

1

00:00:30,920 --> 00:00:32,520

Hi, Krishnendu.

2

00:00:32,520 --> 00:00:37,040

So, our our contextual information
to start, as we both say, our names.

3

00:00:37,040 --> 00:00:38,680

So, go ahead.

4

00:00:38,680 --> 00:00:40,920

Okay. I'm Krishnendu Ray.

5

00:00:40,920 --> 00:00:42,840

And I'm Margot Finn.

6

00:00:42,840 --> 00:00:46,400

Today is April 19th.

7

00:00:46,640 --> 00:00:48,160

It's April 19th.

8

00:00:48,160 --> 00:00:49,480

You're right. Saturday.

9

00:00:49,480 --> 00:00:50,240

Yeah.

10

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

Yeah, it's April 19th, 2025.

11

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

And it's about 11 in the morning,
a quarter to 11

12

00:00:56,680 --> 00:00:59,400

eastern time.

13

00:00:59,400 --> 00:01:00,800

Where are you?

14

00:01:00,800 --> 00:01:02,920

I'm in New York City.

15

00:01:02,920 --> 00:01:05,920

Just south of Washington Square Park.

16

00:01:07,560 --> 00:01:09,480

I'm in Ann Arbor, Michigan.

17

00:01:09,480 --> 00:01:10,680

Oh, it looks beautiful.

18

00:01:10,680 --> 00:01:12,240

Your back, your background.

19

00:01:12,240 --> 00:01:14,440

Is that kind of real? Or is that fake?

That's real.

20

00:01:14,440 --> 00:01:17,520

We have a living wall in our cafeteria.

21

00:01:17,640 --> 00:01:20,640

So I came in here

because nobody's in the office

22

00:01:20,640 --> 00:01:22,640

this weekend,

so I can be in here without disruption.

23

00:01:22,640 --> 00:01:24,800

But it's so my my own office is

24

00:01:24,800 --> 00:01:25,680

it's not pretty.

25

00:01:26,800 --> 00:01:27,720

This is gorgeous, in fact.

26

00:01:27,720 --> 00:01:30,200

Yeah. I love it.

27

00:01:30,200 --> 00:01:31,200

Okay.

28

00:01:31,200 --> 00:01:33,920

That,

I think is not the context that we need.

29

00:01:33,920 --> 00:01:37,280

So to start off,

can you tell us a little bit about you?

30

00:01:38,520 --> 00:01:39,320

Okay.

31

00:01:39,320 --> 00:01:44,480

I am, from India, and I spent first
half of my life in India.

32

00:01:45,480 --> 00:01:49,000

Went to college in Delhi

University, came to the U.S.

33

00:01:50,200 --> 00:01:53,080

to work on my PhD with the World Systems

34

00:01:53,080 --> 00:01:56,080

Gang at SUNY Binghamton in sociology.

35

00:01:57,000 --> 00:01:59,840

And, of course, in

36

00:01:59,840 --> 00:02:02,840
grad school, we all wanted to write,

37
00:02:03,480 --> 00:02:07,600
what would have been a five volume history
of historical capitalism,

38
00:02:07,800 --> 00:02:10,680
but realized we can do that, or

39
00:02:10,680 --> 00:02:13,680
mimic Wallerstein or Giovanni Arrighi.

40
00:02:14,000 --> 00:02:17,000
So, I almost oscillated to the other end,

41
00:02:17,720 --> 00:02:21,880
and that was at the same part
of at the same time.

42
00:02:21,880 --> 00:02:25,240
I was also assaulted
with, kind of a sense of nostalgia,

43
00:02:26,160 --> 00:02:28,760
about Indian food, Indian home cooking.

44
00:02:28,760 --> 00:02:33,200
And I realized that, though
I had been involved

45
00:02:33,200 --> 00:02:36,200
in progressive politics
in trade union movements.

46
00:02:36,520 --> 00:02:39,240
I had never cooked
a meal for myself, had always

47

00:02:39,240 --> 00:02:42,240
depended on other people,
especially women.

48
00:02:42,480 --> 00:02:46,560
My mother, mostly. My aunts, often.

49
00:02:46,840 --> 00:02:49,880
Parts of the work was done by domestic
workers.

50
00:02:50,440 --> 00:02:53,040
And I was a little kind of startled.

51
00:02:54,040 --> 00:02:57,040
It was, I would say it's almost like,

52
00:02:58,600 --> 00:03:01,560
the opposite
of an anthropological experience,

53
00:03:01,560 --> 00:03:03,880
which is I'm an inverted anthropologist.

54
00:03:03,880 --> 00:03:08,200
So, I realized what was missing
and what I had failed to pay attention to

55
00:03:08,880 --> 00:03:11,880
until I left, my cultural context.

56
00:03:12,000 --> 00:03:16,800
And that sent me off into this direction
of thinking about food.

57
00:03:17,360 --> 00:03:19,800
I thought it would be kind of
just quotidian about doing

58

00:03:19,800 --> 00:03:22,800
and not thinking until I ran into,

59
00:03:23,800 --> 00:03:26,880
Jack Goody's Cooking, Cuisine, and Class

60
00:03:27,000 --> 00:03:30,360
and my, Professor Giovanni Arrighi's home.

61
00:03:30,720 --> 00:03:32,800
He used to invite us maybe once a month.

62
00:03:32,800 --> 00:03:35,760
And that's the first place. For instance,
I had pizza.

63
00:03:35,760 --> 00:03:38,040
That's the first place I had grappa.

64
00:03:38,040 --> 00:03:41,560
And that's the first place
I met anyone from Afghanistan.

65
00:03:41,560 --> 00:03:42,840
Anyone from Namibia.

66
00:03:42,840 --> 00:03:47,960
It was a kind of a fantastic, program
of grad students everywhere in the world.

67
00:03:47,960 --> 00:03:50,720
And it is in that context,
in his living room

68
00:03:50,720 --> 00:03:52,960
that I ran into Cooking,
Cuisine and Class.

69
00:03:52,960 --> 00:03:57,080

Then I realized, wow,
you can really not just do cooking

70

00:03:57,920 --> 00:04:00,120
and feed yourself and feed others,

71

00:04:00,120 --> 00:04:03,480
but can also think seriously about it.

72

00:04:03,480 --> 00:04:08,720
So ,that became the point when I oscillated
away from very large scale,

73

00:04:08,720 --> 00:04:12,320
long term historical change to relatively

74

00:04:12,320 --> 00:04:16,040
small scale, small term, short term,

75

00:04:17,160 --> 00:04:19,040
which eventually became my dissertation.

76

00:04:19,040 --> 00:04:22,440
The Migrants Table,
which is a household of 126

77

00:04:22,920 --> 00:04:26,400
Bengali American households
and Bengali American

78

00:04:26,400 --> 00:04:30,600
because I knew Odia, Bengali, Hindi
amongst the Indian languages.

79

00:04:30,600 --> 00:04:34,960
So, that was an asset
I already have had at that point of time.

80

00:04:35,240 --> 00:04:38,520

So that, led eventually to my,

81

00:04:38,760 --> 00:04:41,600
work on, food and culture.

82

00:04:41,600 --> 00:04:45,280
And most of my work is food
and immigrants.

83

00:04:46,440 --> 00:04:49,360
That that first book was on,

84

00:04:49,360 --> 00:04:50,720
domestic cooking.

85

00:04:50,720 --> 00:04:55,760
Then, the next one would be on immigrants
in the restaurant industry,

86

00:04:55,760 --> 00:05:00,600
especially petty commodity production,
which was ethnic restaurateur, etc..

87

00:05:00,600 --> 00:05:03,600
So, that was the start of it.

88

00:05:03,720 --> 00:05:07,240
And where have you done
most of the research

89

00:05:07,240 --> 00:05:10,680
that you, that you just described
or most of your research in general?

90

00:05:11,040 --> 00:05:13,840
Yeah. So,

91

00:05:13,840 --> 00:05:15,600
as you know, in some ways

92

00:05:15,600 --> 00:05:20,760

a lot of research
is what you stumble into, and the doors

93

00:05:20,760 --> 00:05:26,520

that stay open and the other doors
that, shut on you my aunt,

94

00:05:26,520 --> 00:05:32,200

the only part of my family who was in
the United States was in Chicago. So,

95

00:05:33,240 --> 00:05:34,160

I flew in into

96

00:05:34,160 --> 00:05:38,400

Chicago, stayed with her and in Chicago.

97

00:05:38,400 --> 00:05:42,520

And, this is
we are talking about the early 90s

98

00:05:43,120 --> 00:05:48,680

and, I was I used to go to visit her
every summer break.

99

00:05:49,480 --> 00:05:51,880

Partly a fellowship is never enough

100

00:05:51,880 --> 00:05:54,600

to pay for a summers.

101

00:05:54,600 --> 00:05:58,200

And, even though we lived in a quite
a cheap town,

102

00:05:58,560 --> 00:06:02,600

an old white working class

town, Binghamton, and not enough money.

103

00:06:02,600 --> 00:06:06,400

So, I would go and visit her
and she would take me to this,

104

00:06:08,160 --> 00:06:11,160

I think it was called NABC and,

105

00:06:11,920 --> 00:06:16,360

BAGC, Bengali Association of Greater
Chicago and National

106

00:06:16,360 --> 00:06:19,560

I think it's called National Association
of Bengali Americans.

107

00:06:20,760 --> 00:06:23,400

So I would go and

108

00:06:23,400 --> 00:06:25,480

visit her
and she would take me to these things

109

00:06:25,480 --> 00:06:28,840

because in the summer, I think
their events happened in June or July.

110

00:06:29,520 --> 00:06:34,440

And one year I stumbled into this, book
they were selling at the reception

111

00:06:35,320 --> 00:06:39,760

cost \$10, which was all the names
and all the addresses

112

00:06:39,760 --> 00:06:43,080

and telephone numbers
of all the Bengalis in their network.

113

00:06:43,320 --> 00:06:47,280

I said, whoa, they're the best ten
bucks I've spent in my life.

114

00:06:49,040 --> 00:06:51,840

And that basically gave me,

115

00:06:51,840 --> 00:06:54,480

the addresses and names,
that I could send it to my,

116

00:06:54,480 --> 00:06:57,480

my, I designed my survey.

117

00:06:58,600 --> 00:07:00,000

Excuse me.

118

00:07:00,000 --> 00:07:02,400

Looking back, it's in my first book.

119

00:07:02,400 --> 00:07:03,640

You will see the surveys.

120

00:07:03,640 --> 00:07:06,640

Long and unworldly and endless.

121

00:07:07,280 --> 00:07:11,400

But, people were very generous
with their time.

122

00:07:11,400 --> 00:07:14,400

I send it out to lots.

123

00:07:14,720 --> 00:07:17,720

I think every other person on that list,

124

00:07:18,600 --> 00:07:20,680

of course, half of them bounced back

125

00:07:20,680 --> 00:07:23,680
for outdated addresses, etc.

126

00:07:23,960 --> 00:07:27,320
So, so it happened to be it's

127

00:07:27,480 --> 00:07:32,640
associated very strongly centered around
Chicago, Chicago suburbs, especially,

128

00:07:32,640 --> 00:07:36,600
especially Naperville,
which which has subsequently become

129

00:07:36,840 --> 00:07:41,440
one of the important sites
of, Asian led suburbanization.

130

00:07:42,440 --> 00:07:45,440
So, that was my first
my dissertation and first book.

131

00:07:46,200 --> 00:07:51,560
And it was very clear in that work
that it was restricted in some ways

132

00:07:51,560 --> 00:07:57,000
to Bengali specifically, with Bengali
Americans who were often professionals.

133

00:07:57,600 --> 00:08:00,840
So, I wanted to look at those
who were not professionals.

134

00:08:00,840 --> 00:08:05,680
The other part of the Bengali
migration, often from Bangladesh,

135

00:08:05,680 --> 00:08:09,560
who run restaurants, in fact,
they run most of the restaurants

136
00:08:09,840 --> 00:08:13,920
through most of the
history of Western cities.

137
00:08:15,000 --> 00:08:15,480
So, that's

138
00:08:15,480 --> 00:08:18,480
why my next book, the book after
that was the,

139
00:08:19,480 --> 00:08:22,480
Ethnic Restaurateur or which,

140
00:08:23,280 --> 00:08:26,280
almost all of its work
was done in New York City.

141
00:08:27,120 --> 00:08:29,440
And I would say in

142
00:08:29,440 --> 00:08:32,440
some, some place specific,

143
00:08:32,640 --> 00:08:34,240
that's the work I have done.

