

1

00:00:30,160 --> 00:00:32,840

Good morning.

2

00:00:32,840 --> 00:00:34,120

My name is Meredith Abarca.

3

00:00:34,120 --> 00:00:36,800

I am in Texas.

4

00:00:36,800 --> 00:00:40,200

Today is April 10th, 11th,

5

00:00:41,320 --> 00:00:43,200

2025.

6

00:00:43,200 --> 00:00:47,080

And I'm about to do an interview  
with Carole Counihan, who is in Colorado

7

00:00:47,200 --> 00:00:50,200

at the moment.

8

00:00:51,600 --> 00:00:53,600

So, this we're doing a recording.

9

00:00:53,600 --> 00:00:56,920

First of all,

I need to have your official permission

10

00:00:56,920 --> 00:00:59,920

to record this session.

11

00:00:59,960 --> 00:01:02,320

You have my permission.

12

00:01:02,320 --> 00:01:04,840

Thank you. To record.

13

00:01:04,840 --> 00:01:07,840

Thank you.

14

00:01:07,880 --> 00:01:10,200

So, why are we doing this recording?

15

00:01:10,200 --> 00:01:13,120

This is part of the  
the Association for the Study of

16

00:01:13,120 --> 00:01:16,000

Food and Society, has been founded.

17

00:01:16,000 --> 00:01:22,080

Was founded in 1985 to promote  
the interdisciplinary study of food

18

00:01:22,080 --> 00:01:23,400

and society.

19

00:01:23,400 --> 00:01:26,520

As part of the celebration,  
the fourth, 40th,

20

00:01:28,280 --> 00:01:29,440

anniversary.

21

00:01:29,440 --> 00:01:32,440

We are trying to, record,

22

00:01:34,080 --> 00:01:37,080

the, the history of this organization,

23

00:01:38,440 --> 00:01:40,120

and to reflect its role

24

00:01:40,120 --> 00:01:43,480

in the broad field of food studies

as part of this effort.

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00:01:43,800 --> 00:01:47,280

We are conducting a series of video interviews with esteemed

26

00:01:47,280 --> 00:01:48,720

individuals like yourself,

27

00:01:49,960 --> 00:01:52,720

to gather insights about the Association

28

00:01:52,720 --> 00:01:56,360

for the Study of Food and Society's past, present, and future.

29

00:01:57,280 --> 00:01:59,720

So, that's our goal of this interviews.

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00:01:59,720 --> 00:02:02,720

So, thank you very much for participating

31

00:02:03,280 --> 00:02:04,120

with me today.

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00:02:04,120 --> 00:02:07,120

I said, Carole Counihan, but I will let her introduce herself.

33

00:02:07,240 --> 00:02:10,240

So, I would like to start by asking you simply just to tell us,

34

00:02:11,040 --> 00:02:12,480

a little bit about who you are.

35

00:02:12,480 --> 00:02:13,360

Where are you from?

36

00:02:13,360 --> 00:02:16,360

What did you do your studies?

37

00:02:16,480 --> 00:02:18,520

And where where have you done

38

00:02:18,520 --> 00:02:20,600

most of your teaching and research?

39

00:02:20,600 --> 00:02:22,960

So, we can just begin by mapping.

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00:02:22,960 --> 00:02:25,960

Help us do a little journey of who  
Carole Counihan is.

41

00:02:26,760 --> 00:02:28,000

Okay.

42

00:02:28,000 --> 00:02:33,240

Well,

I did my academic studies at Stanford.

43

00:02:33,240 --> 00:02:36,240

I got my BA in History there.

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00:02:36,440 --> 00:02:40,760

And then I went for my doctorate  
to the University of Massachusetts

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00:02:40,760 --> 00:02:44,880

in Amherst, where I got a doctorate  
in Cultural Anthropology.

46

00:02:45,640 --> 00:02:47,920

Most of my teaching was done

47

00:02:47,920 --> 00:02:51,000

at Millersville University  
in Pennsylvania.

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00:02:51,560 --> 00:02:57,320

It's a state university,  
focused mainly on teaching.

49

00:02:57,800 --> 00:03:02,800

We had very few graduate programs, so  
it was mainly an undergraduate population.

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00:03:03,600 --> 00:03:08,560

And I got into the study of food  
and culture very early, way

51

00:03:08,560 --> 00:03:14,080

back in the 1970s  
when I was doing my doctoral dissertation

52

00:03:14,080 --> 00:03:18,000

research  
and decided to do a food topic.

53

00:03:18,680 --> 00:03:22,360

How about you talk of the universities  
other than the the one that you described?

54

00:03:22,360 --> 00:03:24,560

Because I believe I'm aware.

55

00:03:25,960 --> 00:03:28,120

I mean, I have a knowledge  
that you've taught in Italy, too.

56

00:03:28,120 --> 00:03:28,680

So, can you tell us

57

00:03:28,680 --> 00:03:31,680

about some other universities that you had  
through the course of your career?

58

00:03:32,600 --> 00:03:34,600

Yes, I have taught,

59

00:03:34,600 --> 00:03:37,600

mainly at the University of Gastronomic

60

00:03:37,600 --> 00:03:40,600

Sciences in Pollenzo. So,

61

00:03:41,360 --> 00:03:45,640

I taught there

from when they started that university

62

00:03:45,640 --> 00:03:49,960

in 2004 through 2016.

63

00:03:50,800 --> 00:03:55,640

I would go every year

and teach the anthropology of food, and

64

00:03:55,640 --> 00:04:00,880

I got into that through some colleagues  
that I met through the Slow Food movement.

65

00:04:01,480 --> 00:04:05,320

And I was initially working  
on the magazine Slow

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00:04:05,640 --> 00:04:09,240

with a bunch of Italians  
and international scholars.

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00:04:09,720 --> 00:04:13,200

And then they went on to work  
with the Slow Food

68

00:04:13,200 --> 00:04:17,680

Organization to start

what some call Slow Food University.

69

00:04:18,040 --> 00:04:22,880

But what's official name  
is the University of Gastronomic Sciences,

70

00:04:23,600 --> 00:04:26,760

and I taught in their graduate program  
every year,

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00:04:26,760 --> 00:04:31,240

as I said, from 2004 to 2016.

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00:04:31,680 --> 00:04:34,880

It was very, very interesting and fun.

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00:04:35,680 --> 00:04:40,240

I've also been a visiting professor  
at the University of Cagliari

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00:04:40,240 --> 00:04:44,280

in Sardinia, University of Sassari  
in Sardinia.

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00:04:44,840 --> 00:04:49,960

I've done speaking tours  
at the University of Padova.

76

00:04:52,560 --> 00:04:54,200

Also, at the École des Hautes Etudes

77

00:04:54,200 --> 00:04:58,800

en Sciences Sociales  
in Marseilles, France,

78

00:04:59,440 --> 00:05:03,520

and the University of Malta  
and maybe some other places.

79

00:05:03,520 --> 00:05:06,520

But, that about covers it.

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00:05:09,680 --> 00:05:10,320

Thank you for

81

00:05:10,320 --> 00:05:13,320

for that trajectory

of all the places you work.

82

00:05:13,560 --> 00:05:16,560

You are officially retired, correct?

83

00:05:17,240 --> 00:05:20,240

Correct.

84

00:05:20,240 --> 00:05:22,080

When did you retire?

85

00:05:22,080 --> 00:05:24,600

I retired from Millersville

86

00:05:24,600 --> 00:05:29,160

in 2012, and I continued after that.

87

00:05:29,160 --> 00:05:33,360

I taught at Boston University

in their Master's program

88

00:05:33,360 --> 00:05:37,040

in Gastronomy from

89

00:05:37,160 --> 00:05:40,440

I think 2011 to 2013.

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00:05:40,440 --> 00:05:45,520

I taught a semester there a year,

and then I continued teaching, doing

91



00:05:45,520 --> 00:05:49,480  
the Italian teaching,  
until completely retired

92  
00:05:49,680 --> 00:05:52,720  
in 2016 from teaching.

93  
00:05:52,720 --> 00:05:55,960  
I'm still active in the field as editor

94  
00:05:55,960 --> 00:05:58,960  
of the scholarly journal Food  
and Foodways.

95  
00:06:00,400 --> 00:06:01,480  
Wonderful.

96  
00:06:01,480 --> 00:06:04,480  
That that brings me to  
to the next question.

97  
00:06:04,720 --> 00:06:05,840  
The topic

98  
00:06:06,880 --> 00:06:07,080  
maybe frame it as topics

99  
00:06:07,080 --> 00:06:10,080  
rather than than questions.

100  
00:06:10,240 --> 00:06:13,240  
Which is the the field of food studies?

101  
00:06:13,880 --> 00:06:16,840  
I mean, you've mentioned a number  
of things already in terms of slow food,

102  
00:06:16,840 --> 00:06:19,560  
and maybe you can tell us a little more.

What does that actually means?

103

00:06:19,560 --> 00:06:20,840

Why did it started?

104

00:06:20,840 --> 00:06:23,760

But but I want to sort of

105

00:06:23,760 --> 00:06:26,480

take us back a little bit and,  
and begin by your own

106

00:06:26,480 --> 00:06:30,520

trajectory, by your own  
sort of exploration, into food studies.

107

00:06:30,520 --> 00:06:33,960

Think about some of your early works  
that, that you wrote about, the body

108

00:06:34,360 --> 00:06:37,360

and food and, and sort of walk us

109

00:06:37,480 --> 00:06:40,200

through how your do

110

00:06:40,200 --> 00:06:43,840

what food studies means to you? How  
you have approached it in your research?

111

00:06:44,480 --> 00:06:48,080

And what changes do you see are happening  
now in the area of food studies?

112

00:06:48,800 --> 00:06:51,440

I believe the you know, I think it's fair  
to say that when you started

113

00:06:51,440 --> 00:06:55,400

working with food studies, as well as  
and when I did, you know, 25 years ago,

114

00:06:56,200 --> 00:06:59,520  
what we understand today as the concept  
of food studies and disciplines

115

00:06:59,520 --> 00:07:00,680  
didn't quite existed then.

116

00:07:01,720 --> 00:07:02,200  
So, I think

117

00:07:02,200 --> 00:07:05,640  
you've been a pioneer,  
and sort of marking that path.

118

00:07:06,000 --> 00:07:09,000  
So I would love to hear from you.

119

00:07:09,040 --> 00:07:09,680  
Where

120

00:07:09,680 --> 00:07:11,320  
Carole's as a scholar

121

00:07:11,320 --> 00:07:13,360  
sort of begun your research?

