ukraine: The Gendered Agri-Culture of Bread in a Young, Free Market Democracy

This preliminary study explores the impact of NGO and government programs on consumers and producers of bread from tilth to table, with special focus on women; and further, broadly examines the state of food sovereignty in Ukraine 75 years after the *Holodomor*. Between 1932 and 1933 up to an estimated 10 million people died as a result of a famine known as the *Holodomor*, or "death by hunger". Stalin's agricultural collectivization program is cited as a primary factor in creating famine conditions. It was not until the year 2000 that State farm collectives were dismantled by the newly elected democratic government; and even more recently that economic policy concerning food security issues have been initiated. Late last year, the Minister of Economic Affairs proposed draft regulations for the assessment of national food security. The focus of his economic policy is on sustainable production of and access to staple foods. Food sovereignty is included as one of seven areas to be evaluated if the regulations are implemented. In this study, we follow the progression of these policies, looking closely at how the dialogue of food sovereignty emerges, influences and effects stakeholders across the spectrum of Ukrainian society. Further, we examine NGO programs like the Polish-Ukrainian Cooperation Foundation's (PAUCD) project "Tasty Bread". The Foundation was established "to share best practices of Poland's successful transition from a centrally planned economy to a liberal, market-oriented democracy." To date, over 800 Ukrainian bakers have learned new baking technologies, business strategies and bread-making recipes from the Polish Association of Bakers. With the price of bread rising and traditional recipes changing, we consider how Ukraine might formulate a market-based economy that respects food sovereignty.

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Scuba Diver Nutrition

Scuba divers are a diverse population that can benefit from nutrition education to enhance the comfort and safety of their diving. There are an estimated 3 million Americans that identify themselves as recreational scuba divers. Several thousand more self-identify as scuba professionals (teachers, shop owners, and technical divers.) They are a diverse group, representing men and women from age 12 to maturity. Their scuba diving activities take them into an environment with a unique set of stressors. There has been little attention paid to the nutrition and nutrition education needs of these people. This paper identifies the stressors, and suggests food and nutrition education strategies to increase comfort and provide additional safety to the diver. Scuba diving is a sport/profession that requires training for certification and the use of highly technical gear. The diver is educated about dive physics and

about how to operate their gear proficiently and safely. A valuable contribution to the scuba training experience might be a look at how nutrition education could contribute to both the comfort and safety of the dive experience. Divers are subject to dehydration due to increased work output, environmental exposure (wind, sun, heat), and very dry compressed air from their scuba unit. Nausea on the dive boat may be managed with dietary strategies, and intestinal gas and bloating while under pressure may also be influenced by dietary changes in advance of the dive trip. The diver should be encouraged to maintain healthy body weight – adipose tissue preferentially loads Nitrogen (Nitrogen Narcosis) and obesity may be contraindicated for safe diving. In recent years, the advent of special air mixtures (Nitrox™ and others) has created increased exposure to oxygen by divers using these oxygen-enriched mixes. The increased exposure to O₂, under pressure, promotes more and more rapid oxidation. Nutrition education for divers can encourage the consumption of whole foods, rich in natural antioxidants to help manage this increased risk. This paper will outline a program for educating divers about this unique set of risks and food/diet strategies for it.

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Virtual Feasts : How Food Blogs Changed the Way I Cook

I cannot cook without a computer any longer. I need it to check my favorite French food blogs, to access tried recipes as well as the new recipes their authors have just posted, to translate temperatures from Celsius to Fahrenheit, and weight from grams to ounces, and to find out about new food blogs. As a result of my many visits to food blogs, I have decided in turn to write about internet food writing. I propose to examine French food blogs as cultural texts and to identify their main characteristics, both textual and sociological. While the one defining formal and technological element that sets food blogs apart from other genres of food writing is the almost immediate interactions they allow between/among readers and bloggers, this genre has also taken on various functions and created new developments in the way cuisine is practiced, and recipes created, shared, disseminated and transformed. I will examine the autobiographical and gendered nature of food blogs, through a close textual analysis of the signatures created by bloggers, as well as the various ways in which the family members (and primarily the male partners) of blog writers are represented, named and literarily made into recurring characters of these culinary epics. The vast majority of food blogs are created by educated and financially comfortable women for women. As such they offer an extension of women magazines, and even though food blogs are accessed for free, the most popular of them are now used, in more or less overt ways, as supports for advertising. Meanwhile, many food bloggers claim they are democratizing “haute cuisine” by adapting the best chefs’ recipes and their arcane terminology for a wider public with less skills and time. I will question whether food blogs allow women and men, bloggers and readers, to redefine yet again the boundaries of the kitchen and reclaim agency in everyday cooking, or if, under this guise, they perpetuate a traditional division of labor and encourage conspicuous consumption.

Durst-Wertheim, Carol Sarah [Lawrence College, cgdurst@hotmail.com](mailto:cgdurst@hotmail.com)

Food-workers and food work: Intersections of labor and knowledge production

Career pathways research in hospitality and food service suggest a clear career ladder or trajectory (Alssid, Jenkins, and Spence). These studies are based on published research on average wages and specific qualifications for various job orders. By demonstrating correlation between training and employment, they help rationalize—and guide—our work as educators. By demonstrating shared skills across industry sectors, this research highlights the development of portable skills—and the development of a flexible workforce. Among the shortfalls of career pathways research is its inability to capture the valuation and evaluation of skills and knowledge beyond broadly aggregate categories like “problem solving,” or “critical thinking.” While there are cases that reflect these generalized schematics, the proposed pathways models fail to reflect the industry’s complexities. As a remedy/complement to existing research, and an outgrowth of research we conducted last year, the authors interviewed mid-level food and hospitality workers (sous chefs, dining room managers, bartenders). Our goal was to investigate how they understood their own capacity/knowledge/skills including but not limited to formal training—and how they differentiate between themselves, their employers/supervisors, and the employees they train/oversee/manage. How do they determine what knowledge is necessary for promotion, or a minimal requirement for getting the job done—for themselves, and for others? Our hope is that by investigating the intersections of labor, knowledge and self, we begin to generate a better understanding of what subjective means of evaluation/valuation (of skills, but also of gender, race, and ethnicity) come into play, and how they co-constitute potential career paths in food and hospitality.

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Alternative Poultry Production & Poultry Waste Management, Viet Village Urban Farm, New Orleans East.

Alternative poultry production and manure composting is becoming more widely used and plays a major role in creating a sustainable, diversified, biodynamic farm. We examine the application of such practices in the context of an urban farm development in the wake of Hurricane Katrina in New Orleans East. Employing traditional Vietnamese animal husbandry practices, as well as incorporating recent innovative pastured poultry tactics, the elders and youth of the Vietnamese community in New Orleans East will grow food and raise animals that are both highly in demand within the community and marketable to potential outside buyers. The Viet Village Urban Farm sought an alternative way to raise poultry and utilize the waste on site. Through an extensive literature review of indigenous Vietnamese farming methods, European standards, the United States Department of Agriculture standards, and University Cooperative Extensions, we identified alternative poultry production methods and poultry waste composting and utilization techniques. We recommend the use of fixed brooding houses, rotating pasture pens, and sustainable vegetative management practices on the Viet Village Urban Farm. Additionally, we recommend using static compost piles or windrow piles to compost manure and mortalities, testing soil at Louisiana State University Agriculture Chemistry Lab for salinity and compost for percent nutrients, and considering implementing a traditional Vietnamese form of integrated aquaculture with agriculture. After synthesizing our literature review and working directly with Vietnamese community members, we identified viable ways in which modern agriculture can be incorporated with traditional Vietnamese farming and animal husbandry practices.

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'We're here, we're queer...but not yet in food studies': Thoughts on incorporating queer theory into food scholarship

I will present a short paper that discusses the dearth of gender-queer perspectives, experiences, and approaches in the field of food studies. My remarks will begin with a brief overview of my experience as an audience member at the April 2007 conference at the Radcliffe Institute's conference, Women, Men, and Food: Putting Gender on the Table, April 12-13, 2007. Specifically, I will highlight the lack of attention paid to non-heteronormative conceptions of gender at a meeting supposedly designed to present cutting edge work on the relationships between gender and food. At the meeting, panelist Kathy Peiss challenged food studies scholars to identify what academics could learn from the study of food that they could not learn from any other discipline. I will respond to Peiss's question by outlining how food studies scholars might incorporate queer theory into their work. I plan to summarize recent concepts in the field of gender theory (specifically the work of Judith Butler) and discuss how food studies enriches contemporary ideas about gender as a performative act. I will conclude by arguing that expanding traditional notions of gender in our work will only enrich the field, and I will suggest ways in which we might begin this work. I want to stress that my paper will be largely meditative and speculative in nature, rather than presenting definitive conclusions.

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Victory Gardens and the War Against Terror: Regional and Local Food System Planning For National Food Emergencies in the U.S.

In an age of increased threat from terrorism and natural disasters, the term "food security" means not only an individual's right to adequate nutrition, but also the insurance that in the event of regional or national catastrophe there will be sufficient food supplies. As the 9/11 and Hurricane Katrina disasters demonstrate, inadequate government planning for national emergencies has dire consequences for unprepared local residents. Recognizing that the agriculture and food sector could be vulnerable to terrorist attack, or natural or other unintentional disasters, President Bush, in 2004, directed responsible federal agencies to identify and prioritize critical infrastructure in the agriculture sector, develop awareness and early warning systems to recognize threats, and mitigate vulnerabilities in production and processing. Efforts thus far have focused almost entirely on technology-based mechanisms and processes to detect contamination. The federal government's emphasis on large agribusiness' role in food security fails to recognize the importance of regional and local food networks in the event of a catastrophic food emergency. The paper proposes that federal national food security policy must include the assessment and development of regional and local food networks, and the establishment of legal frameworks that will ensure these networks function effectively during a crisis. The paper examines two models that could inform, at least in part, a U.S. food security model that includes strong, functioning local and regional food networks: (1) U.S. Government policies during World War II enacted to ensure an adequate domestic food supply in a time of crisis; and, (2) Cuba's forced food self-reliance after the end of the Cold War. The paper concludes by examining the need

for balance between keeping regional and local networks flexible to market demands and an increased government role in coordination of food production and distribution.

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Using 'Collective Lifestyles' to Study Cooking Practices and Food Security in Low-Income Women in Montreal, Canada

North American foodscapes have changed dramatically over the course of the last century as the quantity of pre-packaged, pre-prepared foods available has increased exponentially. Little research has been conducted on what "cooking" means to people considering the broad availability of literally thousands of such foods. Low-income populations may be particularly affected by a societal shift towards the use of increasingly prepared foods in meals due to more nutritious and higher quality prepared foods also being more expensive. The food security of low-income populations may be threatened as they are faced with limited budgets with which to purchase prepared foods. A participatory research project with a group of young low-income women in Montreal was undertaken to examine cooking practices and food security status in a low-income population using a framework that includes social structure, social practices and agency to explain how health outcomes may come to be differentially distributed. In this mixed-method study the participatory research team used focus groups, photography of meals and semi-structured interviews to characterize 'collective lifestyles' with regards to cooking practices in this population. Results from the study will be presented and discussed.

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Worthy of Respect: Black Waiters in Boston before the Civil War

In Boston, Massachusetts during the first half of the nineteenth century, the status associated with the occupation of waiter changed considerably. "Waiter" began as a euphemism to mask the lowliness of "servant," but, by 1820, waitering too connoted servility in the minds of white, native-born Americans. But despite whites' reluctance to work as waiters, waitering in antebellum Boston was a coveted position among blacks. The growing numbers of black waiters in Boston throughout the antebellum period refused to accept the menial status whites had assigned to waitering. They refused to believe as whites did—that waitering was becoming even further degraded simply because it was performed by blacks. Instead, blacks in this period chose to create their own definition for what being a waiter meant, instilling in the work pride, status, and, above all, dignity. Blacks persisted in making the case for waitering as skilled, respectable employment despite continued ambivalence from whites. Attention to this remarkable process of cultural creation in one of the few antebellum occupations that was not entirely racially segregated is revealing of nineteenth-century racial and ethnic particularities, as well as Americans' attitudes toward social relationships within the context of the quickly changing, larger cultural order.

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Sveinn Sigurdsson Lawrence University,

From Sustenance to Symbol: A Multi-generational Study of Traditionality in the Icelandic Diet

This paper argues that the significance and meaning attached to traditional Icelandic food is shifting from nutrition to heritage. The Icelandic diet has changed considerably in the last two decades, with traditional foods such as fish and lamb declining in popularity and modern products are being consumed in increasing amounts, particularly by younger generations. Previously commonplace foods are being relegated to holidays and special occasions and labeled as "traditional." In this paper we explore the definition and meaning of traditional foods for four different generational groups of Icelanders. Our results are based on in-person interviews with 31 Icelanders ranging in age from 12 to 79 during the summer of 2007. We found that traditionality of food is a concept defined in Iceland by a complex, fluid web of interacting factors, including food preparation techniques, associations with holidays or other traditional foods, and whether foods are uniquely Icelandic. For older generations, the meaning of traditional Icelandic foods is still tied to nutrition. They are considered practical and "healthier" than new, "global" foods, and are consumed as a regular part of the diet. For younger generations, however, the importance of traditional foods lies in their cultural, rather than their nutritional value. They revere traditional Icelandic foods as emblematic of Iceland's unique heritage, but also consider them to be unpalatable, unhealthy and time-consuming to prepare. Although younger Icelanders may be concerned about the disappearance of traditional foods, they generally expressed little interest in learning how to make them, or in eating them, outside of special occasions. Our research suggests that in the future, traditional Icelandic foods will cease to be a significant form of sustenance and will turn

instead into symbol. One result of this process is likely to be that less iconic traditional foods will be more likely to disappear completely.

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ROUNDTABLE Developing a research agenda for local/regional food systems: Lessons from NE-1012, Local food systems in a globalizing environment project.

The multi-state research project team (USDA CSREES NE-1012), "Sustaining Local Food Systems in a Globalizing Environment: Forces, Responses, Impacts" is back again this year with new insights and ideas about developing a research agenda for local/regional food systems. Since 2002, a group of about 20 researchers have been networking across the nation to assess how local food systems initiatives start and are managed over time. This year, the research team will share insights about gathering environmental, economic and social impacts of these community-based systems and offer ideas about a research agenda for future work. After a brief overview of the project, we will identify research directions that have emerged from various state projects. Ample discussion time will follow. We welcome all participants, and especially students, young scholars and professionals who want to discuss cutting edge questions about local and regional food systems.

Participants: Steve Stevenson, Center for Integrated Agricultural Systems, University of Wisconsin-Madison; Laura DeLind, Dept. of Anthropology, Michigan State University; Gail Feenstra, UC Sustainable Agriculture Research and Education Program; Kate Clancy, food systems consultant.

Feenstra, Gail University of California Davis gwfeenstra@ucdavis.edu (organizer)
 Shermain Hardesty, UC Small Farm Center (moderator)

Panel: Bringing students, farmers and food service to the table: Integrated findings from farm-to-institution research

Food service operations in a growing number of colleges, universities, hospitals and other institutions are developing "locally grown," "sustainable" and organic procurement programs. Yet, very little is known about their effectiveness, especially from the perspectives of students, farmers, distributors and food service buyers. This panel will report on the integrated findings of a two-year USDA funded research and outreach project to explore the current demand (students, foodservice buyers) and supply (farmers, distributors) of local, sustainable and/or organic foods in institutional food service. We will share the insights and surprising results we discovered and suggest strategies and future research needed in order for these alternative food system models to become more mainstream.

Presenters: Jan Perez, Center for Agroecology and Sustainable Food Systems; Gail Feenstra and Jeri Ohmart, UC Sustainable Agriculture Research and Education Program; Shermain Hardesty, Director, Small Farm Center

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Edgar Alonso Briceno-Pinot, Shahla Wunderlich, Jeff Toney Montclair State University

Chewing the fat: A laboratory analysis of the fat content of food served in four New Jersey Public Schools

Schools as an integral part of the community environment, exert great influence on the dietary activities of children. The actual amount of fat in foods served in these institutions could directly contribute to overall health status of young students. Samples of popular foods were taken from four conveniently selected northern New Jersey public middle-school cafeterias. These samples were brought to the Montclair State University Nutrition and Chemistry laboratories for fat analysis. Both National School Lunch Program and competitive offerings were tested for total fat content in these foods. The researchers found variances with the amounts reported for total fat content of the foods as compared with actual fat analysis. These findings can help clarify how school foods may affect the growing health problem of obesity in children. The findings may also be helpful for the development of cafeteria-based strategies for serving healthier school food offerings.

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Adolescent Health Outcomes and Food Choice

Psychological, social, cultural, economic, and environmental factors work together within life course processes to shape food choices amongst both individuals and groups (Bisogni, Connors, DeVine & Sobal, 2002). Adolescents as a group in particular are extremely vulnerable to dietary trends, and childhood is the most integral period for the development of lifelong eating habits. Poor learned dietary behaviors developed during these years can lead to adverse health outcomes as adults, including such diet-related diseases as cancer, obesity, diabetes, and

cardiovascular disease (Willett, 1994; Dietz, 1998; Must and Strauss, 1999; Reilly and Dorosty, 1999; Lien et al, 2001, Ludwig et al, 2001; Lytle and Kubik, 2003). In the last twenty years, multiple studies have examined the impact of poor dietary behaviors on adolescent health (Story et al, 2002; Lytle and Kubik, 2003). The current climate in the U.S. paints a grim picture of adolescent health; nearly 1/3 of adolescents are overweight, and over 15% are obese (CDC, 2002). Research examining food trends of U.S. youth populations has shown that children and adolescents are snacking more, eating less healthy foods, and consuming meals away from home (Munoz et al, 1997; Cavadini et al, 2000; Jahns et al, 2001; Nicklas et al, 2001; Neumark-Sztainer et al, 2002; Story and French, 2004). The transition of moving from childhood into adolescence often has an impact on moving towards unhealthy eating behaviors (Lytle, 2000; Lin et al, 2001; Story and French, 2004). This thesis seeks to examine the interconnected, causal relationships among food choice and public health outcomes amongst adolescent populations, as well as to better understand the epidemic of adolescent obesity from a multi-dimensional perspective.

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Fasting in American Evangelical Churches

In times of disaster, churches have often responded with fasts. Far from being a simple desperate response to disasters, however, fasts in churches reflect religious culture and values, as well as historical, political, ethnic and geographic influences from the churches' surrounding cultures. Fasts can include complete abstinence from food and drink, as well as restrictions on specific foods or drinks. Fasts are observed during disasters but also during religious holidays, as a spiritual discipline, and during times when churches want to identify themselves as separate from those around them. Alcohol is an example of one of the more complex beverages churches abstain from, and anorexia nervosa is an example of an extreme case of religiously-motivated fasting from all food. In America, the choices of which foods and drinks to abstain from, when and why, reflect churches' interpretations of the Bible; church history; attitudes towards nutrition, social justice and the environment; social distinctions of gender and class; and numerous other religious and cultural values which this paper will explore. Evangelical churches in particular are a growing force in American culture, and hence are the subject of this paper. The data for this paper comes from literature concerning American Evangelical churches and includes illustrations from several active churches in the Boston, Massachusetts area.

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Consuming the Hybrid Anime

The popularity of anime and manga worldwide has increasingly led researchers to recognize them as worthy of scholarly examination. One issue central to such research is whether anime and manga represent the homogeneity of the global, serve to reinforce the peculiarity of the local, or embody fantastic hybrid creations of the mind that transcend this binary. In this paper, we seek to explore representations of race/ethnicity and gender— especially as expressed through food—in the popular anime Bleach. We argue that these representations do in effect create a hybrid world as described by Susan Napier that weaves together elements of particular cultures, more generic images, and elements of the fantastic, creating a world that is palatable for many but does not deny “otherness.” Fans' Internet discussions illustrate their engagement and struggle with such representations.

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Creole Cookbooks and the Formation of Creole Identity in New Orleans.

It's the typical chicken-or-the-egg type scenario, which came first Creole cuisine or Creole cookbooks? The first two New Orleans Creole cookbooks, as is oft cited, were both printed in 1885 (that is Lafcadio Hearn's Creole Cook Book and Creole Cookery by the Christian Woman's Exchange). How does the publication of these early Creole cookbooks historically align with the postbellum shift in the use and meaning of the word 'Creole' and the post-Civil War rebirth and population explosion of New Orleans? Why were these early cookbooks authored not by Louisiana Creoles, but by Anglo-American “outsiders?” Using the work of Arjun Appadurai, I will show how Creole cookbooks spread from the “cultural rise of the new middle classes...and recently acquired nationhood.” This gastronomic middle class dictates, as in the case of Creole, the emergence of a new cuisine. My argument is that eating Creole determined one's Creoleness, that confusing and conflicting designation of identity, race, and status in South Louisiana. I will explain how certain groups (African-Americans) were left out of this Creole identity, while others (new European immigrants) were encouraged by the early Creole cookbooks to take a seat at the metaphorical table. Also pertinent is how the canonical texts such as The Picayune Creole Cookbook relegated

women to the domestic sphere, while advancing men to the honorific of chef or restaurateur. Summing-up, Creole cuisine represents the use of taste and culture to establish belonging. It is eating Creole cooking—just as important as reading Creole literature or speaking the Creole patois—that established a new Creole culture in New Orleans.

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Learning from Whole Foods and Wal-Mart: Make it sexy and savvy to “know your farmer”

Wal-Mart's announcement in 2003 that it would double its offerings of organic food was widely heralded as the definitive mainstream arrival of the organic food movement, but popular opinion is still divided about whether or not that “arrival” represents success for the movement. While Wal-Mart's official public relations and some organic food advocates claimed the move represented the democratization of access to organic-certified foods, many small-scale organic farmers and advocates of local organic eating worried that Wal-Mart would use its clout to lower prices for organic foods and undermine federal standards for organic certification, both of which would accelerate the corporatization of organic farming. This paper seeks to explain the cultural logic of the mainstream appropriation of organic eating by examining the history of the largest American retailer of organic food, Whole Foods Market. It suggests some implications of Whole Foods' success for residual parts of the organic food movement that have not achieved mainstream success. Whole Foods selectively appropriated aspects of the organic food movement that appealed to an American middle class that was growing increasingly anxious about food through the 1980s and 1990s. Once stripped of its explicitly anti-capitalist attachments to local, cooperative forms of production and distribution, organic eating became compelling for middle-class Americans because it established an ethic of eating that affirmed the distinctiveness and value of the middle-class body. Whole Foods also cultivated an association between organic eating and a more cosmopolitan and sophisticated palate. Since the 1980s, middle-class incomes have stagnated and “gourmet” eating has become a potent source of cultural capital. Although there is a growing market for living and buying “green,” I suggest that associations with self-care and class sophistication were critical to the mainstreaming of organic.

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Biodiversity, health and gourmet flavours: Marketing millets to the urban Indian consumer

Millets are coarse grains that have historically played a key role in household subsistence for marginalized tribal farmers in many parts of South India. In this paper, I use a case study from one highland area in Tamil Nadu state to ask how the meanings of minor millets might be slowly changing through attempts to market these grains to urban consumers. In doing so, I consider the concept of resilience on two levels: food resilience as a global pool of crop biodiversity and culinary diversity, and resilience on the local level, in terms of cultivation, consumption, and the meanings ascribed to coarse grains. These two levels are not necessarily competing, but a simultaneous consideration can demonstrate tensions and a disjuncture between projects to promote certain food crops, and the experiences and perspectives of the indigenous people who have traditionally cultivated and consumed those foods.

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Regaining the strengths of traditional foods: Hopi women's experience

As with many American Indians, diets of the Hopi people have changed radically over time. Both nutritionists and tribal members view their traditional diet as healthy and a source of Hopi identity. Based on participatory group interviews with multiple generations of Hopi women and historical records of the pressures to replace Hopi culture with the dominant culture, we document the mechanism of separation from food/culture/agriculture and the mechanisms of resistance Hopi women use to regain health and identity.