144
00:08:34,240 --> 00:08:37,520
And my most recent work
has looked at street vendors

145
00:08:38,120 --> 00:08:41,480
in New York, but also in the Global South,
especially in Indian cities

146

00:08:41,480 --> 00:08:46,080
like Delhi, have done interviews
in Delhi and, Bangalore,

147
00:08:47,000 --> 00:08:49,640
sorry, Bengaluru

148
00:08:49,640 --> 00:08:52,640
and then a little bit in Calcutta.

149
00:08:54,000 --> 00:08:57,160
And my most recent work
has been on the Indian Ocean world.

150
00:08:57,160 --> 00:09:00,480
So there's a little bit of work
in Zanzibar, cooking

151
00:09:00,480 --> 00:09:05,280
and which is mostly looking at connections
across the Indian Ocean world.

152
00:09:05,440 --> 00:09:05,920
Sorry.

153
00:09:05,920 --> 00:09:08,920
It became a long answer to your short
question.

154
00:09:09,040 --> 00:09:11,680
You've done
a lot of really interesting work, though.

155
00:09:12,960 --> 00:09:13,560
I wonder

156
00:09:13,560 --> 00:09:17,320
if, they want me to ask you about what
food studies means to you.

157

00:09:17,320 --> 00:09:20,320

But in particular,
I think I'm curious about,

158

00:09:20,840 --> 00:09:25,440

given the kind of cosmopolitanism
of your work, even when you're restricted

159

00:09:25,440 --> 00:09:30,520

to suburban Chicago, there's still a it's
a cosmopolitan project, inherently.

160

00:09:30,520 --> 00:09:33,040

Right?

161

00:09:33,040 --> 00:09:35,400

Do you think that food studies

162

00:09:35,400 --> 00:09:39,960

as a whole does too little cosmopolitan
work?

163

00:09:39,960 --> 00:09:44,880

Is is the field itself to,
I guess, parochial.

164

00:09:45,240 --> 00:09:48,000

And I would I get particularly U.S

165

00:09:48,000 --> 00:09:51,000

focused in your, in your view.

166

00:09:51,360 --> 00:09:54,360

I think two things
you're hinting at something

167

00:09:54,680 --> 00:09:57,680

I've been wrestling with and seeing,

168

00:09:58,320 --> 00:10:00,560

too much of food studies is basically

169

00:10:00,560 --> 00:10:03,560

forms of methodological nationalism

170

00:10:04,320 --> 00:10:07,320

within the nation. And,

171

00:10:08,160 --> 00:10:10,080

useful work.

172

00:10:10,080 --> 00:10:14,040

But often,

it assumes the nation state. It,

173

00:10:15,520 --> 00:10:18,520

and think about,

174

00:10:19,800 --> 00:10:20,640

excuse me,

175

00:10:20,640 --> 00:10:23,880

my, my lineage in that sense, my,

176

00:10:24,440 --> 00:10:27,440

I have wrestled

with largely cultural sociology.

177

00:10:27,920 --> 00:10:30,040

Take the at Pierre Bourdieu's work, Distinction.

178

00:10:31,520 --> 00:10:31,960

If you think

179

00:10:31,960 --> 00:10:34,960

about Distinction,

it is basically about France.

180

00:10:35,000 --> 00:10:40,360

And because of the, legal constraints,
he cannot talk about race.

181

00:10:40,720 --> 00:10:42,720

And he doesn't talk about transnational.

182

00:10:42,720 --> 00:10:44,000

He doesn't talk about migrants.

183

00:10:44,000 --> 00:10:49,960

It's a beautiful and a powerful, data
driven, conceptually productive work,

184

00:10:50,280 --> 00:10:53,280

especially on class and gender,

185

00:10:53,880 --> 00:10:56,880

but rather, inadequate,

186

00:10:57,200 --> 00:11:00,560

completely about in some ways,
transnational movements

187

00:11:00,840 --> 00:11:04,880

that the world was already exposed to
when, Bourdieu was writing that.

188

00:11:04,880 --> 00:11:07,200

And the translation happens.
This is in the 80s.

189

00:11:07,200 --> 00:11:10,200

The translation
in English happens in 1984.

190

00:11:10,320 --> 00:11:13,320

So late 70s, early 80s.

191

00:11:14,160 --> 00:11:16,520

Today, there's even less reason,

192

00:11:16,520 --> 00:11:19,360

because of circulation of people,

193

00:11:19,360 --> 00:11:22,200

working class people, professional

194

00:11:22,200 --> 00:11:25,440

people, like me, and,

195

00:11:25,800 --> 00:11:29,320

I think, too much of food studies

196

00:11:29,960 --> 00:11:32,640

tends to assume a nation state.

197

00:11:32,640 --> 00:11:37,560

And in doing that is blind,
to the challenges.

198

00:11:37,880 --> 00:11:41,760

Then on the other side, in sociology,
in anthro,

199

00:11:42,000 --> 00:11:46,160

there's a long lineage
of studying of immigrants.

200

00:11:46,360 --> 00:11:49,320

Okay. And I think in some ways,

201

00:11:50,640 --> 00:11:51,200

the studying

202

00:11:51,200 --> 00:11:55,320

of immigrants by the way, transnational
immigrant migrants is much better

203

00:11:55,320 --> 00:11:59,840
developed in food studies in sociology
than I would say

204

00:11:59,840 --> 00:12:02,840
in terms of the study of

205

00:12:02,880 --> 00:12:05,920
intranational migrants, like,
for instance, to give you an example.

206

00:12:07,080 --> 00:12:09,240
So we probably know a lot more

207

00:12:09,240 --> 00:12:15,040
about Indian migrants elsewhere
in the world than about migrants, working

208

00:12:15,040 --> 00:12:18,520
class migrants in India, which is almost

209

00:12:18,520 --> 00:12:21,520
500 million people that are moving.

210

00:12:22,080 --> 00:12:26,720
And remember, this international migration
is only a thin end of largely

211

00:12:26,720 --> 00:12:31,080
much more dynamic migration
happening within Nigeria, within India,

212

00:12:31,240 --> 00:12:34,680
within China,
any of the big nations with substantial

213

00:12:35,600 --> 00:12:37,760
population movement

214
00:12:37,760 --> 00:12:42,000
from country to the city,
small town to the big city.

215
00:12:42,240 --> 00:12:47,280
So, what you're pointing to
is in some ways the potential,

216
00:12:47,280 --> 00:12:52,160
I think, for future
work, much more transnational work.

217
00:12:52,160 --> 00:12:56,360
But also,
I think intranational migration,

218
00:12:56,360 --> 00:13:00,720
I find there's,
I know a lot less about intranational food

219
00:13:00,720 --> 00:13:04,280
and intranational migration
than international migration.

220
00:13:07,440 --> 00:13:09,040
Struggling with my unmute button.

221
00:13:09,040 --> 00:13:11,560
But, yeah, that's really interesting.

222
00:13:11,560 --> 00:13:12,240
China too.

223
00:13:12,240 --> 00:13:15,960
I'm thinking about just the incredible
amount of intranational migration

224

00:13:15,960 --> 00:13:18,200
and how that has reshaped
cuisine particularly.

225

00:13:18,200 --> 00:13:20,280
And and I know very little about that.

226

00:13:20,280 --> 00:13:22,400
And part of it, a little writing about it.

227

00:13:22,400 --> 00:13:25,400
Yeah. Interesting.

228

00:13:25,560 --> 00:13:28,480
I think that leads well into this question
that, that we both like,

229

00:13:28,480 --> 00:13:32,040
that Warren
Belasco once stated that to do food studies

230

00:13:32,040 --> 00:13:35,280
and academic needs to be a generalist,
an anthropologist

231

00:13:35,280 --> 00:13:38,400
and a poet,
an economist and a philosopher, etc.

232

00:13:38,400 --> 00:13:40,320
more than a specialist.

233

00:13:40,320 --> 00:13:41,160
What do you think?

234

00:13:41,160 --> 00:13:42,960
Does that apply to your work?

235

00:13:42,960 --> 00:13:44,440
And what about the field as a whole?

236
00:13:44,440 --> 00:13:45,720
Are we all generalists?

237
00:13:45,720 --> 00:13:47,440
Should we be generalists?

238
00:13:47,440 --> 00:13:48,760
Very good question.

239
00:13:48,760 --> 00:13:51,880
And Warren is so good
at encapsulating some of this.

240
00:13:54,240 --> 00:13:57,240
I'll give you a complicated answer,
which is

241
00:13:59,120 --> 00:14:00,320
I used to think so,

242
00:14:00,320 --> 00:14:04,560
and that was partly linked to my location,
my location.

243
00:14:04,560 --> 00:14:08,280
And maybe this also explains
my association with ASFS,

244
00:14:10,080 --> 00:14:13,080
my association
with the, with the Association

245
00:14:13,080 --> 00:14:14,760
for the Study of Food and Society

246
00:14:14,760 --> 00:14:18,480

started when I started teaching
at the Culinary Institute of America.

247

00:14:18,960 --> 00:14:21,960
So, as you know, it's a cooking school.

248

00:14:22,200 --> 00:14:25,640
And, it came out of a hunger

249

00:14:25,640 --> 00:14:30,600
for me to talk to other people
who were teaching about food,

250

00:14:30,600 --> 00:14:34,120
but not specifically cooking
or being a sommelier.

251

00:14:34,960 --> 00:14:40,440
And, ASFS became this
exemplary organization

252

00:14:40,680 --> 00:14:46,040
which had in it a folklorist, sociologist,
anthropologist, economist.

253

00:14:46,840 --> 00:14:49,800
And I could in fact
go to these conferences.

254

00:14:49,800 --> 00:14:55,760
This is happening with me mostly
at the end of the 1990s and early 2000.

255

00:14:56,720 --> 00:15:01,000
And at that point of time, my hunger,

256

00:15:01,280 --> 00:15:04,280
even though I was kind of trained
as a sociologist,

257
00:15:04,760 --> 00:15:09,240
was, could academics speak to some of us,

258
00:15:10,200 --> 00:15:12,800
who are building careers,
who are teaching, who are working

259
00:15:12,800 --> 00:15:15,800
with students
who don't come from households

260
00:15:16,600 --> 00:15:19,480
with college degrees, often
at the Culinary Institute

261
00:15:19,480 --> 00:15:22,920
at that point of time and, and modulate

262
00:15:22,920 --> 00:15:28,560
moderate shape, their language, shape
in some ways, Warren's

263
00:15:28,720 --> 00:15:31,560
point about the poetics of their language,

264
00:15:31,560 --> 00:15:35,280
where the conceptual can still be
sociological, but the way you think

265
00:15:35,280 --> 00:15:39,240
and write and express yourself orally
and express yourself in written forms

266
00:15:40,360 --> 00:15:42,240
should be outward facing.

267
00:15:42,240 --> 00:15:44,760
In that sense,

268

00:15:44,760 --> 00:15:47,760
a much more attention

269

00:15:47,960 --> 00:15:50,960
to the audience, much more attention

270

00:15:51,120 --> 00:15:55,680
to the consumer of, the knowledge
we were producing,

271

00:15:56,160 --> 00:15:59,720
within the various fields
and people in the, in ASFS.

272

00:16:00,640 --> 00:16:04,920
Today, I'm the director
of the doctoral program at NYU.

273

00:16:05,400 --> 00:16:08,400
Almost at the opposite end of it.

274

00:16:09,000 --> 00:16:12,720
And I have to constantly work
with my students

275

00:16:13,320 --> 00:16:16,320
not to be all over the place,

276

00:16:16,680 --> 00:16:21,200
not to borrow, not to be referencing,

277

00:16:22,040 --> 00:16:25,680
if they're working in this sociological
domain, referencing genetics,

278

00:16:25,920 --> 00:16:30,120
the friends, the referencing biology
that we are not experts in.

279

00:16:30,120 --> 00:16:33,040

So I almost have
kind of flipped my position

280

00:16:34,160 --> 00:16:36,240

where today

281

00:16:36,240 --> 00:16:39,240

I feel some of the,

282

00:16:40,920 --> 00:16:43,240

outward facing,

283

00:16:43,240 --> 00:16:46,240

generalist, posture

284

00:16:46,360 --> 00:16:49,840

is unproductive for my doctoral students
because at the end of it,

285

00:16:50,240 --> 00:16:55,040

they have to be taken
seriously by specialists and producers

286

00:16:55,040 --> 00:16:58,280

of knowledge in production of knowledge,
not in the consumption of it.