122

00:07:13,360 --> 00:07:15,240  
But also,  
how do you see the field changing?

123

00:07:15,240 --> 00:07:18,320  
So, maybe we can begin by defining it  
and then sort of

124

00:07:18,320 --> 00:07:21,320  
take us through through

the different stages of your own research

125

00:07:22,000 --> 00:07:25,000

and how you see the field in itself  
changing.

126

00:07:26,440 --> 00:07:28,240

Okay, that's a big question.

127

00:07:28,240 --> 00:07:31,240

So, remind me halfway through if I forget.

128

00:07:31,480 --> 00:07:34,400

So, I got into food studies.

129

00:07:34,400 --> 00:07:37,280

Mainly by way of Italy.

130

00:07:37,280 --> 00:07:38,720

After I got my B.A.

131

00:07:38,720 --> 00:07:44,720

at Stanford in 1970,  
I was trying to decide, what do I do now?

132

00:07:45,200 --> 00:07:49,840

And I ended up going back to Italy  
with a friend of mine and just living.

133

00:07:50,640 --> 00:07:54,880

I had first gone to Italy as a student  
in 1968,

134

00:07:54,880 --> 00:07:57,880

as part of Stanford's  
study abroad program.

135

00:07:58,320 --> 00:08:01,560

So, when I graduated in 1970,

I went back to

136

00:08:01,560 --> 00:08:04,600

Italy, lived there for about three years.

137

00:08:05,800 --> 00:08:07,960

And realized that if I wanted

138

00:08:07,960 --> 00:08:11,840

to pursue a career,

I really had to do it in my own country.

139

00:08:12,720 --> 00:08:14,960

So, I became fascinated with

140

00:08:14,960 --> 00:08:21,000

Sardinia, the island of Sardinia,  
which at that time in the 70s

141

00:08:21,000 --> 00:08:27,120

was quite backward or traditional  
or however you want to put it.

142

00:08:27,160 --> 00:08:29,560

But it wasn't really.

143

00:08:29,560 --> 00:08:33,640

It hadn't really launched  
into the modern world.

144

00:08:33,960 --> 00:08:36,720

So it was quite fascinating to,

145

00:08:36,720 --> 00:08:39,720

a young American to sort of look at this

146

00:08:40,600 --> 00:08:42,880

quite traditional society

147

00:08:42,880 --> 00:08:45,880  
and figure out what was going on.

148

00:08:45,960 --> 00:08:48,960  
And of course, food was a big part of it.

149

00:08:50,040 --> 00:08:53,280  
What I found, I started grad school

150

00:08:53,280 --> 00:08:56,280  
in January of 1974

151

00:08:56,400 --> 00:08:59,400  
at the University  
of Massachusetts Amherst.

152

00:09:00,080 --> 00:09:03,240  
And what I found is that I wanted to study

153

00:09:03,240 --> 00:09:06,240  
Italy and Sardinia in particular.

154

00:09:06,520 --> 00:09:08,440  
And I kept thinking,  
what am I going to study?

155

00:09:08,440 --> 00:09:09,840  
What am I going to study?

156

00:09:09,840 --> 00:09:14,120  
And I realized food  
is what people talked about all the time.

157

00:09:14,120 --> 00:09:16,760  
It was a central part of social life.

158

00:09:16,760 --> 00:09:19,760  
So, it made perfect sense to study food.

159

00:09:20,080 --> 00:09:23,600

Furthermore, in the 70s, feminism

160

00:09:23,600 --> 00:09:27,560

was starting to come into anthropology  
in a big way,

161

00:09:28,160 --> 00:09:33,760

and feminism kind of directed scholars  
to look at the experiences of women

162

00:09:33,760 --> 00:09:36,760

and put them in the center  
of our research.

163

00:09:37,000 --> 00:09:41,440

Well, food was a perfect way to do that  
because so much of women's

164

00:09:41,440 --> 00:09:45,520

activity in so many societies  
focused on food.

165

00:09:46,240 --> 00:09:50,600

So, it was sort of part  
of a burgeoning feminism

166

00:09:50,600 --> 00:09:53,600

and a study of women in anthropology.

167

00:09:53,920 --> 00:09:57,280

The study of Italy, which centered food.

168

00:09:57,520 --> 00:10:02,000

And then, of course,  
my own personal interest and proclivities.

169

00:10:02,600 --> 00:10:06,360

I've always been someone who loves food,  
who loves to eat,

170

00:10:06,360 --> 00:10:12,280  
and who enjoys socializing around food  
and giving food to others.

171

00:10:12,960 --> 00:10:15,640  
So the personal, the feminist,

172

00:10:15,640 --> 00:10:19,720  
and the research site  
all came together to study food.

173

00:10:20,440 --> 00:10:25,080  
And what I did at first,  
I wrote my dissertation prospectus

174

00:10:25,080 --> 00:10:30,480  
in 1978, and I remember thinking, okay,  
I've read everything.

175

00:10:30,800 --> 00:10:33,800  
Now, I can go out and do my own research.

176

00:10:33,800 --> 00:10:37,600  
Well, of course,  
nobody could ever read everything today in

177

00:10:37,600 --> 00:10:40,880  
the social sciences alone, not to mention

178

00:10:40,880 --> 00:10:44,240  
in all of scholarship on food studies.

179

00:10:44,240 --> 00:10:47,920  
So, I had one advantage  
in starting at the beginning,

180



00:10:47,920 --> 00:10:52,720  
because there wasn't as much research  
as there later came to be.

181  
00:10:54,200 --> 00:10:56,160  
What I found when I started

182  
00:10:56,160 --> 00:10:59,760  
on food is two kind of things.

183  
00:11:00,360 --> 00:11:02,840  
One is that the study of food

184  
00:11:02,840 --> 00:11:07,320  
was generally trivialized in academe  
and considered

185  
00:11:07,800 --> 00:11:10,480  
kind of, oh, not really serious

186  
00:11:10,480 --> 00:11:14,240  
and not really important  
because everybody knows about food.

187  
00:11:14,240 --> 00:11:17,480  
And therefore it was kind of trivialized.

188  
00:11:17,880 --> 00:11:22,000  
But at the same time,  
the fact that everybody knows about food

189  
00:11:22,360 --> 00:11:25,960  
makes it a wonderful bridge  
for communicating, for example,

190  
00:11:25,960 --> 00:11:29,840  
with students,  
because they always had something to start

191

00:11:29,840 --> 00:11:34,960  
with and to build on in terms of theories  
or concepts

192  
00:11:34,960 --> 00:11:39,000  
or just the centrality of food in people's  
lives.

193  
00:11:40,320 --> 00:11:45,480  
And food also was, although trivialized

194  
00:11:45,480 --> 00:11:50,120  
in the discipline of anthropology  
and in, in academe in general.

195  
00:11:50,760 --> 00:11:55,160  
At UMass, where I was,  
there were two scholars

196  
00:11:55,160 --> 00:12:00,400  
who were even in there in the 70s  
teaching food and culture,

197  
00:12:01,240 --> 00:12:03,880  
and one of them was George Armelagos,

198  
00:12:03,880 --> 00:12:08,800  
who wrote a very important book  
called, Consuming Passions

199  
00:12:09,160 --> 00:12:12,160  
with Peter Farb in 1980.

200  
00:12:12,560 --> 00:12:16,120  
And the other scholar was Sylvia Forman,

201  
00:12:16,120 --> 00:12:20,480  
who was a cultural anthropologist  
and who was on my dissertation committee.

202

00:12:20,920 --> 00:12:24,640

Our Armelagos was a biocultural anthropologist.

203

00:12:25,080 --> 00:12:29,120

So, having the two of them that UMass already teaching, already

204

00:12:29,120 --> 00:12:34,760

publishing, made food studies a legitimate topic at UMass and kind of

205

00:12:36,160 --> 00:12:38,760

swept open the doors

206

00:12:38,760 --> 00:12:41,760

for me to do that as my dissertation.

207

00:12:42,280 --> 00:12:44,840

So in 1981, I completed

208

00:12:44,840 --> 00:12:47,840

my dissertation, which was called,

209

00:12:48,760 --> 00:12:51,760

Food, Culture and Political Economy:

210

00:12:52,080 --> 00:12:56,240

Changing Lifestyles in the Sardinian Town of Boza.

211

00:12:57,160 --> 00:13:00,520

And I think that gives a sense of what this sort of first stage

212

00:13:00,520 --> 00:13:05,160

of the research was, which was focusing on political economy.

213

00:13:05,840 --> 00:13:10,960

Then, as I sort of  
got more and more into the research, my

214

00:13:11,120 --> 00:13:14,600

my field of interest expanded

215

00:13:15,040 --> 00:13:18,200

and began  
to cover a bunch of different topics,

216

00:13:20,160 --> 00:13:23,160

including, as you said, food and the body,

217

00:13:25,000 --> 00:13:27,960

women's roles around food,

218

00:13:27,960 --> 00:13:30,960

female power around food,

219

00:13:34,520 --> 00:13:37,520

human relationships in the family.

220

00:13:38,880 --> 00:13:40,360

And then later

221

00:13:40,360 --> 00:13:45,120

in my career, I came to focus more on food  
in the public sphere

222

00:13:45,640 --> 00:13:48,640

and particularly food activism.

223

00:13:49,760 --> 00:13:52,760

Kind of late in the teens.

224

00:13:53,120 --> 00:13:57,040

But the whole trajectory,

I think, exemplifies

225

00:13:57,880 --> 00:14:00,800

both how central food is

226

00:14:00,800 --> 00:14:05,080

and how many spokes

kind of go out from that wheel with food

227

00:14:05,080 --> 00:14:08,480

at the center to touch so many issues of

228

00:14:09,240 --> 00:14:12,680

meaning and power and identity.

229

00:14:13,240 --> 00:14:17,400

And so that's kind of been

at the center of my work all along.

230

00:14:18,280 --> 00:14:21,800

Now, you asked me

how things are are evolving today

231

00:14:21,800 --> 00:14:24,160

or shall I continue with that?

232

00:14:24,160 --> 00:14:25,760

Let me let me reframe it.

233

00:14:25,760 --> 00:14:28,760

Just so we can give,

234

00:14:29,160 --> 00:14:30,760

sort of a,

235

00:14:30,760 --> 00:14:33,760

a shelf definition,

236

00:14:34,760 --> 00:14:37,760  
thinking about your trajectory.