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Changing Traditions: Are we losing cultural connections with food?

With an exploratory study interviewing a group of people with the same social and economical conditions we can track some changes in the food connections and food expectations. In this study we selected some people and asked to male and females older than 30 years old what are their memories about food and food events, who used to cook, and when and what are they preferred foods and then asked to another group with less than 30 years the same questions to track differences in their food perceptions and how the social and cultural changes affected the way this

two groups deal with food and the food events in the day by day routine. If the family role in the food memories are important and the food education is a key to our food identity what are the consequences if the cultural transitions is broken? Will some typical dishes be the preferred one if a generation has never tasted it? If the food traditions are transmitted from generation to generation what's happening if the mother doesn't cook to her children. Is a food cultural chain broken or humans will develop other ways to transmit their food values through other ways than getting together? So if the humans are a social being what kind of humans are we if not being together? Who is eating with the new generation, Sponge Bob or Power Rangers? Can we identify some consequences on that, as well some family connections and conviviality?

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Buying into Community Supported Agriculture: Strategies for Overcoming Income Barriers

Community Supported Agriculture provides benefits to members, including improved nutrition, economic savings, increased food security, and knowledge about the source of one's food. Unfortunately, membership may seem out of reach for limited-resource consumers because a lump sum membership fee is generally required at the beginning of the season. This paper examines the strategies being used by CSA farms and potentially University CSAs to help potential limited-resource members overcome income barriers. Those strategies include acceptance of government food assistance, payment plans, working shares, subsidized low-income shares, low-cost shares, transportation assistance, bartering, outreach efforts, and connections to emergency food assistance.

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'Something Out of Nothing': Identity and Cuisine in Early Nineteenth-Century Spain

Many scholars argue that a decisive break in Spanish history came when the dynasty changed from Hapsburg to Bourbon in 1700. Yet, as James Casey argues, much of the governmental aims (retaining the empire and a strong fleet) and well as longstanding infrastructural problems remained (a weak economy and unbalanced social foundation), suggesting that the succession was less radical than a continuation of policy and structure. Yet a century later, in 1808, the Old Regime did collapse, with the invasion by Napoleon and the war of liberation which followed. Spain lost her colonies, liberal rule challenged both regional autonomy and the monarchy, and the Ilustrados ushered in new cultural values. The backdrop of political, economic, and social changes in early nineteenth-century Spain are of great importance as they collided with the larger movements of Nationalism and Gastronomy within Europe. Food, and how those viewed Spanish cuisine, was used as a symbolic marker to reflect Spain and "her character." My paper will explore the role of food and cuisine, at a particular time in Spanish history, when her very identity was undergoing change.

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Philosophizing Flavor

Food both articulates and is articulated by expressive culture in that food is experientially and conceptually tied to place and to our sense of past, present and future, and it is used to define and conjecture our social context. Food is experienced aesthetically and emotionally and often leads towards insight. One dish (the example in the paper is beef stew...) can at once spark a reverie that leads us backwards through memory and forwards into future dreams. This same dish can reveal itself from the varying perspectives of the cook, the fed, or the food itself, which speaks through the affinity of one taste for another, or with the urgency of ripeness. With each revelation a different story is told. Foods narrativity and sociality links it with portraiture (and thus to the visual,) to storytelling, and ultimately to performance, both as grand theatricality and also in the quotidian practice of daily life. This paper is a nascent exploration of these overlapping modalities of food's expressiveness; visual, narrative and performative, each of which is intrinsically and simultaneously a part of food. The paper is a meditation on aesthetics and cultural theory, woven with folklore and memoir that examines foods complexly affective sociality, and its mnemonic and symbolic attributes.

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Food Decision-making and Family Resilience

This paper explores the relationship between family food decision-making and resilience. Family food decision-making is a series of processes including an array of simultaneous food activities related to acquiring, transforming, and consuming food. Resilience has been defined as the ability to withstand and rebound from stressful life events.

The concept has been largely applied to individuals, but research shows that the term can also be useful when applied to the family system. The concept of family resilience has been used in child development and mental health in reference to intermittent life catastrophes, but the concept is also be useful for examining chronic stress such as poverty and food insecurity. Qualitative interviews were conducted in two communities. In New York, 10 interviews were completed with low-income urban ethnic minority families, and in Iowa, 10 interviews were completed with low-income rural agrarian families. The data was analyzed using collaborative grounded theory methodology. During the analysis of the data emerging themes led researchers to explore resilience. The concept of family resilience was useful for understanding how the families were able to adapt and thrive in a context of poverty and food insecurity. This asset based approach explores how families make deliberate food decisions that foster family resilience.

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Heidi Mouillesseaux-Kunzman, Cornell University

“Can We Eat our Way to Community and Economic Development?: The Potential of CSA in Comparison to other Food Re-localization Strategies”

This paper will examine the potential for Community Supported Agriculture (CSA) to contribute to community and economic development and compare this potential to that of other food re-localization strategies. Over the past 20 years, a variety of food re-localization strategies, including CSA, have emerged or been revitalized in the U.S., from farm stands to farm-to-institution projects. Proponents of these strategies cite connections made between producers and consumers as well as the local exchange of currency between these parties as desirable outcomes of these strategies. To the extent that these outcomes are realized, food re-localization strategies would seem to be important potential contributors to commonly professed goals of communities, community and economic development. Drawing on qualitative studies conducted by the authors and a qualitative "meta-analysis" of published studies, this paper will assess the potential contributions of CSA as one strategy for re-localizing the U.S. food system. It will also compare this strategy to other food re-localization strategies (e.g., farmers' markets, box schemes, farm shops), identifying what features which might make it more or less attractive to both consumers and producers and therefore more or less able to fulfill its development potential.

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“Carried on Her Tray, Written on her Body: An Ethnographic Inquiry into the Eating Behaviors and Foodways of Students at an Elite Women’s College and that of their Female Peers from Neighboring Co-Ed College.”

What drives eating behaviors and food beliefs in the college environment? In particular, how do the dining halls, women’s versus co-ed communities, campus cafés and access to off-campus food establishments help or hinder the ability to eat when, what, and how one wishes? How do these factors represent the food choices and concepts of food of a college culture writ large? Field data were collected during a five-year period within a bi-college consortium consisting of an elite women’s college and her co-ed partner institution. I draw from my personal experiences as a student, in addition to more formal in-depth participant-observation and interviews from sixteen primary informants, twelve from the women’s college and four women from the co-ed college. Both schools’ dining facilities use the same suppliers, recipes, and menu, as well as the policy of a mandatory meal plan. I describe students’ coping mechanisms and techniques for surviving within the meal plan. I explore the ways in which college students in the two communities interact with food and construct the meaning of eating, using my dual role as “native” and ethnographer to get to the heart—or stomach—of the matter. Themes include the idea of satisfaction, satiety, control of and trust in dining hall ingredients, and stress-eating. Although the colleges are academic equals with seemingly twin dining halls, women at the women’s college report more stress-related weight gain than do their female peers at the co-ed college. I address the impacts of one’s cultural and socially-informed beliefs on eating and what is “healthy” food. I also address the concept of agency—whether or not students believe they possess any within the dining hall. I intend to illustrate how what we eat or chose not to eat imparts deep meaning about the ways in which we construct our personal realities.

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Agribusiness Concentration, Intellectual Property, and the Prospects for Rural Economic Benefits from Bio-Energy

United States policy makers are promoting bio-fuels as an economic development opportunity, especially for rural America. Corn is currently the primary raw material for bioenergy, but new biomass sources are in the development

stage. Switchgrass, hybrid poplar, and willow are examples of new biomass sources, which would be raised in traditional farming and forest plantation contexts. A USDA study claims that such developments could increase profits for agricultural commodity producers. However, as William Heffernan and his colleagues have demonstrated, concentration in the agri-food sector limits the economic benefits going to the commodity producers. In the area of agricultural seeds, agricultural biotechnology, and the strict intellectual property protection that goes with it, has fostered consolidation and enhanced the capacity of agribusiness to extract profit from the farm production process. Relying on Heffernan's framework, we compare the distribution of intellectual property of corn with that of the emerging biomass sources: switchgrass, poplar, and willow. The results have implications for producers of biomass in the biofuel economy.

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Social Sustainability Assessment of Certified Organic Agriculture: The Case of Washington State

Agricultural and food system researchers (e.g., Allen, Feenstra, Guthman, Trauger) are increasingly focusing on the extent to which organic agriculture and other alternative agrifood movements address the "social" dimension of sustainability. "Social sustainability" includes notions of social justice (e.g., fair wages, safe working conditions, and collective bargaining rights for farmworkers), social equity (e.g., equal rights, opportunities, and respect for women and ethnic minorities), improved human health, enhanced rural quality of life, and closer producer/consumer relationships. Drawing on the results from a mail/web survey conducted in October-December 2007 of all certified organic producers (N=683) in Washington state (57% response rate), this research offers a "social sustainability assessment" of certified organic agriculture in one of the nation's leading organic farming states. Specific questions addressed include: How important are social factors (compared to economic and environmental factors) in decisions to farm organically? How do producers feel about the possible incorporation of social standards into organic certification criteria? To what degree do producers think their certified organic operations contribute to social sustainability? Do women, men, and ethnic minorities face different challenges in making their organic farm operations successful? Are women, men, and ethnic minorities equally likely to hold leadership positions in sustainable/organic agriculture organizations?

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Capitalism and its Discontents: Investigating Foodways in Rural Oregon

In recent years, there has been a backlash against globalized industrial foods. One prominent group which has become globalized itself is the Slow Food Movement, started by the Italian, Carlo Petrini in 1986. Slow Food's plan is to combat Fast Food by restoring "suitable doses of guaranteed sensual pleasure and slow, long-lasting enjoyment." This contrasts significantly from some of our interviews over the past few years with low income people in rural Oregon whose work schedules left no time for "slow, long-lasting enjoyment."¹ One family's solution to raising a family on minimum wage fast food jobs was to pile the kids in the single family car so that Mom and Dad could change shifts at McDonald's. Dad would bring out bags of food at the end of his shift and they would quickly scarf down some calories in the car before Mom went in to start her shift. This kind of work-centered life is ideologically rewarded in our society, even while the monetary benefits may be few and general satisfaction is often lacking. Americans, both rich and poor, are working longer and longer hours and this does not bode well for slow, enjoyable meals. In this paper, I veer away from the typical American who works for money and is fed by the industrial food system. I explore, instead, the foodways of those who circumvent the capitalist food system. In particular, I am interested the counter discourses that support pre-capitalist models (such as foraging and subsistence farming) in the search for a more equitable post-capitalist society. Interviews I conducted with back-to-the-landers and freegans in rural Oregon form the primary data for this exploration.

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ROUNDTABLE Helping beginners understand the food system

All educators want to help others understand the structures, ideas, and relationships that produce human experience. The food system offers both particular opportunities and challenges in this regard, because food is both intimate and global, sacred and quotidian, tangible and mysterious. Learners bring to the discussion diverse and deeply held ideas and emotions about food, which can both facilitate and impede the development of a broader and

more critical understanding. In this panel, three educators working with diverse populations and diverse approaches share concrete strategies they have used to help undergraduates develop a robust and open-ended food-system perspective. Panelists include: Jessica Goldberger who teaches an undergraduate course on Agriculture, Environment, and Community at Washington State University; Amy Guptill who teaches the Sociology of Food for undergraduates at SUNY Brockport; and Alison Harmon who teaches courses entitled Sustainable Food Systems and Nutrition and Society at Montana State University. Their brief presentations will be followed by an open discussion of teaching approaches and strategies.

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Cooking, Masculinity and the Guardians of Culture: The Case of Palestinian Cooks in Israeli Society

This paper examines the relationships between food and masculinity as experienced by Palestinian men, citizens of Israel. Their preoccupation with food reveals issues of masculinity and identity via two complementary streams. By defining domestic cooking as a feminine task, Palestinian men strengthen their domination over women. Men expect to take upon themselves the roles of innovators, as they introduce their families to new foods that do not offend basic perceptions that underlie Palestinian cooking and taste. Conversely, in the public sphere, the career of Palestinian cooks intertwines with issues of identity formation and relations of domination. Some Palestinian cooks open their own restaurants, which operate as family business enterprises and constitute of male labor solely, all engaged in the social production of an ethnic economy. Restaurateurs refrain from serving domestic dishes, which stand for domesticity and reveal commitment of Palestinian women to their domestic duties and their acknowledgement of men's power. Their ordering in a restaurant reveals an offence to both Palestinian men and women and a public statement that women nowadays fail to perform their duties and show disrespect toward the men in their household. When catering to the Jewish community, conversely, restaurateurs claim to face resentment and even disgust toward these Palestinian domestic dishes and therefore refrain from integrating them in the menu. In their course of sustaining masculinity, Palestinian cooks mobilize the disrespect toward their food into a strategy of political resistance. Contrary to the nature of their profession, they view their upholding to their culinary knowledge as a major contribution to the limited appropriation of Palestinian food into the popular Jewish culinary repertoire. Thus, they appear as the guardians of Palestinian cuisine and culture who prevent their diffusion into Israeli culinary common knowledge.

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Food and Nation: South Africa à la Barthes

New Orleans and South Africa have in common a process of transformation and reconstruction. Unlike the natural disaster of Hurricane Katrina, South Africa's revitalization follows the long period of systematic and organized inequality known as Apartheid. In 1994, Nobel Laureate Desmond Tutu dubbed South Africa the "Rainbow Nation" to mark its transition to a new democracy, and fourteen years later the term persists in local and international imaginations to describe the unity in diversity of peoples, cultures, and food that populate the country. Based on examples gathered from student assignments as well as popular media representations, this paper examines the role of language in creating and perpetuating what Roland Barthes termed mythologies, and argues that the Rainbow Nation is one such mythology. This conclusion emerges from the pedagogical context of students being asked to isolate – and justify – what they deemed as South Africa's "national" dish. The responses were naturally varied, but consistent in their application of media-popularized clichés which function to assign harmony to a nation which continues to be deeply afflicted by racial, political and economic inequalities. Just as Barthes famously located the history of French colonization in a national mythology of steak and wine, so, in South Africa, the myth of the Rainbow Nation and a national cuisine ironically gestures to the country's history and to the perseverance of that history, and confirms food – specifically the representation of food – as one of the richest lenses through which to trace the myths that inform everyday life.

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Growing Up in a Food Desert-Targeting Youth as Agents of Change

"Food Desert" has come to define underprivileged areas where people experience both physical and economic obstacles that prevent them from readily accessing nutritious, fresh, and affordable foods. Residents of low income

urban areas often experience this phenomenon with detrimental health effects, including the paradox of suffering both hunger and obesity. There is a growing urban agriculture movement in cities across the country as a means of minimizing such health risks. Gardens and city farms provide a local and secure food sources for underserved citizens, as well as address social justice issues. An important resource for cities, gardens alone may not be entirely effective in changing the urban health environment. Gardens tend to effect the lives of those people closely engaged with the projects and have made smaller headway in reaching out to the communities as a whole. This paper argues that the success of urban agriculture projects is, in large part, contingent upon the simultaneous introduction of healthy eating and environmental injustice education into these urban areas. This education is most effective when engaging the youth of the city. This paper will look at several youth programs in and around Boston that combine garden, culinary, and nutrition education. The collective aim of these programs are to empower young people in underprivileged environments to help themselves and their communities by creating both educated food eaters and engaged food citizens. These programs seek to produce socially conscious, productive, and healthy adults. The paper looks at the short and long term effects these programs have on the lives and diets of residents in low income areas to show that they are essential to the success of the urban agriculture movement.

Harmon, Alison Montana State University harmon@montana.edu (organizer)

PANEL: Community Supported Agriculture: Opportunity for Universities to Engage in Increasing Access to Fresh Food

Many US universities, both land grant and otherwise have begun using campus farms as classrooms for horticultural related coursework. In some instances these farms operate as community supported farms (CSAs) as a way to engage in the local community and/or increase access to fresh produce for low income residents through collaboration with food banks. There are myriad ways for university CSAs to integrate with both university infrastructure and academia and a similar variety of opportunities for the CSA to serve as a bridge for engagement in local communities. This panel will detail the experiences of two university CSAs, discussing benefits and barriers as well as resulting impact and planned development. A third presentation will focus specifically on the challenge of using the CSA model for increasing access to fresh nutritious food when income serves a barrier. A discussion of strategies for overcoming barriers to starting a campus CSA will follow the three presentations.

Harmon, Alison Montana State University, harmon@montana.edu,
Towne's Harvest Garden and CSA: Campus and Community Impact

Towne's Harvest Garden began as the summer project of an ambitious student organization at Montana State University. This presentation will detail the one year evolution of a two-acre garden that became a university based CSA. During its first season, Towne's Harvest provided more than 40 families with weekly fresh produce and a total of 5,000 pounds of food to low income community residents through a mutually beneficial collaboration with the Gallatin Valley Food Bank. Additionally, Towne's Harvest became a place of learning for the surrounding community, a classroom for training future operators of locally-based food enterprises through internships, and an extension of several university courses in four different academic departments. In addition to becoming a university show piece for student recruitment, Towne's Harvest operators have paved the way to fully integrate with the university foodservice in future seasons. Finally, Towne's Harvest is slated to become the cornerstone of a new interdisciplinary degree program in Sustainable Food and Bioenergy Systems. Plans for future development and continued campus integration and community outreach will be discussed.

Hauck-Lawson, Annie Brooklyn College of the City University of NY ahlawson@brooklyn.cuny.edu ***Gastropolis: Food and New York City***

New York City has strong associations between the city and its foods; the connections, consistent with the city's diverse millions, are varied and passionate. They range from food icons—bagels, street pizza, deli, knishes—to intense images of the flavors of distant homelands ferreted out in the crannies of the five boroughs. A group of essays, tentatively titled 'Gastropolis: Food and New York City' has been assembled to present a variety of thought on ways New Yorkers experience food, by asking, "What are the food voices of New Yorkers saying?" This panel will present the voices of seven contributing authors who will summarize their chapters, hence offering a taste of the variety in the book. Andrew Smith describes contributions to the city's food supply by pre-20th century immigrants. Joy Santlofer transitions to more contemporary New York food producers and their ways, challenges, and successes. Jennifer Berg takes some of New York's 20th century iconic foods and traces their histories and their changing roles and

meanings over time. Fabio Parasecoli explores the avant garde food scene in New York City and asks what makes New York particularly effective in serving as the catalyst to culinary revolution. Babette Audant uses sensory ethnography to explore the variety and complexity of Latino foodways in New York City. Damian Mosley, in a study of gentrification in Harlem, looks politically at food as a harbinger, tool, and product of the gentrification process in African-American communities in New York City. Jan Poppendieck and JC Dwyer paint a stark and compelling portrait of a pervasive but under-acknowledged aspect of food life in New York City: hunger. Annie Hauck-Lawson and Jonathan Deutsch, as co-editors will comment on their attempts not to comprehensively represent the food voices of New York, a daunting task, if even a possible one, but rather their desire to expose the reader to a thoughtful and interdisciplinary set of perspectives on some of the relationships and activities, past and present, that New Yorkers have with food that have served to make food in New York a rich and important part of its character.

Participants: Jennifer Berg, New York University; Jonathan Deutsch, Kingsborough Community College of the City University of NY; JC Dwyer, South Texas Food Bank; Annie Hauck-Lawson, Brooklyn College of the City University of New York; Damian Mosley, New York University; Fabio Parasecoli, Gambero Rosso; Jan Poppendieck, Hunter College of the City University of New York; Joy Santlofer, New York University

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Where's the Hope and Opportunity?

Corporate concentration is now being challenged on many fronts. It is becoming apparent that the US is more isolated in promoting a neo-liberal economic theory because of the theory's inability to address sustainable development. Because the neo-liberal ideology is built around the concept of efficiency and not power, it cannot respond to the needs of farmers, consumers or communities. Because of asymmetrical power relationships in the food system, new challenges to its organization are arising. Opposition to trade agreements, questions about competition policies, and emerging market-based consumer movements all challenge the current organization of the food and agriculture system. Recently, no less than Bill Gates has said that capitalism cannot address the issue of poverty. Within these tensions are potential opportunities to change the structure of the relationships in the food system towards those that are more equitable and sustainable. For agrifood researchers, this provides new opportunities to study the implications of these changes and point the way forward.

Heldke, Lisa Gustavus Adolphus College heldke@gac.edu

Food in the Classroom: Or, Why is Food the Quintessential Liberal Arts Topic?

Why should a liberal arts college make food a subject of serious examination? Would a greater focus on food "fill out" the liberal arts curriculum in identifiable or important ways (trivium, quadrivium, quintivium?); What sorts of roles does it—or might it—play in academic coursework: Central organizing principle? Main topic of discussion? Example or illustration? Social lubricant? Questions such as these may once have prompted dismissive sniffs from pure "liberal artists," fearful that direct contact with anything so quotidian and embodied as food or agriculture would track manure into the ivory tower. Today, however, such questions prompt liberal arts faculty members to engage in spontaneous flights of course design, or—surprisingly often—to respond with detailed descriptions of their existing coursework, in which food already features prominently. These contemporary "liberal artisans" show, unequivocally, that food already does play a role in the liberal arts curriculum. For two years, I have investigated some of the roles food plays in the academic program of Gustavus Adolphus, the college at which I teach. I worked with two student researchers to interview twenty-one colleagues from all divisions of the college. We found tremendous variety, creativity, and depth in the ways faculty incorporated food (both subject and substance) into their coursework. What we found both impressed and excited us; in some cases, it astonished even the interviewees themselves. Indeed, I found a kind of invisibility to much of their work. The ways in which faculty used food in their courses were often imperceptible to the faculty members themselves. It became clear to all three researchers that food is indeed "hiding in plain sight" in our academic program. As a result of these interviews, I am led to speculate that more intentional and self-conscious uses of food in the academic program could actually deepen, strengthen and distinguish the college's liberal arts focus.

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No More Doom and Gloom! Community Responses to the Global Food System

While emphasizing understanding corporate concentration, the Missouri School has also focused on finding new opportunities for farmers, consumers and communities to participate in the food system in different ways. By examining both the strengths and weaknesses of the dominant system, opportunities for alternatives can arise. This paper explores the development of food system alternatives in which members of the Missouri School have been involved. This paper will offer an examination of how these alternatives attempt to change the structure of relationships in the food system, and their successes and failures in doing so when coming into contact with the dominant system. This paper looks at both community level approaches, such as the Kansas City Food Circle and other regional local food movements, and larger scale approaches such as those offered for the agriculture of middle. We conclude that creating viable models of new food system organization is critical although extremely difficult to attempt and succeed. While these models may not serve large numbers of people, or succeed creating authentic, equitable relationships, the knowledge gained through them better informs new attempts.

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ROUNDTABLE: PLAY WITH YOUR FOOD: Experiential Learning of All Sorts

Food has multiple places in the classroom. It can be the focus of intellectual inquiry, scientific exploration, or a topic from which to explore philosophical, economic, social, or cultural phenomena. Each of the participants in this roundtable use food in experiential and experimental ways in their pedagogy. These practices cross disciplines and methods, from food production and agriculture to culinary creation, even to environmental awareness and waste management. Experiential practices also affect the training of culinary professionals, future anthropologists and market researchers, community service learners, and students in the ordinary business of liberal arts education. The participants will discuss how their pedagogies work with different populations of students, situated in geographic and cultural contexts from Iowa to urban Philadelphia to Hospitality Management programs to food deserts in Chicago.