287

00:16:58,600 --> 00:17:02,080

So today, for instance, I, I find,

288

00:17:03,360 --> 00:17:06,720

the opposite problem,
which is too much of food

289

00:17:06,720 --> 00:17:10,160

studies is pitched outwards

290

00:17:10,160 --> 00:17:13,800
to a consumer of knowledge
rather than a producer of new knowledge.

291
00:17:13,800 --> 00:17:17,840
And of course, in some ways
a producer of new knowledge

292
00:17:17,840 --> 00:17:21,160
in in the way it is constituted
in the American university.

293
00:17:21,160 --> 00:17:25,560
And most universities in the world,
which is largely a disciplinary structure

294
00:17:25,560 --> 00:17:28,800
that emerged at the end of the 19th
century, early 20th century.

295
00:17:29,880 --> 00:17:30,800
And you have to what?

296
00:17:30,800 --> 00:17:31,920
And what does that mean?

297
00:17:31,920 --> 00:17:34,560
You have to pay attention to method.

298
00:17:34,560 --> 00:17:36,000
And if you are doing

299
00:17:36,000 --> 00:17:39,240
the social scientific work,
you have to pay attention to measurement.

300
00:17:39,800 --> 00:17:43,160
If you are doing humanities work,
you have to pay attention to

301
00:17:43,200 --> 00:17:46,680
metaphor making,
which we called sometimes called theory.

302
00:17:47,040 --> 00:17:47,840
Okay.

303
00:17:47,840 --> 00:17:52,600
And so and to do that,
you have to be much more familiar

304
00:17:52,800 --> 00:17:56,120
with what has gone on before
in the various disciplines.

305
00:17:56,520 --> 00:17:59,360
And at the end of it, I ask our students

306
00:17:59,360 --> 00:18:02,280
to have kind of one,

307
00:18:02,280 --> 00:18:06,200
feat in food studies,
but the other one in some other discipline

308
00:18:06,960 --> 00:18:10,680
or, a more densely constituted
interdisciplinary field,

309
00:18:10,680 --> 00:18:14,200
it could be cultural sociology,
it could be cultural anthropology.

310
00:18:14,840 --> 00:18:18,560
It could be American studies,
it could be Asian-American studies.

311
00:18:18,800 --> 00:18:23,160
And so in some ways, what has happened is

and I think this is my larger point,

312

00:18:24,120 --> 00:18:25,520

the short answer to your

313

00:18:25,520 --> 00:18:29,160

kind of beautiful and powerful question
is it depends on your location.

314

00:18:30,440 --> 00:18:32,640

The generalist is good

315

00:18:32,640 --> 00:18:35,760

and useful
for especially public communication.

316

00:18:35,760 --> 00:18:38,040

Say give an example from my department.

317

00:18:38,040 --> 00:18:41,240

Marion Nestle is a terrific example
of someone

318

00:18:41,240 --> 00:18:44,240

who's basically taking,

319

00:18:44,280 --> 00:18:46,560

nutrition knowledge, taking community
health

320

00:18:46,560 --> 00:18:49,560

knowledge, and largely
playing it to outsiders.

321

00:18:49,800 --> 00:18:50,400

Okay.

322

00:18:50,400 --> 00:18:52,160

And largely the source of a journalist.

323

00:18:52,160 --> 00:18:53,720

And that's her claim to fame.

324

00:18:53,720 --> 00:18:58,360

She's basically, not a nutritionist, okay?

325

00:18:58,560 --> 00:19:02,160

She's not a lab scientist,
but she understands it,

326

00:19:02,400 --> 00:19:07,040

and she communicates, to people outside,
the academy.

327

00:19:07,200 --> 00:19:10,080

That's one role. Okay.

328

00:19:10,080 --> 00:19:15,360

But I think, if we are going to be
professors,

329

00:19:15,360 --> 00:19:18,360

we are going to train
other people to be professors.

330

00:19:19,560 --> 00:19:22,320

Then, we will have to give them

331

00:19:22,320 --> 00:19:26,760

specialized knowledge
of inside the academy, a certain kind

332

00:19:26,760 --> 00:19:32,240

of, currency, a certain kind of attention
to method, certain kind of like what?

333

00:19:32,240 --> 00:19:35,640

For outsiders is often the boring

scaffolding of the place.

334

00:19:35,640 --> 00:19:39,080

They just want to see the completed building, not the scaffolding of it.

335

00:19:39,360 --> 00:19:41,280

So I think it is

336

00:19:42,640 --> 00:19:43,960

my answer is

337

00:19:43,960 --> 00:19:47,280

whether you are a generalist or a specialist depends

338

00:19:47,280 --> 00:19:50,280

on your position in the academy

339

00:19:50,480 --> 00:19:53,480

and the domain you want

340

00:19:54,000 --> 00:19:57,280

to inhabit, and the audience you have.

341

00:19:58,440 --> 00:20:00,680

Does that

342

00:20:00,680 --> 00:20:02,320

That makes a lot of sense.

343

00:20:02,320 --> 00:20:05,760

I mean, I think what I some of what I'm hearing too, is the call to

344

00:20:06,640 --> 00:20:11,120

to to be specialists, to be legible and to have a certain rigor in our work,

345
00:20:11,120 --> 00:20:15,880
but to not lose the ability to speak to
people who are not and then specialists.

346
00:20:15,880 --> 00:20:16,920
And, you know.

347
00:20:16,920 --> 00:20:20,160
Ideally, both those things,
you know, ideally, ideally

348
00:20:20,160 --> 00:20:23,160
you in some ways,

349
00:20:23,680 --> 00:20:26,480
show the specialist in the field
what's in the fields,

350
00:20:26,480 --> 00:20:29,880
what's your domain of specialization
and takes it be taken seriously.

351
00:20:30,240 --> 00:20:35,280
But you try to communicate
with, policymakers, with the public,

352
00:20:36,000 --> 00:20:37,360
and in some ways food.

353
00:20:37,360 --> 00:20:40,480
And one of the reasons
why ASFS has become so visible

354
00:20:40,480 --> 00:20:44,880
and important is the public discussion
about, cuisine, culture,

355
00:20:45,960 --> 00:20:48,960
consumer culture, cooking shows, etc.

356
00:20:49,400 --> 00:20:51,720
and to be able to talk to that audience.

357
00:20:51,720 --> 00:20:53,400
So you're absolutely right.

358
00:20:53,400 --> 00:20:57,960
In ideal, an ideal food study
scholar is a specialist

359
00:20:58,840 --> 00:21:01,840
who can speak to the non-specialist.

360
00:21:02,520 --> 00:21:03,960
I really like that.

361
00:21:03,960 --> 00:21:06,840
Speaking about,
ASFS you mentioned,

362
00:21:06,840 --> 00:21:09,720
first encountering them
when you were at the Culinary Institute?

363
00:21:09,720 --> 00:21:11,480
Teaching there?

364
00:21:11,480 --> 00:21:13,800
What was your first encounter
with ASFS, like?

365
00:21:13,800 --> 00:21:16,000
Did you go to a conference? Did you?

366
00:21:16,000 --> 00:21:18,880
And so you're a junior scholar.
Just give us a little bit of, like what?

367

00:21:18,880 --> 00:21:20,000

Your first. Yeah.

368

00:21:20,000 --> 00:21:21,760

So I was a I was a

369

00:21:21,760 --> 00:21:24,960

PhD student who had run out of funding,
which is a typical example.

370

00:21:25,920 --> 00:21:29,280

So my advisor,
one of my advisors, Mark Selden,

371

00:21:29,280 --> 00:21:32,560

said, hey, the Culinary Institute
is looking for someone to,

372

00:21:33,600 --> 00:21:36,600

to build their liberal arts curriculum.

373

00:21:36,600 --> 00:21:39,480

And I said, wow, that would be cool.

374

00:21:39,480 --> 00:21:41,640

If I get the job, it's unlikely
I'll get the job

375

00:21:41,640 --> 00:21:44,240

because I knew
nothing about Haute cuisine.

376

00:21:44,240 --> 00:21:47,840

I didn't know anything
about a Western kind of cuisine.

377

00:21:47,840 --> 00:21:50,960

I hadn't had a glass of wine
at that point of time, you know,

378

00:21:51,600 --> 00:21:55,480

and probably hadn't had any cheese
other than paneer in India, you know?

379

00:21:56,120 --> 00:21:59,880

So I said, I won't get it,
but boy, wouldn't that be fun.

380

00:22:00,120 --> 00:22:04,480

It is like asking, ethnomusicologist,
to teach at Juilliard.

381

00:22:04,480 --> 00:22:05,440

Right?

382

00:22:05,440 --> 00:22:09,120

So, I ended up getting that job, partly
because I was lucky,

383

00:22:09,320 --> 00:22:12,960

partly because they were very intrigued
at the CIA that anyone was studying food

384

00:22:12,960 --> 00:22:15,880

and especially cuisine seriously.

385

00:22:15,880 --> 00:22:18,360

And I think the dean at that point of time

386

00:22:18,360 --> 00:22:21,400

was a kind of a raving, raging Indophile.

387

00:22:23,120 --> 00:22:26,120

So I think I got
the job because he thought I knew thing

388

00:22:26,160 --> 00:22:29,160

about things like yoga,

which I don't know anything about.

389

00:22:29,920 --> 00:22:33,680

And so I got the job and then kind of,

390

00:22:34,760 --> 00:22:36,480

ended up, in that context.

391

00:22:36,480 --> 00:22:39,640

You know what, what I have done now
in the process, I've totally forgotten.

392

00:22:39,640 --> 00:22:42,640

What was your question?

393

00:22:43,040 --> 00:22:45,960

What what was your first encounter
with ASFS?

394

00:22:45,960 --> 00:22:47,040

You're a junior scholar.

395

00:22:47,040 --> 00:22:48,960

You hear about them, but, like, then what?

396

00:22:48,960 --> 00:22:51,600

Okay, so I go to the CIA.

397

00:22:51,600 --> 00:22:55,000

I kind of, CIA, by the way,
the other CIA, the Culinary

398

00:22:55,000 --> 00:22:58,000

Institute of America,

399

00:22:58,000 --> 00:23:01,440

and, and start teaching there.

400

00:23:02,120 --> 00:23:05,120
And my first exposure was through the,

401
00:23:05,800 --> 00:23:11,520
listserv, and there
I could be in, in, the Hudson Valley

402
00:23:11,520 --> 00:23:15,520
with a very busy teaching schedule
at my as my colleagues at the CIA

403
00:23:15,840 --> 00:23:19,640
still have almost teach 3
to 5 days a week.

404
00:23:20,360 --> 00:23:23,920
But I could really participate
in this robust discussion.

405
00:23:24,200 --> 00:23:27,080
And, the listserv used to be
a lot more robust.

406
00:23:27,080 --> 00:23:31,200
In fact, at that point of time, partly
because we didn't know each other, partly

407
00:23:31,200 --> 00:23:35,640
because we couldn't go to conferences,
partly because we didn't have time, money.

408
00:23:36,240 --> 00:23:40,640
And so, for me,
that was absolutely godsend.

409
00:23:41,520 --> 00:23:43,720
Then that's where I could,

410
00:23:43,720 --> 00:23:46,360
the people I was reading,

people like Janet Poppendieck

411

00:23:46,360 --> 00:23:48,200
like Warren Belasco,

412

00:23:49,560 --> 00:23:52,200
like Amy Bentley,

413

00:23:52,200 --> 00:23:54,680
and like, Marion Nestle.

414

00:23:54,680 --> 00:23:56,560
I could listen to them.

415

00:23:56,560 --> 00:23:59,560
I could engage in a conversation
with, with them,

416

00:23:59,920 --> 00:24:02,040
in a relatively informal manner.

417

00:24:02,040 --> 00:24:03,760
That has always been its characteristic.

418

00:24:03,760 --> 00:24:07,040
I partly that's the digital platforms
kind of style.

419

00:24:07,360 --> 00:24:12,920
And, and so it was this opening,
Democratic opening to a wider

420

00:24:12,920 --> 00:24:15,920
group of people,
maybe, what, 200, 300 people,

421

00:24:15,920 --> 00:24:18,920
out of which maybe 20 people.

422

00:24:19,440 --> 00:24:22,440

Andy Smith was an important figure in that.

423

00:24:22,440 --> 00:24:25,800

So for me, it was through the listserv and the platform.

424

00:24:25,800 --> 00:24:28,800

In some ways, it's kind of a bit sad that the,

425

00:24:29,280 --> 00:24:33,600

listserv, has become, a little moribund.