237  
00:14:37,880 --> 00:14:40,560  
For people  
who will listen to this in the future,

238  
00:14:40,560 --> 00:14:43,560  
how would you say that

239  
00:14:43,560 --> 00:14:47,440  
how would you just simply define  
the concept of food studies

240  
00:14:47,560 --> 00:14:49,240  
as a as a field of research?

241  
00:14:50,520 --> 00:14:51,480  
If you can sort of

242  
00:14:51,480 --> 00:14:54,960  
frame that in a couple sentences  
or more than a couple sentences, but, but

243  
00:14:56,080 --> 00:14:58,440  
what I hear you in and when you tell us,

244  
00:14:58,440 --> 00:15:01,440  
so you've gone from looking at the body,  
looking at

245  
00:15:02,320 --> 00:15:05,320  
gender, looking at

246  
00:15:05,400 --> 00:15:08,240  
family power dynamics

247  
00:15:08,240 --> 00:15:11,240  
from the quote unquote

private to the more public.

248

00:15:11,640 --> 00:15:14,560

Except that I would suggest  
that food has always been in both.

249

00:15:14,560 --> 00:15:17,000

Right? Yeah.

Food is always in both.

250

00:15:17,000 --> 00:15:19,840

It challenges this notion of the private

251

00:15:19,840 --> 00:15:22,840

versus public sphere  
and how people negotiate that.

252

00:15:23,560 --> 00:15:25,120

But this is not about how I define food studies.

253

00:15:25,120 --> 00:15:27,520

It's about how you define it.

254

00:15:27,520 --> 00:15:32,200

So, if you can just talk a little bit  
about it, about how you, when you started

255

00:15:32,200 --> 00:15:36,440

your career, how would you feel that  
you would have defined for studies then?

256

00:15:36,800 --> 00:15:40,760

But after 20, how many years of you  
in the career? More than that

257

00:15:41,000 --> 00:15:43,760

40.

After 40 years of being in the career?

258

00:15:43,760 --> 00:15:47,120  
And moving to different stages  
of how you engage in the area?

259  
00:15:48,160 --> 00:15:49,880  
Also being the editor of a very,

260  
00:15:49,880 --> 00:15:52,840  
very influential book in a field which is,

261  
00:15:52,840 --> 00:15:55,840  
the Food and and Culture Reader.

262  
00:15:56,080 --> 00:15:59,080  
So, I want to talk a little bit  
about some of the books that you work on.

263  
00:15:59,240 --> 00:16:02,280  
So, in 40 years of doing food

264  
00:16:03,520 --> 00:16:05,440  
research,

265  
00:16:05,440 --> 00:16:09,520  
if you were to define for future  
generations to look at this video,

266  
00:16:10,520 --> 00:16:13,560  
how is food  
that is define or how is it changing?

267  
00:16:13,560 --> 00:16:15,640  
How would you describe that?

268  
00:16:15,640 --> 00:16:17,680  
Well, I would define food studies

269  
00:16:17,680 --> 00:16:23,400  
as the interdisciplinary



study of foodways, which are the beliefs

270

00:16:23,400 --> 00:16:28,360

and behaviors surrounding the production,  
distribution, and consumption of food.

271

00:16:29,040 --> 00:16:33,240

So beliefs and behaviors  
kind of get at the material

272

00:16:33,240 --> 00:16:36,240

and the ideological aspects of food,

273

00:16:36,400 --> 00:16:39,320

both of which are fundamentally important.

274

00:16:39,320 --> 00:16:42,880

And even if we're not focusing on both,  
there's sort of

275

00:16:42,880 --> 00:16:46,840

have to be somewhere in the  
in the picture.

276

00:16:47,520 --> 00:16:52,000

And then production, distribution  
and consumption of food kind of covers

277

00:16:52,000 --> 00:16:57,360

all aspects in the process of making food,

278

00:16:57,360 --> 00:17:00,800

eating food, and sharing food.

279

00:17:01,720 --> 00:17:04,480

So, I think that that definition for me

280

00:17:04,480 --> 00:17:07,840

kind of still holds interdisciplinary.

281

00:17:07,840 --> 00:17:11,440

And it's looking at  
food in all of its aspects.

282

00:17:14,280 --> 00:17:16,120

I think that answers your question.

283

00:17:16,120 --> 00:17:18,480

Was there more to it?

284

00:17:18,480 --> 00:17:21,480

No, no, I think, you know,

285

00:17:22,360 --> 00:17:24,440

the answer to the question is  
how do you define it?

286

00:17:24,440 --> 00:17:25,320

That's how you define it.

287

00:17:25,320 --> 00:17:29,640

And I do agree that that that I think  
that interdisciplinarity works.

288

00:17:30,720 --> 00:17:33,640

The idea of cultures and beliefs.

289

00:17:33,640 --> 00:17:38,280

I think the layers of complication  
that enter when,

290

00:17:38,760 --> 00:17:41,680

when we think about, well, which cultures  
are we talking about, which beliefs

291

00:17:41,680 --> 00:17:45,680

we talking about, how are they're affected  
in terms of issues of nationality,

292

00:17:45,960 --> 00:17:48,400

how are they affected  
in terms of issues of socioeconomics?

293

00:17:48,400 --> 00:17:49,040

Right?

294

00:17:49,040 --> 00:17:52,120

How they affect that in terms of issues  
of, of I mean,

295

00:17:52,840 --> 00:17:56,640

within that bigger picture,  
there are multiple kinds of different,

296

00:17:58,200 --> 00:18:02,040

layers of complexity  
that I would imagine that depending on who

297

00:18:02,040 --> 00:18:05,480

the scholar is and what their interests  
are, they're going to focus on that.

298

00:18:06,880 --> 00:18:07,360

I do want to

299

00:18:07,360 --> 00:18:11,400

ask you another, more general question  
still about food science before we move to

300

00:18:11,400 --> 00:18:15,320

to other questions,  
more in relationship to the association,

301

00:18:17,080 --> 00:18:19,880

I personally have been interested  
a fascinated

302

00:18:19,880 --> 00:18:22,880  
with looking at the trajectory of your  
your research.

303  
00:18:23,760 --> 00:18:27,200  
Especially, you know, I,  
I read and I honor

304  
00:18:27,200 --> 00:18:30,200  
and I have it in my bookshelf,  
a copy of your first book.

305  
00:18:31,360 --> 00:18:34,120  
And I've read a number of other books, and,  
and your work has been influential

306  
00:18:34,120 --> 00:18:37,120  
in my work a lot,

307  
00:18:37,960 --> 00:18:40,960  
but this shift that you mentioned  
about going from the private

308  
00:18:41,440 --> 00:18:44,240  
sphere, sort of kind of  
and of course, we already said

309  
00:18:44,240 --> 00:18:45,680  
private is never really private.

310  
00:18:45,680 --> 00:18:48,080  
It's always connected to the public.

311  
00:18:48,080 --> 00:18:50,840  
But you have made a more

312  
00:18:50,840 --> 00:18:53,000  
your most recent works.

313

00:18:53,000 --> 00:18:54,320  
Edited works. You've

314  
00:18:55,280 --> 00:18:58,280  
made a more concerted effort

315  
00:18:58,640 --> 00:19:02,400  
to gather stories,  
from the from people in the public sphere.

316  
00:19:02,800 --> 00:19:05,800  
So, if we can talk about sort of that

317  
00:19:06,280 --> 00:19:07,800  
changes too.

318  
00:19:07,800 --> 00:19:08,760  
You know

319  
00:19:08,760 --> 00:19:11,400  
when you speak to somebody about food  
and you speak speaking in the

320  
00:19:11,400 --> 00:19:12,520  
sphere of the house,

321  
00:19:12,520 --> 00:19:15,520  
what kinds of stories,  
what kind of themes come out at home

322  
00:19:15,760 --> 00:19:19,040  
and also what kinds of stories  
or things are coming out when you speak

323  
00:19:19,040 --> 00:19:22,040  
to somebody in the public sphere,  
like somebody who owns a restaurant,

324  
00:19:22,840 --> 00:19:25,840

versus  
somebody who is cooking for the family.

325  
00:19:25,920 --> 00:19:28,480  
The other thing that I would like us  
for you to tell us, because I think is

326  
00:19:28,480 --> 00:19:31,480  
really, really wonderful,  
is the methodology that you use,

327  
00:19:32,560 --> 00:19:35,200  
to gather together food stories.

328  
00:19:35,200 --> 00:19:37,960  
So, can we talk a little bit more  
about the concept of food stories

329  
00:19:37,960 --> 00:19:40,240  
in those different fields  
that you've done your research?

330  
00:19:41,800 --> 00:19:42,440  
Sure.

331  
00:19:42,440 --> 00:19:44,440  
Why don't we start with that?

332  
00:19:44,440 --> 00:19:47,080  
So, the methodology I came up with

333  
00:19:47,080 --> 00:19:50,080  
is called Food Centered Life Histories.

334  
00:19:50,640 --> 00:19:54,080  
And what they consist of  
are basically asking people

335  
00:19:54,080 --> 00:19:57,560

about everything to do with food  
and their lives.

336

00:19:58,000 --> 00:20:01,000  
While recording the interviews.

337

00:20:01,840 --> 00:20:06,680  
And I started with this  
in my research in Florence,

338

00:20:07,240 --> 00:20:11,200  
where I was working with 23 members

339

00:20:11,200 --> 00:20:16,040  
of an extended family,  
of a former partner of mine, a boyfriend,

340

00:20:16,480 --> 00:20:20,160  
and it was all of his living relatives  
that I interviewed.

341

00:20:20,680 --> 00:20:23,520  
And what emerged was sort of,

342

00:20:23,520 --> 00:20:26,520  
first of all, the intense,

343

00:20:27,680 --> 00:20:30,360  
richness of Italians

344

00:20:30,360 --> 00:20:34,640  
in general and Florentines  
in particular, surrounding both

345

00:20:34,640 --> 00:20:38,800  
their activities involved with food,  
but also their memories.

346

00:20:39,720 --> 00:20:42,520

And so I have

347

00:20:42,520 --> 00:20:47,440

I got some wonderful memories of meals  
in childhood,

348

00:20:47,840 --> 00:20:51,920

which revealed  
kind of intense family dynamics,

349

00:20:53,040 --> 00:20:56,080

memories of what people actually

350

00:20:56,080 --> 00:21:01,400

ate, of scarcity and hunger,  
particularly during World War II,

351

00:21:01,720 --> 00:21:04,440

which some of my older informants  
remembered

352

00:21:04,440 --> 00:21:07,440

quite vividly.