Participants: Daniel Block, Lisa Bergin, Janet Chrzan, Michael McDonald, Louise Hoffman, Paul A Morgan, and Trudy Eden

Hilchey, Duncan and Gil Gillespie Cornell University dlh3@cornell.edu

Lyson (Civic Agriculture) Indicators: A Tool for Measuring Social Capital in Localized Agriculture and Food Systems

As local communities struggle in the context of a globalizing food system, a growing number of local public agencies and NGOs in the United States are looking for tools to help them monitor and document local agricultural trends, as well as to measure the impacts of their programs and services. Such assessments generally include establishing a data baseline, measuring changes over time, and making programmatic adjustments accordingly. In recent years considerable attention has been paid to “sustainability indicators” that are designed to provide quantitative measurement of the economic, social and environmental welfare of communities. However, these often rely on expensive primary data collection and do not include social measures of sustainability. Cornell University rural sociologist, the late Tom Lyson, coined the term “civic agriculture” to describe a localized food system built upon direct connections between farmers and local residents as characterized by CSAs, farmers markets, community gardens and other forms of direct-to-consumer marketing relationships. Such direct relationships enhance the mutual interests of farmers and local residents and may promote transcending narrow self interest leading to paying the real cost of sustainably produced food and enabling more environmentally and socially responsible production practices. In this paper we describe a set of simple indicators we developed using Lyson’s theoretical framework of civic agriculture. We designed these to measure the strength of the relationships (social capital) between local farmers and eaters at the county level, such as local food producers’ annual share of total county grocery budget, the number of direct-to-resident outlets per 100,000 in population (CSAs, farm stands, pick-your-own farms, etc.), and the percent of farmers’ market vendors who accept food stamps, senior coupons, WIC coupons. We describe simple computational methods for constructing “Lyson Civic Ag. Indicators” as well as discuss some of the practical challenges in developing indicators, including data quality, proxies, and intercensal estimates.

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It Takes a Village to Raise a Crop: Communal Success for Farmers of Color

Researchers have noted inequalities present at the intersections of race and agricultural land and labor. One contested theme in this subject area is the disappearance of Black farmers and the loss of Black-owned farmland. Scholars try to approach policymakers with recommendations that may lead to more success for Blacks in

agriculture. However, this ethnographic pilot study demonstrates that without better understanding what “success” means to Black farmers and other farmers of color, little ground can be gained. The farmers and urban agriculturalists who participated in this study espoused communalistic notions of success that extended beyond individualistic, economic notions.

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From Beard to Bears: Masculinity, Domesticity, and Gay Male Culture.

Through readings of cookbooks, this paper looks at the role of food in the construction and maintenance of gay male identities. Food has been used both as an objective benchmark to distinguish specific class and ethnic systems, and as a subjective lexicon toward establishing inclusion within groups and subgroups. In this case, gay males who represent upper, middle, and working class culture groups, through their performances with food, within their respective identities. I discuss how food plays a vital part in the performance of “A-gay,” “campy decadence,” and “bear culture.” Unlike “ethnic” cuisine and identity, which is primarily passed through generational contact and practice, the identities around gay cuisine, or masculine cuisine are formed and passed through a lateral culture, where young gay men are mentored by older men within their same subgroup. Practices and identity are improvised by men who have already been appropriated into their culture groups, and on to other men within the subculture. However, like many cuisines, this practice of “gay food” is filled with symbols, performance and ritual. The various manifestations of identity through food, and the formations of cultural identities at the table, become a symbol of the self-making gay male. Cookbooks express the dishes that will make the man, and affirm his group membership. Food and cooking are a medium in which to look at gay masculinity, gender, folkways, the masculine place in domesticity, and the role these play in gay male culture.

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The Impact of an Ethanol Plant on an Iowa Rural Community: An Exploratory Study Using the Community Capital Framework

While corn is king in Iowa, ethanol is rapidly rising to equivalent status. Iowa is the US leader in ethanol production, and the booming industry may be having an effect on Midwestern agriculture and rural communities. Much of the analysis of Iowa’s ethanol industry has been from a mesa and macro-perspective, which has focused on energy policy, US energy independence, state and regional economic development, and the environmental issues related to the biofuel industry. In contrast, evaluations from the micro or community perspective have been much less prolific. The field of community sociology is just now directing its analytical lens toward the ethanol industry’s effects on Iowa communities. Using the Community Capital framework, this exploratory study of Nevada, Iowa, identified the community-level effects of the local ethanol plant. Through qualitative analysis, this project measured the effects on cultural, social, human, political, natural, financial, and built capital. We conclude that the studied community has experienced few human capital benefits as a result of the ethanol plant. Social capital was preexisting and facilitated the ethanol plant’s construction. Environmental benefits are absent, but environmental harm has been noted. The community’s self-identification as “progressive” was profound, and was linked to the perceived economic and political benefits of biofuel. Lastly, financial and build capital were the most notable benefits to the community associated with the local ethanol plant. A plethora of further research questions arose out of this study. Future research must be undertaken if we are to establish an understanding of how rural Iowa is changing in the wake of the ethanol industry.

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Loss Leader Food Culture: The Psychosociology of Mad Cow Disease. In this paper, I explore the unseen consequences of retail strategies that reflect the way American culture has come to devalue the real costs of agricultural production. Based on my dissertation and further research on mad cow disease (Bovine Spongiform Encephalopathy and its variants), I take stock of the current state of the mainstream U.S. beef industry as representative of global, industrial agriculture. I analyze the “psychosociology” behind feedlot operators’ perspective that it was okay to use rendered feed, which contains the ground up remains of diseased animals, and which led to the mad cow disease crisis, through an analysis that theorizes the root cause of mad cow disease in the sale of beef as a loss leader item in supermarkets.

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Visualizing Food System Consolidation

Visualization of the changing structure of the food system has played a crucial role in the Missouri School of Agrifood Studies' research and outreach. Examples include Bill Heffernan's analogy of an hourglass to describe the food system, and charts used to document consolidation in various food sectors and the emergence of food chain clusters. I will demonstrate recent advances in visualizing consolidation using examples from the organic food industry. These include semantic networks, cladogram/timelines, treemaps and animations. The potential of these methods for advancing research and increasing public awareness of concentrating power in the food system will be discussed.

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Mayoral Food Wagers: Creating Community with Crab Cakes and Chili Dogs

Major sporting events like the Super Bowl are usually accompanied by a flurry of media announcing mayoral food wagers. These terms of these bets, placed by the mayors of the competing teams' cities, typically dictate that the losing team's mayor will send some predetermined food items to the winning team's mayor. The wagered foods are championed as totemic of the particular city: cheese steaks from Philadelphia, oranges from Anaheim, and cheese from Green Bay, for instance. These food wagers are extremely revelatory of food's role in identity creation at both individual and community levels. The particular foods chosen for each wager convey information about both the mayor and the constituency, demonstrating both the political and sociocultural power of food. Sports and food, popularly accessible and regionally variable, have the potential to generate intense local pride. Political figures' participation in both sports and food through friendly wagers can be seen as efforts to demonstrate personality, loyalty, and accessibility to their constituents. A review of twenty-five years of food wagers indicates that foods are considered emblematic of a city for various reasons: geography, demographics, history, and marketing. The naming of these food items reinforces (and sometimes initiates) their consideration as regional specialties and as comprising a regional cuisine. In America's post-industrial food culture, the loss of regional food identity has fueled what geographers Barbara and James Shortridge call "neolocalism." Mayoral food wagers are an element of this neolocalism, assigning icons to places, thereby creating and confirming regional food identities, and by extension, regional community identities. Mayoral food wagers, seemingly frivolous and formulaic, in fact carry significant political, social, and cultural weight. Though the foods wagered may be invented specialties and the bets left unhonored, the vocabulary and motions of traditional foodways are preserved in the practice of mayoral food wagers.

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Canonicity and Cuisine?: Constructing a culinary canon in Spain after 1898

In this paper I question the implications of defining a "culinary canon" during the ideological crisis in Spain following the definitive loss of empire in 1898. During this period, intellectuals focused on resurrecting an idea of Spain that privileged the cultural heritage of Spain's sixteenth- and seventeenth-century golden age and that forged a path towards modernity. They felt the need to reverse Spain's eighteenth- and nineteenth-century decadence and perceived backwardness as compared to the rest of modernizing Europe. Toward the end of her career, Spanish feminist and realist author Emilia Pardo Bazán wrote two cookbooks, *La cocina española antigua* (1913) and *La cocina española moderna* (1914). These cookbooks demonstrate this re-envisioning process of Spain as a modern nation-state by structuring "Spanish" cuisine in parallel to the concomitantly constructed Spanish literary canon. Pardo Bazán participates in a collective effort to redefine "Spanish" culture from the perceived ruins of the Spanish empire, a culture that would establish Spain's authenticity as a modern and modernized nation-state. John Guillory, in *Cultural Capital: the problem of literary canon formation*, proposes understanding how literary canons form by thinking about them as cultural products to which certain populations have access, limited access, or no access at all. The questions that structure my paper deal with how forging a culinary canon converts recipes and cooking as a practical art into a domain that requires literacy (cultural capital). As a result, print-text forms of culinary practices become inaccessible to those populations which, through their links to the land and agriculture, supposedly incarnate the 'traditional' recipes that Pardo Bazán seeks to salvage by archiving them as part of the Spanish culinary canon.

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D. Wynne Wright, Michigan State University Michael W. Hamm, Ph.D. Michigan State University

Farm to School: Exploring the Potential of Public Procurement on Farmers' Incomes

Public procurement of locally grown food is increasingly being advocated as an important market opportunity for farmers. Among the institutions that have the potential to provide a significant boost to rural economies are K-12 public schools. However, little research has been conducted to critically examine these programs. Therefore, the purpose of this study was to learn why school food service professionals, farmers, and food distributors participate in farm to school programs and how they characterize its opportunities and challenges. A qualitative study was conducted with individuals in these stakeholder groups who were participating in one of seven programs in the Upper Midwest and Northeast regions of the United States. Seven school food service professionals, seven farmers, and four food distributors were each interviewed twice and relevant documents were collected to cross-check findings and enhance validity of the results. Data were analyzed using thematic codes and displays. Our analysis also considered the institutional, structural, and regulatory context of farm to school. This presentation focuses on the perspectives of farmers. Our findings suggest that although schools represented a market that returned a reasonable profit with minimal investment, the volumes were so tiny that farm to school had an insignificant impact on farmers' incomes. School food service budget constraints and federal procurement regulations emerged as important variables that limited the market potential of farm to school. In addition, school food service professionals played a critical role in farmers' ability to appropriate increased value from their commodities. The results of this research highlight the tensions between the embedding and disembedding forces that shape alternative agrifood networks as well as the need to consider these efforts within the context of their wider political, institutional, and structural environment. Understanding farmers' motivations within this larger context will be critical to the sustainability of this program.

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Panel – Fair Trade I: Addressing the Challenges and Limitations

The growth and mainstreaming of certified fair trade—marked by the entry of transnational corporate players and rapid market growth—has changed the contours of this social movement and generated some contentious new dynamics. These include struggles over the certification of agribusiness plantations, the terms of corporate participation, and the setting of minimum prices. However, several dimensions of fair trade have not been addressed with sufficient scrutiny. Despite a growing body of studies focusing on the social and economic impact of fair trade production arrangements, there has been a paucity of attention to fair trade's gendered effects, a vital dimension of concern to many social scientists. The interactions, synergies and/or conflicts between fair trade and other certification-based market initiatives to facilitate social justice and sustainability (including certified organic) also merit greater critical attention. This panel aims to stimulate dialogue around these and other aspects of fair trade production and certification. Rebecca Meuninck will address the gendered dimensions of fair trade coffee certification and production, charting the literature that takes gender issues under consideration and outlining a research agenda to incorporate these concerns in a more systematic manner. Christopher Bacon, Ernesto Méndez and Jonathan Fox will synthesize recent research into efforts to promote more sustainable coffee agro-food networks in the context of the ongoing global coffee crisis, foregrounding fair trade; they assess the limited impacts of sustainable coffee efforts so far, as well as their future potential. Daniel Jaffee and Phil Howard will examine the trends toward corporatization in certified fair trade and certified organic markets, comparing these two sectors in terms of corporate influence on certification and standard-setting; they also assess the responses by producers, consumers and activists to the cooptation or partial capture of these important agrifood alternatives.

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Inside or Outside? Responses to Corporate Cooptation of Agrifood Alternatives

How does capital respond to social movements that attempt to use market structures to transform the social and environmental conditions of production in the agrifood system? To what extent has corporate entry into “alternative” markets allowed those entities to shape the process of standard-setting, altering or weakening those terms, and what are the implications for consumer confidence in (competing) certification claims? Is it possible to reverse the partial cooptation and capture of alternative food system initiatives by conventional market forces? If so, what kinds of strategies on the part of consumers, activists, advocates and/or producers are most effective? And can this be done while still broadening reach of these efforts and reaching a mainstream consumer base? This paper aims to address these questions through a case study of two important alternative agrifood initiatives: certified organic and certified fair trade. Focusing primarily on the U.S. context, we discuss the shifts in the standards and certification frameworks for these two systems, addressing the increasing corporatization of retailing and in many cases

production, and the sidelining of deeper social justice or sustainability concerns. In particular, we examine the consolidated landscape in the organic sector following the 2002 enactment of USDA Organic certification, and contestation around transnational corporate involvement and the terms of certification for fair trade, as regulated by the international body Fairtrade Labelling Organizations (FLO). We argue that the responses to partial corporate capture in both cases can be categorized generally into two groups: “inside” strategies and “outside” strategies. The paper evaluates the effectiveness of these distinct approaches, both in terms of their impact on the standards-setting process, and upon how consumers understand and respond to the claims of various participants. Finally, we assess the lessons offered by these two cases for other social movement initiatives in the agrifood system.

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Gertler, Michael University of Saskatchewan Michael.gertler@usask.ca

Understanding Food Knowledge and Domestic Skills: Three Generations in the Family Kitchen

The acquisition and deployment of domestic cooking skills is a process mediated by multiple contingencies and priorities. The food knowledge that individuals incorporate into culinary practice reflects cumulative, interacting opportunities and constraints. While cooking has been a central expectation and responsibility for many North American women, we know relatively little about the ways in which food skills and culinary cultures are transmitted, transformed, and translated under the influence of everyday life, commercial logics, popular cultures, status relations, and evolving domestic ideologies. We addressed this question with the help of Saskatchewan women from various backgrounds, interviewing multiple generations of adult females from co-operating families about their histories, rationales, and present practices related to food procurement, preparation, and consumption. Our study reveals a complex and changeable culinary landscape in which contemporary exigencies may trump the influences of ethnicity, education, and family traditions.

Jaffe, JoAnn University of Regina joann.jaffe@uregina.edu (organizer)

Roundtable: The International Assessment of Agricultural Science and Technology for Development: A Retrospective

The first International Assessment of Agricultural Science and Technology for Development (IAASTD) was a unique three-year (2005 - 2007), international, multidisciplinary project intended to ask the question, “How can we reduce hunger and poverty, improve rural livelihoods, and facilitate equitable and sustainable development through the generation of, access to, and use of agricultural knowledge, science and technology?” Utilizing definitions of agricultural knowledge, science and technology (AKST) that encompassed local and traditional practices, IAASTD evaluated the relevance, quality and effectiveness of AKST; and the effectiveness of public and private sector policies as well as institutional arrangements in relation to AKST’s ability to contribute to human development and sustainability goals. The IAASTD was launched as an intergovernmental process, under the co-sponsorship of the FAO, GEF, UNDP, UNEP, UNESCO, WHO, and the World Bank, but also had the involvement of civil society and private sector organizations, including NGOs, consumer and producer groups and agricultural TNCs—creating many ‘stakeholders’ with sometimes opposing interests. This panel will include lead authors and review editors who took part in the IAASTD and who will talk about controversies, successes, defeats and lessons learned.

Participants: Molly Anderson Food Systems Integrity; Shelley Feldman Cornell University; Harriet Friedmann University of Toronto; Mary Hendrickson University of Missouri

James, Harvey University of Missouri, hjames@missouri.edu; (organizer)

Panel: The Ethics of Controversial Agricultural Practices (Session)

The dictionary defines the word “controversy” as a public dispute between sides holding opposing views. Controversies arise because reasonable people can have legitimate differences of opinion about things. There are a wide number of controversial practices in agriculture. Many of these involve the use of technology, such as biotechnology or synthetic chemicals, the scale of operation, such as large, intensive monoculture versus traditional small-scale operations, and the production and treatment of animals in agriculture. In this session we will explore the ethics and ethical implications of controversial practices in agriculture. Although the controversies examined in this session differ, the common theme is the idea of controversy – what the nature of the controversy is, and how agricultural producers, academics, and policy-makers navigate the conflicting morass of ideas and counter-ideas. The papers in this panel present analyses of insecticide use in biocontrol; the motivations underlying a farmer’s

willingness to utilize synthetic chemicals, biotechnology or polled cattle; and the genetic-modification of crops to include pharmaceutical properties (biopharming).

Janer, Zilkia, Hofstra University zjaner@yahoo.com

Surviving Colonialism and Nationalism: Gastropolitics in Puerto Rico

Puerto Rican culinary culture developed in the 19th century in the context of colonial plantation agriculture in which the island produced coffee and sugar for export and depended on food imports for local consumption. Indigenous, African and Spanish culinary practices, and a selection of ingredients from all over the world, resulted in the creation of the Criollo cuisine which today is considered national. In the 20th century the island became a colony of the United States and was subjected to an aggressive process of “Americanization” that attempted to change the national language from Spanish to English and that used home economics to adapt the local food culture to the demands of modern capitalist efficiency. The colonial status of the island coexists today with a cultural nationalism that does not challenge political colonialism but insists on the affirmation of a distinct national identity in spite of the fact that millions of Puerto Ricans feel equally at home in the United States and in Puerto Rico. Food has become a stage in which different actors try to assert the vitality of competing versions of Puerto Rican identity. Literary writers have tried gastronomic writing mostly in an effort to document the survival of a statically conceived Puerto Rican cuisine which they fear is becoming extinct. Acclaimed chefs strive to transform Puerto Rican cuisine into the grand cuisine of the Caribbean. A steady stream of Cuban and Dominican immigrants working as cooks fortifies the Caribbean character of Puerto Rican cuisine. Naturally, the actual culinary practices of Puerto Ricans do not conform fully to any of these ideals. In this paper I examine how the competing versions of Puerto Rican national identity are expressed in culinary terms and I will argue that Puerto Rican cuisine has been resilient enough to survive the demands of both colonialism and nationalism.

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Tiffany Orcholski, Lawrence University, Scott Blumenthal, University of Illinois, Urbana-Champaign, Annicka Campbell, Lawrence University, Katharine Enoch, Columbia University

Added Sugar in Disguise: A Critical Nutritional Tradeoff for US Adolescents

Added sugars in processed foods contribute to the growing prevalence of overweight, obesity, and type II diabetes among American adolescents. Though candy, soft drinks, and other sugary treats are important sources of added sugar in the diet, a significant fraction comes in the form of ingredients in otherwise healthy foods or in foods whose manufacturers cultivate an image of healthiness for them. A recent campaign by the Wisconsin Milk Marketing Board promoted the consumption of chocolate milk by children with the assertion that chocolate milk is “great nutrition in disguise”. However, in light of the health risks associated with added sugars and the already deeply entrenched association between milk and healthiness in the US, one could argue that chocolate milk actually represents “added sugar in disguise”. This paper analyzes sources of added sugar in the diet of ninth graders from the US Midwest, with a particular focus on foods that are not primarily thought of as sugary treats. Results are based on 39 24-hour dietary recall interviews with students at two high schools in Wisconsin. For the sample as a whole, over 26% of dietary energy came from sugar, a majority of which was added sugar. This level of added sugar intake makes it virtually impossible to meet the USDA Food Guide recommendations for limiting “discretionary calories”. Yet many of the foods that were significant sources of added sugar, such as flavored milk, flavored yogurt, granola bars, and sports drinks were categorized as “healthy” by a separate sample of students in a parallel study of the culture of food and nutrition at the same high schools. Helping parents and children to recognize and confront the nutritional paradox of added sugar in “healthy” foods is a critical challenge for adolescent public health in the US.

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Exploring Food Availability in Antigonish, Nova Scotia through Community-University Partnerships

Since the emergence of the term ‘food desert’ in the mid ‘90s, much research has focused on describing areas in which there is limited access to food. Evidence has shown that food access is dependent on a variety of factors including the geographical location of food shops and the variety and price of foods available for purchase. The trend for supermarkets to locate out of town has left more and more downtown cores without adequate food stores. Further complicating this issue we see that food deserts tend to predominate in areas where residents are also socio-economically disadvantaged. The town of Antigonish, Nova Scotia, Canada has been susceptible to the trends seen elsewhere with the closure of its last downtown grocery store in 2004. In response to this closure, a group of

concerned citizens came together to form VOICES, an advocacy group whose mission is to have fresh, locally produced food available and accessible in downtown Antigonish. In partnership with St. Francis Xavier University's Department of Human Nutrition, a research study exploring the relationship between socio-demographic characteristics, food security status, and food access measures was undertaken in an attempt to fully understand food access issues and determine appropriate solutions. Data analysis and presentation has included Geographic Information Systems (GIS) methodology as an innovative way to visually represent socio-demographic characteristics of residents of the town of Antigonish and how these characteristics and geographic context contribute to food insecurity. This paper presentation will present the results of this research in the context of key learnings from engaging in community-university partnerships for locally applied research on food availability.

Johnston, Dawn University of Calgary debjohns@calgary.ca Gwendolyn Blue, University of Calgary Lisa Stowe, University of Calgary *Experiential Learning and the Pedagogy of Food: Teaching Food Culture in Spain* This paper explores the interconnectedness of food, travel, and experiential learning through a pedagogical "road trip" through Spain. Spain provides an ideal site to explore contemporary and historical complexities surrounding consumer culture for it is linked with our home country, Canada, via processes that are both resilient and dynamic. Our aim, specifically, is to foreground the mutually conducive relations among food studies, travel study programs, and experiential learning. If, as David Kolb suggests, the best experiential learning happens in "the aisles of the local grocery," for our students, the comparative context of the aisles of someone else's local grocery provide remarkable experiences for research in food culture. Food and eating offer ways of 'grappling with complexity' that lie at the heart of experiential learning. Culinary tourism, in particular, is emerging as an enticing and profitable leisure activity. On one hand, it offers the promise of an 'authentic' engagement with another culture; on the other, it contributes to existing patterns of cultural and political inequality as well as exacerbates environmental degradation. Indeed, global flows of food, from fish, to virgin olive oil, to beef, to microwaveable food, extend as well as complicate historically rooted international relations. Spain is also the site of magnificent experiments in eating: from artisan production, to molecular gastronomy, to Michelin star restaurants. By 'eating our way through Spain', we engaged head on and full-bodied with these contradictions, exposing ourselves to the pleasures and trials of global food cultures.

Joseph, Hugh Tufts University hughjoseph@comcast.net *Perspectives on food affordability within sustainable food systems* 'Affordable food' is a key element in many definitions of and approaches to sustainable food systems. Affordability has primarily been a policy issue for addressing hunger and food insecurity - a rather unique policy often resulting in contentious debate about its appropriateness and how it is applied. But the notion of 'affordability' within a sustainable food system must take into account many more parameters besides food security, and a progressive framework for developing such an approach seems fraught with contradictions. Consensus as to what constitutes food affordability is itself rather elusive. This paper argues that policies for food affordability must factor in multiple food systems perspectives, including (a) affordability for whom; (b) dual concepts of food security; (c) food quality and selection; (d) hidden costs in the food system; and (e) impacts on producers and food consumers. In striving towards a progressive approach to policies regarding affordability, both domestic and international contexts must be taken into account, including efforts to promote more localized food system alternatives to current global models. Ultimately, practitioners and policy makers can benefit from more agreed-upon criteria for defining affordability and how to approach it in the context of often-conflicting food policy agendas.