426

00:24:33,600 --> 00:24:38,040

It like, it livens up once in a while, and you can often see it

427

00:24:38,040 --> 00:24:41,040

that is, that happens through a junior scholar.

428

00:24:41,360 --> 00:24:44,400

And a professor, who's seeking

429

00:24:44,400 --> 00:24:48,200

a domain, of expertise that they don't have.

430

00:24:49,480 --> 00:24:52,280

I don't know what the

431

00:24:52,280 --> 00:24:54,960

cure of enlivening that is, but for me,

432

00:24:54,960 --> 00:24:59,640

that was a very crucial platform, to join ASFS.

433

00:24:59,960 --> 00:25:03,520

And then it is true that that I got pulled into the conference sources.

434

00:25:03,800 --> 00:25:06,840

Then I only subsequently went to conferences, which is, of course,

435

00:25:06,840 --> 00:25:09,840

a question of both money and time.

436

00:25:10,760 --> 00:25:14,400

So how did you go from mostly participating in the listserv

437

00:25:14,400 --> 00:25:17,400

to being the president of the organization?

438

00:25:21,360 --> 00:25:24,120

I'm thinking as you ask

439

00:25:24,120 --> 00:25:27,120

this question, one is I think

440

00:25:28,320 --> 00:25:32,400

I've had a long experience of political activism and mobilization.

441

00:25:32,840 --> 00:25:37,680

So though I'm an introvert, you wouldn't know that if you talk to me.

442

00:25:37,680 --> 00:25:40,680

I come across as kind of

443

00:25:42,640 --> 00:25:45,640

talkative and maybe even too loud.

444

00:25:46,920 --> 00:25:48,640

And that's partly the politics

445

00:25:48,640 --> 00:25:52,720

of South Asia, politics in South Asia,
which is kind of a robust

446

00:25:52,720 --> 00:25:57,080

public sphere,
engaged in various, kinds of politics.

447

00:25:58,160 --> 00:26:01,160

But the point of that is it taught me

448

00:26:01,200 --> 00:26:04,640

I was a provincial kid in India
who had gone to the big city

449

00:26:05,920 --> 00:26:08,320

and trade union politics
and student politics

450

00:26:08,320 --> 00:26:11,800

had allowed me to kind of, occupy,
inhabit my body,

451

00:26:12,840 --> 00:26:16,920

and in a particular
kind of a space, and assert myself

452

00:26:16,920 --> 00:26:19,920

with a certain kind of clarity
and not be pushed around.

453

00:26:21,080 --> 00:26:24,120

So I think that had given me a kind of,

454

00:26:25,120 --> 00:26:28,120

quasi public public presence,

455

00:26:28,480 --> 00:26:32,600

that as I started talking in these forums,

456

00:26:33,840 --> 00:26:37,080

people would listen to me

and then specifically,

457

00:26:37,840 --> 00:26:41,520

I had become involved in the, as a member.

458

00:26:41,520 --> 00:26:46,080

Then I was, I think about invited

as a board member and,

459

00:26:47,400 --> 00:26:50,400

and as a board member had gone through,

460

00:26:50,440 --> 00:26:53,560

three presidents and I won't name them,

461

00:26:55,680 --> 00:26:58,360

where there was a lot of discussion

through three years

462

00:26:58,360 --> 00:27:02,120

as how our 501(c)(3)

463

00:27:02,120 --> 00:27:06,240

which is the IRS

legal code, status had lapsed.

464

00:27:06,480 --> 00:27:08,720

We didn't have an accountant.

465

00:27:08,720 --> 00:27:12,400

And so in some ways,

we were not a legitimate, not-for-profit.

466

00:27:13,880 --> 00:27:16,880

And we would have these discussions
and it went on for three years

467

00:27:17,120 --> 00:27:19,120

and there was no resolution of it.

468

00:27:19,120 --> 00:27:24,360

I said classic so to say, Humanities
scholar, which is very good at talking,

469

00:27:24,720 --> 00:27:28,240

but we are not so good at doing stuff,
getting things done.

470

00:27:29,680 --> 00:27:31,800

So I think it was,

471

00:27:31,800 --> 00:27:35,040

with Greg and may have been Ken Albala.

472

00:27:36,480 --> 00:27:39,000

And I said, this is crazy.

473

00:27:39,000 --> 00:27:42,920

Someone has to step in and
and see what can be done and get it done.

474

00:27:43,040 --> 00:27:46,440

So anyway, I think it was 2014,

475

00:27:47,640 --> 00:27:50,320

that,

476

00:27:50,320 --> 00:27:53,320

I, I ran for elections.

477

00:27:53,840 --> 00:27:59,320
It was a much, softer, a smoother, sweeter
election than the elections I

478
00:27:59,320 --> 00:28:02,760
had fought on Indian campuses
and got beat up by the right wing.

479
00:28:03,520 --> 00:28:05,440
So that was a probably
that might have been

480
00:28:05,440 --> 00:28:07,960
this might have been the first election
I won.

481
00:28:07,960 --> 00:28:11,160
Of course,
there was no other opposing candidate.

482
00:28:11,400 --> 00:28:13,800
No one wanted to be president.

483
00:28:13,800 --> 00:28:16,600
And, but within one year, in 20

484
00:28:16,600 --> 00:28:21,360
between 2014 and 2015, we had
we hired a lawyer.

485
00:28:21,360 --> 00:28:25,960
We had hired an accountant,
we hired a logo designer.

486
00:28:25,960 --> 00:28:26,880
We had a logo.

487
00:28:26,880 --> 00:28:29,080
We didn't have a logo before that.

488

00:28:29,080 --> 00:28:32,080

And, we got our

489

00:28:32,480 --> 00:28:33,280

501(c)(3)

490

00:28:33,280 --> 00:28:34,480

I think that's what it's called.

491

00:28:34,480 --> 00:28:37,200

Status, reinstated.

492

00:28:37,200 --> 00:28:38,760

And it was kind of it took us a year.

493

00:28:38,760 --> 00:28:40,080

It took us a little bit of money.

494

00:28:40,080 --> 00:28:42,560

And at this point

of time, we had enough money,

495

00:28:43,520 --> 00:28:46,680

enough members, and enough returns
from kind of.

496

00:28:46,680 --> 00:28:49,160

At that point, it was Bloomsbury,

497

00:28:49,160 --> 00:28:51,960

to, in fact,

have resources to make it work.

498

00:28:51,960 --> 00:28:56,040

So, I would say the short answer,

499

00:28:56,280 --> 00:29:00,720

the two part answer to your question,

why President, was that?

500

00:29:00,920 --> 00:29:05,840

I had to become a kind of a quasi public figure, and I was just infuriated

501

00:29:05,840 --> 00:29:08,840

by endless discussion without action.

502

00:29:12,080 --> 00:29:13,920

I remember your presidential address.

503

00:29:13,920 --> 00:29:14,640

That's quite lovely.

504

00:29:14,640 --> 00:29:18,360

I just assumed that you wanted to enlighten us about theory,

505

00:29:20,040 --> 00:29:21,600

so. And, that's just,

506

00:29:21,600 --> 00:29:24,600

tangential outcome of it.

507

00:29:25,600 --> 00:29:26,960

Are there any,

508

00:29:26,960 --> 00:29:31,600

conferences or ASFS events
or other other things

509

00:29:31,600 --> 00:29:34,600

that stand out in your mind
from your tenure with the organization?

510

00:29:34,920 --> 00:29:38,000

Yeah, I, I loved, the wrestling

511

00:29:38,000 --> 00:29:41,000
with the question of the journal.

512

00:29:41,160 --> 00:29:44,400
Because a couple of people,
including Warren Belasco,

513

00:29:44,400 --> 00:29:48,320
had designed the journal, and we were part
of that discussion that you cannot.

514

00:29:48,320 --> 00:29:51,320
And here it goes back to your question
about expert knowledge

515

00:29:51,960 --> 00:29:54,240
and a public, facing one.

516

00:29:54,240 --> 00:29:57,960
So we needed a journal where a specialist
could be publishing and peer

517

00:29:57,960 --> 00:29:58,720
reviewed, etc..

518

00:29:58,720 --> 00:30:01,200
And Warren
had designed a beautiful journal.

519

00:30:01,200 --> 00:30:03,040
It was almost too beautiful
to be published

520

00:30:03,040 --> 00:30:07,480
because it had a dimensions that didn't
fit on the bookshelf very well.

521

00:30:08,280 --> 00:30:09,560
It was gorgeous, but

522

00:30:10,560 --> 00:30:12,120
it didn't fit the bookshelves

523

00:30:12,120 --> 00:30:15,200
very well, so we had to change it
into the standard FCS.

524

00:30:15,440 --> 00:30:17,120
This is Food, Culture and Society.

525

00:30:17,120 --> 00:30:19,880
We had to decide on the name.

526

00:30:19,880 --> 00:30:22,760
We were going to decide what did the,

527

00:30:22,760 --> 00:30:24,640
the ampersand should look like,
should it be?

528

00:30:24,640 --> 00:30:27,520
And. Food, Culture and Society.
Lovely. Kind of.

529

00:30:27,520 --> 00:30:31,560
This was remember, 20,
30 people on the listserv elsewhere

530

00:30:31,600 --> 00:30:33,240
talking endlessly about this thing.

531

00:30:33,240 --> 00:30:35,120
It was a lot of fun stuff.

532

00:30:35,120 --> 00:30:37,080
Humanities and social sciences

533

00:30:37,080 --> 00:30:40,080
people are good at, doing

534
00:30:41,000 --> 00:30:42,320
but again, when

535
00:30:42,320 --> 00:30:45,720
and I think that is,
I would say, my other major contribution.

536
00:30:45,720 --> 00:30:49,360
When I became president,
I realized our editors were not paid.

537
00:30:50,120 --> 00:30:53,160
Lisa Heldke and Ken Albala were editors.

538
00:30:53,400 --> 00:30:55,760
It's an immense amount of work,

539
00:30:55,760 --> 00:30:58,400
and they were not paid
and there was no good reason.

540
00:30:58,400 --> 00:31:00,840
It's not like we can pay them
a market value.

541
00:31:00,840 --> 00:31:02,680
But, the company, the,

542
00:31:04,560 --> 00:31:05,280
Bloomsbury

543
00:31:05,280 --> 00:31:08,400
and then Taylor and Francis
were making obviously making money

544
00:31:08,400 --> 00:31:11,560

at least cultural capital out of it
in terms of their portfolio.

545

00:31:11,840 --> 00:31:13,440

So, there there was no good reason.

546

00:31:13,440 --> 00:31:16,440

So, I was very aggressive in

547

00:31:17,280 --> 00:31:18,160

negotiating.

548

00:31:18,160 --> 00:31:21,160

I said the editor has to be paid
a stipend.

549

00:31:21,800 --> 00:31:27,880

And, I didn't have very many other
alternatives to kind of find out how much.

550

00:31:28,120 --> 00:31:31,120

So, we started at \$12,000.

551

00:31:31,440 --> 00:31:33,920

And then, honestly,

552

00:31:33,920 --> 00:31:38,880

I, argued for, negotiated,
but failed to get the resources.

553

00:31:39,120 --> 00:31:42,480

I got the 12,000. I wanted \$24,000.

554

00:31:42,480 --> 00:31:47,000

I wanted the managing editor to be paid
the same amount as the editor.

555

00:31:47,840 --> 00:31:52,000

And, it was it was kind of fantastic

556

00:31:52,560 --> 00:31:55,280
to A look at the

557

00:31:55,280 --> 00:31:58,280
and work towards the kind of,

558

00:31:58,640 --> 00:32:03,600
the, the social infrastructure
of producing a journal, peopling it

559

00:32:03,600 --> 00:32:06,600
with people
who gave an immense amount of work,

560

00:32:07,000 --> 00:32:09,640
with no remuneration. So,

561

00:32:11,240 --> 00:32:14,240
when I became president and I negotiated,

562

00:32:14,440 --> 00:32:17,440
we got a remuneration and the next,

563

00:32:17,880 --> 00:32:21,800
editor Amy Bentley,
I think we started at 12,000.

564

00:32:22,160 --> 00:32:25,160
I'm hoping it has gone up.

565

00:32:25,160 --> 00:32:29,240
If not, it should be the responsibility
of the next, set of leaders to,

566

00:32:29,240 --> 00:32:35,760
in fact, pay the managing editor
at least \$12,000 and the editor a \$12,000.

567

00:32:36,400 --> 00:32:39,080

Book reviews editor, at least \$6,000.