353

00:21:08,240 --> 00:21:10,360

And memories

354

00:21:10,360 --> 00:21:13,360

of meals, of tastes,

355

00:21:14,560 --> 00:21:17,800

of the richness of those memories

356

00:21:17,800 --> 00:21:20,800

in terms of human relationships.

357

00:21:22,480 --> 00:21:25,920

And what I found was, after  
I did the research in Florence,



358

00:21:25,920 --> 00:21:31,800

I came to the San Luis Valley of Colorado,  
to a small town called Antonito,

359

00:21:32,280 --> 00:21:37,400

where I'm speaking to you from today,  
where I use the same method,

360

00:21:37,400 --> 00:21:42,520

but people's memories and  
their food ways were very, very different.

361

00:21:43,320 --> 00:21:46,200

So, whereas Florence was a temperate zone

362

00:21:46,200 --> 00:21:49,200

with fresh food all year round grown in

363

00:21:50,080 --> 00:21:53,080

very close proximity to the city,

364

00:21:53,080 --> 00:21:56,680

Antonito, as a very cold and dry climate.

365

00:21:56,680 --> 00:22:01,520

It's very hard to grow food  
at any time of the year, particularly

366

00:22:02,440 --> 00:22:06,400

it's impossible for several months  
of the year because it's too cold.

367

00:22:07,000 --> 00:22:09,920

And so people had different  
kinds of memories.

368

00:22:09,920 --> 00:22:15,800

They didn't have the the rich diversity

of foods to sort of call upon.

369

00:22:16,200 --> 00:22:19,080

Their, their diet was much more,

370

00:22:19,080 --> 00:22:21,720

standardized around the year.

371

00:22:21,720 --> 00:22:25,040

Beans, potatoes, chili and meat.

372

00:22:26,120 --> 00:22:27,760

Whereas the Florentine diet

373

00:22:27,760 --> 00:22:31,200

was, was rich

with an abundance of vegetables.

374

00:22:31,760 --> 00:22:34,800

So, I think that gets to your comment  
earlier

375

00:22:34,800 --> 00:22:38,720

about cultural diversity  
in terms of food ways.

376

00:22:39,280 --> 00:22:42,880

And we know that that no culture ever uses

377

00:22:42,880 --> 00:22:45,880

all the potential foods  
in their environment.

378

00:22:46,000 --> 00:22:49,840

They always pick and choose,  
but some cultures and peoples

379

00:22:49,840 --> 00:22:53,160

have a lot more to choose

from than others.

380

00:22:54,160 --> 00:22:57,040

So, the methodology of food centered life

381

00:22:57,040 --> 00:23:02,440

histories proved to be very rich in terms  
of getting at people's

382

00:23:02,440 --> 00:23:06,760

personal pictures, of their experiences  
of being human.

383

00:23:08,120 --> 00:23:10,400

Later on, when I did interviews

384

00:23:10,400 --> 00:23:13,440

with food activists in Sardinia,

385

00:23:15,000 --> 00:23:19,600

the the interviews were more focused  
on their food activism.

386

00:23:19,600 --> 00:23:23,320

So, they weren't  
so holistically shaped to sort of

387

00:23:23,320 --> 00:23:25,480

tell me everything you know about food.

388

00:23:28,680 --> 00:23:29,640

What was the first

389

00:23:29,640 --> 00:23:32,640

half of your question  
before we got to that?

390

00:23:33,480 --> 00:23:35,040

I don't remember?

391  
00:23:35,040 --> 00:23:39,720  
I know something  
about how the definition has changed or

392  
00:23:39,720 --> 00:23:42,720  
For you going from from the the,

393  
00:23:43,640 --> 00:23:46,640  
more and the word that you use right now,  
for instance,

394  
00:23:46,720 --> 00:23:49,720  
the more holistic approach  
with your early work.

395  
00:23:50,200 --> 00:23:50,560  
And here

396  
00:23:50,560 --> 00:23:54,560  
I'm thinking in terms of oral histories,  
you know, like an oral history that, that

397  
00:23:54,760 --> 00:23:59,320  
that captures almost the entire life story  
of somebody who tries to write versus,

398  
00:24:00,320 --> 00:24:03,320  
a target of oral history,  
so to speak, in which you ask

399  
00:24:03,360 --> 00:24:06,840  
very specific kinds of subject matter,  
which is what the activism would be.

400  
00:24:07,120 --> 00:24:11,000  
So, so there's a different focus on what  
the story the recording is doing.

401

00:24:11,440 --> 00:24:14,480  
So, my my question really was,  
if you noticed

402  
00:24:14,800 --> 00:24:16,920  
and you sort of talked about it  
a little bit already,

403  
00:24:16,920 --> 00:24:18,680  
but if you can  
maybe say a few more sentences.

404  
00:24:20,640 --> 00:24:23,840  
When you  
started working more with asking people,

405  
00:24:24,120 --> 00:24:27,160  
like restaurant owners or people  
that were involved in the, in the slow

406  
00:24:27,240 --> 00:24:30,200  
food movement because I know  
that you were involved in this, right?

407  
00:24:30,200 --> 00:24:32,440  
Gathering stories.

408  
00:24:32,440 --> 00:24:36,280  
How the the memories

409  
00:24:36,280 --> 00:24:39,280  
or the conversations

410  
00:24:40,440 --> 00:24:41,760  
were noticeable

411  
00:24:41,760 --> 00:24:42,880  
were they noticeably different

412

00:24:42,880 --> 00:24:45,880  
than the stories that you were gathering  
early on in your career?

413  
00:24:46,920 --> 00:24:49,200  
Yeah, they were noticeably different

414  
00:24:49,200 --> 00:24:54,200  
the later interviews,  
mainly because I was much more,

415  
00:24:54,320 --> 00:24:57,640  
as you say, narrow and specific  
in the kinds of things

416  
00:24:57,640 --> 00:25:00,680  
I was trying to learn about, which,

417  
00:25:01,360 --> 00:25:05,640  
you know, it might have been better  
to continue with the holistic picture

418  
00:25:05,640 --> 00:25:09,360  
because people's attitudes  
towards food are shaped

419  
00:25:09,360 --> 00:25:12,360  
by so many experiences

420  
00:25:12,400 --> 00:25:16,360  
of eating in the family,  
and how positive or negative

421  
00:25:16,400 --> 00:25:21,040  
an experience  
that is of their own experience of taste

422  
00:25:21,040 --> 00:25:24,520  
and positive tastes and negative tastes  
and so forth.

423

00:25:25,120 --> 00:25:28,760

But the later interviews,  
I think, had the benefit

424

00:25:28,760 --> 00:25:33,080

that the earlier ones  
had of recording people's words.

425

00:25:33,520 --> 00:25:38,680

And that's been really important  
in my research, because I really want

426

00:25:38,680 --> 00:25:43,760

to have people's insider  
or what we call in anthropology, emic,

427

00:25:44,920 --> 00:25:47,480

perspectives on things.

428

00:25:47,480 --> 00:25:49,840

Because I think it's so interesting.

429

00:25:49,840 --> 00:25:53,200

And also, we humans tend to assume

430

00:25:53,200 --> 00:25:57,080

that everybody thinks the way we do  
and they don't.

431

00:25:57,760 --> 00:25:59,920

Everybody has their own

432

00:25:59,920 --> 00:26:04,760

very diverse perspective on life  
and on food in particular.

433

00:26:05,560 --> 00:26:09,560

So, I mean, we see that, in fact,

by the evolution

434

00:26:09,560 --> 00:26:14,400  
of the field of food studies,  
where we start with,

435

00:26:15,760 --> 00:26:17,800  
family, gender

436

00:26:17,800 --> 00:26:21,520  
and then move to activism, to concerns

437

00:26:21,520 --> 00:26:24,520  
about the climate, to,

438

00:26:26,400 --> 00:26:29,400  
you know,  
all kinds of contemporary issues,

439

00:26:29,560 --> 00:26:32,440  
the role of social media in food.

440

00:26:32,440 --> 00:26:36,040  
You know, that wasn't even a thing  
when I started in the field.

441

00:26:36,480 --> 00:26:41,560  
So, the ways that food is communicated  
about and its use to communicate

442

00:26:41,560 --> 00:26:44,560  
have evolved, but it's still right there

443

00:26:44,560 --> 00:26:47,560  
in the center of our lives.

444

00:26:48,880 --> 00:26:49,240  
Thank you.



445

00:26:49,240 --> 00:26:50,440

Thank you for that.

446

00:26:50,440 --> 00:26:54,120

I would like to shift, focus  
a little bit and focus a little more

447

00:26:54,200 --> 00:26:58,400

on the organization and the, you know,  
Association for the Study of Food and Society.

448

00:27:00,160 --> 00:27:04,240

We are celebrating 40th its 40th  
anniversary.

449

00:27:05,000 --> 00:27:06,640

You know, we hope that somebody.

450

00:27:06,640 --> 00:27:10,040

Because it probably won't be us  
celebrate the next 40

451

00:27:11,680 --> 00:27:12,840

anniversary.

452

00:27:12,840 --> 00:27:14,560

You know,

453

00:27:14,560 --> 00:27:18,040

so part of what I want to acknowledge  
shift is let's talk about your,

454

00:27:19,360 --> 00:27:23,240

presence or your involvement,  
in terms of of the organization.

455

00:27:23,520 --> 00:27:26,520

And by that, I mean, like,  
when was the first time you won?

456

00:27:27,200 --> 00:27:30,200

And what attracted you to it?

457

00:27:30,320 --> 00:27:33,520

I know for a fact that you for many years  
have been going every year.

458

00:27:33,520 --> 00:27:36,520

So, what kept you going  
to this organization?

459

00:27:37,440 --> 00:27:40,440

How do you see this  
particular organization,

460

00:27:40,520 --> 00:27:42,880

perhaps different, than some of the other

461

00:27:42,880 --> 00:27:45,880

organizations that that as professional  
anthropologists you've attended?

462

00:27:46,000 --> 00:27:49,320

So let's begin by,  
you know, when if you remember,

463

00:27:49,720 --> 00:27:53,040

when was the first year that you went to  
this organization and then sort of

464

00:27:53,080 --> 00:27:56,080

kind of walks us through through your,  
your, your presence in that organization.