Julier, Alice University of Pittsburgh apj9@pitt.edu *Black Men in Black Tie: Race, Gender, Dinner Parties, and Film* In this paper, I explore visual representations of hospitality or the boundaries of social relationships based on racial difference. Using three films featuring formal meals (*Guess Who's Coming to Dinner?*, *Six Degrees of Separation*, and *the Last Supper*) I examine the dinner party as a site where "liberal" discourses of race neutrality are challenged, revealing instead a persistent racial project in American culture. African American men are able to transcend ideologies about violence and civility only when they can enact certain upper class codes of appearance. Eating together, cooking, and serving food all operate as arenas where racial inclusion and exclusion are enacted. Although academics have begun to explore the relationship between masculinities and food and there is an existing literature on women, race, and food, we lack an understanding of the way race, class, and gender come together in domestic sociable events, from the vantage point of African American men. The film narratives present a number of significant constraints on the social scripts available to black men in commensal relationships.

Kimura Aya *Hirata University of Hawaii at Manoa* _ aya.hirata.kimura@gmail.com _ ***Food as an entry point: women empowerment through and beyond food*** This paper theorizes the relationship between gender and food, with particular attention to alternative food movements. Societal concern with food and dietary habits in modern society often has a tone of conservatism in their lament of lost family dining and cooked home meals. Such tendency is particularly strong in Japan, whose government recently issued Law of Basic Food Education in 2005 to reform the way people eat. It was partly motivated by a perceived “decay in food life” of contemporary Japanese, which was understood as a result of increasing labor participation by women, and accompanying decrease in their available time for cooking and preparing “proper” meal. In order to overcome such conservative overtone, we need to examine cases in which alternative food movements which not only seek sustainable food, but also successfully destabilize gender stereotypes. The paper analyzes a case of Seikatsu Seikyo (Seikatsu Consumer Cooperatives) movements in Japan, which has a long history of supporting sustainable food since the 1960s, but at the same time gradually expanded to include “political issues” in a conventional sense, including pollution, social welfare, and gender equality. The paper asks in what ways food served as an entry point for women to address environmental, cultural, and social problems.

Kimura, Aya *Hirata University of Hawaii at Manoa* _ aya.hirata.kimura@gmail.com _ ***Nutritional reductionism and its pitfalls: a case in Indonesia*** Nutritional science is arguably one of the most powerful forces that influence organization, management, but also experience of food in contemporary world. Sociological criticisms against nutritional science has been limited to ones that are based on its corruption- a unjustified intervention and influence by agrofood companies, such as the one waged by Marion Nestle in her widely-read book *Food Politics*. Another line of criticism has been to expose the lack of sufficient data to bolster widely-circulating nutritional wisdoms. This line of criticism is evident in *Fat Politics* by Eric Oliver. Drawing on Foucault and feminist epistemologies, I propose the concept of nutritional reductionism to deepen our understanding of the power of nutritional science in contemporary society. I develop this concept by examining changing discourses of malnutrition and food problem in developing countries. I examine a case of Indonesian food programs, and show how proposed "solutions" to the food problem by nutritional experts shifted from protein-rich cookies in the 1960s, vitamin A pills in the 1980s, and fortified instant noodles and cookies in the 1990s. Despite this seemingly different needs assessment and treatment options, what was remarkably consistent is the view of food as a mere carrier of nutrients, divorced from its social, ecological, and cultural situations. Such construction is particularly disturbing as it then legitimizes to constrict a decision-making space only to "experts."

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Escaping the Bondage of the Dominant Agrifood System: Community-Based Strategies Supporting Alternative Production and Marketing

The Missouri School has provided an effective framework for documenting and understanding the structural dimensions of the global agrifood system and locating important nodes of power. This has also directed attention toward its negative impacts on agricultural producers, local communities and economies, and the environment. Pressure on the dominant agrifood system by civil society organizations has resulted in important changes to production and marketing strategies and related public policies. We broaden this discussion by using the position of limited resource producers in the United States to explore and identify spaces for local responses to the dominant system in the form of cooperatives and other community-based organizations. Analysis and interpretation of these alternatives and their relation to the dominant system requires additional attention to structure, power, and agency.

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Shokuiku Food Education Campaign and Its Implication on Food Activism in Japan

In the last few decades, the number of people who question about today's food system has been increasing. Japan is no exception to observe such rising concerns. Concerns about food system are, however, often expressed in a peculiar way in Japan's mainstream discourses. While the philosophy of “local production, local consumption” is the core spirit of many food activism, Japan's current food activism comes to converge on the consciousness of “national” or “Japanese” instead of “local.” In this context, the enactment of the Fundamental Law of Shokuiku (Shokuiku Kihon Ho) in 2005 was a pivotal event for food activism in Japan. “Shokuiku” is the concept which not exactly but roughly can be translated as “food education”. With this law, Japanese government takes initiative to develop people's ability to practice a healthy diet by acquiring the knowledge about food and nutrition as well as the ability to

make the proper food choices. I claim that the Shokuiku campaign is distinctive comparing to any other food activism on three regards, namely, the governmental leadership, the emphasis on food as a moral issue, and the conspicuous nation-consciousness. Moreover, while the law states that the Shokuiku campaign should be promoted by the government and food industries, its fundamental aim is to educate consumers their responsibilities to make "correct" food choices. Though various dietary guidelines also regard the intake of appropriate food as responsibility, rather than right, of individual, in Shokuiku campaign it is notable that the appropriateness is defined not only scientifically, but also conceptually and culturally. I propose a paper to examine how the concept of Shokuiku has emerged and become legalized, and also how these peculiarities of Shokuiku campaign will effect on people's idea and practice in Japan.

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The NOP and the New Moral Economy of Organic Standards: Disciplining the Organic Marketplace

Standards are a part of the moral economy of the modern world - setting norms that guide human behavior and constructing social order. While standards are the means through which objectivity is created in the marketplace, the process of standards-making takes place in the subjective realm of the moral economy whereby standards define who and what is good (or bad), and discipline those who do not conform. In this paper I follow Foucault's (1977) logic that social order in the modern era is created through discipline - a form of power that manages human action by standardizing it, organizing it, regulating it, and monitoring it. Examining the USDA's NOP as a disciplinary institution, I argue that the NOP makes organic agriculture "legible from above" (Scott, 1998:4), whereby the certified organic marketplace favors the practices of conventionally-minded organic producers. I begin by examining how the moral economy of organic standards is (re) constructed through the NOP by focusing on the discourse surrounding the development of national organic standards. Next, I examine how the standards for organic production under the NOP work to organize the organic marketplace by creating uniformity that allows for the normalization of practices that are easily integrated into industrial models, while excluding practices that challenge this model. To conclude, I look at how these standards discipline producers, consumers, and organizations to the logic of the marketplace.

Lake, Elise University of Mississippi salake@olemiss.edu *Whatever Happened to Embonpoint? A Century of Dieting Advice in Good Housekeeping*

Throughout its history, Good Housekeeping positioned itself as an educator of homemakers. Along with advice on cleaning, fashion, and childrearing, GH counseled women on diet and nutrition. Early in the 20th century, articles described the concept of the calorie; on grounds of both health and economy, homemakers were advised to adjust family members' caloric intake to fit their physical activity levels. Occasionally, GH columnists suggested remedies for readers' concerns about excessive stoutness or leanness, but neither health nor beauty was a direct function of body size. But by mid-century, advice on achieving a slim ideal had become a fixture in the pages of GH—pleasing plumpness (embonpoint) had gone out of fashion. By the 1980s, TV stars, sporting BMI scores below the "normal weight" range, promoted fad diets and exercise schemes. The magazine covers tell a story of mixed messages: indulge your family with calorie-laden treats ("recipes inside!"), but keep your figure trim ("drop 5 pounds now!"). In this study I track changes in diet and weight control advice dispensed by GH over the last century. Such advice reveals changing notions regarding women's roles, as well as shifts in attitudes regarding health and nutrition, physical appearance, and fashion.

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The New Food Consciousness Movement and the Re-Sacralization of Food.

The anthropological literature is replete with examples of culturally ascribed meanings of food practices that are integral to the eco-social cohesion of traditional societies. The work of Levi-Strauss, Durkheim, Harris and others has additionally demonstrated how food has been conceptualized as "sacred" in many traditional societies. Contemporary research has given considerable attention to the impact of the industrialized food systems on contemporary human relations and the consequences for individual and planetary health. The global crisis of environment and health has been responded to by varied civil and academic sectors through social action such as promotion of organic and local foods, and awareness of animal welfare and social justice issues. Additionally, academic fields previously inattentive to food issues have begun to critically analyze these issues. Drawing from the anthropological and social movement literature we argue that these tandem forces constitute a new food

consciousness movement. In examining this movement, we suggest that this is indicative of a re-sacralization of food reminiscent of traditional societies. We consider the ramifications that this movement has for recovering the sustainability of food systems and its impacts on individual health.

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Roundtable discussion: Nutrition pedagogy: An Integrative Approach.

Historically, nutrition education has been based singularly on a biomedical approach. From this perspective, discourse about food and nutrition is limited to the effects of single nutrients on human health and disease. However, the food concerns of contemporary consumers necessitate that nutrition educators address issues such as the environment, food and social justice, and animal welfare. At the same time, there is a growing body of evidence to indicate that food choices have far-reaching social and ecologic ramifications, that ultimately also influence human health. It is only recently that these issues are becoming a part of formal discourse in the larger field of nutrition science (referred to as an integrative approach to nutrition). Yet to date, nutrition education has barely begun to address these concerns in educational settings. However, this is the future of our field. This roundtable discussion is intended to provide a forum for food and nutrition educators to share their concerns, perspectives and questions about nutrition pedagogy from an integrative perspective. How do we address these wider social and ecologic issues with our students? How do we define and educate about food quality? How many of us integrate real food into the classroom experience?

Participants: Ardyth Gillespie, Cornell University; Maria Oria, The National Academies; Toby Martinez, Urban Nutrition Initiative Jennifer Wilkins Cornell University Danny Gerber Director Urban Nutrition Initiative Dorothy Blair Pennsylvania State University Annie Hauck-Lawson, Brooklyn College City University of New York

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(Bio)fueling farm policy: The ethanol boom and the 2008 Farm Bill

As WTO pressures declined as a 2008 Farm Bill driver, the influence of bioenergy increased. Rising gas prices, political instability, pollution, and fossil fuel depletion caused many Americans to see the U.S. as vulnerable in its reliance on imported oil, and advocate domestic energy production as a policy goal. Biofuels came to be seen as the primary way to move America towards “energy independence.” They were touted as environmentally-friendly energy alternatives, and a source of economic revitalization for rural America. While these potential benefits of a biofuels economy are salient and appealing, they were also challenged by stakeholders who saw the biofuels boom as a “green gold rush” accompanied by significant costs and significant uncertainties. This paper argues that biofuels became a prominent driver of farm policy during 2006-08 in part because it helped policymakers sidestep previous debates over whether or not to reform the Farm Bill. Alongside a decline in WTO pressure to reform agricultural subsidies, growth in biofuels markets alleviated budgetary pressures for subsidy reform by raising crop prices. This double reduction in reform pressure combined with a framing of biofuels that tapped into public support for the environment and for national security to dim the spotlight over other approaches to agricultural sustainability and renewable energy. This paper will examine how and why biofuels became a powerful driver of farm policy, how it shifted 2008 Farm Bill debates, and what this implies for sustainable land use policy.

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Bush Tucker: a case of culinary racism?

In the 1970s, a number of pioneering entrepreneurs in Australia were enthusiastically drawn to the distinctive tastes of indigenous foods. For various reasons, their attempts to market these foods did not meet with a great deal of commercial success. Drawing on a number of interviews with key protagonists of this early ‘bush food’ movement, this paper examines the motivations that inspired the marketing of these tastes and looks at the limitations, as well as new potential for the promotion of these foods in the contemporary context.

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Culinary Nutrition Education: The Fusion of Nutrition and Culinary Arts

Food must first be selected based on nutritional content as well as its taste. The majority of the textbooks written on nutrition have a singularly clear clinical perspective. They study nutrition as the science of nutrients in the body, their composition and the foods that contain them. However, they do not look at the methods in which the food is prepared to obtain maximum nutritional retention within our daily meals. As culinarians, we must understand how

to make food taste appealing, while at the same time maintaining a healthy perspective in order to attract consumers. So, we must learn to understand the needs of the human body and the nutrients that feed and maintain it, as well as the way foods react to the preparation, cooking and reheating techniques. Culinary nutrition delves into a different aspect than clinical nutrition by studying, not only the foods, their nutritional value, and their impact on the body. It also reviews the cooking techniques and ways to enhance and maintain nutrient integrity. Most culinary schools use textbooks that are geared to the clinical nutrition perspective. Sometimes the cooking methods and preparation of food and the impact these techniques impart in keeping the body healthy are not always studied. Culinary career colleges are one of the fastest growing educational segments in the country today and nutrition and health are making headlines. There is a new need for culinary education to be integrated with nutrition education in a manner that is not clinical in nature. Instead, the focus should be on the health benefits of prepared and cooked food products, the proper ways to plan menus and what the menu components should be, as well as the preparation and cooking of the products in order to allow for the best nutritional benefits. Registered Dietitians must work together with culinarians to understand how healthy food can taste good and be beneficial to the consumer. The use of cream and butter goes against the advice of most Registered Dietitians trying to persuade people to switch from saturated to unsaturated fats. This paper will discuss the impact of culinary career colleges within the workforce today and suggest a possible partnership between the culinary arts and dietetics to create a homogenous topic: culinary nutrition, the study of preparing healthy food.

Lizie, Arthur Bridgewater State College alizie@bridgew.edu *"Eating Like a Man": Buford, Bourdain, Pollan, Schlosser and the Continual Return of the Repressed White Man*

The past few years have seen a number of best-selling books that purport to reveal untold truths about the food that Americans eat and the processes by which the food reaches American tables. These works combine, to varying degrees, journalistic insight into American dietary habits with authorial autobiography, cultural analysis, and social prescription. Among the most popular of these books are four tomes written by white males who have taken leave from or adapted their regular jobs to investigate and expose these truths: Bourdain's *Kitchen Confidential*, Buford's *Heat*, Pollan's *Omnivore's Dilemma*, and Schlosser's *Fast Food Nation*. The point of this presentation is to come to terms with the popularity of these four works through a gender lens: Why do these books about food from white males resonate in American culture and in what ways do they resonate as books from white males? Cultural theorist Robyn Wiegman provides a frame toward a gender-oriented understanding of these works, positing that there exists a "recurrent representational gesture of the post-civil rights era, where a white masculine perspective poses as truth teller, origin of a solitary and seemingly marginal voice that must now provide the precision missing in other versions of the "story."

Long, Lucy, Bowling Green State University, lucyl@bgnet.bgsu.edu *Situating American food regions in a Global perspective*

Tourism surrounding food tends to be treated as gourmet entertainment for the select few who can afford it and appreciate it. However, tourism offers the potential to both "see" the world differently and to construct perceptions and representations of that world. Using the folkloristic understanding of culinary tourism as an exploration of the meanings of foods and the cultures surrounding them, I explore how a project designing a culinary trail radically challenges peoples' notions of "good food," locale, community, and regional identity. An understanding of the local can then lead to a clearer understanding of the global, and that creating this understanding is a political act that allows us to better address issues of globalization.

Lord, Jonathan Oregon State University lordjo@onid.orst.edu *Matsutake: Local Mythology, National Cuisine, and Global Networks*

Wild mushrooms, such as the Matsutake, are an exemplary symbol of resilience. Mycologists' attempts at domesticating the Matsutake have proved futile, with over a century of engaged research. Its genome has been sequenced, inoculated seedlings have been created in cultures, and even cuttings with host trees still intact have yet to produce a successful patent of this fungus. For this reason, the Matsutake has always remained wild, and has been collected in Japan as a seasonal delicacy. It is deeply rooted in Japanese culture and tradition, evidenced through complex relationships of religion, myth, food, and nature. However, though the Matsutake has survived in Japan's culinary culture, the decline of the native mushroom has caused wide-scale changes. The search for related Matsutake species around the world has led to economic globalization, bringing together diverse actors, such as

Latinos, Southeast Asians, and Native Americans. With this many participants vying for a valuable natural resource, it is not surprising that there are often conflicts, sometimes violent. This paper brings together the different values, locations and actors involved in the Matsutake trade. It illustrates the historical, political, economic, and symbolic functions of a seemingly simple fungus. The Matsutake provides an example of a food at a crossroads; is the inclusion of non-Japanese Matsutake species an innovation to allow Japan's culinary culture to survive and adapt, or does this risk homogenization of its culinary culture?

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Shaping a local food program within a land grant university: Evaluating campus consumers at Montana State University

As a potentially integral part of building and sustaining local food systems in the United States, institutional food services are unique and complicated industries with millions of dollars in buying power and a variety of consumers to feed. Within the institutional category, college and university food services offer wholesale and retail markets for local farmers to supply with product, yet several barriers exist. As an initial phase of implementing a comprehensive research and action initiative to bring locally-grown foods to the campus of Montana State University, the authors conducted an electronic survey during the 2006-2007 school year. The purpose of the survey was to measure the level of interest among students, faculty, staff and administration towards buying locally grown foods on campus and their willingness to pay more for foods made in Montana. The survey also assessed which campus venues would be best fitted to cost-effectively feature locally produced foods and what kinds of foods were most desirable. More than 1500 individual responded to the survey, representing a 50% increase in the number who routinely respond to MSU food service surveys. The results indicate strong interest in local food offerings among respondents and shed light on how to effectively shape the local food program in order to best meet the needs of the campus community and the food service. Actions within the university food service and resulting changes in food offerings in various venues will be discussed.

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Joseph J. Molnar, Joseph W. Kloepper,; Jan Garrett, Auburn University

Collaborative small-scale agricultural marketing: Three organizational models at work in the southeastern United States

Although farmers' markets and community-supported agriculture programs have increased in recent years, indirect markets such as restaurants, institutions and grocery stores remain uncharted terrain for many small scale organic farmers in the United States. With the potential to diversify and expand market involvement, some groups of farmers have organized their production, marketing and distribution resources in order to accommodate these larger retail and wholesale markets. An assortment of methods has been used in the southeastern United States, including non-farmer leadership and expertise as well as advanced communication and organization technologies such as online inventories and sales. The various ways that farmers have reached indirect local food markets is of interest to Alabama's farmers and communities because the increased sales and diversified markets may contribute to their economic viability and food security. We have little systematic information about the structure and organization of these arrangements. Three cooperative marketing ventures were selected according to basic observable differences and interviews were conducted to determine some deeper organizational similarities and differences. The successes and struggles of each group are reported in an effort to build a more comprehensive understanding of how collaborative marketing between small-scale organic farmers can be most effective in selling to larger wholesale and retail outlets.

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STAKEHOLDER DIALOGUE AS A METHOD TO ENHANCE CORPORATE SOCIAL RESPONSIBILITY IN THE FINNISH FOOD CHAIN

The aim of this presentation is to introduce and evaluate a project on corporate social responsibility (CSR) of the Finnish food chains. The objective of the project is to analyze and develop social corporate responsibility of the food production chains and to study to which extent responsibility issues and elements can be linked to the product level. The research project combines compilation and analysis of various data sources, supply chain focus, action research, constructive technology assessment (CTA) and stakeholder workshops. The project is based on three case products

and their supply chains that are branded rye bread, branded broiler fillet and a private label margarine. An important part of the dialogue was interactive and participatory workshops. Their aim was to promote the transfer of ideas and the encounter of representatives from different stakeholder groups in order to ponder dimensions and content of CSR. During the research project five intensive workshops with food chain actors and stakeholders such as consumers, experts, and NGOs were organized. Altogether, app. 150 people participated the workshops. In our presentation we focus on the participant dialogue. Firstly, we analyse the contradictions that block the diffusion of shared idea of CSR. Secondly, we explore the role of consumers in this process by looking at the interaction between consumers and other stakeholders. Thirdly, we highlight the fate of ideas introduced by consumers and why some ideas were supported and others ignored. Finally, we discuss the pros and cons of workshops as a method to achieve a shared vision of CSR.

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The impact of urban agriculture on food security, diets, children's nutritional status and gender in low-income countries

Rapid and extensive urbanization of peri-urban areas of Lima, Peru, where almost half of all residents live below the poverty line, contributes to household food insecurity and child malnutrition. Urban agriculture (UA) is an important coping strategy for poor urban households when food access is compromised due to unstable incomes and the rising cost of food. This study investigated the relationship between UA and household food security, children's diets and children's nutritional status among low-income households participating in local community kitchens in a peri-urban district of Metropolitan Lima. The primary objective of this study was to ascertain the nutritional status of children and the level of food insecurity within households engaged in UA compared to households not engaged in UA. The secondary objective was to investigate how gender shapes UA activities and what impact UA engagement may have on women. Female primary caregivers (n = 202) from low-income households were recruited into the study through their participation in 41 local community kitchens. Sociodemographic, food security, child care and UA activity data were collected through interview-administered questionnaires and anthropometric data were gathered on 173 children 9 months to 5 years of age. Dietary intakes of children were collected from two non-consecutive 24-hr dietary recalls and food frequency questionnaires. In-depth interviews were conducted in a sub-sample of 15 households engaged in UA in order to illuminate reasons for participation and the role of gender in these activities. Small-scale animal raising by women was the most common form of UA activity. Women reported that UA is an important resource for them to provide nourishment to their families, especially when household incomes are unstable and insufficient to meet household expenses. Some also described that managing the sale of UA products allows them to exert a certain level of financial independence from their husbands. The results of this study will provide information on the impact of agricultural food-based solutions to food insecurity and malnutrition in urban centres of low-income countries. The findings will help shape future community interventions that will focus on poverty alleviation and reducing malnutrition in similar urban settings. _

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Nouvelle Cuisine: A Recipe for Frenchness in Postcolonial France

In a 1966 edition of *Mastering the Art of French Cooking*, Child, Beck and Bertholle placed tradition and familiarity alongside proficient technique as the cornerstones of French cuisine: "The French are seldom interested in unusual combinations or surprise presentations. With an enormous background of traditional dishes to choose from [...] the Frenchman takes his greatest pleasure from a well-known dish impeccably cooked and served." But, by 1969, culinary surprise and originality were lauded; traditional notions of culinary practice were under siege; and *Nouvelle Cuisine* was born. Or reborn? Or was it? Food writers, food historians, and all manner of other scholars have weighed in on whether *Nouvelle Cuisine* was a real culinary revolution, a brilliant marketing ploy, a warmed-over version of Carême's 19th century *nouvelle cuisine*, or, simply, a natural evolution in cuisine exaggerated, and at times vulgarized, by wannabes. My paper makes no attempt to define what *Nouvelle Cuisine* "really" was. Instead, I am interested in its representational value. Why did a country whose culinary traditions are so strong embrace a culinary movement that seemed so invested in dumping this tradition? Placing the movement in its

historical context—France’s recent military humiliations, the violence of decolonization, May 68, America’s growing economic and cultural domination—I argue that the story of Nouvelle Cuisine played an important role in the reestablishment of France’s postwar, postcolonial, fin de millennium, late-capitalist identity. Though it seemed to flout convention, it actually drew its strength from a highly recognizable and traditional French trope: the revolution. I will analyze how Nouvelle Cuisine operated as a representational model of revolution, asserting the nation’s Frenchness by recreating its culinary hegemony. Interestingly, the story of France’s culinary resilience not only mirrors the country’s cultural resilience but also reveals a powerful resistance to all forms of foreign encroachment.