568

00:32:39,080 --> 00:32:43,040

Ideally, that was my kind of ambition.

569

00:32:43,720 --> 00:32:47,240

But we had never negotiated,
and we started negotiating.

570

00:32:47,400 --> 00:32:51,760

And again, that comes back from a fact
that I have negotiated all my life.

571

00:32:51,760 --> 00:32:55,120

I don't like negotiations,
but I've been forced to negotiate.

572

00:32:55,120 --> 00:33:00,480

Negotiate, because in India,
I was negotiating about, minimum wage

573

00:33:01,320 --> 00:33:05,040

with my colleagues and policymakers, etc..

574

00:33:05,040 --> 00:33:07,160

So, I kind of as I said,

575

00:33:07,160 --> 00:33:11,320

I'm very introverted,
unless you get me talking and negotiating.

576

00:33:11,960 --> 00:33:14,960

And then so that that was useful
and helpful.

577

00:33:15,120 --> 00:33:18,720

And so I would say
that was probably crafting,

578

00:33:19,200 --> 00:33:24,480

the FCS, Food, Culture, and Society
bringing it to a place where it was

579

00:33:24,480 --> 00:33:28,720

kind of not regularly published,
not systematic.

580

00:33:28,920 --> 00:33:31,440

Now, the weight is getting fatter
and fatter.

581

00:33:31,440 --> 00:33:33,960

You can see
they have more than enough material

582

00:33:33,960 --> 00:33:38,000

that we move from a couple of times
a year to four times a year now,

583

00:33:38,840 --> 00:33:41,400

though I was a little cautious
because I think that was the last

584

00:33:41,400 --> 00:33:42,680

time I was a board member.

585

00:33:44,280 --> 00:33:45,600

I was worried that it would lead

586

00:33:45,600 --> 00:33:49,320

to too much work for the editor to produce
something four times a year.

587

00:33:49,560 --> 00:33:53,680

But the demand is very high,
and it is getting fatter and fatter.

588

00:33:53,680 --> 00:33:56,680
So, that means we have a very solid supply
chain.

589
00:33:56,720 --> 00:34:00,960
And it is a now amongst one of the premier
journals of food studies,

590
00:34:01,320 --> 00:34:05,040
along with, say,
think about, Food and Foodways,

591
00:34:06,120 --> 00:34:11,280
Gastronomica, and in some ways Appetite
in terms of North America,

592
00:34:12,200 --> 00:34:15,360
and then globally, it has become

593
00:34:15,360 --> 00:34:18,360
one of the premier food studies journal,

594
00:34:18,480 --> 00:34:21,320
very happy to be, part of it,

595
00:34:21,320 --> 00:34:24,880
and especially not so much
at the editorial end of it, a lot more

596
00:34:25,400 --> 00:34:29,600
in terms of social, infrastructural
end of it, how to get people paid

597
00:34:29,840 --> 00:34:32,640
for doing the stuff that they are doing,
especially

598
00:34:32,640 --> 00:34:35,760
in a academic world
where people are mostly underpaid.

599

00:34:38,040 --> 00:34:39,840

We don't pay enough attention to that.

600

00:34:39,840 --> 00:34:42,200

Honestly,

the amount of work that is unpaid

601

00:34:42,200 --> 00:34:45,240

that people are asked to do in academia
and then and that walls off

602

00:34:45,240 --> 00:34:47,400

so many people from being able to do it.
Exactly.

603

00:34:47,400 --> 00:34:50,240

You have to be in a privileged position,
to be able to do

604

00:34:50,240 --> 00:34:53,240

some of this, which is partly
the problem of inclusivity.

605

00:34:53,240 --> 00:34:53,760

Right.

606

00:34:53,760 --> 00:34:57,040

And it's not it's
not surprising that I think I'm

607

00:34:57,040 --> 00:35:00,360

the only nonwhite president of ASFS
so far.

608

00:35:00,840 --> 00:35:03,720

And part of it is luck and privilege and,

609

00:35:03,720 --> 00:35:06,680

the capacity and willingness to do it.

610

00:35:06,680 --> 00:35:10,480

This is partly, hampers
that is what kind of resources

611

00:35:10,480 --> 00:35:13,480

we can put into to invite people

612

00:35:13,520 --> 00:35:16,520

who may not have these privileges
that I had.

613

00:35:17,200 --> 00:35:20,280

That leads really well
into there's kind of a pair of questions

614

00:35:20,280 --> 00:35:23,760

about scholarship and ASFS
and the diversity of both.

615

00:35:23,760 --> 00:35:24,720

I think,

616

00:35:24,720 --> 00:35:28,320

I'm going to allow both of you and,
and then let you pick whether you want to.

617

00:35:29,440 --> 00:35:32,440

I know it is ASFS is not food
studies, but,

618

00:35:32,640 --> 00:35:35,720

they ask, has the diversity of scholars
involved in food

619

00:35:35,720 --> 00:35:39,680

studies been outpaced by the scholarship
in food studies? Why?

620

00:35:39,680 --> 00:35:41,640

And should there be steps to address that?

621

00:35:41,640 --> 00:35:46,640

And also, what has AFSS done to encourage
a diversification of its membership

622

00:35:46,640 --> 00:35:49,920

and leadership,
both on cultural, ethnic and class terms

623

00:35:49,920 --> 00:35:52,920

and on generational terms?

624

00:35:53,400 --> 00:35:54,640

Excellent question.

625

00:35:54,640 --> 00:35:57,680

And I think ASFS, as has been doing

626

00:35:57,680 --> 00:36:02,400

a lot, in terms of the,
when I was involved in the board,

627

00:36:02,400 --> 00:36:05,600

in terms of the fellowships
available now, it

628

00:36:05,600 --> 00:36:09,200

taking the initiative,
I think there's a structural problem.

629

00:36:09,200 --> 00:36:13,160

And the structural problem we gestured
towards in your earlier question,

630

00:36:13,960 --> 00:36:16,200

which is it takes a lot of work.

631

00:36:16,200 --> 00:36:18,680

And most of the work is for free,

632

00:36:20,000 --> 00:36:22,080

and only a few people can afford it,

633

00:36:22,080 --> 00:36:26,280

and they're often usually late
in their field, senior in their field.

634

00:36:26,320 --> 00:36:29,320

So that will tend to be historically

635

00:36:29,400 --> 00:36:32,600

white male and subsequently white female.

636

00:36:33,320 --> 00:36:37,320

Partly because the nature of the academy
is changing, partly because the,

637

00:36:38,200 --> 00:36:40,520

the, the social sciences and especially

638

00:36:40,520 --> 00:36:43,520

the humanities,
have become highly feminized.

639

00:36:43,880 --> 00:36:47,760

So it is changing in terms of gender, and,

640

00:36:48,480 --> 00:36:51,680

and I think as ASFS
and the ASFS officers that,

641

00:36:52,240 --> 00:36:57,960

I've been keeping an eye on over the last,
like I would say 5 or 6 years.

642

00:36:58,240 --> 00:37:03,600

I think two movements, really shook
all academic institutions,

643

00:37:03,600 --> 00:37:09,000

including ASFS, which is Black Lives
Matter and MeToo and both of them.

644

00:37:09,000 --> 00:37:12,000

And this is something again,

645

00:37:12,560 --> 00:37:15,520

change happens because people demand it.

646

00:37:15,520 --> 00:37:16,080

Okay?

647

00:37:17,200 --> 00:37:18,720

there's only so much change

648

00:37:18,720 --> 00:37:22,720

that comes about by the people's
goodwill of people who have power.

649

00:37:23,000 --> 00:37:27,600

So, I think that's why Black Lives Matter
and MeToo were important in shaking it up.

650

00:37:27,960 --> 00:37:30,880

And the initiatives were much more robust
after that.

651

00:37:30,880 --> 00:37:33,360

This happened, by the way,
after my presidency.

652

00:37:33,360 --> 00:37:37,440

So other people have been doing
a much better job at it.

653

00:37:38,600 --> 00:37:40,440

So one of that, kind of it's partly

654

00:37:40,440 --> 00:37:43,440

this kind of a structural problem.

655

00:37:44,520 --> 00:37:48,120

There is a lot of interesting
work happening,

656

00:37:48,320 --> 00:37:51,120

but it is unevenly spread
around the world.

657

00:37:51,120 --> 00:37:56,280

I'll give you an example that I know
in South Asia, a younger two middle aged

658

00:37:56,280 --> 00:38:00,000

women are much more visible
in terms of food, work.

659

00:38:01,560 --> 00:38:05,080

Often in some ways, platforms
like Instagram are much more,

660

00:38:06,920 --> 00:38:08,120

productive for them.

661

00:38:08,120 --> 00:38:10,200

And they can engage,
they can make a career,

662

00:38:10,200 --> 00:38:12,360

they can make some money

663

00:38:12,360 --> 00:38:15,360

and, immense amount of thinking.

664
00:38:15,360 --> 00:38:18,240
And that goes back
that goes back to your first question

665
00:38:18,240 --> 00:38:21,040
between public facing work
and scholarly work.

666
00:38:21,040 --> 00:38:25,200
So we will need, to in some ways invite

667
00:38:25,200 --> 00:38:28,600
that kind of work and observation.

668
00:38:28,760 --> 00:38:33,480
And I think, in terms of a figure,
I can imagine a figure

669
00:38:33,840 --> 00:38:37,440
who is an Indian woman to be an important

670
00:38:37,440 --> 00:38:40,440
part of the editorial board

671
00:38:40,520 --> 00:38:41,840
of FCS.

672
00:38:41,840 --> 00:38:45,480
I think that'll help, in terms
of familiarity, which will, of course,

673
00:38:45,480 --> 00:38:49,920
means what we have to change the structure
of the organization that allows someone,

674
00:38:50,520 --> 00:38:54,880
in India to be an editor of FCS,

675

00:38:54,880 --> 00:38:58,560
which is largely an American
and a North American with a certain bit of

676
00:39:00,360 --> 00:39:02,120
bridging with Europe.

677
00:39:02,120 --> 00:39:05,000
So we need social movements.

678
00:39:05,000 --> 00:39:07,680
So what I'm saying is we need
we needed social movements,

679
00:39:07,680 --> 00:39:10,560
we needed structural change,
and we will need

680
00:39:10,560 --> 00:39:14,880
institutional change
to accommodate more involvement.

681
00:39:14,880 --> 00:39:20,000
And I'll give you another example,
which is and subsequently I have gone on

682
00:39:20,400 --> 00:39:23,720
and became
editorial collective member in Gastronomica

683
00:39:23,720 --> 00:39:27,040
too one of our biggest challenges
was getting,

684
00:39:29,200 --> 00:39:32,200
a Black voice out of Africa.

685
00:39:33,720 --> 00:39:38,400
And we have some voices out of Africa,
but they tend to be white.

686

00:39:39,080 --> 00:39:42,720

And, African theorists have argued

687

00:39:42,880 --> 00:39:47,640

there's a kind of a gentrification
of African Studies where better funded

688

00:39:47,640 --> 00:39:50,880

people from Europe and North America
dominate the work.

689

00:39:51,680 --> 00:39:55,920

So, it's very difficult
to get a Black African scholar,

690

00:39:56,720 --> 00:39:59,880

with the time
and the energy and the resources,

691

00:39:59,880 --> 00:40:03,600

because African universities
and this is specific, let's say,

692

00:40:03,600 --> 00:40:06,600

in South Africa, let's say in
Nigeria, let's say in Ghana,

693

00:40:06,960 --> 00:40:10,960

do not have the resources that North
American and European universities have.

694

00:40:11,280 --> 00:40:13,600

So here is the big meta question.

695

00:40:13,600 --> 00:40:17,880

The architecture of knowledge
production in the world is so unequal,

696

00:40:17,880 --> 00:40:22,200
so unfair,
you know, racially and by class.

697
00:40:23,160 --> 00:40:26,160
So, in some ways

698
00:40:26,640 --> 00:40:30,520
we have to work towards
making that possible,

699
00:40:30,920 --> 00:40:34,240
encouraging those voices, inviting them,

700
00:40:34,240 --> 00:40:37,240
scaffolding them, helping them,

701
00:40:37,400 --> 00:40:40,400
and going back to my point, paying them,

702
00:40:40,960 --> 00:40:46,400
okay, we should be paying editors
a lot more than we are paying right now.

703
00:40:46,560 --> 00:40:47,200
Okay.

704
00:40:47,200 --> 00:40:50,880
It should be closer
to ideally closer to \$40,000

705
00:40:51,040 --> 00:40:55,720
so that it is possible to do the work,
possible to invite people

706
00:40:55,920 --> 00:40:58,800
from the parts of the world
where there are not so many resources.