465

00:27:57,000 --> 00:28:01,160

So, I think the first conference  
I went to was in Silver Spring, Maryland,

466

00:28:01,160 --> 00:28:05,880  
and I'm not sure what year that was.

467  
00:28:05,920 --> 00:28:11,000  
I'm assuming it was the late 80s, soon  
after the founding of ASFS,

468  
00:28:12,800 --> 00:28:14,680  
the reason I wanted to join,

469  
00:28:14,680 --> 00:28:18,200  
of course, was to find a community  
of scholars.

470  
00:28:18,760 --> 00:28:23,440  
That community  
didn't really exist in anthropology.

471  
00:28:23,440 --> 00:28:27,120  
We had the Council  
on Nutritional Anthropology

472  
00:28:27,640 --> 00:28:30,640  
that was founded in 1974.

473  
00:28:30,760 --> 00:28:34,360  
But for the first 20 years  
or so of its existence,

474  
00:28:34,840 --> 00:28:40,480  
it was much more focused on the biological  
nutritional side of anthropology

475  
00:28:40,480 --> 00:28:44,680  
and food than on the food side  
or the food and culture side.

476  
00:28:45,240 --> 00:28:48,880  
So, although I was part of the CNA  
or the Council on Nutritional Anthropology,

477

00:28:48,880 --> 00:28:53,640

I didn't feel like it was a particularly,

478

00:28:55,000 --> 00:28:59,080

welcoming or of like minded home.

479

00:28:59,440 --> 00:29:03,680

So the ASFS was focused  
more on the cultural,

480

00:29:03,680 --> 00:29:07,480

social side of food ways,  
and that was good.

481

00:29:07,880 --> 00:29:10,880

What I found at the beginning,  
it was heavily,

482

00:29:12,200 --> 00:29:14,680

run by sociologists.

483

00:29:14,680 --> 00:29:20,560

So, Bill Whit and Alex McIntosh,  
Warren Belasco, no, Warren's a historian.

484

00:29:20,560 --> 00:29:21,120

Sorry.

485

00:29:22,440 --> 00:29:23,520

But a lot of the

486

00:29:23,520 --> 00:29:26,560

people at the beginning  
were were sociologists,

487

00:29:26,560 --> 00:29:29,560

and there weren't very many  
anthropologists.

488

00:29:29,680 --> 00:29:35,520

So, again, I was like, I was part of it,  
but it wasn't the most compatible home

489

00:29:35,520 --> 00:29:38,520

because of the lack of other  
anthropologists.

490

00:29:38,840 --> 00:29:43,440

However, I love the conferences,  
and I always have.

491

00:29:43,840 --> 00:29:46,760

I think the ASFS conferences are the best

492

00:29:46,760 --> 00:29:49,760

of any professional organization  
I've been to.

493

00:29:50,400 --> 00:29:53,200

For the size,

494

00:29:53,200 --> 00:29:57,040

it tends to be a fairly small meeting  
of a few hundred people.

495

00:29:57,040 --> 00:30:01,840

So it's not the zoo,  
that the anthropology conferences.

496

00:30:01,840 --> 00:30:06,040

The National Anthropology Conference  
says, you know, 5000

497

00:30:06,040 --> 00:30:09,040

anthropologists, and it's really not,

498

00:30:10,600 --> 00:30:14,880

lovev dovies touchy  
feely kind of atmosphere.

499

00:30:15,240 --> 00:30:19,280

But I think ASFS has always been real  
friendly,

500

00:30:19,280 --> 00:30:23,400

small, compatible, lots of great people.

501

00:30:23,400 --> 00:30:26,400

And so that has kept me coming back.

502

00:30:26,640 --> 00:30:31,080

Also, the interdisciplinary nature of it,  
I think it's always been appealing.

503

00:30:31,520 --> 00:30:35,560

I think I'm a kind of more of a jack  
of all trades type of thinker

504

00:30:35,560 --> 00:30:37,400

than a narrow thinker.

505

00:30:37,400 --> 00:30:43,240

So, I think the interdisciplinary thing  
was compatible with my own interests.

506

00:30:45,240 --> 00:30:50,400

I, I know I went to that Silver Spring,

507

00:30:50,400 --> 00:30:55,520

Maryland meeting, and I'm hopeful  
that you guys in your work on the history

508

00:30:56,000 --> 00:30:59,000

could eventually tell me what year  
that was.

509

00:30:59,800 --> 00:31:03,280  
And I've always come back off and on,

510  
00:31:05,560 --> 00:31:08,560  
for all the reasons I just described.

511  
00:31:10,480 --> 00:31:13,480  
What else did you want me to address?

512  
00:31:15,760 --> 00:31:16,720  
The other things,

513  
00:31:16,720 --> 00:31:19,680  
are there other sort of memorable?

514  
00:31:19,680 --> 00:31:22,680  
Well, you already talk about some of  
the interdisciplinarity and the friendliness.

515  
00:31:23,720 --> 00:31:26,720  
What about the the what do you say about,

516  
00:31:27,520 --> 00:31:30,600  
what are you feelings in terms of the  
the tools, for instance,

517  
00:31:30,600 --> 00:31:32,960  
the audience that that it organizes

518  
00:31:32,960 --> 00:31:36,920  
around food because as we said  
a minute ago, with, with your research,

519  
00:31:36,920 --> 00:31:40,880  
it was with the private space  
and the in the public space.

520  
00:31:41,160 --> 00:31:44,400  
Well, the production, distribution

and consumption of food

521

00:31:44,400 --> 00:31:47,560

does not happen in the world of academics  
and not only academics.

522

00:31:47,600 --> 00:31:49,480

I'm like thinking about this  
and engaged in this.

523

00:31:49,480 --> 00:31:52,120

I mean, the actual practitioners  
are always outside the academy, right?

524

00:31:53,240 --> 00:31:56,240

And this organization has tried,

525

00:31:56,320 --> 00:31:58,840

it seems to me  
for the years that I've been going

526

00:31:58,840 --> 00:32:04,120

tries, has a concerted effort  
to integrate those two venues

527

00:32:04,120 --> 00:32:07,120

or work over this pillars of food studies  
really happen.

528

00:32:07,560 --> 00:32:10,560

Maybe for us  
academics, is the study part of it?

529

00:32:11,680 --> 00:32:14,040

And there's the other practitioner  
part of it.

530

00:32:14,040 --> 00:32:17,160

So are there any any  
what what are your thoughts



531

00:32:17,160 --> 00:32:20,160  
on on the types of,

532

00:32:24,680 --> 00:32:25,640  
food people.

533

00:32:25,640 --> 00:32:26,320  
I don't know how to say it

534

00:32:26,320 --> 00:32:29,320  
that this organization tries  
to bring together.

535

00:32:30,480 --> 00:32:31,240  
So, that's one question.

536

00:32:31,240 --> 00:32:33,960  
The other question  
is your role as a mentor.

537

00:32:33,960 --> 00:32:38,080  
Because I started I learned about this  
organization through you.

538

00:32:39,080 --> 00:32:43,160  
And we met in a different organization,  
the, the Popular Culture

539

00:32:43,640 --> 00:32:45,880  
Yeah.  
Organization in, in Albuquerque.

540

00:32:45,880 --> 00:32:48,560  
But it was through our, meeting that

541

00:32:48,560 --> 00:32:51,720  
I was aware  
that I became aware of of ASFS.

542

00:32:52,200 --> 00:32:54,000

And then I started coming.

543

00:32:54,000 --> 00:32:56,320

And I know that I'm not the only at that

544

00:32:56,320 --> 00:32:59,480

moment, early, early in my career,  
but I know that you've had,

545

00:33:00,640 --> 00:33:02,800

you play a role in other people's  
earliest careers

546

00:33:02,800 --> 00:33:04,320

in terms  
of bringing them to the organization.

547

00:33:04,320 --> 00:33:07,720

So, can we talk a little bit  
about the almost role of mentoring

548

00:33:07,720 --> 00:33:09,280

and bringing people into the organization?

549

00:33:09,280 --> 00:33:12,440

And also the like  
I said, the efforts of the organization to

550

00:33:12,880 --> 00:33:15,880

to bring food practitioners  
into the organization.

551

00:33:17,080 --> 00:33:19,080

Yeah.

552

00:33:19,080 --> 00:33:22,800

I think it's always tricky

for an academic organization

553

00:33:22,800 --> 00:33:28,040

to bring practitioners in because  
our heads may be in different spaces.

554

00:33:28,880 --> 00:33:33,240

But of course we do study practitioners,  
so we should

555

00:33:33,240 --> 00:33:36,600

and we are hopefully able  
to relate to them.

556

00:33:37,120 --> 00:33:43,320

And I think that the ASFS activities  
that are always organized along with the,

557

00:33:43,320 --> 00:33:49,320

the sort of more traditional conference  
paper type of activities, are one way that

558

00:33:49,320 --> 00:33:53,760

the organization has quite  
successfully brought academics

559

00:33:53,760 --> 00:33:56,760

to food workers.

560

00:33:57,000 --> 00:34:00,400

I don't know if it's brought food workers  
to academics

561

00:34:00,400 --> 00:34:03,440

in quite the same way, but at least it is

562

00:34:04,560 --> 00:34:05,800

enabled us to

563

00:34:05,800 --> 00:34:09,880  
participate  
in some really fascinating experiences

564  
00:34:10,520 --> 00:34:14,840  
and provide,  
I think, a venue for connection

565  
00:34:15,240 --> 00:34:19,880  
between the scholars as well as between  
the scholars and the practitioners.

566  
00:34:20,440 --> 00:34:23,360  
So, I remember, one meeting

567  
00:34:23,360 --> 00:34:26,280  
might have been Oregon, years ago.

568  
00:34:26,280 --> 00:34:28,080  
I know we're meeting in Oregon again

569  
00:34:28,080 --> 00:34:31,400  
this spring, but this was years ago,  
I think it was Oregon

570  
00:34:31,920 --> 00:34:34,720  
did a farmers market visit,

571  
00:34:34,720 --> 00:34:37,720  
and that's where I met Rachel Black,

572  
00:34:37,760 --> 00:34:41,280  
who became a very good friend and mentee

573  
00:34:41,400 --> 00:34:44,400  
and colleague over the years.

574  
00:34:46,240 --> 00:34:47,440  
It also, I think

575

00:34:47,440 --> 00:34:53,400

visiting a farmers market through  
the conference planted a seed that later

576

00:34:53,400 --> 00:34:57,040

developed into the study of food activism,

577

00:34:57,040 --> 00:35:00,040

of which farmers markets are one part.