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Exile and Belonging in Scottish Nutrition

This paper provides a quintessential example of resilience in 19th century food and nutrition history that followed the “Clearances,” a movement in which most of the population of rural Scotland was cleared from the land to make way for sheep during the Industrial Revolution. The clearances were an environmental justice issue of the time that had implications for food entitlement, nutritional diseases and national health policy. The study looks at rickets in Glasgow and the discovery of vitamins at the beginning of the twentieth century. Rickets was the premier nutritional disease among the children in the slums of Glasgow and other European cities; upward of 90% of urban children suffered from it. While rickets was a disease of the industrialized world, it was also a disease of exile. Loss of local rural foods, and diminished outdoor activity created the circumstances for high incidence of the disease, yet there was also considerable folk and local knowledge to address the issue. Ironically, the scientists who studied this disease were also grappling with issues of exile and belonging, both professionally and personally. The experience of these researchers played an important role in the creation of divergent theories of the cause of the disease, and led to competing national health policies. This presentation will compare the issues and experience of exile and belonging for scientists and the public they studied. It presents a conceptual model of Exile and Belonging in relation to local and universal knowledge, and proposes an epistemological framework for interpreting food knowledge.

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Fast Food Consumption, “Globesity” and Nutritional Perceptions in the Contemporary Philippines

As the influence of corporate fast food rapidly expands outside of the U.S. and Europe, many of the health problems previously associated with Western eating habits and nutritional regimes are beginning to proliferate across the developing world. Diverse urban populations throughout Africa, Asia and Latin America are now experiencing sharp increases in medical conditions like obesity, cardiovascular disease and Type 2 diabetes thanks in part to the spread of multinational chain restaurants and diets rich in calories and saturated fats. Significantly, these chronic disorders stand poised to overshadow hunger and undernutrition as the main public health challenges confronting developing nations. More broadly, their rise serves as a troubling indicator of the looming “globesity” epidemic that threatens to overwhelm existing health care systems worldwide. To better understand the causative role of quick-service eateries in this accelerating trend, my paper examines prevailing fast food consumption patterns and nutritional perceptions in the contemporary Philippines. Survey data from a 2005 consumer survey completed by over 160 participants from diverse socioeconomic backgrounds provides compelling insights into how this style of cuisine is now conceptualized and utilized locally. No less significant, survey findings also establish a basis from which general conclusions about fast food’s growing impact on healthways in moderate and low income countries can be drawn.

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Cupcakes: The Miniature, the Nostalgic, and the Postmodern.

The cupcake has experienced a recent explosion in popularity among adults in the United States. A food once considered only fit for children’s birthday parties is now being displayed proudly at wedding banquets and high-end bakeries. This paper begins with a material culture study of the dessert, looking at its construction (i.e., what is a cupcake?), and moves to a historical exploration through the use of early American cookbooks and newspaper advertisements. A number of explanations for the recent rise in popularity of cupcakes are then explored. The popularity of this miniature snack is possibly an answer to the postmodern dilemma. It allows adults to reconnect with their childhood, while maintaining a sense of sophistication. The nostalgic dessert creates both a luxurious and ironic sense of cohesion in our disconnected, politically and economically unstable time.

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Parenting and Time Children Spend in Eating and Non-Sedentary Activities

The methods by which children are parented have been implicated in studies of children's eating practices and risk of obesity. Little attention has been paid to the role that parenting might play in children's time spent eating meals and snacking both at home and away from home nor time spent in sedentary and non-sedentary behaviors. The present study permits us to examine parenting style fairly extensively with measures of parenting dimensions such as caring, controlling, maturity demands, and uses of various forms of punishment and the relationship between these variables and the amount of time children spend preparing food, the consumption of meals at home and away from home (breakfast, lunch, dinner, snacking), the amount of time in more/less sedentary activities (watching television, playing video games, surfing the net, exercising, and walking). Data are drawn from the study: "Parental Time, Income, Role Strain, and Children's Dietary Intake and Nutrition," funded by the USDA. Three hundred families participated in the study. Parental work data were collected via telephone interview; children were interviewed, including 24-hour dietary recall and 24-activity recall, and underwent a physical examination. These children maintained 2-day food intake diaries and 2-activity diaries. Preliminary findings suggest that children of children with caring mothers spend both more days and more time eating breakfast at home and more time eating dinner at home. Mothers who could not bring themselves to punish their children and mothers who used shame as a means of punishment had children who spent more time snacking at home. Children whose mothers made fewer maturity demands spent more time eating takeout food and more time watching TV. Caring mothers tended to have children who spent more time exercising, playing outside; mothers who employed shame as punishment had children who spent less time exercising and more time watching TV; children spent less time playing video games if their mothers made maturity demands. Because not all children engage in each of the particular activities examined in the present paper, Tobit models are run in the formation of final models.

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A Queer Appetite: The Alice B. Toklas Cookbook

Studies of Alice B. Toklas have traditionally addressed her as a forceful presence in Gertrude Stein's life, and, more recently, scholars have begun to examine Toklas' influence on Stein's literary output. Only the rare exception, however, gives more than a passing nod to Toklas' merit as an author in her own right. Three works stand out for their prolonged discussion of The Alice B. Toklas Cookbook. Tellingly, each of these focuses on the genre-blurring nature of the work and note the experimental nature of Toklas writing, its refusal to stay within the bounds of autobiography or cookbook. What has yet to be addressed and what I hope to begin exploring in this paper is the way in which first-person food writing can give voice to what remains culturally unspeakable, enabling food, its preparation, and its ingestion to articulate, albeit indirectly, appetites that queer social convention. Before Toklas, American cookbooks explicitly worked to create and uphold heteronormative domestic practices as well as national values. Toklas implicitly queers these practices on two levels: she creates an expatriate household, one in which her "husband" is another woman, and, just as M.F. K. Fisher did before her, Toklas fashions a public identity using what had traditionally been for women a privately bound (if publicly circulated) discourse, food writing.

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Recovering Biodiversity Amidst Monocultures: Preserving Criollo Varieties in Michoacan

This paper documents two projects in Michoacan, Mexico which are working counter to dominant currents of monocropping and export agriculture. Western Michoacan is the world's largest avocado producing region. The growth of this sector has echoed the shift in Mexico's agriculture policy from an emphasis on self sufficiency and production of basic grains to an emphasis on comparative advantage and export agriculture. Monocropping of the Hass variety, brought from California in the 1960s and preferred for reasons of marketability, has led to the loss of native varieties in the centre of origin for the avocado. It is also displacing pine forest at an alarming rate and the farming of subsistence crops. Two projects in the region are working counter to these currents. One seeks to document and create a germplasm bank for native and wild varieties of avocado to preserve what is still left of this rich genetic biodiversity. The other is a bioregional label to certify the place of origin and sustainable practices of local maize and other products of the region. The hope is that the label will sustain people on their lands, preserve regional biodiversity including forests and restore balance to the ecosystem, especially helping to regenerate underground aquifers which are rapidly depleted by avocado groves. In a context where avocado production is

having detrimental effects on the environment and society, where continuous growth within and outside Mexico represent the possibility of a glut, subsistence agriculture is displaced and the loss of biodiversity leaves many concerned for the possibility of a blight, these two projects represent the continuation of what otherwise might be lost, especially biodiversity and knowledge of traditional, sustainable farming systems.

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Fried Chicken and Collard Greens: The Institutional Uses of Culinary Identity

This year, the United States Naval Academy served students the following meal on Martin Luther King, Jr. Day: fried chicken, collard greens, cornbread, mashed potatoes, and (pink) lemonade. While film clips of Dr. King's speeches played, no introduction or explanation of the meal was offered. When the Commandant, CAPT Margaret Klein, demanded why one senior laughed when the meal arrived at the table and he noted the "stereotypical" composition of the meal, she insisted, "But we're eating this because it's a traditional Southern meal, and thus appropriate for this day's celebration." Despite the outcry that followed—within the Brigade, in online forums, and soon in the press—the Academy stuck to this line, with the chief public affairs officer repeating, "It's a traditional Southern meal," and adding that no one had been offended by the fajitas served during Hispanic Heritage Month. We think of food as a material expression of culture, and certainly African American history brims with foodways enduring past all expectation, overflows with stories of food marking resilience, community, and indeed celebration. But the Academy lunch raises a number of questions about food and identity. Does it matter, for example, whether the Academy meal is characterized as Southern, as African American, or as soul food? Would students have been less offended if someone had explained that the meal contained several of Dr. King's favorite foods? (Although one wonders what became of his beloved black-eyed peas.) Should someone have been offended by the fajitas? In discussing this event and its aftermath at the Academy, I will explore the unavoidable issues raised by the institutional use of culinary identity.

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Countryside and the city, food and the imaginary: perceptions of the rural at the table

In a context where, on the one hand, a contemporary urban anxiety can be identified in relation to eating and on the other hand where the material and symbolic mobility between the countryside and the city can be more intensely perceived, this study – which adopts the perspectives for analysis offered by the socio-anthropology of food – aims to discuss the perceptions of the rural of farmers and urban dwellers. The data presented was collected in different research projects carried out between 2000 and 2005 in three distinct rural regions in Rio Grande do Sul in the south of Brazil and in Porto Alegre, the state capital. Among the questions looked at the analysis highlights in the food classifications used by the inhabitants of Porto Alegre interviewed, a positively valorised and idealised rural, which by demanding foodstuffs – but also landscapes, customs, festivities, history and tourism –, helps to shape the rural environment experienced by those who live in it.

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The Many Faces of Biodiversity: A New Taxonomy Emerges

Resilient plant varieties are the cornerstone to success in farming. One key strategy used by organic, sustainable, and subsistence farmers is to plant a diversity of crops and varieties in their fields to hedge their bets against devastation by one destructive force or another. For this reason, the organic farming community, together with seed savers, concerned food activists, and environmentalists, have called for protecting the biodiversity of domesticated plants. A key example of this trend is the Slow Food's Renewing Our Food Traditions project. At the same time some plant breeders argue that the diversity of domesticated crops is actually increasing because modern varieties are so deeply cross-bred. This paper argues that the term biodiversity deserves a closer look and a new taxonomy that incorporates all the relevant variables is needed. Using data gathered during a pilot project involving organic farmers and university-based plant breeders, I will demonstrate that biodiversity has many different components. Rather than attempting to establish a hierarchy of definitions, one should ask: biodiverse to what end? By adopting a frame of analysis based on outcomes, it is possible to validate the importance of terms like "heirloom" which refer to varieties that have a human provenance connected with a specific plant population that may or may not be distinguishable from related populations on the molecular level, for example. Establishing a more nuanced array of types of biodiversity will allow important policy and scientific conversations to go forward, perhaps with no less controversy but with greater clarity.

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Fair for All? The Gendered Dimensions of Fair and Ethical Trade

Fair trade combines grassroots development, through democratically run coffee cooperatives, with transnational social justice and environmental advocacy networks. As a third-party certification and labeling system, fair trade attempts to address social and economic inequalities facing small-scale coffee farmers through floor prices and social development premiums. In return it requires equitable labor practices, such as equal pay and recognition for women, freedom of association and democratic decision-making within cooperatives, and adherence to environmental standards. While there has been a notable lack of attention to the gendered dimensions of fair trade coffee certification and production, this trend is changing. Scholars studying ethical trade and other alternative trade paradigms have documented an inequitable gendered division of labor for production and processing of coffee and other crops. Moreover, a growing number of sources on fair trade and organic production cite increased labor demands due to these paradigms' environmental standards. This paper will reflect on the existing literature on fair and ethical trade that has taken gender issues under consideration. I will also present my preliminary observations on the gendered dimensions of fair trade at two coffee cooperatives in Minas Gerais, Brazil. Finally, I will discuss my dissertation research that will examine women and men coffee farmers' understandings of fair trade, how they would change the fair trade system to make it more equitable, and how gender inequity may affect fair trade's grassroots development potential.

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Voting With Your Fork:

This paper examines the "locavore" movement in the context of other movements whose aim is to challenge (and ultimately to transform) the US agri-food system. Of the little research that has examined the growing emphasis on local eating, most accounts frame it simply as a personal choice – whether deeply ethical or simply odd – in response to the increasing industrialization of organic food. But some locavores position themselves as making more than just an individual choice: they exhort readers to "vote with your fork," suggesting a broader political and social agenda. Scholars of social movements are just beginning to grapple with the meaning and impact of activism grounded in altering consumer practices, and have yet to examine such activism in the context of the locavore movement. In order to address this gap, I examine how the locavore movement understands social change and the transformation of food systems, with a focus on the ways in which personal choice can become socially transformative. In this paper, I analyze the user-generated content of the Eat Local Challenge, the most prominent website in the movement. Through a content analysis of postings and comments, I assess how participants in this online movement construct their impact: what is a vote with a fork? How is it cast? Where is it counted? Does activism begin and end with voting, or is it a first step towards ongoing involvement in policy issues in the political arena? Finally, I contextualize this movement among other ethical or green consumerism movements, addressing the potential of consumption for contributing to social change and under what circumstances a consumption-oriented approach to activism functions as a gateway to more "traditional" forms of civic and political engagement.

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Making Culinary Worlds: The Production of Expertise in American Restaurants

At a time in which pleasure and the good life in America are increasingly measured through the currency of food, the restaurant has emerged as a prolific site of national cultural production. As centers both for the promulgation of consumer desires, as well as the theaters in which these appetites are staged, restaurants and the spaces of elite professional kitchens are the focus of my ethnographic investigation which begins at the hearth of these processes—in the kitchen—and traces them outward through the dining room. From the key vantage of culinary production and consumption, this paper explores the connections between the production of culinary expertise in American restaurants and the creation of cosmopolitan and elite selves in the nation, theoretically imbricating food with identity, ethnicity and a national social imaginary to claim a linkage between kitchen and national cultures. Focusing on the enculturation of cooks into professional culinary communities through narratives of embodiment, I explore the resilience of expert culinary cultures as part of a broader investigation of the relationship between the production of these cultures and the production of aesthetic and bodily knowledge in public culture. My ethnographic approach examines the phenomenon of gustatory desire in America at the level of expert cultures and their products as they are mutually constituted, then moves to an excavation of the social world in which these communities organize as bodies and subjects around culinary practice, and finally, analyzes the articulation of aesthetic and technological orientations that emerge from this productive space as commodities and discourses to

circulate in global and local spheres. This paper reflects my preliminary thoughts on larger the question of my dissertation: how together food, art and commodity suffuse a particular notion of taste which is implicated in national discourses of desire, articulations of class, and more intimate expressions of self.

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Dinner Time: The Link Between Cooking, Health, and Time

What's for dinner? This question invariably comes up everyday and there are many factors that influence the answer. Some factors are immediate such as what ingredients and equipment are on hand, and who will be eating. Other factors are ingrained such as the influence of media, friends and family, concern for health, and childhood experience. Still other factors that influence food preparation are situational such as the food environment someone lives in, and how often a person is eating out. Time, however, seems to have an impact on all factors involved in food preparation. This paper focuses on time and how it influences cooking. Time is immediate because on any given night the amount of time available for food preparation will differ. Time is ingrained because in the culture we live in time is a highly valued commodity. Time is situational because the amount of time available for food preparation will differ depending on the person and circumstances. Understanding what those factors are that most influence food preparation is important because even though the number of people preparing meals at home is declining, 58% of meals are still prepared at home. In interviews conducted as part of a research project focusing on cooking participants felt that the amount of time a person has to prepare dinner makes all the difference in what and how meals are prepared. Participants were also videotaped preparing a dinner meal in their homes. The interviews and videotapes revealed ways in which people are thinking, talking about, and coping with time. While time saving strategies were employed, the videotapes also revealed ways in which people were losing time in their meal preparation. When it comes to cooking, time is more than an abstraction; time is a cultural preoccupation and a vital ingredient in American's cooking practices.

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I Cannot Have It, but I Want It: Food Analogues Mitigating Dietary Change

Dietary changes dramatically impact the way in which people gather, prepare and consume food. Food analogues are often used to ease the transition from one set of dietary boundaries to another. A food analogue is a food or dish that is made to resemble another food or dish but is made with one or more alternative ingredients, to approximate the same appearance, smell, texture and/or taste. Ingredient substitutions can be made for cost, in the case of imitation crab; for religious and ethical choices, such as vegetarian bacon; and/or health reasons, including dairy-free ice cream and sugar-free products. Many of these analogues are more expensive, require different preparation and cooking methods, and taste drastically different from the foods they are attempting to mimic. This paper will explore the relationship people have with these analogues. Which analogues do people consume and why? How do they prepare them? How do they view these substitutions? On what levels are these alternatives (not) satisfying the many needs of the consumer? Finally, how do other eaters perceive the consumption of analogue foodstuffs?

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Growing new farmers or producing new producers? The politics of identity construction within the Growing New Farmers Consortium

This study is grounded in the traditions of cultural studies and critical discourse analysis (CDA) to explore the politics of identity formation of farmers and farm workers in training and policy documents sponsored by the Growing New Farmers Consortium (GNFC), the largest collaboration project of new farmer education in the United States. My interest in the GNFC is in the ways in which member organizations produce and circulate knowledge about these agricultural agents at a time when the agro-economy steers policy and educational aims toward globalized ends and away from the emerging issues of environmental quality, food sovereignty, and food security. In this context, the research explores how the GNFC establishes and maintains power relations that legitimate who can be a new farmer and how such farmers can/should practice agriculture in training and policy discourse. Particularly, the data are a selection of program and policy material produced and/or distributed by GNFC member organizations from 2000 through 2005. By drawing upon the analytical insights of discourse analysis, I reveal two main findings of the study. First, I illustrate how the GNFC characterizes "new farmer" constructs that reflect the discursive-ideological formation of neoliberal marketization and technical rationality, constituting a portrayal of the ideal new farmer as a rational, economic actor. Second, I demonstrate how the GNFC portrays a progressive image of new farmer actors using the discursive language and logic of "sustainability."

Although organizations discursively promote sustainable agricultural views in the texts, these views are limited in reach and ability to break away from the prevailing culture of industrialization that exists more broadly in agro-food policy and education circles. Insights are offered to disrupt the status quo and expand the boundaries of what constitutes new farmer education by drawing upon discursive references to “sustainability speak.”

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Voices from the Ruins; Makeshift dining for Chinatown survivors

The 1906 earthquake and fires leveled San Francisco Chinatown. Survivors' stories provide powerful metaphors and insight into how Chinatown and its inhabitants were affected by the disaster. The history of Chinese-Americans in California was already filled with exclusions, discrimination, and resentments that touched everyday lives, and in the immediate aftermath of the disaster, racial tensions were further exacerbated. Food procurement and preparation reveal (re) enactment of social strata, giving assignation of symbolic values to food to re-enforce hierarchies. In the case of Chinatown's inhabitants, rations directed towards citizens of Anglo-European descent, refusal of service of Chinese-Americans at relief kitchens, and the placement of a limited number of separate Chinese relief camps in the outreaches of San Francisco re-enforced Chinese status in local society. Food procurement and reconfigured eating structures (such as makeshift dining halls) will demonstrate how a group under cultural siege re-grouped.

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Responsibility and individualization in eating: How functional foods are appropriated in everyday life

The well-known tenets of healthy eating presented as universally applicable are increasingly challenged by the individualization of modern societies. On one hand, this is evident in both public and theoretical debates on issues such as lifestyles, freedom of choice and the differentiation of consumption patterns as characteristic of today's eating patterns. On the other hand, individuality is built into the bioscientific discussions of food and health in which novel products such as 'functional' foods with their targeted health effects are developed and genetically tailored diets made possible by 'nutrigenomics' are envisioned to provide new tools for health promotion. Underlying these discussions is a notion of individuals as sovereign and self-concerned agents responsible for their own health and for making healthy choices in market. In this paper, I examine the ways in which the notions of individuality and responsibility are built into the processes through which consumers 'appropriate' functional foods as part of their everyday life. My analysis focuses on what I have termed 'conceptual' and 'practical' aspects of appropriation, i.e., the ways of thinking about and using health-promoting foods. My empirical material consists of both quantitative and qualitative data collected in Finland during 2002–2004 that I have used as part of my dissertation. I look at appropriation through three domains, 1) the distinction between traditional and new healthiness, 2) the problematic relationship between the 'natural' and the 'scientific/technological' in food and food production, and 3) the importance of trust in the institutional framework of food provision. Finally, I discuss the complex relationship of functional foods and the individualizing visions put forward by nutrigenomics to the social aspects of everyday eating.

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The Business of Ethnography: Oscar Howe's Early Mosaics for the Corn Palace

Why would a community that was 99.7% white in a notoriously racist state hire a Native American modern artist to design imagery for their most important institution? This happened in South Dakota in 1948 when the Corn Palace Committee chose Oscar Howe to create mosaic panels for their building. From the late 1940s to the early 70s Howe designed a cycle of these panels each year. While his paintings are well-known and loved, as evidenced by their inclusion in several college-level art history textbooks, his Corn Palace mosaics have gone unexamined by scholars. My work is the first critical analysis of them and the only attempt to date to systematically recover their history. Using photographs, ephemera, and newspaper articles I show that Howe took his work for the Palace seriously. He integrated mythology and history to create statements about ethnic and economic identity. I attempt to answer my question about Howe's role in this overwhelmingly white city. Rather than start with the mosaics themselves, I believe it is useful to look at earlier ethnographic imagery of corn targeting farmers in the upper Midwest—particularly seed catalogs with paintings of Native Americans growing, cooking, and eating corn on their covers. Thirty four such catalogs, most adorned with different watercolor paintings, were commissioned by the most well-established and loved corn breeder in the region—George F. Will. This man was also an anthropologist trained at Harvard who published studies in scholarly journals. In light of the fact that farmers were well-aware of

these ethnographic images and loyal to the breeder that produced them, I show that hiring Howe was logical. Ultimately I argue that Howe's early work engages with this business-sponsored ethnography in a complex way that legitimated the regional economy.

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Miss-ing Race, or, How the Harina P.A.N. Mammy Became a Beauty Queen

This paper considers the place of the beauty pageant, and the forms of queerness involved in its production, in the construction of Venezuelan nationality and its concordant elision of blackness within the nation. I use the gradual transition, over the course of the 20th Century, of an iconic figure of Venezuelan authenticity and nationality: the mammy figure represented on the mass-marketed arepa mix Harina P.A.N., manufactured by the Polar corporation since the mid-1960s. Over the years, this figure has become lighter, more profiled and stylized.

From its original caricature of Black womanhood in the form of a "mammy" figure, the woman portrayed on the Harina P.A.N. packaging has morphed into the figure of the Miss, all the while preserving her white shirt and polka dot headscarf. This figure is emblematic both of a change in the representational form of "authenticity" in Venezuelan mass-marketing and of a process of "disappearing" race, and particularly Blackness, through the project of beauty and pageantry in the production of Venezuelan nationhood.

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Panel: Food Feelings, Personal Agency and Public Structures

Through the work of Annie Hauck-Lawson and Carole Counihan, the idea of "food voice" has become a key concept in the study of food and society. In practice it often reconciles how we feel and what we do with surrounding conditions and narrative conventions. It is, in short, a story. Yet if food voice tells a story, what other realities do such stories slight or hide? How do food feelings relate to food voice? How do public structures—what's available, what's popularly expected, what's officially sanctioned, what's displayed—frame our stories? Our panel aims to explore what's behind and within food voice. We are particularly interested in exploring the moral scripts that entangle person, body and society in how and what one eats.

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Eating Orders and Disorder: On Virtuous Eating as a Moral Imperative. How do public structures influence our food voice and food feelings? The paper examines two cases. One case, college students describing dining hall behavior, shows how thoroughly commensality, camaraderie, and display are entangled in each other. The other case, recovered anorexics describing how their eating disorders developed, shows how an *inter*personal eating environment turns into an *intra*personal agenda for ascetic achieving and self-control. In both cases food feelings are caught up in powerful moral scripts that the food voice can only partly articulate.