707

00:40:58,800 --> 00:41:02,080
So instead of leeching resources to run

708
00:41:02,240 --> 00:41:05,960
FCD,
we should provide resources for people

709
00:41:06,080 --> 00:41:09,320
who have less resources
to be able to participate in it.

710
00:41:09,320 --> 00:41:14,840
I think that's a structural problem
that needs to be both pursued

711
00:41:15,520 --> 00:41:19,080
aggressively and in some ways,
almost as a molecular level

712
00:41:19,080 --> 00:41:20,800
at the level of the institution.

713
00:41:20,800 --> 00:41:23,120
It doesn't need grand theory.

714
00:41:24,240 --> 00:41:25,440
I think

715
00:41:25,440 --> 00:41:28,440
most of my colleagues I know in ASFS,

716
00:41:29,120 --> 00:41:32,120
want diversity, want, you know,

717
00:41:33,240 --> 00:41:38,440
people whose voices are invisible
and not heard to be part to be part of it.

718
00:41:38,760 --> 00:41:41,760

It's the nature
of the field of food studies.

719

00:41:41,880 --> 00:41:45,680

That is kind of left
and left oriented around it.

720

00:41:46,320 --> 00:41:49,520

But we do not seem to have the research,
institutional resources.

721

00:41:49,520 --> 00:41:52,520

So, we need an institution builder

722

00:41:52,920 --> 00:41:56,840

with a vision of diversity
to provide the resources

723

00:41:56,840 --> 00:42:00,680

necessary to get,
I would say, scholars from two areas.

724

00:42:01,920 --> 00:42:04,880

An African scholar from Africa,

725

00:42:04,880 --> 00:42:06,760

somewhere in Africa,

726

00:42:06,760 --> 00:42:09,840

and a South Asian scholar
from somewhere in South Asia.

727

00:42:10,040 --> 00:42:11,800

And and why I say that?

728

00:42:11,800 --> 00:42:14,800

Because remember all this
a lot of our work is in English,

729

00:42:15,000 --> 00:42:17,760
and these are often
Anglophone areas in the world.

730
00:42:17,760 --> 00:42:20,760
And would that would be possible
a lot more possible,

731
00:42:21,080 --> 00:42:25,480
than if in other languages
and other journals in other languages

732
00:42:25,680 --> 00:42:28,920
will have other kinds of challenges
and other kinds of opportunities.

733
00:42:30,760 --> 00:42:31,800
Although, you're just making me

734
00:42:31,800 --> 00:42:35,080
think about even to expand
just to also Spanish

735
00:42:35,840 --> 00:42:39,840
how examples like
what kind of amazing global possibilities

736
00:42:39,840 --> 00:42:43,760
that would open for us too and that
that wouldn't be that hard, right.

737
00:42:44,160 --> 00:42:45,080
There are plenty Latin Americans.

738
00:42:45,080 --> 00:42:45,720
No, exactly.

739
00:42:45,720 --> 00:42:47,040
Especially Latin America.

740
00:42:47,040 --> 00:42:50,840
And, and and,
I think in some ways the opportunities

741
00:42:50,840 --> 00:42:54,160
not more there because in some ways,
I would say in everyday

742
00:42:54,160 --> 00:42:58,320
life, Spanish is a very important North
American language. And,

743
00:42:59,400 --> 00:43:01,920
and that'll also give us a different kind

744
00:43:01,920 --> 00:43:04,920
of access to class views of the world

745
00:43:05,800 --> 00:43:08,800
and our different kind
of especially in agriculture, you know,

746
00:43:09,760 --> 00:43:12,280
out of the 1 million

747
00:43:12,280 --> 00:43:15,280
farm workers, how many speak Spanish?

748
00:43:15,600 --> 00:43:20,080
Out of the 16 million, say, food
service workers, how many speak Spanish?

749
00:43:20,400 --> 00:43:22,520
And why can't we hear from them?

750
00:43:22,520 --> 00:43:25,960
Partly because of resources, including,

751

00:43:27,040 --> 00:43:27,640
educational

752
00:43:27,640 --> 00:43:30,640
resources, including literary resources.

753
00:43:30,720 --> 00:43:36,280
But literally sometimes
in terms of capacity to be heard.

754
00:43:36,960 --> 00:43:40,720
And I would say in some ways
with South, along with South Asia,

755
00:43:41,080 --> 00:43:43,800
probably even more important
than South Asia

756
00:43:43,800 --> 00:43:48,360
and sub-Saharan Africa,
I would say that could be

757
00:43:48,360 --> 00:43:51,360
a very focused domain of,

758
00:43:51,520 --> 00:43:54,720
expansion into, the Hispanic world.

759
00:43:55,920 --> 00:43:59,040
And the Latinx world that allowed,

760
00:44:01,200 --> 00:44:02,400
maybe much more global

761
00:44:02,400 --> 00:44:05,400
in the first instance than the other two.

762
00:44:05,680 --> 00:44:07,560
Excellent point and

763

00:44:07,560 --> 00:44:09,240
good critique.

764

00:44:09,240 --> 00:44:11,600
I want to ask about the relationship
to other fields.

765

00:44:11,600 --> 00:44:12,960
And this is it's a long question,

766

00:44:12,960 --> 00:44:15,960
but it was thoughtfully written,
so I'll go ahead and read the whole thing.

767

00:44:17,160 --> 00:44:20,280
The emergence of food, food studies
as a field converged

768

00:44:20,280 --> 00:44:23,280
with the emergence
of many other forms of cultural studies.

769

00:44:23,360 --> 00:44:25,240
And at the same time as the establishment

770

00:44:25,240 --> 00:44:28,680
of departments and programs
focused on women and gender studies,

771

00:44:28,960 --> 00:44:33,160
African African-American studies,
East Asian studies, Latinx studies, etc..

772

00:44:33,600 --> 00:44:37,480
To what extent do you see ASFS
and the field at large reflecting these

773

00:44:37,480 --> 00:44:41,400

concomitant fields, and how it frames food
as a subject of cultural study?

774

00:44:42,840 --> 00:44:45,440

No. Very good.

775

00:44:45,440 --> 00:44:48,160

In some ways,

776

00:44:48,160 --> 00:44:50,080

I think there would be no food studies

777

00:44:50,080 --> 00:44:55,800

without the feminist movement before
that and its association with women's

778

00:44:55,800 --> 00:45:01,200

studies, there would be no food studies,
I think, without peasant studies.

779

00:45:01,800 --> 00:45:04,200

Things
like the Journal of Peasant Studies,

780

00:45:04,200 --> 00:45:08,840

Cornell University's program, Yale
University's Agrarian Studies Program.

781

00:45:09,800 --> 00:45:12,800

And so,

782

00:45:13,680 --> 00:45:14,840

I think food studies

783

00:45:14,840 --> 00:45:19,400

and the early founders of food studies
take Warren Belasco, you know,

784

00:45:20,400 --> 00:45:24,240

take, Janet Poppendieck take Jeffrey
Sobal and,

785

00:45:25,560 --> 00:45:27,480
Richard Hayes. Right.

786

00:45:27,480 --> 00:45:33,160
You know, if I'm including if AFHV
too like Alexandro Bonanno

787

00:45:33,160 --> 00:45:36,160
and all these people,

788

00:45:36,920 --> 00:45:38,840
without the work

789

00:45:38,840 --> 00:45:43,440
done in some ways, rethinking the Academy
from the point of view

790

00:45:43,440 --> 00:45:47,720
of the various student movements
and the civil rights movements

791

00:45:47,720 --> 00:45:53,520
that came in the U.S from the 1950s
on, wasn't that 1960s and substantially

792

00:45:53,520 --> 00:45:56,640
transformed, the universe as a particular

793

00:45:56,640 --> 00:46:00,080
kind of from a very conservative, place,

794

00:46:00,640 --> 00:46:04,120
to, in some ways
opening up dimensions and domains of it.

795

00:46:04,360 --> 00:46:05,840

But there's a difference also on

796

00:46:06,960 --> 00:46:08,520

most of that civil

797

00:46:08,520 --> 00:46:11,520

post civil rights and post post-civil
rights work.

798

00:46:13,080 --> 00:46:15,240

And I'm including,

799

00:46:15,240 --> 00:46:18,320

the women's movement in it,
which is partly a reaction

800

00:46:18,560 --> 00:46:21,560

to the masculinity of the
some of the other movements.

801

00:46:22,200 --> 00:46:25,680

Is, kind of an attention to,

802

00:46:26,320 --> 00:46:29,320

oppressed subject women,

803

00:46:29,800 --> 00:46:33,840

gender, African-American, Latinx, etc.

804

00:46:33,840 --> 00:46:39,800

food studies, though coming out of that
dynamic is a lot more object oriented.

805

00:46:39,800 --> 00:46:44,520

So in that sense, food studies tends
to be a little more like cinema studies,

806

00:46:45,200 --> 00:46:47,560

a little more like performance studies.

807

00:46:47,560 --> 00:46:51,040

Again, I think those are kind of useful analogies, especially for someone

808

00:46:51,040 --> 00:46:55,000

sitting like me in NYU,
which had a robust performance studies

809

00:46:55,000 --> 00:46:58,000

program
and a robust cinema studies program.

810

00:46:58,080 --> 00:47:01,040

So, it will be slightly different
from a subject

811

00:47:01,040 --> 00:47:04,720

oriented to an object oriented world,

812

00:47:05,120 --> 00:47:09,360

which is still driven by left
liberal social democratic politics

813

00:47:09,800 --> 00:47:11,080

in some ways.

814

00:47:11,080 --> 00:47:15,720

So, I think there is
the genealogy is clearly

815

00:47:15,880 --> 00:47:20,360

from paying attention
to excluded oppressed subjects,

816

00:47:20,560 --> 00:47:24,920

in this case, African American, women,
and peasants from the global South.

817

00:47:25,680 --> 00:47:27,960
Would be I mean, think of,

818
00:47:27,960 --> 00:47:30,640
there would be probably no, ASFS

819
00:47:30,640 --> 00:47:33,640
without rural sociology at Cornell in

820
00:47:33,800 --> 00:47:37,320
in some of the land grant universities.

821
00:47:37,960 --> 00:47:43,400
And that was kind of a basically
a critique of what had been, circumvented

822
00:47:43,400 --> 00:47:47,480
what had been destroyed in Europe
and in North and South America.

823
00:47:47,680 --> 00:47:51,440
But in fact, today still dominates
in sub-Saharan Africa and South Asia.

824
00:47:51,640 --> 00:47:55,440
These are largely peasant economies
where more than 50% of the people are

825
00:47:56,040 --> 00:47:57,120
involved in it.

826
00:47:57,120 --> 00:48:00,000
So I think, that subject

827
00:48:00,000 --> 00:48:03,240
orientation to this object orientation

828
00:48:03,400 --> 00:48:06,400
is there is a bit of a tension,

between the two.

829

00:48:06,400 --> 00:48:08,880

And I think a productive tension.

830

00:48:08,880 --> 00:48:12,240

And it will also shapes it in slightly

831

00:48:12,240 --> 00:48:16,160

different ways

than, say, women's studies got shaped.

832

00:48:16,160 --> 00:48:20,680

And, African American studies

or black studies a got, got shape

833

00:48:21,400 --> 00:48:24,880

and and that for me is interesting how

834

00:48:24,880 --> 00:48:28,720

what role will food studies play

and what role does it play

835

00:48:29,040 --> 00:48:33,840

between these subject oriented fields

and these object oriented fields?

836

00:48:34,560 --> 00:48:37,280

With attention to the subaltern subject?

837

00:48:40,360 --> 00:48:41,600

So interesting.

838

00:48:41,600 --> 00:48:44,600

And that leads really well,

I think, into these questions about what

839

00:48:44,600 --> 00:48:47,600

what's next for food studies for ASFS.

840

00:48:48,320 --> 00:48:50,880

What are your hopes for food studies

841

00:48:50,880 --> 00:48:53,880

in the next, say, 40 years?

842

00:48:54,160 --> 00:48:55,720

40 years?

843

00:48:55,720 --> 00:48:56,600

That's what they're asking.

844

00:48:56,600 --> 00:48:59,160

I think this must be our 40th anniversary.

845

00:48:59,160 --> 00:49:00,000

Oh, that's true.

846

00:49:00,000 --> 00:49:01,080

That's true for 40 years.

847

00:49:01,080 --> 00:49:03,360

Yes, that's true 40 years.