578

00:35:00,680 --> 00:35:07,000

So I think it's it's really great  
that ASFS

579

00:35:07,040 --> 00:35:12,920

does these visits and organizes  
hands on activities.

580

00:35:12,920 --> 00:35:16,720

I think it's really fun  
and it's also good for us.

581

00:35:17,880 --> 00:35:19,760

Now, as far as the mentoring

582

00:35:19,760 --> 00:35:25,120

goes, it's always been an interest of mine  
to bring along

583

00:35:25,400 --> 00:35:28,400

junior scholars, particularly women,

584

00:35:29,200 --> 00:35:32,480

who of course,  
when I got started in the field,

585

00:35:32,480 --> 00:35:36,000

were still struggling

for equal representation.

586

00:35:39,080 --> 00:35:41,000

And, you know,

587

00:35:41,000 --> 00:35:44,600

I remember meeting you  
at that popular culture conference.

588

00:35:44,600 --> 00:35:47,600

I remember you had on a dress.

589

00:35:47,880 --> 00:35:50,240

I don't know if you remember that.

590

00:35:50,240 --> 00:35:53,240

And hearing about your work.

591

00:35:53,360 --> 00:35:57,560

And the charlas  
and I thought, wow, this is really cool.

592

00:35:58,480 --> 00:36:03,280

So, it was a natural to encourage you  
to submit to Food and Foodways

593

00:36:03,280 --> 00:36:06,840

and to encourage you to join in  
with the other food scholars,

594

00:36:07,360 --> 00:36:10,600

and, of course, you've made  
a great contribution to the field.

595

00:36:10,600 --> 00:36:12,120

And, as a result.

596

00:36:12,120 --> 00:36:15,080

So, I was right.

597

00:36:15,080 --> 00:36:18,520

And, I remember another conference

598

00:36:19,120 --> 00:36:23,440

where I ended up, having dinner  
with Psyche Williams-Forsen

599

00:36:23,440 --> 00:36:27,760

and we had known each other,  
but we weren't really good friends.

600

00:36:27,760 --> 00:36:31,800

But on this particular occasion,  
both of us were too tired

601

00:36:31,800 --> 00:36:35,120

to go to the fancy banquet  
that they always have.

602

00:36:35,440 --> 00:36:36,880

And so we went out to dinner.

603

00:36:36,880 --> 00:36:42,760

Just the two of us got to know each other,  
and also formulated a collaboration

604

00:36:43,160 --> 00:36:48,480

that resulted in our book  
Taking Food Public, which is a edited book.

605

00:36:49,200 --> 00:36:50,320

So I think that,

606

00:36:51,320 --> 00:36:52,840

the ASFS

607

00:36:52,840 --> 00:36:56,440

ASFS meetings have been a wonderful

608

00:36:57,040 --> 00:37:00,400

arena for networking and mentoring

609

00:37:00,480 --> 00:37:04,440

other junior scholars to come to the field

610

00:37:04,960 --> 00:37:07,960

to submit their work to journals

611

00:37:08,080 --> 00:37:10,880

and meet other people.

612

00:37:10,880 --> 00:37:13,880

And it's just always been a positive  
for me.

613

00:37:15,640 --> 00:37:16,960

Thank. Thank you for that.

614

00:37:16,960 --> 00:37:20,560

And I can think of a number other  
other young scholars that you have helped

615

00:37:20,920 --> 00:37:24,000

mentor and,  
you know, kind of guide think Marissa

616

00:37:25,600 --> 00:37:27,320

Ramona, you know,

617

00:37:27,320 --> 00:37:30,320

there's just so many people,

618

00:37:30,440 --> 00:37:33,440

this brings me to another question  
and sort of kind of moving.

619



00:37:35,160 --> 00:37:37,120  
I mean, the way we frame it for  
this interview

620  
00:37:37,120 --> 00:37:40,120  
is, is sort of the organization

621  
00:37:40,440 --> 00:37:43,440  
as a 21st century, scholarly project.

622  
00:37:43,960 --> 00:37:46,960  
And one of the questions,  
one of the ideas that we are wondering is

623  
00:37:48,240 --> 00:37:51,560  
what role should,  
do you think that the research

624  
00:37:51,560 --> 00:37:55,480  
should take in terms  
of the production of scholarship,

625  
00:37:57,080 --> 00:37:59,760  
in terms of  
the monograph, in terms of the journals,

626  
00:37:59,760 --> 00:38:02,760  
but also in terms of sort of, more

627  
00:38:04,360 --> 00:38:07,360  
digital humanities projects, for instance,

628  
00:38:08,000 --> 00:38:09,720  
more open source,

629  
00:38:09,720 --> 00:38:12,720  
public facing kind of scholarship.

630  
00:38:13,080 --> 00:38:15,160

Do you,  
do you think that the organizations should be

631

00:38:15,160 --> 00:38:20,200  
or could be a place  
in with different formats of, of,

632

00:38:21,040 --> 00:38:24,040  
sharing food scholarship,

633

00:38:24,400 --> 00:38:27,400  
that there should be a sort of kind  
of a central aspect of this organization,

634

00:38:28,800 --> 00:38:31,440  
or maybe already is,  
and I just don't necessarily see it.

635

00:38:31,440 --> 00:38:33,160  
What is your perspective on that?

636

00:38:33,160 --> 00:38:36,160  
If I, if I articulated my question  
correctly?

637

00:38:36,520 --> 00:38:37,840  
Yeah.

638

00:38:37,840 --> 00:38:39,680  
I'm not totally sure.

639

00:38:39,680 --> 00:38:45,080  
I mean, I think the journal Food, Culture  
and Society does a great job.

640

00:38:45,080 --> 00:38:49,520  
And, we should definitely continue  
supporting

641

00:38:50,720 --> 00:38:55,320  
the publication of the journal,  
particularly as long as publications

642  
00:38:55,320 --> 00:38:58,920  
have the important role  
that they have always had in academe.

643  
00:38:59,520 --> 00:39:01,320  
Who knows if that'll continue?

644  
00:39:02,440 --> 00:39:04,920  
I also enjoy the ASFS

645  
00:39:04,920 --> 00:39:08,680  
newsletter as a kind of information

646  
00:39:08,680 --> 00:39:11,680  
dissemination vehicle.

647  
00:39:11,760 --> 00:39:14,720  
So it's like, oh, it's cool  
to know what the new books are,

648  
00:39:14,720 --> 00:39:20,040  
what the new dissertations, who's  
doing what on the board and so forth.

649  
00:39:20,800 --> 00:39:25,440  
Beyond that, I'm not really  
maybe the expert in things

650  
00:39:25,440 --> 00:39:27,160  
like digital humanities.

651  
00:39:27,160 --> 00:39:29,800  
That's something you can talk about.

652  
00:39:29,800 --> 00:39:31,200

But again, it does

653

00:39:31,200 --> 00:39:34,520

Do we need the association to sponsor this

654

00:39:34,520 --> 00:39:37,720

these new methods, these new forms,

655

00:39:38,200 --> 00:39:42,120

or is it just coming out of individuals?

656

00:39:42,720 --> 00:39:43,920

I'm just not sure.

657

00:39:43,920 --> 00:39:48,640

And I think it's really a question  
for the ASFS board to think about

658

00:39:49,360 --> 00:39:53,400

where you get a bunch of people  
in a room to, to debate these things,

659

00:39:53,400 --> 00:39:56,400

bringing different perspectives?

660

00:39:57,720 --> 00:40:01,680

You know, podcasts, for example,  
should we be doing podcasts?

661

00:40:01,680 --> 00:40:05,400

I'm just not sure because I'm old school,

662

00:40:06,400 --> 00:40:06,960

I'm in the

663

00:40:06,960 --> 00:40:09,960

21st century, but I'm not really a leader.

664

00:40:11,160 --> 00:40:12,240  
It's fair enough.

665  
00:40:12,240 --> 00:40:14,440  
Fair enough.

666  
00:40:14,440 --> 00:40:16,480  
And I guess the reason why  
we were asking the question,

667  
00:40:16,480 --> 00:40:19,080  
I think, you know,  
the question is as an association,

668  
00:40:19,080 --> 00:40:22,280  
as a recognized association,  
like the major association that we have

669  
00:40:23,000 --> 00:40:27,160  
on food studies, in  
this country is younger scholars.

670  
00:40:27,520 --> 00:40:30,520  
Yeah, yeah, a lot younger than than most of us.

671  
00:40:31,440 --> 00:40:34,440  
Because I feel pretty much  
I mean, even though I'm working with

672  
00:40:34,600 --> 00:40:38,440  
digital humanities projects,  
public facing scholarship,

673  
00:40:39,800 --> 00:40:42,800  
I recognize that  
I'm sort of kind of a dinosaur,

674  
00:40:43,480 --> 00:40:46,400  
in the area, believe it or not.

675

00:40:46,400 --> 00:40:48,960

You know, I'm just learning, I'm

676

00:40:48,960 --> 00:40:52,680

willing to take the challenge and learn  
as I go, as I go with the projects.

677

00:40:53,600 --> 00:40:56,840

I speak to younger scholars,  
and they mentioned this and that in that,

678

00:40:56,840 --> 00:40:59,040

and I'm like,  
I have no idea what you're talking about,

679

00:40:59,040 --> 00:41:01,360

even though I'm engaged  
to some degree. Right.

680

00:41:01,360 --> 00:41:03,400

But I think part of the question  
that we're having is,

681

00:41:04,920 --> 00:41:06,760

is whether this organization,

682

00:41:06,760 --> 00:41:10,400

beyond the traditional journal  
that we support

683

00:41:10,440 --> 00:41:13,800

and that we should consider support,  
whether this is a space

684

00:41:13,800 --> 00:41:16,800

to support,

685

00:41:17,080 --> 00:41:19,040

other, other means of production.

686

00:41:19,040 --> 00:41:22,200

You mentioned a podcast, maybe,  
maybe even should a podcast be part of it

687

00:41:22,480 --> 00:41:25,360

to give space to to younger scholarship.

688

00:41:25,360 --> 00:41:28,600

And the other concern that I also have,  
and I was wondering if that association

689

00:41:29,160 --> 00:41:31,280

can help,

690

00:41:31,280 --> 00:41:35,520

is one of the challenges  
that young scholars would have right now,

691

00:41:35,520 --> 00:41:38,920

it seems to me, with digital humanities  
projects, for instance,

692

00:41:40,200 --> 00:41:43,000

is that  
we don't know how to evaluate them.