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Groves, Katy University of Alabama

Growing Consensus for a New Farmer's Market in Tuscaloosa, Alabama

City planners in the mid-sized urban center of Tuscaloosa, Alabama, are considering moving the modest but long-established Farmer's Market from its current shed to a new large, indoor facility along the revitalized Black Warrior Riverfront. The current schedule of the twice-weekly market would become daily. Many in the community see this as an advance, because it would encourage more consumers to buy locally, as well as facilitate local professional farming as opposed to hobby gardening. However, Farmer's Market vendors and their clients are worried that the new facility will price them out of the market, and possibly sell out-of-state produce in place of locally grown food. Opponents of the new market also worry that the price of goods—until now maintained low to create sufficient sales volume to the broad socioeconomic and ethnic range of clients—will rise to the point only upscale shoppers will be able to afford them. Ethnographic and consensus analysis interviews of all key players—the city Mayor, Councilmen, real estate developers, growers, and clients—are being carried out to determine the explicit and implicit values and needs of each interest group, with the hopes of reaching an optimal solution to the problem of supplying fresh fruits and vegetables to all citizens.

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Men, Meat and Fire: The Backyard Cookout as Masculine Cooking Space

The development of post World War II suburban America provided new forms of domestic spaces (e.g. the backyard or patio or deck) and with them new forms of entertaining (i.e. the backyard barbeque or picnic). This, in turn, helped contribute to the rise in popularity of a particularly iconic form of masculine cooking practice. As Laura Shapiro affirms, “during the ‘50s the food most powerfully identified with men was that of the outdoors: slabs of meat sizzling over hot coals.” The iconic value of the backyard cookout resides in men cooking meat over an open flame. As anthropologist Lévi-Strauss sees it, cooking meat over a grill is the act of “wrestling raw meat from the realm of nature and bringing it into the realm of culture.” If so, than backyard grilling, indeed suburbia itself, is in many ways about taming nature. In this regard, the backyard cookout represents the transformation of outdoor, open-flame cooking into a masculinized, domestic and suburban cooking space. Moreover, grilling took the cooking process out into the open. Not only were men cooking outdoors, within the sanctity of the suburban backyard, they were doing so in front of other people. Cooking itself became a form of spectacle. This helps differentiate the backyard grill from the kitchen, but also helps differentiate the type of cooking that happens there from that which happens in the kitchen. If the kitchen is where mom demonstrates her love for the family by preparing daily meals, then the backyard cookout is where dad demonstrates his ability to provide for the family. Providing food—most notably meat or even steak—but also providing leisure time. The backyard cookout becomes a symbolic spectacle which at once bestows status and culture while expressing masculinity and authority over nature.

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Jell-O and Phlegm: M.F.K. Fisher's Domestic and Culinary Abjection

Following World War II, food writer and philosopher Mary Frances Kennedy Fisher experienced dramatic personal changes including the death of her mother, divorce, and single motherhood. Perhaps one of the more difficult shifts occurred when her father, Rex, moved in with her and her two daughters following Edith Kennedy's death. Fisher, now, became caretaker for Rex and her children. The disruption caused by Rex's presence in her domestic space triggered harsh responses from Fisher, evidenced in two short essays—“Rex I” and “Rex II”—and personal letters and journals. Fisher, during this period of the early 1950s, was operating alongside and against a particular discourse that set out to reaffirm traditional gender roles, reestablish women within the space of the home, and reassert domestic labor under the housewife's purview following the tumultuous war. Numerous sources promoted such notions about gender, including culinary texts like *The Betty Crocker Picture Cookbook*. Fisher, using Rex's presence in her home as inspiration, offers an alternative that serves to reveal the conflicts arising from an attempt to reaffirm tradition and adjust to the changes in gender roles brought about by the war. Fisher's “Rex I” is a performance of the discourse articulated by *The Betty Crocker Picture Cookbook* with the specific purpose, I contend, to unravel it using the rupture triggered by the discourse of “Rex II” and her letters/personal journals and the production of the abject. The abject, for Fisher, emerges from the conflation of food and Rex's bodily fluids within the domestic space. While American domesticity as a discursive practice inherently contains perpetual rupture, it constantly works to cloak this inevitability. Fisher's texts, then, work to pull back this cloak to reveal the often unspoken, ugly, and frequently destructive side of American domesticity that *The Betty Crocker Picture Cookbook* labors fervently to conceal.

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Corn Mothers and Spanish Fathers: Culinary Mixing in the Spanish Borderlands

This brief conference paper will survey the early foods of the Greater Southwest with the goal of defining historically the distinctive cuisines of the region. I will first synthesize archaeological and anthropological research on pre-Hispanic food consumption. I will describe the physical geography of the region and discuss basic foraging strategies followed by indigenous groups. I will also evaluate debates surrounding the introduction of maize agriculture from Mesoamerica, and outline the development of Mogollon, Hohokum, and Ancestral Pueblo cultures. I will then proceed to briefly discuss the consequences of the Spanish conquest, and the development of distinctive norteño foods. This will include the roles of Spanish missionaries, settlers, and “Tlaxcalans.” Finally, I will analyze the process of race mixture and the degree to which foods reinforced or undermined the colonial system of castes. This should be easily accomplished in twenty minutes.

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School Food at the Cross Roads.

School food has been a part of the American educational landscape for more than a century, and the National School Lunch Program is now more than 60 years old. Since the passage of the National School Lunch Act in 1946, school

food has been molded by a series of “wars:” war on poverty, war on hunger, war on waste, war on spending, war on obesity. Each has left a layer of regulations and obligations so that now the program is hampered at every turn, simultaneously underfunded and over-regulated. Four years of participant observation, in-depth interviewing, review of funded research and reflection upon history have left me with the conviction that school food policy needs a thorough overhaul, a redesign to meet the needs of a new century. This paper explores Seven Questions that policy makers and concerned individuals and organizations need to consider in such a redesign. 1) Should school food programs target poor children, or should they be for all children? 2) Is school food a business or a social service? 3) Are these programs a cost or an investment? 4) Are they an interruption in the school day or an integral part of education? 5) Should they be nutrient programs or food programs? 6) Should they be a reflection of the American food system, or a tool to change it? 7) Whose job is school food? This paper is, in essence, the conclusion to my still in progress book, *Stepping up to the Plate: Realizing the Potential of School Food in America*.

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Landscape and/as Food System – A Design Approach

This paper proposes new methods for shaping food systems through landscape architecture design practices. These methods are derived from the recognition that food systems are integrated with landscape spaces as food moves from the field to the table, working across and through landscape systems of climate, water, agriculture, local ecologies, infrastructures, and social relationships. Strategies for changing food systems such as relocalizing systems, emphasizing place-based food identities or creating more sustainable agroecologies overlap with the domains and expertise of landscape architecture. At the same time this paper identifies the current lack of engagement with food systems by the profession. Landscape design has developed very sophisticated practices for designing and restoring ecological habitats, in effect creating food systems for other species except humans. It has yet to address landscape’s relation to human food production and consumption, despite the fact that these systems continue to be the most destructive of ecological habitat. Revealing and redescribing these relationships are the first steps in developing design practices for then reshaping places through the design of food systems. This paper describes the methodology and results of a graduate landscape architecture design studio project for remaking the food system of a North American City (population of 400,000).

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Aleck Ostry, Faculty of Social Sciences, University of Victoria

Examining Food Security Programs and Policy in Canada and Australia.

British Columbia is a leader in food security policy development. The purpose of this research initiative is to first, fully characterize the leading, complex and novel food security policy and program environment currently underway in British Columbia; second, to develop a policy framework which adequately frames the way these food security programs are being developed and implemented, and third, to work with researchers in other international settings (starting with Australia) to share and cooperatively build cross-national policy models for the development and implementation of food security policy and programs. This project is being undertaken with key nutrition and food policy decision makers in New South Wales and British Columbia so that at the outset they are involved in the research and knowledge gathering process. We will develop a knowledge exchange strategy in collaboration with decision-makers at the regional, provincial/state, and national levels in both countries. The province has recently deemed food security as a Core Public Health function for all regional health authorities and through its ACTNOW program shifted considerable expertise and funding to improve food security throughout the province. At the grass-roots level, the food security movement is well-organized and engaged with key policy makers and experts in multiple government departments and agencies concerned with food security. Multi sectoral collaboration is paramount in order to intervene in order to improve access to sufficient, safe and nutritious food to meet the dietary needs and food preferences for food insecure persons. As well, it is essential to frame these programs within a social determinants of health model. The comparative case studies and enhanced research capacity obtained through this project will improve the evidence base and range of potential policy responses for regulators at the local, regional, state/provincial and national level to enhance food security and protect the health of Canadians.

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Community level factors that are associated with food sales, availability, and food policy implementation BC public schools.

The prevalence of exclusive food and beverage agreements in schools raises concerns, including negative health outcomes for school children, as well as an unhealthy learning environment. Issues pertaining to socio economic disparity have also been identified as causes for concern. The purpose of this study is to build on a survey measuring junk food availability and nutrition policy development in B C public schools by identifying socio-economic and locational (rural vs. urban) community level factors associated with junk food sales, availability, and nutrition policy implementation to improve healthy eating in BC public schools. Food sales and policy implementation were determined in the 2005 BC School Nutrition Survey. Socio economic variables for census districts where each surveyed school was located were derived from the 2006 Statistics Canada census. Schools were assigned rural or urban locations using Statistics Canada MIZ codes. Univariate and multivariate analyses were undertaken to explore associations between community socio-economic and locational status and the availability of “junk food” in BC’s schools as well as the extent of nutrition policy development and implementation. Preliminary analyses show that rural schools have fewer beverage and snack machines present in their schools compared to schools in urban regions. As well, rural schools are significantly more likely to have a nutrition committee in place helping implement steps towards a healthy school food environment. Rural schools are also significantly more likely to have implemented a school-wide nutrition policy in their school. Further analyses which consider community level SES variables will provide additional evidence about factors that shape the effectiveness of policies and the school environment. This study demonstrates that, in BC, rural schools appear to provide more healthy eating environments than urban schools.

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Class and Knowledge: The Evolution of Alternative Food Movements in the Canadian Media.

Recently, there has been increased media interest in the area of food production and consumption. Media information focuses principally on food scares, and increasingly on debates with regards to the social and environmental costs of the local and global food systems. According to the FAO (2001), the politically motivated and the health conscious consumer, and not the citizen are the loci or articulation of this debate. However, the difference between the two social actors is fundamental, yet not contradictory (Trentmann, 2006; Sassatelli, 2007). Media representation of information relies upon the concepts and ideas culturally available, but, at the same time, the media feeds the cultural milieu or reinforces it by (re)producing (new) knowledge (Hall, 1980). Further, the production and distribution of knowledge is essential for the accumulation of both, cultural and economic capital, and as such systems of media (re)production rely upon and reinforce hegemonic practices (Bourdieu, 1984; Bourdieu & Thompson, 1991). Thus, the ways in which consumers access, understand and contribute to the discourses, ethics and practices associated with food production, distribution and consumption deserves special attention. The question is: what are the consequences of media-driven consumer practices and discourses on citizenship? This paper focuses on three consumer trends, Fair Trade, Organic Foods, and Buy Local, as discussed in Canadian newspapers in the last twenty years. Our ongoing research has found a dynamic discourse that has moved from a relatively simplistic presentation and acceptance of their benefits to a complex debate that paradoxically serves to both enlighten and confuse politically motivated and health conscious consumer, important transformations in the marketplace of concepts, ideas and discourses of politically-motivated consumer. Media information on the alternative food movement shows important class divisions that deserves special attention

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Pampered Tourists and Tasty Meats: Ironies of Resilience in Tuscan Ecotourism

If one is looking for an agricultural practice that is centuries old and that forms the basis for a vibrant food tradition giving distinct cultural identity to its people—as well as appealing broadly to a world-wide audience—then the food landscape of Tuscany, Italy (birthplace of the slow food movement) bears close examination. Here, resilience is a central, although not uncontested motif. This presentation examines four areas of irony, or complexity and contestation, in the remarkable resilience of the Tuscan foodscape, through a case study of one particular farm. The paper draws on the authors’ research in Tuscany while co-leading a study-abroad undergraduate program in June 2006 and 2007. The program was in residence at the Spannocchia Institute, a renovated twelfth-century agricultural estate between Florence and Siena, which now functions as an environmental education center and “agriturismo.” Agriturismo, or the farm-stay tourist movement, has been a major factor in the resilience of Italian farms faced with

significant changes in 20th century agricultural practices and the end of the traditional “mezzadria” or peasant share-cropper system. Spannocchia is one of the most extensive and successful of these programs, with an international profile in “green tourism,” an extensive roster of college/continuing education programs in residence, and a leadership position within Italy for organic agriculture (wine, olive oil, vegetables, salumi [prosciutto, etc.], honey) and sustainable resource use (energy management, waste-water treatment, etc.). Their conversion to the agriturismo model works and demonstrates the remarkable resilience of the Tuscan agricultural practice and foodscape. But this resilience now poses new problems, which Spannocchia and similar neighboring farms are in the process of negotiating. After a discussion of the resilience afforded by Spannocchia’s transition to this new socio-economic model, the paper briefly examines four areas that complicate this resilience:

- (1) Catering to an international tourist trade that seeks the luxury of a Tuscan villa vacation can go against a commitment to save on energy and resources. How swanky can green tourism be, in order to attract paying guests but still be true to its environmental principles?
 - (2) Many of our students chose this study-abroad because of their commitment to animal rights and environmentalism, which are key principles of the slow food movement. Spannocchia raises, loves, and kills the previously endangered “Cinta Senese” pigs, and makes much of its livelihood off prosciutto sales. Does this example of resilience render invalid the ethical animal rights argument of vegetarianism? Or is vegetarianism incompatible with slow food’s embrace of local culinary traditions, including meat eating?
 - (3) What does “organic” mean, in animal husbandry and the robust Tuscan meat culinary traditions? The nearby partner farm “Fattoria Poggio Alloro” lovingly raises the ancient breed of Chianina cows, but chains them in a barn with no pasture access, to ensure that the traditional “bistecca fiorentina” remains tender. Is this chaining justifiable in the name of economic resilience and taste?
 - (4) The other nearby partner farm “Fattoria Sanna Fratelli” makes pecorino cheese from the milk of their own sustainably raised sheep. As in most cheese production, they use rennet (an enzyme from the stomach of ruminants) in their hand-crafted, artisanal, organic production process. They said they might be able to use a rennet substitute from artichokes, but were reluctant to pursue it as the quality of their cheese might suffer. Again, is there a contradiction between slow food and vegetarianism?
- These case studies raise pedagogical, ethical, philosophical, economic, and cultural issues about complexities that arise in the resilience of an agricultural and food tradition. The paper presentation will unpack these complexities for consideration in the context of the conference themes.

Rose, Nikki Crete’s Culinary Sanctuaries nikkirose@cookingincrete.com (paper presented by Arthur Lizie)
Eco-Agritourism as a means to preserve culture and the environment

Crete is blessed with a fascinating history, natural beauty and an abundance of healthy food choices, both wild and cultivated. Beyond the seaside resorts and imposing limestone cliffs are people actively working to preserve their cultural-culinary traditions: sustainable organic farmers, artisan bread bakers, cheese makers, beekeepers, chefs and many others. Crete is also cursed with mass tourism that continues to destroy its culture and environment. Tourism has been a blessing for some residents but it has changed the face of Crete. With over four thousand years of history to discover, generic forms of tourism overshadow Crete’s legacy. A few grassroots groups are countering unsustainable business practices and implementing preservation programs. The renowned Cretan diet is not a phenomenon, it’s a matter of respecting the land and the bounties it provides. There are an increasing number of sustainable organic farmers in Crete, which is the foundation of the Mediterranean Diet concept – fresh, local, safe food and a clean environment. Both residents and visitors can benefit from community-based preservation programs. In order to sustain such programs, it requires collaboration between the providers and beneficiaries. Nikki Rose will discuss the benefits of eco-agritourism (or Responsible Travel) as a way for communities to help sustain their distinctive traditions and environment. Over the past decade, Rose has supported the efforts of over 40 small businesses and individuals working on action programs to preserve Crete’s culture and environment. Rose formed a network of organic farmers, artisan producers, chefs, lodge owners, historians, nature conservationists, et al., to collaborate on a range of educational programs. By rekindling resident and visitor interest in culture and nature, responsible travel can simultaneously help protect communities and provide an extraordinary experience for visitors.

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Dangers from outside: Japanese public discourses on Chinese food contamination

Incidents of contamination of Japanese processed food at Chinese factories have occurred several times in recent years with the worst incident of food poisoning in ten people via gyoza in January, 2008. This paper analyzes the public responses to this outbreak in newspapers, magazines, and television. As an opposition politician cried out, "How are you going to protect the safety of Japanese citizens?" In this public discussion, scientific and economic discourses foreground a backdrop of ongoing prejudice against Chinese immigrants and increasing distrust of Japanese companies and government for various misdeeds and fakery. At the same time, Japanese turn to their own government and companies to provide a buffer zone of safety against what is seen as lack of sanitation, organization, and control in China. Meanwhile, the Japanese invest great pride and trust in their own nationally produced foods and cuisine, yet savor the fun and status of new, foreign foods, particularly enjoying new cross-breeds of Japanese-Western or Japanese-Chinese food. Thus, while this discourse must be understood in terms of threatened national borders and anxiety about inner vs. outer, the more complicated question of how public discourse in Japan is leading people to deal with the situation of inevitable internationalization is of most interest here. In a variety of ways, Japan is working out the contradictions, fears, and conflicts of their place in a globalized world, as they yearn to be included and respected in the West and Asia, yet fear the consequences of depending on the rest of the world. Nothing brings these issues home like the question of food self-sufficiency and food safety. This incident intersects with concerns about a declining self-sufficiency rate—now 38% in calories and 26%—as well as anger against biofuel production in the US and WTO pressures to open the Japanese rice market.

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Food to the Rescue! The Restorative Role of Food-Related Organizations in Post-Katrina New Orleans In few places in the world is food more defining than in New Orleans. Together with its music and architecture, its cuisine—a rich pastiche of Creole, Cajun, Afro-Caribbean, French, Spanish, and other influences—is nearly synonymous with the soul and culture of the city. Providing far more than physical nourishment, the food of New Orleans is a potent marker of identity and forger of community for those who live there, and a symbol and tourism magnet for those who don't. Now, as the city rebuilds in the aftermath of Katrina, food will be a lynchpin of New Orleans' renewal, not only economic and physical but spiritual as well. Star chefs (John Besh, Emeril Lagasse, Paul Prudhomme) and renowned restaurants have been at the vanguard of this culinary Reconstruction, but there are a number of less celebrated but no less vital food-related organizations (what I am terming FROs) that are contributing to the psychological, cultural, and economic recovery of New Orleans. My paper examines several select FROs, among them Edible Schoolyard NOLA, Southern Food and Beverage Museum, Seedco Financial's Restaurant Recovery Initiative, CulinaryCorps, Southern Foodways Alliance, and Share Our Strength—their mission, activities, impact, and ongoing challenges—to explore specific ways each of them is contributing to, and especially relevant for, the survival and rebuilding of this unique, beleaguered, essential city. While a detailed comparative analysis of the FROs' constituents and stakeholders (e.g. poor largely African-American schoolchildren vs. moneyed largely white tourists and local elites; stitched-together mom-and-pop po'boy shops vs. white-tablecloth restaurant icons) will be beyond the scope of this paper, I hope the stories will also help shed light on some of the roiling racial and class issues that plagued New Orleans long before the storm but that were laid bare and magnified by it, for indeed food (access to it, celebration of it, identification with it) both exemplifies and bridges these deep divides.

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Back to the Farm: How and Why a Restaurant in Portland, Maine and a School District in Riverside, California (Re)connected to Local Foods and Farms

Some areas of the United States are celebrating a resurgence of locally grown and locally sold food. However, most transactions in local food are at farmers' markets and Community Supported Agriculture operations, on the one hand, and upscale restaurants and expensive markets on the other. Because of inconvenience and cost, these options are usually out of reach for the less affluent and the less mobile. This paper focuses on two successful locally-based, sustainable food enterprises – on opposite sides of the country – that are not inconvenient and not expensive. A pizza restaurant in Portland, Maine sources toppings and salad year round from Maine farms, sends its compost to local urban gardens, and supports community projects for environmental and social good. A school district food service in Riverside, California brings produce from local farms to elementary school salad bars, teaches inner city students about unfamiliar fruits and vegetables, and sponsors farm tours and parent/teacher tastings. The study analyzes the business plans of each of the two enterprises, researches their sustainability from environmental, economic, and social justice perspectives, and examines attitudes and behaviors of suppliers, customers, workers, and managers.

What are the strengths and weaknesses of these models? What are place-based as well as general reasons for success? Are the models replicable elsewhere?

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How safe is safe enough? Cloned food and moral panics

Moral claims are frequently treated as privileged or even as trump-cards, in that if you find something morally objectionable, your objection is typically afforded respect, whether or not it has any merit. In the case of cloned meat, I will argue that the majority of what we encounter as “moral arguments” against the supply and consumption of cloned meat are not cogent. This is because they are largely motivated by what is termed the “yuk factor” (an emotive or aesthetic distaste) rather than compelling reasoning. Specifically, arguments against cloned meat tend to fall into one of the following categories:

- Aesthetic, rather than genuinely moral or ethical arguments
- Fallacious arguments that, if successful, would not only rule out cloned meat, but also have serious negative implications for scientific and medical advances that opponents of cloned meat typically support
- Arguments regarding peripheral issues such as informed consent which, while important in their own right, do not have any immediate applicability to the moral status of producing or consuming cloned meat itself
- Economic or evolutionary arguments, rather than moral arguments. While these may ultimately justify limiting or prohibiting cloned meat, they could only do so in the future, once actual economic or evolutionary costs are identified
- Arguments that embrace paternalism on the part of legislative bodies or States, where a potential (smaller) harm is readily traded for an actual (larger) harm, but one which is so familiar to us so as to no longer be recognised as a harm at all

Following a consideration and refutation of the arguments typically encountered against cloned meat, I shall consider whether the benefits of cloned meat outweigh any remaining negative considerations, and conclude that the recent FDA approval of the sale of meat and milk from cloned animals is morally defensible.

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Pork Chop Politics: Constructing Rural Economies and Imagining Alternatives

In 1992 Smithfield Foods opened the biggest hog processing plant in the world in Bladen County, North Carolina. At the time that Smithfield’s plant was built, Bladen County had been flagged in the “Corridor of Concern,” a strip of fourteen low population and high poverty counties that stretched from Virginia to South Carolina, east of I-95 and west of the coast. This paper focuses on how international commodity production is restructuring agrarian landscapes and impacting rural livelihoods in Eastern North Carolina. Specifically I examine two overarching problems: 1) how a form of industrial agriculture epitomized by Smithfield Foods Inc., the largest hog producer and processor in the world, became a commonsensical approach to economic development and job creation in a low-income rural region; and 2) the consequent conflicts over land, resources, and labor. Through a case study of N.C. Choices—a market-based initiative that promotes small-scale sustainable hog production—I examine how and why an “ethical,” “local,” and “sustainable” agro-food network has been constructed and what conditions allow for its production and reproduction. I argue that it’s necessary to move beyond discursive dualisms in which food projects are presented as “alternative” or “conventional” to understand their relational contingency. In examining these issues, I demonstrate that it’s important to theoretically and systemically question both how market ideologies perform in the creation and recreation of labor markets, and why the institutional embeddedness and geographic differentiation of labor markets matter. My goal in exploring these dynamics is to place alternative agro-food debates within critical development studies and consider how the momentum of various movements—environmental, labor, and food justice—can be elaborated to rethink economic development strategies. This paper is drawn from my own research in Eastern North Carolina and on recent work in economic geography, political ecology, and agro-food studies.