848

00:49:03,360 --> 00:49:07,080

Given the current catastrophic
global crisis,

849

00:49:07,920 --> 00:49:10,240

I don't know how we come out
at the other end

850

00:49:10,240 --> 00:49:11,440

exactly.

851

00:49:11,440 --> 00:49:13,520

But a couple of things are very important.

852

00:49:13,520 --> 00:49:14,640

One way or the other.

853

00:49:14,640 --> 00:49:17,640

Either that the circumstances
are going to beat us,

854

00:49:17,640 --> 00:49:21,160

or we are going to try to find a way
to live in the world.

855

00:49:21,160 --> 00:49:26,640

And and most importantly,
of course, the ecological, challenges,

856

00:49:27,720 --> 00:49:29,040

global climate change.

857

00:49:30,080 --> 00:49:31,560

It's catastrophic,

858

00:49:31,560 --> 00:49:34,560

a pressure on especially the poor,

859

00:49:34,920 --> 00:49:38,520

and anything
that leads to the second point, which is,

860

00:49:39,560 --> 00:49:42,480

which to pay attention,

861

00:49:42,480 --> 00:49:45,600

to, not to just haute cuisine and,

862

00:49:46,040 --> 00:49:49,200

food and film, which is fine.

863

00:49:49,920 --> 00:49:55,560
But pay attention to the needs
and demands of subaltern subjects.

864
00:49:56,200 --> 00:49:59,200
And which links to our previous point of,

865
00:49:59,760 --> 00:50:02,720
discussion,
which is intranational migrants

866
00:50:02,720 --> 00:50:05,720
because most migrants climate,

867
00:50:06,120 --> 00:50:09,120
climate change, adverse climate change

868
00:50:09,720 --> 00:50:11,640
will drive more people away

869
00:50:11,640 --> 00:50:14,760
from their land, smallholder, land,

870
00:50:16,080 --> 00:50:16,800
property.

871
00:50:16,800 --> 00:50:19,800
And they are mostly moving
within countries.

872
00:50:20,480 --> 00:50:23,520
So food studies
has to become much more robust

873
00:50:24,000 --> 00:50:29,840
in engaging with the nation state,
as kind of from a methodological point

874
00:50:29,840 --> 00:50:33,760

of view, epistemological challenge
it lot more comparative work.

875

00:50:34,320 --> 00:50:37,360

How much compared to how many comparative
work, for instance, can you think about,

876

00:50:37,920 --> 00:50:40,720

about what's happening in China
and what's happening in India

877

00:50:40,720 --> 00:50:44,200

and what's happening in Nigeria,
you know, so it that would be

878

00:50:44,280 --> 00:50:46,040

that would be the direction

879

00:50:46,040 --> 00:50:50,400

in which we should be moving in some ways
strategically.

880

00:50:50,520 --> 00:50:52,680

So, it's partly linked to climate change.

881

00:50:52,680 --> 00:50:56,520

But it is also again this previous
question, we talk about subaltern subjects

882

00:50:57,560 --> 00:50:58,400

and subalternization

883

00:50:58,400 --> 00:51:01,440

of subjects, to climate change.

884

00:51:01,440 --> 00:51:04,640

So, I think for me
that is kind of the one dimension of it.

885

00:51:04,800 --> 00:51:08,720
The second dimension of it,
which is very important, of course, is

886
00:51:10,200 --> 00:51:13,320
maybe I'll talk about three,
just to keep it contained.

887
00:51:13,520 --> 00:51:15,800
The second is social media,

888
00:51:15,800 --> 00:51:19,440
and the mediatization,
which is we have always had this question.

889
00:51:19,440 --> 00:51:22,680
It used to be oral,
and then it became print,

890
00:51:23,280 --> 00:51:25,560
and then oral and print work together.

891
00:51:25,560 --> 00:51:29,920
Then it became in some ways
audiovisual to television.

892
00:51:29,920 --> 00:51:32,960
And it continues to be audiovisual
in the new digital

893
00:51:32,960 --> 00:51:36,240
platform
and architecture of the platform economy

894
00:51:36,440 --> 00:51:42,000
and the difference between many of those
and the new formats, and we know to great

895
00:51:42,000 --> 00:51:45,000
risk to us are run by private capital

896

00:51:45,240 --> 00:51:48,960
and, massive accumulation of capital,

897

00:51:50,360 --> 00:51:51,200
from Instagram,

898

00:51:51,200 --> 00:51:54,200
Facebook, Meta, TikTok, etc..

899

00:51:54,760 --> 00:51:58,480
So, engage
and and this goes back to your question

900

00:51:58,480 --> 00:52:01,080
of inside the academy
than outside the academy,

901

00:52:01,080 --> 00:52:02,520
if you're going to socially engage,

902

00:52:02,520 --> 00:52:05,520
will have to deal
with these tools of mediation.

903

00:52:06,160 --> 00:52:09,000
And like we did with print and radio

904

00:52:09,000 --> 00:52:12,000
and television,
we are now dealing with digital media.

905

00:52:12,120 --> 00:52:14,880
So, more thinking and or more working.

906

00:52:14,880 --> 00:52:18,960
The relationship between research content
and platform

907

00:52:19,240 --> 00:52:22,040

is going to become much more acute.

908

00:52:22,040 --> 00:52:24,440

And the third thing,

909

00:52:24,440 --> 00:52:27,440

again, the current crisis is an acute one.

910

00:52:27,440 --> 00:52:32,960

It is what kind of a university
is going to survive in the world,

911

00:52:33,600 --> 00:52:35,400

and specifically in North America,

912

00:52:35,400 --> 00:52:39,080

because ASFS is a North
American institution.

913

00:52:39,480 --> 00:52:43,080

How much autonomy
what we have seen is, in fact,

914

00:52:43,080 --> 00:52:46,200

my experience in India,
my experience with friends in Turkey

915

00:52:46,600 --> 00:52:50,240

is that authoritarian
states crush the university.

916

00:52:50,240 --> 00:52:54,880

In India it was JNU,
Jawaharlal Nehru University in Turkey.

917

00:52:55,320 --> 00:52:59,040

Most of my friends lost their jobs,
up to the level of the dean.

918

00:52:59,200 --> 00:53:02,240

And we are seeing that that fight, taken

919

00:53:02,240 --> 00:53:06,480

to the American university

and American universities have gotten fat

920

00:53:07,560 --> 00:53:09,200

and lazy,

921

00:53:09,200 --> 00:53:11,400

because they haven't had to to,

922

00:53:11,400 --> 00:53:14,400

kind of had to fight for their survival.

923

00:53:14,440 --> 00:53:17,440

So, we will see what there are about 4000

924

00:53:17,560 --> 00:53:20,560

degree granting institutions in North America.

925

00:53:21,040 --> 00:53:24,920

And they have been under pressure

because United States has always had

926

00:53:24,920 --> 00:53:30,320

more colleges than it can economically,
sustainable colleges.

927

00:53:30,600 --> 00:53:34,280

So they have always depended

on international student and now a lot more.

928

00:53:34,280 --> 00:53:35,280

I'm at NYU.

929

00:53:35,280 --> 00:53:38,280
NYU is one of the largest

930
00:53:38,880 --> 00:53:39,800
institutions

931
00:53:39,800 --> 00:53:42,880
with one of the largest
Indian and Chinese students

932
00:53:42,880 --> 00:53:44,160
international students.

933
00:53:44,160 --> 00:53:46,440
So, what is going to be
the architecture of the world

934
00:53:46,440 --> 00:53:49,920
in terms of geopolitics,
which is can students travel?

935
00:53:49,920 --> 00:53:52,440
Can students get F-1 visas?

936
00:53:52,440 --> 00:53:54,840
Can people get H-1b visas?

937
00:53:54,840 --> 00:53:58,200
Can people like me, teach in a place,

938
00:53:58,800 --> 00:54:01,800
and in some ways not be citizen?

939
00:54:02,440 --> 00:54:07,120
So, all those questions are largely partly
geostrategic questions.

940
00:54:07,600 --> 00:54:11,480
And as my Professors Wallerstein

and Giovanni Arrighi used to point out,

941

00:54:12,320 --> 00:54:15,320

that we are
in the middle of the next transition,

942

00:54:15,600 --> 00:54:19,480

when we move from the Italian city
states to the Dutch, from the Dutch

943

00:54:19,480 --> 00:54:22,920

to the English to the English
to the American, from the American

944

00:54:22,920 --> 00:54:27,240

we are clearly moving to a Pacific world
economy and a Chinese world

945

00:54:27,240 --> 00:54:29,360

economy and part of the Sino-sphere.

946

00:54:29,360 --> 00:54:32,400

So, that is going to get played out,
which is

947

00:54:32,760 --> 00:54:35,440

what kind of an institution

948

00:54:35,440 --> 00:54:40,440

is going to be the university?
And how close is going to be its,

949

00:54:41,800 --> 00:54:43,920

a relationship to the state,

950

00:54:43,920 --> 00:54:49,360

and in what ways will that be an asset
and in what ways will that be a liability?

951

00:54:49,440 --> 00:54:52,800
I'll give you an
I'll end with this.

952
00:54:52,800 --> 00:54:55,800
One way the American University
has a massively benefited

953
00:54:56,000 --> 00:55:00,480
from the 1950s onward
from federal scientific grantmaking.

954
00:55:00,720 --> 00:55:02,680
There will be almost no research,

955
00:55:02,680 --> 00:55:05,720
at an American university
without federal grant making.

956
00:55:05,920 --> 00:55:09,760
But that has also, privatized
these grants and,

957
00:55:09,760 --> 00:55:13,320
and, and intellectual property,
which are highly restrictive,

958
00:55:13,920 --> 00:55:17,600
rarely now for the common good,
but much more for profitability.

959
00:55:17,880 --> 00:55:18,480
Okay.

960
00:55:18,480 --> 00:55:22,440
So, as the American universities
relationship

961
00:55:22,440 --> 00:55:26,360
with the state changes

and maybe the current,

962

00:55:27,360 --> 00:55:32,160
crisis is a temporary crisis,
it goes away in 4 to 8 years.

963

00:55:32,440 --> 00:55:34,480
I doubt it.

964

00:55:34,480 --> 00:55:36,880
It is most probably a long term crisis.

965

00:55:36,880 --> 00:55:40,200
And the question is,
what are the resources

966

00:55:40,200 --> 00:55:42,040
and what kind of a university?

967

00:55:42,040 --> 00:55:44,760
And I see the kind of hope in it.

968

00:55:44,760 --> 00:55:48,480
Maybe the university will return
much more to the Commons,

969

00:55:49,320 --> 00:55:52,880
to engaging with the popular
and with the population,

970

00:55:53,160 --> 00:55:57,520
rather than only focusing
on very expensive research

971

00:55:58,000 --> 00:56:03,120
funded by the American government, hence
always tend to be part of the military

972

00:56:03,120 --> 00:56:09,400

industrial complex, part of biopolitics,
of managing populations.

973

00:56:09,400 --> 00:56:10,080

Okay.

974

00:56:10,080 --> 00:56:13,800

So I think it's kind of it's
a crisis, it's in danger.

975

00:56:14,400 --> 00:56:18,120

But in some ways
it might also open up the possibility

976

00:56:18,240 --> 00:56:22,200

where the American university especially
think about land grant universities

977

00:56:22,840 --> 00:56:28,320

who had a very important responsibility
of producing research for the commons

978

00:56:28,600 --> 00:56:33,120

and not, trapping it, within intellectual
property regimes that are

979

00:56:33,120 --> 00:56:37,200

highly restrictive and profit seeking,
rather than seeking the common good.

980

00:56:37,440 --> 00:56:42,680

Maybe there is a 10% chance
that the American University will again

981

00:56:42,680 --> 00:56:47,080

focus on the common good,
rather than its huge endowments.

982

00:56:47,520 --> 00:56:51,840

At the top of the pyramid and precarity

at the bottom of the pyramid.

983

00:56:55,440 --> 00:56:56,040

I just want to

984

00:56:56,040 --> 00:56:59,120

bottle that answer

and, like, put it somewhere like that

985

00:56:59,160 --> 00:57:02,240

was I, because it's all the things
that I've been thinking about it.

986

00:57:02,240 --> 00:57:05,240

Well, and trying to think about,

987

00:57:05,760 --> 00:57:07,200

I was going to ask about.

988

00:57:07,200 --> 00:57:11,520

So the question here is about the role
of ASFS in the production of monographs,

989

00:57:11,520 --> 00:57:15,520

journals, edited collections,
digital projects, public facing projects.