693

00:41:43,000 --> 00:41:44,840

We don't know what what

694

00:41:44,840 --> 00:41:47,440

not that not to say  
that they don't have merit, but what does

695

00:41:47,440 --> 00:41:51,480

the merit criteria looks like  
for something that is so different?

696

00:41:53,040 --> 00:41:55,080

And I think maybe that's  
where the challenge might be.

697

00:41:56,440 --> 00:41:58,600

And, and I think I agree with you  
that if the organization

698

00:41:58,600 --> 00:42:01,600

wants to move forward with this,  
it might be something that the board,

699

00:42:02,360 --> 00:42:05,200

executive board, the collective board

700

00:42:05,200 --> 00:42:08,200

can, can, can discuss that.

701

00:42:08,360 --> 00:42:11,360

The other question that I have is

702

00:42:12,000 --> 00:42:15,000

in terms of organization,

703

00:42:18,800 --> 00:42:21,800

Do you see this space

704

00:42:22,160 --> 00:42:24,240

or what are your thoughts on the space

705

00:42:24,240 --> 00:42:27,240

as a space that is,

706

00:42:27,720 --> 00:42:30,280

sort of

707

00:42:30,280 --> 00:42:33,280

open to,

708



00:42:33,600 --> 00:42:36,600  
early on when we were talking  
specifically about food studies,

709  
00:42:36,600 --> 00:42:38,320  
you know, we talk about

710  
00:42:38,320 --> 00:42:40,920  
we all have a different relationship  
to food depending on where we come

711  
00:42:40,920 --> 00:42:41,680  
from, right?

712  
00:42:41,680 --> 00:42:44,800  
Depending on our culture, depending  
on our classes, depending on our ethnicity,

713  
00:42:46,360 --> 00:42:49,360  
in the in the many years that you have

714  
00:42:49,560 --> 00:42:52,560  
come to the organization on and off  
for many years,

715  
00:42:52,600 --> 00:42:55,520  
do you see that diversity

716  
00:42:55,520 --> 00:42:58,520  
that the, the, the changes or not,

717  
00:42:58,520 --> 00:43:01,560  
the multiplicity of different kinds  
of cultural perspectives,

718  
00:43:02,560 --> 00:43:05,560  
being represented in the programs,

719  
00:43:06,160 --> 00:43:09,160

for instance?

720

00:43:09,160 --> 00:43:12,160

So, so, you know, basically the question is, what do you

721

00:43:12,400 --> 00:43:16,560

what are your thoughts in how the organization, as an organization

722

00:43:16,920 --> 00:43:20,720

makes an effort to, to bring to the forefront,

723

00:43:22,520 --> 00:43:25,520

or maybe it's not making an effort to bring to the forefront,

724

00:43:25,760 --> 00:43:29,800

a broader range of, of cultural perspectives about food,

725

00:43:30,640 --> 00:43:33,640

in two ways from those of us doing the scholarship,

726

00:43:33,720 --> 00:43:36,720

but also the people that are presented in the scholarship.

727

00:43:37,960 --> 00:43:38,440

Right.

728

00:43:38,440 --> 00:43:43,680

Well, I have seen some efforts by, ASFS to encourage diversity.

729

00:43:44,360 --> 00:43:47,480

The Mellon Grant, I think was one part of it.

730

00:43:47,480 --> 00:43:52,320

And efforts to sort of on a personal level  
to bring people

731

00:43:52,320 --> 00:43:58,360

and I think maybe we need  
more institutionalized projects like that,

732

00:43:58,800 --> 00:44:03,200

as we now have a joint meeting  
with the Ag and Human Values people,

733

00:44:03,520 --> 00:44:07,960

maybe we could reach  
out to other groups as well.

734

00:44:09,920 --> 00:44:12,920

I don't  
know necessarily what they would be.

735

00:44:13,240 --> 00:44:17,440

But other groups  
that are looking at inter-ethnic relations

736

00:44:17,440 --> 00:44:22,240

or ethnic approaches to food  
studies, scholars who are looking at that,

737

00:44:23,280 --> 00:44:25,280

I think we're not as diverse

738

00:44:25,280 --> 00:44:28,280

as we could be and as we should be.

739

00:44:28,280 --> 00:44:31,480

We're not, reaching out  
as far as we could.

740

00:44:31,840 --> 00:44:36,760  
But I think my feeling is  
that the organization is welcoming towards

741  
00:44:36,760 --> 00:44:38,000  
diversity.

742  
00:44:38,000 --> 00:44:41,560  
It's just a question of materializing  
that welcomed.

743  
00:44:42,600 --> 00:44:46,200  
I did also want to say back  
to the previous question

744  
00:44:46,200 --> 00:44:49,600  
about how ASFS might foster

745  
00:44:49,600 --> 00:44:52,800  
new, new forms of communication.

746  
00:44:53,240 --> 00:44:57,120  
One thing it could do  
would be to do some training sessions,

747  
00:44:57,560 --> 00:45:00,920  
have somebody like you talk to others  
who are interested

748  
00:45:00,920 --> 00:45:03,920  
in doing,

749  
00:45:04,080 --> 00:45:08,520  
digital humanities  
or putting interviews up on the web

750  
00:45:08,520 --> 00:45:12,880  
or all the cool things  
that your El Paso Voices project does.

751

00:45:13,400 --> 00:45:17,440

Might be nice to have some training  
sessions to teach others to do that.

752

00:45:18,280 --> 00:45:21,520

Tapping into the expertise  
that we already have.

753

00:45:23,120 --> 00:45:27,080

And you also mentioned the difficulty

754

00:45:27,080 --> 00:45:32,280

of assessing these new forms  
of scholarship like digital media.

755

00:45:32,280 --> 00:45:35,440

And I'm sure you said  
your own personal experience with that.

756

00:45:36,520 --> 00:45:39,200

And it's the same issue that food studies

757

00:45:39,200 --> 00:45:42,200

has run into an, a different way,

758

00:45:42,640 --> 00:45:45,880

assessing interdisciplinary contributions,

759

00:45:46,320 --> 00:45:49,080

because, of course,  
the journals that people submit to

760

00:45:49,080 --> 00:45:52,120

if they're an historian  
are one set of journals,

761

00:45:52,400 --> 00:45:57,160

if they do food studies or another said  
their peers may not understand,

762

00:45:57,280 --> 00:46:01,360

well, how do we evaluate your publication  
and food and foodways?

763

00:46:01,840 --> 00:46:05,760

It's not the American  
Historical Review or whatever.

764

00:46:06,160 --> 00:46:10,280

So I think that has been an issue  
for interdisciplinary programs

765

00:46:10,280 --> 00:46:12,520

like food studies.

766

00:46:12,520 --> 00:46:16,760

That extends as well  
into the whole university hierarchy.

767

00:46:17,200 --> 00:46:21,200

You know, how do we evaluate this person  
who says she's an anthropologist,

768

00:46:21,200 --> 00:46:24,200

but she's publishing in Food and Foodways?

769

00:46:24,760 --> 00:46:30,760

So, I think that is partly a phenomenon  
that has to do with academe's kind of

770

00:46:31,920 --> 00:46:33,760

fossilization.

771

00:46:33,760 --> 00:46:36,760

It's, you know, rigid structures

772

00:46:36,760 --> 00:46:39,800

of departments and disciplines

and schools,

773

00:46:40,920 --> 00:46:43,920

that I think  
interdisciplinary programs challenge,

774

00:46:43,920 --> 00:46:46,920

but they haven't managed to overcome.

775

00:46:49,560 --> 00:46:51,720

And, and that raises the question

776

00:46:51,720 --> 00:46:53,400

in terms of food studies as a field.

777

00:46:53,400 --> 00:46:56,680

I mean, should  
there be more master's program or

778

00:46:56,680 --> 00:46:59,680

PhD programs in food studies as a field?

779

00:46:59,800 --> 00:47:03,680

Because what you think of you,  
I mean, your field is anthropology, right?

780

00:47:04,000 --> 00:47:07,000

My field is literature.

781

00:47:07,120 --> 00:47:09,400

We I've done  
a lot of interdisciplinary work,

782

00:47:09,400 --> 00:47:12,400

but it's still in literature.

783

00:47:12,720 --> 00:47:15,720

And maybe one of the potential

784

00:47:15,960 --> 00:47:18,760  
answers, to the question about merit

785

00:47:18,760 --> 00:47:22,600  
and evaluation of, of new projects  
and interdisciplinary projects,

786

00:47:23,040 --> 00:47:26,040  
just like you said,  
in terms of the organization taking a lead

787

00:47:26,480 --> 00:47:31,840  
is not only to have workshops, but to, to,  
to, to to come up with, for, with, with,

788

00:47:32,800 --> 00:47:33,600  
rubrics

789

00:47:33,600 --> 00:47:36,800  
for discursive validations  
and presented us as an a,

790

00:47:36,800 --> 00:47:41,800  
as a rubric that the association  
sort of fosters or supports.

791

00:47:42,920 --> 00:47:45,920  
You know, MLA has done certain things  
for, for digital humanities.

792

00:47:46,520 --> 00:47:49,240  
I always think that we shouldn't  
just be waiting for somebody else

793

00:47:49,240 --> 00:47:50,200  
to tell us the rubric,

794

00:47:50,200 --> 00:47:53,200  
but we should take a leadership



and figure out how to create it ourselves

795

00:47:53,560 --> 00:47:56,560

and foster younger scholars.

796

00:47:58,120 --> 00:48:00,040

So, yeah, I mean,

I think there's a lot of work to be done,

797

00:48:00,040 --> 00:48:01,240

but but I think we

798

00:48:01,240 --> 00:48:04,240

echoing the same thing that maybe  
that organization can be a place

799

00:48:05,040 --> 00:48:08,800

where this task

can take place in the future, hopefully

800

00:48:08,800 --> 00:48:10,560

in the near future.

801

00:48:10,560 --> 00:48:12,800

Another question that that I, that I have,

802

00:48:12,800 --> 00:48:15,800

for you is.

803

00:48:16,560 --> 00:48:17,640

What we

804

00:48:17,640 --> 00:48:20,800

as an organization,

you know, we encourage and we

805

00:48:20,800 --> 00:48:24,600

and we have people from other countries  
come over and and support.

806

00:48:25,080 --> 00:48:30,720

But do you see ASFS as is you see it  
mostly as a national organization.