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Power and Food in the Home Space: The Reconfigured Border in Ana Castillo’s So Far from God

Ana Castillo's *So Far from God* recounts the story of a working class family living in the small border town of Tome, New Mexico. The novel largely focuses on the mother, a strong and resilient Chicana, and her family of four daughters. While Sofi's gambling-loving and wayward husband is "away all those years" (40), she serves as head of the family in the traditional, patriarchal world in which they reside. *So Far from God* considers patriarchy specifically as it exists in the border. It is from this fragile interstitial site that the award winning novelist takes a masterful and candid look at border women locating their space amidst conservative hegemonic ideologies. What is particularly intriguing about Castillo's cultural project is the unique narrative tool that she deploys to do such work. That is to say, Castillo uses the concept of "everyday life" (Martin 2009) to interrogate a society that renders the Chicana vastly inferior. Ultimately, it is through acts of private domestic practice that the novel's protagonist victoriously and strategically destabilizes conservative power relations. More specifically, food, food preparation, and consumption provide Sofi with an effective medium for cultural resistance. In suggesting everyday activity as mode of self-identification and defiance, Castillo project inarguably furthers the idea that the border is a real lived space where female identities can secure inventive renegotiation. Such a projection demands a careful reconsideration of the borderland landscape as the dynamic sits alongside the static, and the good sits alongside the bad. Accordingly, as Castillo's novelistic efforts dramatize the possibility for a traditionally female practice conducted in a traditional devalued space to successfully challenge traditional cultural beliefs, she recasts the border as more than a peripheral site. As *So far from God* handily embodies power in Sofi's seemingly mundane food practices, the novel enables discussions surrounding border brutalities to move beyond metaphor. At once, as seen in Castillo's narrative moves, colonial oppression is a real offense.

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Pork & Place: Culinary Tourism in Iowa

Iowa is a state with more pigs than people (approximately 16 million to 3 million). There are a variety of pork dishes, old and new, traditional and innovative, produced in Iowa. Pork has also changed ethnic traditions in Iowa with the state's Greeks now using pork to make souvlaki. But amidst the variety of Iowa pork dishes, pork tenderloin reigns supreme as the food most identified with the state. Several websites, the Iowa Pork Producers annual tenderloin contest, and blogs attest to the importance of pork to Iowans and to tourists who seek out restaurants serving this iconic dish. Ethnicity, regionality, commodity agriculture, and the recent promotion and promulgation of sustainable practices makes exploring the role of pork and place a complex challenge with global, regional, and deeply local issues at stake.

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Women Catering in New York City at the end of the Twentieth Century

This work is focused on small catering companies in the last quarter of the twentieth century in New York City. Caterers, by necessity, are multi-skilled, multi-tasking, and multi-faceted people, but little research has been done about the people who created and worked in these small food businesses. Catering offers a unique cultural perspective, revealing attitudes toward food, food workers, domestic work, and issues faced by women working professionally with food. Small catering businesses were at the intersection of gendered roles, nurturing with food and service work provided by women business owners who were also chefs and professionals. It is striking to note how much has recently been written about women's roles sustaining family, ethnic and cultural heritage in homes, and how little has documented women's professional food industry roles during the same time period, although food systems radically changed, family eating patterns shifted out of the home and toward increasing use of prepared, "home-meal replacement" foods, and women's business ownership and work lives expanded dramatically. Arlie Hochschild's sociological work on the "second shift" shed new light on the experience of women who left home care tasks in the hands of other workers. Other scholars have studied domestic employees, immigrant and illegal women service providers, and food service workers on the lowest rungs of this society, but little has been shown about the fledgling entrepreneurs who were defining the trends and creating the food system changes. Situated among multiple disciplines, with data from government, not-for-profit women's organizations and industry surveys, this paper attempts to uncover some sense of the food industry's invisible entrepreneurs during this era of social change.

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Shopping for Meaning: Consumers and the Supermarket Superpowers

Food retailers have become 'supermarket superpowers' within the larger food and nutrition system and exert considerable influence over the shopping experience – from store layout and the music playing to the types of

products available to purchase. Additionally, they have rewritten the rules for relationships with manufacturers, changed the landscape of the retail workplace, and constructed a new language for understanding the modern food and nutrition system. However, little is known about how these large mega-retailers influence shopping on a local level. This paper looks within the supermarket itself to construct a theory of (supermarket) shopping as the interactions between consumers, retailers, and the products they are buying and selling. Theories of shopping and consumption have been criticized for their lack of empirical evidence and this paper seeks to add new understanding by using data collected over six months working as a retail employee in a leading national supermarket. To better understand shopping as a sociological process, we must examine the perspectives of both the customers and the retailers. Every aspect of the shopping experience itself is interactive and performative, from finding an employee for assistance, choosing product to sell and to purchase, to completing the sale with the store's cashier. Social roles and values are constructed, enacted, and reconfirmed as customers' shopping practices intersect with retailers' assertions of their position within the modern food retailing industry. Viewing shopping as a part of everyday life will enable us to better understand the way retailers influence our social interactions, the 'choices' we make about the items we purchase, and the construction of current ideologies of health and nutrition.

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Perspectives on Agricultural Labor: Considering Small and Mid-sized Farms

Agricultural labor studies in the United States are commonly linked to large-scale producers and their need for large numbers of manual laborers. However, the task of securing and maintaining an adequate workforce is also an ongoing challenge for small and mid-sized operators. As smaller scale farmers weigh the issues of labor needs, labor costs, public expectations, and social justice, they must continually consider their farm survival. I address the concerns of farmers, farm families and farm workers in the context of previous literature and social theory to provide a better understanding of the persisting issues in farm labor management for small and mid-sized farms.

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Eighteenth-Century British Foodways in Transition on the American Farmstead

The eighteenth century saw an influx of British citizens, amongst other nationals, moving to the North American colonies. These travelers brought with them distinct culinary traditions which were transferred and translated into a new culinary landscape. The culinary practices of these immigrants in the New World were a result of the knowledge these individuals brought with them, combined with new ingredients and new techniques they encountered upon arrival. This paper will address the issue of culinary transition and transformation through the detailed examination of the household of James Logan, secretary to William Penn, the founder of the colony of Pennsylvania. Born in Scotland in 1674 and educated there by his Quaker schoolmaster father, Logan established a strong British core before he traveled to Pennsylvania in 1699. There he became a politically prominent and influential individual and eventually married Sarah Reed, from another prominent Quaker family in the Philadelphia community, in 1714. This paper explores the culinary practices of the Logan household in the mid-eighteenth century while they were in residence at their country estate, Stenton, just outside of Philadelphia. Faunal remains or animal bones provide the principal evidence for the archaeological discussion of the eating habits of this family, in combination with ceramics and other dining-related paraphernalia. Inventories, diaries, account books, husbandry books, a cookbook, and other documents detailing the lives of the Logans supplement and enhance the archaeological materials. How and in what ways are the Logans still decidedly British in their food habits? And how did the Pennsylvania landscape cause them to alter previous practices? Questions like these that address the extent to which British culinary culture evolved in the New World are significant because the culinary practices of early colonists served to form the foundation for American culinary culture.

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"Genetic Engineering is the most awesome thing to happen in YEARS!": Julia Child and the Food Crusades

Julia Child had a deep mistrust of piety in any form, and when the church of food began to assemble in the 1970s she had no interest in becoming a member of the congregation. Whatever the issue – pesticides, MSG, factory farms, animal welfare, irradiation, genetic engineering – she nearly always took what we in the ASFS would call the wrong side. The reasons go back to her earliest years in France, which shaped her as a cook and a food-lover while powerfully reinforcing her identity as an American. This paper will examine Julia's peculiar relationship with the food industry, and how she developed a stance on food crises that was markedly different from her usual liberal politics. I will also look at the way her support for food-industry positions affected the public in general and her fans

in particular, most of whom passionately favored all the causes she opposed.

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Gastronomic Discourse in Contemporary France

This paper stems from a comparison of American and French responses to the question « What does 'eating well' mean to you? ». While the American responses clearly reflect the dominance of a nutritional discourse, as defined by scholars like John Coveney, I argue here that the French responses are dominated instead by a gastronomic discourse. This paper will explore the forms of expertise, the objects, the practices, the ideals and the ethics that characterize this discourse. In so doing, we will consider how this discourse defines and relates to such themes as quality, place, cuisine, conviviality, taste, pleasure, and health.

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Title: Jambalaya By Any Other Name

Jambalaya is one of the core dishes of the Cajun/Creole canon. However, its origin is uncertain. There are several conflicting stories about the source of both the dish and the word. These range from folklore to speculation. Where does jambalaya come from? Was it both created and named in the same place? Is it just a pilau with a special name? How did the dish travel? Did the name travel with the dish? Is there an Arabic connection? The paper investigates both culinary and lexicographic sources in an attempt to track down the true source of this recipe. Jambalaya is generally believed to be a Cajun creation, but sources point to underlying French, Spanish and African origins. Meanwhile, the Oxford English Dictionary contends that the word is Provençal. The quest leads through the history of rice in France, Africa and the Americas; the pursuit of Provençal poetry; early New Orleans newspapers; and innumerable cookbooks. The author will present the folklore, possible sources, and his own conclusions along with the process of investigating this culinary mystery.

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Salted Cod, Blood Sausage, and Pizza: A Multi-generational Study of the Modernization of the Icelandic Diet The advent of frozen, pre-prepared, canned and freeze-dried foods, along with the increasingly global nature of food-related industries, has resulted in widespread dietary change, often called dietary "modernization". While one can eat rice grown in China for breakfast, fish caught in Greenland for lunch, and lasagna made in Italy for dinner, many local and regional culinary traditions are disappearing. Our study is an attempt to understand how people of different generations feel about the reduction in the consumption traditional foods and the corresponding increase in the consumption of "global foods" in Iceland. Iceland is currently in a period of dietary transition. The spread of electricity in the mid-twentieth century enabled food preservation without the traditional methods of salting, urine-curing or drying. Also, with Iceland's modernization, women contribute to the work force in a different manner than they did before, spending more time out of the house and less time on food preparation. As a result, cultural knowledge about traditional food production and preparation is being lost. At the same time, "global" foods have become more affordable and accessible as a result of economic development. The switch from traditional to modern foods in Iceland has meant less meat and fat in the diet, and more fresh fruits, vegetables, and fiber. In this study we describe the sentiments of our xx informants concerning modernization of the Icelandic diet. As predicted, different generations of Icelanders perceive dietary modernization in different ways, with disagreement over the healthiness and palatability of modern and traditional foods, as well as the implications of dietary modernization for Iceland. However, all felt that traditional Icelandic food was an important part of their culture and history, and many, across generations, expressed a hope that the "old" foods would survive and be perpetuated for future Icelandic generations.

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Roundtable: Food Studies at the Crossroads: Developing Faculty and Pedagogy

This roundtable brings together existing and emerging food studies programs to discuss the benefits and challenges of their various models. They will discuss the steps of how they started their food program, the hurdles faced in formulating and launching a program, and the continuing challenges of food studies programs.

The multidisciplinary emerging field of Food Studies faces a number of challenges as it seeks formal existence within university curriculum. Often the programs are developed across university lines between departments with radically different disciplinary approaches. This panel will look both at programs which developed utilizing existing faculty

members at a university as well as those which were formulated from scratch with the notion of building a faculty around a developed concept of food studies pedagogy.

Participants: Martha Pallante Youngstown State University mipallante@ysu.edu; Helene Sinnreich Youngstown State University hjsinnreich@ysu.edu; Rachel E. Black Universita di Scienze Gastronomiche reblack@gmail.com; Amy Bentley New York University amy.bentley@nyu.edu

**Steager, Tabitha University of British Columbia Okanagan tsteager@gmail.com
*Food, Identity, and the Globalization/Localization Connection***

Examining what, how, when, where, and why we eat the foods we eat provides valuable insight into how human identities, and our larger world, are shaped and evolved. This paper explores how individuals, communities, and even nationalist discourses are negotiating identity amidst the economic and social pressures that come with current global economic models. Although at first it may seem counterintuitive, localization and globalization can be seen as two sides of the same coin. Rather than being competing phenomena the two are inextricably interconnected and it is through the forces of each that the other is created. With increasing food globalization, what we eat and who we think we are is increasingly tangled. Balancing tradition and change, borrowing cultural forms and hybridizing them, resisting cultural imperialism and homogenization – all problematize identity. People are constantly redefining their identities in a new global context. In doing so they often adopt new elements from outside but also hold onto elements of local tradition that they believe are essential to their identity. Some may reinvent the past and create new traditions to shore up their defined identities. The irony is that in attempts to resist global forces, people cannot help but react to them. There is no way to remain untouched by them, but the reverse is also true. Global forces are themselves enacted at a local level. As we are confronted with pressures both external and internal, our identities, especially around food, are under constant threat. This paper examines these interdependencies and resistances through the eyes of several communities around the world, giving a small window into how identity is shaped through both localization and globalization.

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Andrea Craig, Christy and Craig Associates and Leah Caplan Chef-Proprietor of The Washington Hotel,
Restaurant & Culinary School (leacap@cs.com).**

Blending Locality, Multifunctionality, and Domestic Fair Trade: The Three-Legged Stool Food Enterprise Model

This panel will explore the blending of three key dimensions of alternative agri-food enterprises: local/regional food sourcing, multiple positive food system functions, and “fair” supply chain business relationships. Following an introduction to these issues, focus will be placed on two emerging micro-economic food enterprises in Madison, Wisconsin which connect new market creation for local farmers with the inclusion of people with disabilities in the work force. Both enterprises rely on “fair & transparent” business relationships up and down the supply chain. The first business is an artisan food processor which employs people with disabilities to provide value-added foods based on local produce for restaurants. The second is an enterprise serving school lunch based on local produce to school kids.

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A Place Called Chocolá: The Ethics of Growing Cacao—and Reporting on It—in a Guatemalan Village

The use of food writing in memoir dates at least as far back as the third or fourth century, when Lynceus of Samos wrote *Shopping for Food*. However, the distinct literary genre of the “culinary memoir” is a modern—even 21st century—phenomenon. This paper is an excerpt from a culinary memoir set in an isolated Guatemalan village, titled *Chocolá: Kingdom of Cacao*. Nestled between dormant and active volcanoes in Central America's Pacific Coast Foothills, Chocolá, whose 10,000 residents are largely indigenous Maya, is an archeological site where scholars are making crucial breakthroughs about the millennia-old Preclassic Maya. Chocolá is also balmy Central American farm country, where a coffee plantation once thrived but where poverty has become endemic. But, for the first time in over two thousand years, residents of Chocolá are profiting from the crop that gives the town its name—cacao, the plant whose seeds are the necessary ingredient in chocolate. The memoir centers on the author's work with *Semillas para el Futuro* (Seeds for the Future), a nonprofit organization based in the village of Chocolá. The organization's mission is to move the village closer to sustainability by fostering programs in community archaeology that recognize the ancient ruins as a local resource as opposed to a commodity for foreign scholars to “export,” by creating opportunities for “archo-tourism” that bring revenue into the village by both preserving and publicizing the village's

archeological heritage, and by reviving traditional crops (such as cacao) that can create links between the village and international luxury food markets. In this talk, the emphasis will be on the ethical, scholarly, and creative issues raised by the intersection of journalism, anthropology, and personal narrative. As in-depth research into food politics increasingly becomes the basis of mainstream books (such as Michael Pollan's *The Omnivore's Dilemma* and Barbara Kingsolver's *Animal, Vegetable, Miracle*), scholarly insight into the ways in which these stories are conceived and presented outside the academy becomes more and more crucial.

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The Café as a social institution essential to Parisian life and the success of fast food style cafes in Paris

My focus is on social interaction in Parisian cafes. I examine the emergence and impact of fast-food style cafes characterized by Starbucks. General and historic types of Parisian cafes possess specific codes of behavior that are implicitly understood by both customers and waiters. Cafes play an indispensable social role in Parisian life as they are a social institution that has unique patterns of organization and behavior. In 2007 I was surprised to witness the sheer success of Starbucks in Paris since French cafes seemed to symbolize traditional values that are opposite from an American fast food system. I discovered notable similarities between general Parisian cafes, French fast food style cafes and Parisian Starbucks in conjunction with Japanese Starbucks. For example, conversation between customers who don't know each other occurs both in general Parisian cafes and Parisian Starbucks where it would not normally happen in Starbucks in Japan. One behavioral pattern in all Parisian cafes is to watch other customers of passer-by while being seated in a cafe. This is not the case in Japanese Starbucks. Parisian Starbucks serves typical French café food such as croissants, croque-monsieur (toasted sandwich with ham and melted cheese) and baguette sandwiches, in addition to typically Starbucks food that are also sold in Japanese Starbucks, such as scones, muffins and cookies. In sum, I will talk about cafes as socially indispensable to Parisians, and the emergence of fast food system cafes (symbolized by Starbucks) in comparison to both general Parisian cafes and Japanese Starbucks.

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Sustaining poppy cultivation and related gastronomic culture in Turkey under the pressure of global powers.

Poppy growers in Turkey struggle to safeguard a millennia old agricultural produce and its related food culture after 35 years of severe restrictions imposed by US during the 1970's. Papaver Somniferum Anatolicum, a native crop suited to the ecosystem of the land, has been cultivated since antiquity for its seeds, oil, paste, leaves, gum, and notably for residual fodder cakes from oil pressing. Afyon, the leading region for poppy, is famous for its kaymak (clotted cream), dairy and meat products thanks to the use of poppy fodder. The introduced alternative crop, sugar beet, has had adverse effects on the environment. Sugar beet cultivation itself has become a controversial issue in the recent past. It was the signature crop of Turkish economic independence in the early years of the Republic. Yet over the years, in the hands of corrupt politicians and farmers perennially seeking state guaranteed prices and purchases, sugar beet production has been promoted into environmentally unsuitable regions. Ironically, the controversial beet sugar is now being defended against corn syrup. Local farmers face yet another struggle as genetically modified corn makes inroads into Turkish agriculture. Powerful global corporations, together with their local partners, press heavily for an increase in the corn syrup quota against a radical decrease in beet sugar. The unequal battle seems to be lost already. In this paper, I want to draw attention to the vital economic and cultural significance of opium poppy as a staple agricultural crop providing a sustainable livelihood for the rural communities of the region for millennia. Shifting the emphasis from opium production to the role of poppy in local gastronomic and culinary practices, I seek to explore the possibility of defending its cultivation. Poppy case in Turkey illustrates the difficulty of sustaining local food and agricultural heritage under pressure from global powers.

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To the Slaughter: Revitalizing the Decentralized Meat Processing Sector in Iowa.

Alternative agrifood systems across the country are bottlenecked around the issue of meat processing: How far is the nearest plant? How do we build our own? How do we get it inspected? Who will run it? This paper reviews the workings, findings and outreach of a diverse working group helping small Iowa meat processors expand, upgrade or build new facilities. While we certainly do not have all the answers, we have made progress. Plants are found to need help in five areas: Business Planning & Feasibility, Financial Assistance, Plant Design and Construction, Regulations, and Labor. In addition to other outreach efforts, we have published a guidebook which overviews the business and regulatory steps, where to go for guidance, and explains the resources available at the local, state, and

national levels to assist small meat processors. By coordinating with researchers and Extension in other states we are beginning a national network to address this critical area.

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Edward Meisel III, Dulcey Simpkins, David Swenson, Lindsay Carpenter, Matt Wilton, Vincent Ongri and Chris Schilling (all from Saginaw Valley State University)

School to Farm: Why worms should eat your dining hall garbage

In 2007, faculty and staff at Saginaw Valley State University identified projects that 1) would increase the sustainability of campus operations, 2) would raise the visibility of the student organic farm at the campus greenhouse, and 3) could be implemented quickly with minimal resource commitments. We identified the recycling of organic waste through vermiculture as a convenient, yet powerful, mechanism to increase campus recycling while highlighting the potential of the greenhouse as an organic disposal/production system. This paper outlines the implementation of an organic waste management system that involves the collection and movement of food waste from a university cafeteria to a medium scale worm processing facility located adjacent to campus. We discuss the social, institutional, and material challenges that were encountered during the implementation of this program. Furthermore, we explore the potential of using the organic fertilizer output from the vermiculture system as a mechanism for local economic development.

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Harnessing Agriculture for Fuel Production: Some Ethical Issues

Competition between food and fuel is the "top level" ethical issue for debating the development of biofuels, but a less obvious affect on the urban public's perception and understanding of agriculture may be more serious. I will begin by offering a rubric for framing the ethical issues that arise in connection with ongoing attempts to harness agriculture for transportation fuels, then I will provide some examples of the way that ongoing ethical debates about world hunger and the environment, respectively might be inserted into that rubric. I will then turn to a necessarily brief analysis of the food vs. fuel debate before concluding with a discussion of more open-ended questions on the environment side that deserve considerably more attention than they have thus far received.

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Race, Spectatorship and Food Advertising

In this paper I look at late nineteenth-century food advertisements in order to develop a relationship between spectatorial regimes, technologies of embodiment and the social practice of eating. Seen in historical context these practices underline the perversity and ambiguity of racial identity formation, both for minoritarian (people of color) and majority figures (whites). I use the common representation of black commodity consumption in these advertisements to build a connection between Eric Lott's concept of love and theft as the underpinning regime of antebellum working class white identity, and recent theories of raced and gendered spectatorship in the early silent film period. Finally, I argue that these representations must be seen as evidence of black (and in other images, Asian, Irish and Jewish) participation in the public discourse and spaces of late nineteenth century consumer culture.

Trubek, Amy University of Vermont atrubek@uvm.edu (organizer)

Panel: Culinary Tourism as Political Action: Situating American Food regions in a Global perspective

Homogenization and the loss of US agricultural biodiversity are also linked to the loss of traditional, ecological, agricultural and culinary knowledge which have historically bound communities and connected them to their landscape and cultural heritage. As more US livestock breeds, heirloom fruits and vegetables are at risk on the continent than ever before, so are the place-based traditions of making ooligan grease from smelt in the Northwest, of making file from sassafras leaves in the Mississippi Delta, or roasting agaves for mescal in the Southwest. This panel features and celebrates the communities and projects that are playing a crucial role in the conservation and restoration of our most cherished foods and foodways.

Tracy, Maurice L. Saint Louis University maurice.tracy@gmail.com

It's not About What You Eat, It's All About Where: Fast Food Restaurant Aesthetics, Geography, Class, and Race.

Often, it seems, when discussing the rich area of food in society, much of the focus is placed on food. While this does seem, and in many ways is, natural, it can enable the dismissal of many other factors involved with the eating process.

Some of these factors are frequently touched upon: health, environment, and food production, but, what about the locations where many Americans buy food? Restaurants are important institutions in our society not simply because of the quality of food they sell and serve, but because restaurants can speak volumes about what a society values and thinks of its people. Through taking a material culture approach to analyzing the various structures of a common American food site, the fast food establishment, one can learn what owners and corporations think of their patrons in different communities, and how these communities think of and view themselves.

By focusing on the materiality of three fast food sites in the St Louis Metropolitan Area, the focus of my paper shifts away from problematic judgments about the quality or healthiness of food that is eaten by certain people (the urban and suburban poor, the suburban middle class, and everyday fast-food conisours and lovers) and instead focuses on visual evidence provided by the buildings these different foods come out from, and my paper argues that it is not fried chicken, dirty rice, red beans and rice, egg fo young, or chicken fried rice that negatively affects people, but it is the structure of a building that causes customers to internalize either feelings of social worth or worthlessness

Trubek, Amy University of Vermont amy.trubek@uvm.edu

Roundtable: The History and Future of Terroir

Numerous scholars interested in food and drink have researched and written about the 21st century reality of “glocalization,” an increasingly powerful dynamic between a globalized food system and a myriad of locally based responses to this system. One set of initiatives, known collectively as the “values-based labeling” movements (e.g., fair trade, geographical indications), have explicitly tried to link the local and global components of the food system while creating broader guarantees of quality for consumers. These labels are a unique variant of the local foods movement, since it is precisely the passage from local to extralocal markets that prompts the need for this type of certification; yet, at the same time, the mechanisms for producing, processing, and selling these products are locally-based. In this roundtable, a group of food scholars will lead a discussion about how the values, history, and cultures that underlie particular foods and drinks coalesce in a set of food labels known as geographical indications (GIs). GIs are place-based names (e.g., Champagne, Colombian coffee, Vidalia onions) that convey the geographical origin, as well as the cultural and historical identity, of agricultural products. A very seminal version of geographical indications is the French “appellation d’origine controlée” (AOC) system, which was legally defined in the early 20th century. We argue that the history of the AOC system and the related concept of terroir offer important insights into how local actors can maintain control over food production, because this system valorizes relationships between people, place, and taste. This roundtable, will not, however, focus solely on the French AOC system. Rather, we will use France as an object lesson while considering the link to terroir as a means of understanding (and implementing) local food initiatives in the United States as well. Each discussant will combine historical or cultural perspectives on how to best define terroir with information about contemporary terroir-based initiatives.