990

00:57:15,520 --> 00:57:19,600

But I want to in

I want to turn that back on what

991

00:57:19,600 --> 00:57:23,320

you just talked about regarding the crisis
that higher education is facing,

992

00:57:23,880 --> 00:57:28,560

what do you think

is the role or place of ASFS?

993

00:57:29,440 --> 00:57:32,480
And I know it's one of those like it's
like, you know, we can't make predictions.

994
00:57:33,280 --> 00:57:36,520
But how do we position

995
00:57:36,520 --> 00:57:41,480
ourselves to survive this changing moment?

996
00:57:43,320 --> 00:57:46,200
Is I mean, maybe there's nothing
we can do.

997
00:57:46,200 --> 00:57:50,040
Are there things that you can
you can see that, ASFS can do in

998
00:57:50,040 --> 00:57:51,960
light of what we're facing?

999
00:57:51,960 --> 00:57:55,000
I mean, existential threats
to higher education and and who knows

1000
00:57:55,000 --> 00:57:56,160
what comes next?

1001
00:57:56,160 --> 00:58:00,520
How do we want to be in this new world
that is emerging.

1002
00:58:01,280 --> 00:58:02,280
I think, twofold,

1003
00:58:03,480 --> 00:58:05,480
the advantage of people in

1004
00:58:05,480 --> 00:58:09,080

ASFS

is most of us have been craft workers.

1005

00:58:09,400 --> 00:58:14,320

So, we are we are not dependent on massive grants, either.

1006

00:58:14,320 --> 00:58:16,880

Agro-industrial grads
because they are mostly

1007

00:58:16,880 --> 00:58:19,880

our work is as critique of the agro-
industrial system.

1008

00:58:20,720 --> 00:58:23,440

And the state has less
vested interest on it.

1009

00:58:23,440 --> 00:58:25,520

So, in some ways it is protective of us.

1010

00:58:25,520 --> 00:58:29,520

The crisis of the, agro-
industrial research,

1011

00:58:29,520 --> 00:58:33,520

military research,
with intellectual property claims, etc.

1012

00:58:33,520 --> 00:58:37,880

is one dimension of it
that I think in some ways it's like being,

1013

00:58:38,840 --> 00:58:41,400

I think the metaphor is, ants.

1014

00:58:41,400 --> 00:58:45,840

In a world of elephants, we are protected
partly because we are too small,

1015

00:58:46,240 --> 00:58:48,960

and we have mostly
have been craft workers.

1016

00:58:48,960 --> 00:58:52,080

Almost none of my work has depended
on large, large grants.

1017

00:58:53,800 --> 00:58:55,440

But then the question is,

1018

00:58:55,440 --> 00:58:58,440

how do we use it to strengthen,

1019

00:58:59,160 --> 00:59:03,440

our relationship here with the commons,
and the commons,

1020

00:59:03,720 --> 00:59:07,040

not the food, not only the food commons,
but the intellectual commons.

1021

00:59:07,040 --> 00:59:07,640

Okay.

1022

00:59:07,640 --> 00:59:10,600

For me, it has been, for instance,

1023

00:59:10,600 --> 00:59:13,320

I use my Instagram account

1024

00:59:13,320 --> 00:59:17,160

to keep myself familiar
with lots of new interesting work,

1025

00:59:17,960 --> 00:59:22,560

that is happening in the Indian public sphere,
sphere that is relatively open.

1026
00:59:22,560 --> 00:59:24,640
And there is, of course, a lot of the

1027
00:59:24,640 --> 00:59:27,480
I don't want to be naive
also about that platform.

1028
00:59:27,480 --> 00:59:31,960
There's also a lot of self-promotion
and, and endless,

1029
00:59:32,400 --> 00:59:35,760
preening and, unwinding about the world.

1030
00:59:36,000 --> 00:59:39,800
But I think we will have to, in some ways
build bridges

1031
00:59:40,080 --> 00:59:44,000
with other ways, other locations,
other institutional locations,

1032
00:59:44,800 --> 00:59:49,840
and maybe work towards more,
in some ways, public private partnerships.

1033
00:59:49,840 --> 00:59:55,440
So, for instance, I would say the way
we build roads and sidewalks, we should be

1034
00:59:55,440 --> 01:00:00,600
building a digital infrastructure
that is public, publicly owned.

1035
01:00:00,920 --> 01:00:04,040
It's complex, but it's possible to,

1036
01:00:04,440 --> 01:00:08,760

nurse and nurture these commons platforms,

1037

01:00:09,320 --> 01:00:12,880
in the Commons and participate
in it, contribute to it.

1038

01:00:12,880 --> 01:00:16,760
So, if we if we withdraw totally from it,
these things will not work.

1039

01:00:16,760 --> 01:00:21,080
So we'll have to find modes
of participating like we already do.

1040

01:00:21,080 --> 01:00:24,000
Think about your question
and what we talked about.

1041

01:00:24,000 --> 01:00:25,120
The journal.

1042

01:00:25,120 --> 01:00:30,360
The journal is a particular kind
of a common platform with in fact, FCS,

1043

01:00:30,520 --> 01:00:35,520
FCS is it's a very relatively cheap
journal compared to lots of others.

1044

01:00:35,800 --> 01:00:39,520
I think the membership now
is at 100 bucks, pretty close to \$100.

1045

01:00:39,880 --> 01:00:41,760
Not free.

1046

01:00:41,760 --> 01:00:44,920
Not that expensive
compared to a lot of other organizations.

1047

01:00:44,920 --> 01:00:46,680

It is good to keep it that way.

1048

01:00:46,680 --> 01:00:50,880

It is good to start building bridges
with people

1049

01:00:50,880 --> 01:00:54,920

who are working outside the academy,
outside North America.

1050

01:00:55,680 --> 01:01:01,280

But serious thinking,
serious writing, performance art work,

1051

01:01:02,240 --> 01:01:03,680

comic book work.

1052

01:01:03,680 --> 01:01:07,480

So, in some ways,
not just words, but also other forms.

1053

01:01:07,480 --> 01:01:10,480

So I have, for instance,
started encouraging my students.

1054

01:01:10,720 --> 01:01:15,080

They can use any platform
to make the same arguments in my food

1055

01:01:15,080 --> 01:01:18,720

advocacy work in, in, in my class on,

1056

01:01:18,880 --> 01:01:21,880

on South Asian food, my class on

1057

01:01:22,680 --> 01:01:23,640

Indian Ocean food.

1058
01:01:23,640 --> 01:01:26,160
So one of my, students, for instance,

1059
01:01:26,160 --> 01:01:29,640
is writing a cookbook,
but doing all the drawing by hand.

1060
01:01:30,240 --> 01:01:35,160
And so finding these ways
to think about hybrid products

1061
01:01:35,400 --> 01:01:41,160
that are not purely just words on a page,
8000 words on a page.

1062
01:01:41,320 --> 01:01:45,320
Maybe we start writing
2000 word pieces, 4000 words

1063
01:01:45,320 --> 01:01:49,800
pieces more drawing, more visible
material, more visual material,

1064
01:01:49,920 --> 01:01:53,520
more visually
engaging material, and find platforms

1065
01:01:53,720 --> 01:01:56,720
that are not so much focused on,

1066
01:01:57,360 --> 01:02:00,040
constricted intellectual property claims

1067
01:02:00,040 --> 01:02:03,600
rather than sharing like in some ways,
the metaphor there is food.

1068
01:02:04,320 --> 01:02:07,800
Any dish

I make has already been made by someone,

1069

01:02:08,120 --> 01:02:11,120

and probably thousands of people,
if not millions of people.

1070

01:02:11,360 --> 01:02:16,200

Okay, and no one has, kind
of an intellectual property claim on it.

1071

01:02:16,840 --> 01:02:21,000

I think more of our writing
should look like more of our cooking.

1072

01:02:25,800 --> 01:02:27,960

It would
be a really nice thought to land on,

1073

01:02:27,960 --> 01:02:31,920

but let me see if there's anything
that we haven't talked about

1074

01:02:31,920 --> 01:02:34,000

that you want to touch on? Any questions?

1075

01:02:34,000 --> 01:02:37,000

I didn't ask? Stories
you really want to tell?

1076

01:02:40,800 --> 01:02:43,040

I think we have covered a lot here.

1077

01:02:43,040 --> 01:02:45,600

Thank you for kind of

1078

01:02:45,600 --> 01:02:48,600

provoking me in the right way.

1079

01:02:48,800 --> 01:02:50,320

I'm glad. I'm glad.

1080

01:02:50,320 --> 01:02:52,200

I was worried

looking at this list of questions.

1081

01:02:52,200 --> 01:02:53,680

I was like, oh, no, I can't do.

1082

01:02:53,680 --> 01:02:56,840

But I feel like we have actually touched
on even the ones that I didn't ask you.

1083

01:02:56,840 --> 01:03:00,240

And you mentioned you answered
in the course of of answering other ones.

1084

01:03:02,240 --> 01:03:05,800

Is there anything else about ASFS
that you wanted to share?

1085

01:03:05,800 --> 01:03:10,640

Either either our past or future
that you want to get on on record?

1086

01:03:11,360 --> 01:03:14,040

I would just say that
ASFS was crucial to me.

1087

01:03:16,080 --> 01:03:16,720

Someone like

1088

01:03:16,720 --> 01:03:20,160

me who started from outside,
though, trained in a discipline,

1089

01:03:20,160 --> 01:03:23,600

outside the discipline,
outside the research university,

1090
01:03:23,960 --> 01:03:26,960
and then in some ways provided the me

1091
01:03:26,960 --> 01:03:29,960
the pathway to get back into it.

1092
01:03:30,120 --> 01:03:34,280
And I don't I doubt if I would
have managed to do it without ASFS.

1093
01:03:34,360 --> 01:03:37,360
So it was a very crucial institution.

1094
01:03:37,480 --> 01:03:40,600
And of course, no institution
is an institution without the people in it

1095
01:03:40,880 --> 01:03:45,880
with a particular kind of people with left
liberal social democratic politics

1096
01:03:46,120 --> 01:03:49,560
that were engaged drew me in generous,

1097
01:03:52,120 --> 01:03:55,080
scaffolding, cultivating someone like me

1098
01:03:55,080 --> 01:03:58,920
who can sometimes be obnoxious
and loudmouthed about things,

1099
01:03:59,160 --> 01:04:04,440
be generous and kind and forgiving,
and yet also providing a ramp up.

1100
01:04:04,720 --> 01:04:07,720
And I think ASFS was crucial.

1101

01:04:07,720 --> 01:04:10,320
And the journal Food,
Culture and Society is crucial,

1102
01:04:11,640 --> 01:04:13,080
to constituting

1103
01:04:13,080 --> 01:04:17,440
a field of knowledge
without excessive boundary work.

1104
01:04:17,440 --> 01:04:22,160
That's always the problem of a field of
knowledge is the cost of entering.

1105
01:04:22,160 --> 01:04:26,240
It is so high
only a few people can do that.

1106
01:04:26,520 --> 01:04:29,280
And ASFS's history
and it's nature

1107
01:04:29,280 --> 01:04:32,800
of multidisciplinary
and it's object orientation.

1108
01:04:32,800 --> 01:04:38,200
And subject orientation has provided
kind of an opening both to the world

1109
01:04:39,160 --> 01:04:41,840
and to, students

1110
01:04:41,840 --> 01:04:44,840
and to folks outside the academic world,

1111
01:04:45,760 --> 01:04:49,200
as and scaffolded knowledge production

1112
01:04:49,560 --> 01:04:54,480
in a more democratic,
more open ended, more productive way,

1113
01:04:55,160 --> 01:04:57,560
than, any other organization

1114
01:04:57,560 --> 01:05:00,560
I have been engaged with.

1115
01:05:00,680 --> 01:05:01,760
I absolutely agree.

1116
01:05:01,760 --> 01:05:06,720
I think I see true collegiality at ASFS
in a way that no other

1117
01:05:06,720 --> 01:05:10,440
academic organization or institution
I've ever been exposed to has.

1118
01:05:11,000 --> 01:05:13,400
Absolutely.

1119
01:05:13,400 --> 01:05:16,400
We're so great.

1120
01:05:17,440 --> 01:05:18,080
All right.

1121
01:05:18,080 --> 01:05:20,400
Well, I, I think I think that's it.

1122
01:05:20,400 --> 01:05:23,280
I think I can probably stop recording.

1123
01:05:23,280 --> 01:05:24,920
All right. Let's do that. Thank you.