807

00:48:30,720 --> 00:48:32,320

And if so, what does that mean?

808

00:48:32,320 --> 00:48:35,480

Or is it or it should be  
in an international organization.

809

00:48:35,480 --> 00:48:37,160

And if so, what does that mean?

810

00:48:37,160 --> 00:48:38,560

How does that change the organization?

811

00:48:39,680 --> 00:48:40,480

How do we think about an

812

00:48:40,480 --> 00:48:43,480

organization versus as a national  
or international organization?

813

00:48:44,600 --> 00:48:48,200

And that's a good question,  
because I think as ASFS

814

00:48:48,760 --> 00:48:53,000

is a pretty North  
American based organization,

815

00:48:53,000 --> 00:48:56,800

and the conferences are heavily North

816

00:48:56,800 --> 00:49:00,560

American based, I think there is interest

817

00:49:00,880 --> 00:49:04,360  
from at least from Europe,  
where I have contacts,

818

00:49:05,480 --> 00:49:08,480  
and Mexico maybe also as well.

819

00:49:08,840 --> 00:49:12,920  
But it hasn't become institutionalized.

820

00:49:12,920 --> 00:49:17,000  
So, I will remind my, my friends  
and coeditors

821

00:49:17,000 --> 00:49:21,600  
people like Valeria Siniscalchi  
a senior scholar of the coldest altitude,

822

00:49:22,200 --> 00:49:24,640  
in Marseilles, and Susanne Højlund

823

00:49:24,640 --> 00:49:27,640  
of Aarhus University in Denmark.

824

00:49:28,040 --> 00:49:29,840  
They're collaborators with me.

825

00:49:29,840 --> 00:49:33,120  
I've encouraged them  
to come to the meetings, but

826

00:49:33,120 --> 00:49:37,320  
it's not really on their mental calendar  
and their mental map.

827

00:49:37,360 --> 00:49:42,680  
So, by the time June rolls around,  
it's like, oh no, I'm not going.

828

00:49:43,280 --> 00:49:46,440

So I think we could do more  
to extend our reach.

829

00:49:46,440 --> 00:49:49,240

And one of the ways would be to

830

00:49:49,240 --> 00:49:52,920

maybe set up  
some kind of semi-formal arrangement

831

00:49:52,920 --> 00:49:58,280

with the EASA, which is the European

832

00:49:58,280 --> 00:50:03,360

Anthropology of Food Group,  
and they have a food subgroup

833

00:50:03,360 --> 00:50:06,800

in EASA, now they're only anthropologists

834

00:50:06,880 --> 00:50:09,000

so that's somewhat limited.

835

00:50:09,000 --> 00:50:12,280

There's also the ISGSS,

836

00:50:12,720 --> 00:50:16,480

which is the International Union  
of Gastronomic

837

00:50:16,480 --> 00:50:19,480

Sciences and Studies,

838

00:50:19,480 --> 00:50:22,360

and that is organized  
out of the University

839

00:50:22,360 --> 00:50:25,240  
of Gastronomic Sciences in Italy,

840  
00:50:25,240 --> 00:50:28,960  
but it is truly  
an international organization with people

841  
00:50:28,960 --> 00:50:31,000  
from all over the world.

842  
00:50:31,000 --> 00:50:36,520  
So, I think if we had some kind  
of semi-formal collaboration

843  
00:50:36,520 --> 00:50:39,640  
with them or interaction or and

844  
00:50:39,680 --> 00:50:42,680  
just even sharing mailing lists

845  
00:50:42,760 --> 00:50:47,120  
would do a lot towards  
internationalizing our group.

846  
00:50:47,120 --> 00:50:52,480  
And I think it's important,  
especially recently,

847  
00:50:52,480 --> 00:50:58,240  
with how the world looks and how our place  
as North Americans looks in that world.

848  
00:50:58,840 --> 00:51:02,320  
It would be in our interest  
to have people on the ground

849  
00:51:03,840 --> 00:51:06,120  
countering whatever impressions

850

00:51:06,120 --> 00:51:09,120  
our government is making at the moment.

851  
00:51:09,880 --> 00:51:13,440  
I couldn't agree with you more.

852  
00:51:14,000 --> 00:51:17,000  
As when we begin to wrap up our interview

853  
00:51:17,760 --> 00:51:19,600  
first of all,

854  
00:51:19,600 --> 00:51:21,240  
set up to the camera.

855  
00:51:21,240 --> 00:51:22,480  
There we go.

856  
00:51:22,480 --> 00:51:23,320  
There you go.

857  
00:51:23,320 --> 00:51:27,280  
As we as we close our interview here,  
I have a couple sort of,

858  
00:51:28,720 --> 00:51:30,800  
questions for almost the future.

859  
00:51:30,800 --> 00:51:33,880  
And one of them is,  
what are your hopes for food studies

860  
00:51:33,880 --> 00:51:36,880  
in the next forty years?

861  
00:51:36,920 --> 00:51:40,040  
What are your hopes  
for the organization in the next 40 years?

862

00:51:40,760 --> 00:51:46,360

And what haven't we talked about today  
that you would also like to comment on?

863

00:51:46,360 --> 00:51:49,400

Maybe there's another topic  
that we haven't quite said, something

864

00:51:49,400 --> 00:51:52,400

that you would like to share specifically  
for the organization?

865

00:51:52,840 --> 00:51:54,040

Future members of the organization.

866

00:51:55,640 --> 00:51:58,240

Okay.

867

00:51:58,240 --> 00:52:01,800

Well, I'm going to sound like a dinosaur,

868

00:52:01,800 --> 00:52:05,680

but I'm hoping for more diversity,  
equity, and inclusion

869

00:52:06,040 --> 00:52:09,040

in our field.

870

00:52:10,160 --> 00:52:13,880

Which is not a popular thing to say  
at the moment.

871

00:52:14,360 --> 00:52:16,440

Surprisingly.

872

00:52:16,440 --> 00:52:20,280

But I think opening it up  
both intellectually

873

00:52:20,560 --> 00:52:24,160  
in terms of our membership  
and in terms of the questions

874

00:52:24,160 --> 00:52:28,840  
we we investigate and the perspectives  
from which we investigate them,

875

00:52:29,280 --> 00:52:33,520  
the more diversity and equity  
and inclusion we have, the better.

876

00:52:34,360 --> 00:52:39,760  
I would like to see the organization  
maintain food sovereignty as a

877

00:52:39,800 --> 00:52:42,800  
as a major organizing goal,

878

00:52:44,080 --> 00:52:47,200  
food sovereignty  
for all people all over the world,

879

00:52:47,240 --> 00:52:52,640  
because I think that's so fundamental  
to diversity, equity and inclusion.

880

00:52:52,840 --> 00:52:55,840  
Food sovereignty is is really basic.

881

00:52:57,040 --> 00:53:00,320  
I think that the organization

882

00:53:01,080 --> 00:53:05,560  
can continue to sort of  
keep up with contemporary issues

883

00:53:05,560 --> 00:53:09,600  
by paying attention to social media



884

00:53:10,120 --> 00:53:13,120  
and the role of the media.

885

00:53:13,160 --> 00:53:16,160  
I would like to see the organization

886

00:53:16,520 --> 00:53:20,080  
engage with the question of what is food?

887

00:53:21,360 --> 00:53:23,280  
You know, we all have our ideas,

888

00:53:23,280 --> 00:53:28,680  
but there going to be new ideas  
about what food actually is.

889

00:53:29,080 --> 00:53:32,200  
You know, the famous meal  
in a pill that Warren

890

00:53:32,480 --> 00:53:35,480  
Belasco wrote about years ago.

891

00:53:35,600 --> 00:53:40,160  
Entomophagy, bug, bug eating,  
eating insects.

892

00:53:40,960 --> 00:53:44,680  
Right now, a lot of people  
do not think insects are food,

893

00:53:45,160 --> 00:53:49,920  
but they may someday be food  
and be considered delicious food.

894

00:53:50,800 --> 00:53:53,560  
Likewise, algae and fungi and,

895  
00:53:53,560 --> 00:53:58,360  
you know, things that grow under adverse  
growing conditions

896  
00:53:58,360 --> 00:54:02,320  
or without a lot of manipulation  
of the environment

897  
00:54:02,320 --> 00:54:06,280  
that may be essential to keeping us all

898  
00:54:06,280 --> 00:54:09,280  
going, keeping us alive.

899  
00:54:09,440 --> 00:54:14,480  
I think that issues of taste  
are going to continue to be important,

900  
00:54:14,480 --> 00:54:18,680  
because that's so much related  
to the pleasurable aspects of food.

901  
00:54:19,240 --> 00:54:21,280  
And we don't want to forget those,

902  
00:54:22,720 --> 00:54:23,920  
access

903  
00:54:23,920 --> 00:54:27,200  
food access is going to be continue  
to be critical.

904  
00:54:28,000 --> 00:54:31,000  
I was just saw a headline  
in the paper today about,

905  
00:54:31,000 --> 00:54:36,280  
you know, how the latest economic chaos  
is going to affect the food supply.

906

00:54:36,760 --> 00:54:40,480

We already see people all over the world  
suffering hunger

907

00:54:40,480 --> 00:54:43,800

because of the dismantling of USAID.

908

00:54:44,240 --> 00:54:48,400

So, these are issues that we must continue  
to think about

909

00:54:48,400 --> 00:54:52,240

and work to remedy.

910

00:54:56,320 --> 00:54:57,360

That's wonderful.

911

00:54:57,360 --> 00:55:00,360

Is there anything else, or?

912

00:55:01,720 --> 00:55:04,720

anything else I should mention?

913

00:55:04,840 --> 00:55:06,840

I I'll probably think of things

914

00:55:06,840 --> 00:55:10,480

after we sign off,  
but I think that sounds good for now.

915

00:55:10,480 --> 00:55:12,920

If you've got what you need,

916

00:55:12,920 --> 00:55:13,600

I think so.

917

00:55:13,600 --> 00:55:16,600

So, therefore, well,  
thank you for everything.

918

00:55:17,280 --> 00:55:21,000

On behalf of the ASFS 40 committee,  
and ASFS

919

00:55:21,000 --> 00:55:25,480

I want to thank you, Carole Counihan, for  
for sharing your thoughts, your hopes,

920

00:55:25,480 --> 00:55:29,200

your dreams,  
and your knowledge, your knowledge of

921

00:55:29,800 --> 00:55:32,520

you know, those 40 years  
that you've been doing food studies.