Participants: Kolleen Guy University of Texas-Antonio; Sarah Bowen University of Wisconsin-Madison; Rachelle Saltzman Folklife Coordinator, Iowa Arts Council

Van Esterik, Penny York University esterik@york.edu

Doing Lunch in Salaya

This paper attempts to broaden the concept of food voice by broadening the sensorium, and considering how the sight and smell of food relates to food choices. It explores the richly diverse eating environment available to students at a Thai University north of Bangkok (Mahidol University). Permanent restaurants and mobile vendors provide a wide range of reasonably priced food across from the campus, presenting an occasion requiring decisions regarding what the body feels like to eat at various times of the day. Locations were photographed in 2002, 2005 and 2008 and will be compared in a visual essay to show some of the changes in food offerings over time. This diversity in food options is contrasted with the limited choices available in a large Canadian university.

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Connecting Student’s Food Choices to World Issues

College students do not think about the origin of their food. Although the students at the College of Saint Benedict/Saint John’s University are concerned about environmental issues, most have not made the connection between their food choices and agricultural and environmental sustainability. Two new course offerings in the

Environmental Studies Department focus on these issues. In the lower-division course, Food, Gender and the Environment, we attempt to answer the following questions:

- How do our individual food choices affect the environment, our health, and the global community?
- How is technology changing the world's food supply?
- How does the food industry affect our diet, health and the environment?
- What is the role of social movements, including gender, political, and environmental activism, in achieving food sustainability, environmental sustainability, and social justice?
- Why and how are women, especially in developing countries, affected by globalization of the food supply?
- What approaches to food sustainability and environmental sustainability are most appropriate and respectful of cultural values and practices?

The upper-division course, Sustainable Agriculture, examines agricultural food production and focuses on the question: How do we sustain the environment and provide food security to 9 billion people in 2050? We explore the causes of food insecurity; the environmental, human, and cultural costs of industrial agricultural food production; the environmental consequences of producing protein-rich foods, e.g. fish farming, meat, and soybeans; the affect of climate change on food production; and the risks and benefits of agricultural biotechnology to increase the global food supply. In addition, we explore emerging sustainable agricultural practices as possible solutions to the problem of balancing human needs and the needs of the environment.

Wadsworth, Laurie St Francis Xavier University lwadswor@stfx.ca

Johnson, C.P., Cameron, C., & Gaudet

(Re) Focus on local food systems: Pedagogy of service learning, research and community collaboration in a human nutrition degree program

Recent food and nutrition professional discourse has focused on the need to take undergraduate education programs back to their roots of foods, food systems and food security. Over the decades curricula have become entrenched in minutia of nutritional science to the exclusion of basic understandings of food and society. Addressing this trend, educational programs are beginning to reintroduce a macro-approach to food and food systems. To this end, a project was undertaken by a human nutrition department to develop collaborative relationships between the academic department and community organizations advocating for an strengthened local food system to improve community food security. Service learning, an experiential pedagogical technique that allows students to work with a community agency on a community defined problem, emphasizes connection of classroom theory to real-world situations. Course-based service learning integrated into two courses saw eight student groups participate in development of awareness-building and advocacy tools for use by community organizations. These included organization of a community forum to discuss local food systems, production of print materials on local food system topics, and contribution to a community-university research project to map food security and access to food in the town's downtown core. Evaluation of these course components consisted of a project report with written reflection, experience sharing in classrooms, and community organization feedback. Comments from all involved showed enthusiasm for the project and learning technique, while students clearly valued the ability to link theory to practice. Service learning and community-university partnerships are key tools for integrating food and food systems into classroom instruction.

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The Problematic of Public Interest Pest Management

Public distaste for harmful insecticides stimulated the search for ecologically rational pest management alternatives. Classical biological control, the introduction of exotic predators and parasites to control invasive agricultural arthropods, was historically argued to be the most sustainable strategy because once a new population of foreign natural enemies is established, it reproduces without human input. Biocontrol practitioners understood their work as public interest science, meaning that it is done on behalf of the public. Over the past 20 years, some conservation scientists have documented some non-target impacts of these introduced control agents on native arthropod communities. These critics have provoked a fierce debate in the scientific literature, with over 520 journals citing these critics, and led to a regulatory breakdown at the US Department of Agriculture in the issuance of release permits. Conservation science critics have attacked classical biological control as merely another risky exotic species introduction, framing their risk concerns with ethical language, such as precaution, public participation, and environmental ethics. At the core of these critiques lies the assertion that native arthropods have moral significance,

and are worthy of public regulatory concern. Biocontrol science practitioners have enjoined these disputes with a range of economic, social and environmental arguments. This case illustrates the difficulty of defining public interest agricultural science while broader questions about human valuation of the environment are contested.

Wharton, Christopher Arizona State University, christopher.wharton@asu.edu,
CSA's on College Campuses: A Venue for Local Agriculture

The campus setting is emerging as an ideal venue in which to operate community supported agricultural programs. With the provision of an already well-networked community, established transportation systems, and numerous tools for communication, the college campus offers a unique opportunity to develop and implement a successful CSA. Such programs also allow colleges and universities a chance for social engagement by supporting local farmers and community health simultaneously. As with any program, however, barriers exist that can impede the growth of a campus-based CSA. Some barriers are particular to working within the college campus setting, such as scheduling, distribution, and other logistical conflicts. Despite these challenges, the existence of an established community combined with the influx of new students, faculty, and staff, provides the opportunity for a sustainable and beneficial program.

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Biopharm Makes Odd Bedfellows: Controversies Surrounding Genetically Modified Pharmaceutical Crops

The first generation of GM foods generated widespread controversy in Europe, but failed to move most Americans. However, as agricultural biotechnology advances into the new arena of biopharmaceuticals ("biopharm"), the expression of human and animal drugs in food crops, stakeholders in the U.S. have begun to wrestle with whether and how to accept these novel food/pharmaceuticals, often creating odd alliances between groups formerly opposed in previous debates on genetically modified food. The first controversy over biopharmaceuticals arose in 2002 when the company Prodigene, growing an undisclosed and non-FDA approved drug in a corn field trial, contaminated a subsequent crop of soybeans, resulting in a costly recall and a review of the risks and regulatory procedures associated with biopharm crops. Following this incident, the biotechnology industry group BIO recommended a voluntary moratorium. Anti-biopharm movements took root adding momentum to nascent efforts opposing GM foods in general. New alliances appeared to form, as the Grocery Manufacturer's Association of America, a prior supporter of GM food, joined the opposition, and the beer giant Anheuser-Busch threatened a boycott if biopharm rice was grown in its home state. The USDA made some admission that its policies were in need of strengthening and that safety requirements had not always been carried out. Individual states, including California, Colorado and Oregon, assembled task forces and implemented agricultural new laws that were controversial in their potential to override or contradict federal policies. By 2008, many of the upstart biopharm companies had been sold off or bankrupted, and the promise of growing pharmaceuticals cheaply in foodstuffs seemed to have been relegated to the back shelf. Nonetheless, more controversy is likely to ensue, as Ventria has promised to release its first, non-FDA tested biopharm foodstuff, an electrolyte shake made from biopharm rice, to American consumers sometime this year.

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Gavin Weir, Stephanie Bianco, & Devin West Engineers Without Borders-UW Madison chapter University of Wisconsin-Madison

On Introducing "Miracle Tree" Leaves into the Traditional Kenyan Diet

Engineers Without Borders-USA is a humanitarian organization that partners with developing communities to improve the quality of life. The University of Wisconsin-Madison chapter of EWB-USA has begun a research and implementation project in Orongo, Kenya. This multi-faceted project includes work in aquaculture, water filtration, zeer pot refrigeration, and agroforestry—the focus of our research. For the agroforestry element, the most productive trees have been chosen to be in this nursery by analyzing the climate of Orongo, the needs of the community, and the useful properties of each species. Among these candidates, we have chosen *Moringa oleifera* as a centerpiece for the tree nursery. *Moringa oleifera*, sometimes called the Miracle Tree, has many useful properties. The seeds have a high-oil content that is nutritional when used in cooking, and may also be used as a bio-fuel. The husks of these seeds have a coagulant property which has uses in water filtration. Gram for gram, the leaves are one of the most plentiful sources of essential nutrients. However, the goal of this project is to not only provide the villagers with additional resources, but to provide the training to use them. We hope to achieve this by simultaneously introducing recipes that incorporate the *Moringa's* nutrient-rich leaves into the Kenyan's traditional diet. Our paper here will

reveal our progress to date on introducing a new plant/foodstuff while trying to be culturally aware. Please note that the focus of our project may change due to unforeseen political circumstances. We hope to maintain contact with the village, and we will adjust our research as the situation changes.

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Making a Living of Dying Traditions: Artisan Cheesemaking and Heritage Tourism in St. Nectaire, France

Beverly Butler has suggested that: “experiences of rupture, displacement, and the concomitant ‘traumatisation of temporality’ synonymous with episodes of radical change” have contributed greatly to “the construction of heritage discourse,” a phenomenon that she tells us, echoing David Lowenthal, is ubiquitous in the contemporary global context. She quotes Lowenthal as saying: “massive migration sharpens nostalgia,’ and the trauma of ‘refugee exodus’ has defined new ‘heritage-hungry’ constituencies.” In this paper, I will examine the importance of heritage discourse to the contemporary renaissance in artisan cheesemaking in Europe, linking the nostalgia underlying present demand for such “heritage foods” to post-war EU agricultural policies and the attendant out-migration of large numbers of rural residents. Following decades of rural depopulation, the EU has lately supported rural development programs designed, in the words of John Gray, to transform rural localities into “places that people from outside come into to consume the diversity of things that now constitute rural localities: environment, heritage, beautiful natural landscapes, local customs and artifacts.” Within this context, many artisan producers have sought to draw tourists to their farms. Where critics have warned that heritage tourism may commodify culture and ultimately lead to its destruction, I examine how an eighth generation St. Nectaire producer in the Auvergne, France, has engaged with heritage discourse through the creation, on the farm, of a museum celebrating the “living tradition” of artisan cheesemaking. I examine, in detail, the difficult choices this cheesemaker has taken in attempts to sustain the family farm in an ever-changing world—to hold together “tradition” and “modernity.” Whereas others have debated whether heritage tourism and on-farm consumption contribute to the reconstitution or obliteration of rural localities and communities, I focus on what kinds of localities/communities are in fact produced by contemporary artisan cheesemaking and the global “heritage foods” market niche.

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Carol M Devine, Cornell University, Elvira Mebane United Voices of Efland-Cheeks, and Eugenia Eng University of North Carolina Chapel Hill

From Grandma’s Kitchen To The Corner Store: Participatory Mapping And Neighborhood Food Choices Of Urban Puerto Rican And Rural African American Girls

Consistent with a renewed focus on understanding environmental influences on food choices, this study, guided by cultural idealism and an ecological framework, used qualitative methods to compare sociocultural and neighborhood influences on food choices of Puerto Rican (PR) and African American (AA) girls living in the USA. Analyses combined data from a study involving eleven urban PR girls and a community-based participatory research study involving eleven rural AA girls (n=22). Through participatory mapping, a technique that engages participants in gathering visual information that graphically depicts external influences on health, girls generated a list of usual eating locations and then drew maps depicting these locations in their neighborhoods. Maps were triangulated with in-depth interviews where girls elaborated location details, including food choices, food preparation, and social eating situations. In qualitative data analysis using the constant comparative method, corner stores, fast food restaurants, and traditional bodegas emerged as primary eating places for PR girls. Homes of family and friends, and churches were identified as primary eating locations for AA girls. Grandmothers were major sources of cultural foods for both groups of girls. Neighborhood perceptions and kinship ties influenced access to both urban and rural neighborhood food locations. The use of participatory methods is effective for understanding community influences on adolescent food choices not captured by traditional dietary assessment methods. A valuable tool for researchers and practitioners, participatory mapping can inform nutrition interventions and engage youth and raise their critical consciousness about contextual influences on their food choices.

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‘Drink your milk’: The Globalization of an Authoritative Food Voice.

The idea that children should drink milk appears to be normative in the United States. Milk is emphasized in the food pyramid; milk advertisements often highlight milk’s essential role in promoting growth; pediatric advice includes recommendations for milk consumption; milk is subsidized in child feeding programs; surveys routinely note that milk is considered an important food for children. The ubiquity of these messages has not been matched

by escalation or even maintenance of consumption levels, as milk consumption, particularly among children, has been declining since at least the 1970s. Meanwhile these authoritative messages have spread across the globe. Milk is now featured in food-based dietary guidelines and both government- and business-sponsored programs to increase milk consumption. This is occurring in countries such as China, which has little culinary history of milk and longstanding cultural biases against milk. This paper explores the scientific, economic, and cultural foundations of authoritative mandates to 'drink your milk,' how these have achieved global prominence, and how they are related to local milk consumption practices, especially those of children.

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Men Get Lean and Mean, Women De-Clutter: Sexuality and Compulsory Able-Bodiedness in Popular Obesity and Fitness Discourse

This presentation examines gender and sexuality themes in weight loss literature and in popular magazines addressing issues of weight, fitness, or size, arguing that the well-established gendering and sexualizing of obesity discourse is inextricably connected to social hierarchies of ability and disability. "Fat talk" in these cultural sites has distinct implications for heterosexuals; for lesbians, gays, and bisexuals; for normatively gendered and transgendered people. Gendered roles tend to figure prominently in the rationales of weight loss plans, suggesting that correct bodily configuration in terms of size and shape is an important part of being a "normal" woman or man. Such gender normativity is not only predicated on heterosexuality but on what disability scholar Robert McRuer has termed "compulsory able-bodiedness," revealing the interactions of gender, sexuality, and ability hierarchies in obesity discourse—and the key role of obesity discourse in these hierarchies as they are currently structured. Fundamental conflicts in contemporary social expectations emerge, while the gendered and sexualized components of obesity and fitness discourse lend particular kinds of justifications to an increasingly attenuated social commitment to providing for a range of human needs.

Williams, Elizabeth Southern Food and Beverage Museum liz@southernfood.org

Food on Trial: Which Rights Prevail? Increasingly health and food activists have used the law to try to control our food choices. Advocates have attempted to pass laws which prohibit the sale of certain foods. They have tried to use the courts to impose liability on those who sell and advertise certain foods. These puritans consider their actions to be for the public good, but the restriction that results interferes with rights of consumers to eat what they choose, even if those choices are unhealthy. This paper explores the morality and legality of restricting consumer rights and choices by legally enforced limitations on food. Rather than focusing on and justifying restriction imposed by law, the paper focuses on the legal rights of consumers and their responsibility for their informed choices. It considers the constitutionality of manipulating the law to impose "right eating" on others. At what point does freedom trump public health? The paper is written from the perspective that consumers have the freedom, as described by John Stuart Mill, to make a bad decision as long as it does not hurt others. The U.S. Constitution provides a metric for the examination and analysis of proposed actions to determine if they cross the line into paternalistic and unconstitutionally controlling behavior.

Williams-Forson, Psyche University of Maryland College Park. (organizer) pwfors@umd.edu

Roundtable: "The Power of Community Food Stories: Listening to the Silenced Voices in a Time of Vacant Grocery Stores, Shuttered Downtowns, and Empty Tables"

This roundtable invites community members, local food enthusiasts, food professionals, and academicians to discuss the politics of preserving food customs, habits, and practices as they intersect and collide with issues of displacement (due to death, movement, or migration) at this present critical juncture in American history. As we think and talk about New Orleans, and indeed the world, where people have experienced dislocation due to disaster and change and silence due to gentrification and mythologizing, we would like to consider the wealth of history and culture that shapes our food experiences. Perhaps now more than ever as neighborhoods undergo environmental racism, physical renovation and renewal, an increase in property values, and an influx of wealthier residents who displace prior residents, food scholars must become more actively engaged in the preservation and conservation of local culture. We should be challenged to think broadly and to persist in pressing against those who would suggest that food is not central to the complex narratives that continue to make up what we know as American society. We should have as one of our goals a desire to recognize that looking beyond the nation's borders does not mean neglecting the local. Rather, we must now study the voices that are hidden and/or not displayed. We must

interrogate all the more the lost and unknown chapters that have yet to be unearthed and analyze like projects that involve stories of, for example, liquid histories—the men and women of New Orleans (and other places) who serve “the thirsty masses” and more importantly operate as the keepers of various food histories. Whether it is the Texas Oral History Project, the road to boudin-making, the Southern Foodways Alliance’s post-Katrina work or hearing the voices of those travel who travel “home” to purchase local foodstuffs, this roundtable more than celebrates it mandates that we capture and preserve communities through food conversations and explore what preserving community food stories can do in fragile moments.

Participants: Psyche Williams-Forsen University of Maryland; Elizabeth Engelhardt is Associate University of Texas at Austin; Sara Roahen freelance writer and oral historian.

Winston, Amy, Lincoln County Economic Development Office National Farm to School Network Northeast Regional Lead Agency c/o Coastal Enterprises, Inc. arw@ceimaine.org (organizer)

Roundtable: Farm to School: Cultural Revitalization, Community Resistance, and Economic Justice Through Food Education and Local Procurement

Presenters (TBD) from other regions have been invited to represent the National Farm to School Network. A diverse panel will juxtapose regional culinary cultures being revived through farm to school programs. Viewed anthropologically, farm to school is part of a social and cultural revitalization movement that is simultaneously adaptive and heritage based and arose in response to homogenizing influences, economic marginalization, and ecological destruction linked to globalization. Farm and food traditions, and the norms and values associated with them, are transmitted generationally to promote the economic, environmental, and health benefits of local food as a way to preserve and celebrate the resilience of local culture (and foodways), build community, and promote sustainable economic development. Farm to School is increasingly recognized as an innovative and effective integrated approach to treat as related multiple contemporary consequences of globalization: child and adolescent health, diet and school meal quality, food and agricultural literacy, food preparation skills, farm viability, ecological awareness, and community sustainability. As such, Farm to School constitutes a collective grassroots response to food-system globalization that is taking place in local classrooms and cafeterias nationally and internationally. In New Orleans, Alice Waters’ Edible Schoolyard – the original farm to school vision - was introduced after the disaster. Discussants will offer regional perspectives on farm to school from the standpoints of health and nutrition, education, alternate economic development, and the sustainability of food and agriculture, to elicit common themes underlying farm to school activism as place based resistance to corporate influences on farm and food. From this perspective, farm to school represents a vehicle by which people revive and rework local tradition to promote health, community, and the sustainability of food and agriculture. Farm to school underscores cultural sustainability as key to economic and ecological sustainability. The focus on children and school lunch serves to ameliorate geographic (i.e., rural-urban), racial, and economic differences as well as gender based stereotypes (e.g., lunch ladies) exploited to thwart efforts to promote local purchasing practices as educational and ethical.

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Norah Mulvaney-Day Department of Psychiatry, Harvard Medical School

Your Friends Don’t Make You Fat, But... An Exploratory Study of Social Networks and Eating Behavior Patterns

We present the results of an exploratory survey of college students (N = 40), looking for patterns between eating and activity behaviors and people’s participation in social groups. Recent studies suggest that people’s eating/activity behaviors are partly influenced by tacit rules dictated by their social networks. The two main questions of this project are: 1) What kinds of eating/activity behaviors are associated with social groups and activities? 2) How does tacit information about social groups’ influences on eating/activity behaviors emerge (if at all) in a survey? In a highly publicized recent New England Journal of Medicine article, Christakis and Fowler used the Framingham Heart Study massive dataset to uncover correlations between mutually identified social relationships and patterns of obesity. Their results provide a strong plausibility argument for the existence of connections between social networks and eating behaviors, but cannot provide information about their content. At the other end of the spectrum, in a recent study on connections between food practices and childhood obesity in Latino families in NYC, Kaufman and Karpati provided a microcosmic account of this phenomenon: they found specific embedded practices in the particular social environment of the research subjects. Their intense ethnographic research included systematic observation and multiple in-person contacts for each individual case study. We place ourselves between

these two methodological approaches, using a written survey to investigate whether there are generic features or patterns of food and social network behaviors common to specific groups, in this case college students. We want to determine whether and how these patterns emerge using the less intense research method of a semi-structured survey instrument completed by the research subject. We will summarize patterns revealed in the survey analysis, provide concrete examples of possibly tacit influences from the students' descriptions of their social connections, and suggest directions for further research

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Food for thought: Public understanding of science in food.

Recent major scientific developments, along with other factors such as changes in the food economy, and the food supply chain, have significantly changed people's relationship with food. People, particularly those who live in urban areas, have been disconnected from their food sources. With the outbreak of several 'food scares', and the uncertainties in recent technologies, sciences and technologies applied to food production have triggered concerns in some people. It has been suggested that it is the lack of public understanding of science that has led to the current climate of scepticism towards science in general, and sciences applied to food production in particular. This assumes a deficit in knowledge on the part of the public. The deficit model, however, has long been criticised for over-simplifying the issues involved. This paper will describe the differences in the understanding of science in food between science and non-science students from University of Nottingham, and its role in influencing their relationship with food through a case study of students' views on Genetically Modified (GM) food. Through analysis of their discourse, the paper will argue that students' understanding of science in food is not completely determined by the course they are doing and that their relationship with food is more closely associated to their general beliefs and values.

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Reconsidering Beef in Tucuman, Argentina

The traditional beef centric diet in Argentina is often thought of synonymously with an Argentine identity. This is particularly acute in the province of Tucuman where the rate of beef consumption is one of the highest in the country. Through cultural consensus of three communities in the region, the traditional diet emerged as beef as the staple ingredient in the main meal of the day, lunch, five to six times a week. However, health, economics and taste preferences make maintaining this national diet difficult and often dangerous. Individuals and Households are forced to consider external conditions affecting their ability to maintain the diet and create new ways of achieving their dietary goals. Many people in the region suffer from heart disease, high blood pressure, high cholesterol and other high protein diet related illnesses and have been forced to cut back the amount of beef they consume. For others, despite political intervention to reduce the price of beef, the poor economic conditions of the province like unemployment, limited seasonal wages, and poor transportation make affording and accessing beef difficult. And finally increased global communications and access to new foods within the urban center has encouraged new thoughts about what a diet should be. As a result, households must negotiate and create strategies that allow them to achieve their dietary goals, very much related to national identity and interpretations of health, while at the same time balancing the other impeding biological and social factors. This paper is a work in progress resulting from a field project which took place in the summer of 2006. Its goal is to explore the importance of the beef centric diet and how individual need and choice affect the household maintenance of the diet.

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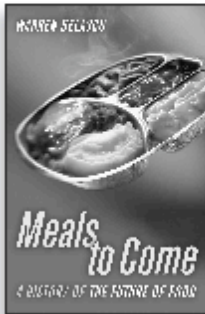
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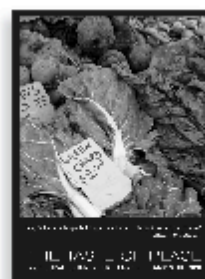
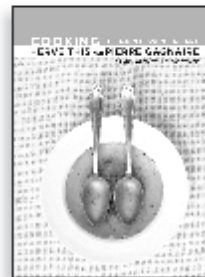
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