

1
00:00:29,520 --> 00:00:30,120
All right.

2
00:00:30,120 --> 00:00:32,000
So, my name is Joshua Lopez.

3
00:00:32,000 --> 00:00:34,960
I'm here with Doctor Lisa Heldke.

4
00:00:34,960 --> 00:00:36,960
And today we're going to be talking

5
00:00:36,960 --> 00:00:41,120
about the Association
for the Study of Food and Society.

6
00:00:41,560 --> 00:00:45,960
It is, April 9th, 2025.

7
00:00:46,800 --> 00:00:49,800
I'm here in my little office
in North Texas.

8
00:00:50,560 --> 00:00:51,960
Lisa, where are you

9
00:00:51,960 --> 00:00:54,200
joining us from?

10
00:00:54,200 --> 00:00:54,560
Hi

11
00:00:54,560 --> 00:00:57,440
Joshua, thanks so much for,

12
00:00:57,440 --> 00:00:59,720
in inviting me to this interview.

13

00:00:59,720 --> 00:01:04,640

I'm coming to you today from my office,
also in Saint Peter, Minnesota,

14

00:01:04,640 --> 00:01:08,280

where I teach at Gustavus
Adolphus College.

15

00:01:10,280 --> 00:01:13,280

So the this interview,
the purpose of it is,

16

00:01:13,320 --> 00:01:17,160

to celebrate the ASFS's,
40th anniversary.

17

00:01:17,920 --> 00:01:23,000

So, as part of this celebration, we wanted
to chronicle the history of the ASFS

18

00:01:23,000 --> 00:01:28,520

as an organization and reflect on its
role in the broader field of food studies.

19

00:01:29,000 --> 00:01:31,560

So, as part of this effort,
we're conducting the

20

00:01:31,560 --> 00:01:36,440

these video interviews
with esteemed individuals like yourself,

21

00:01:37,280 --> 00:01:42,240

to gather insights
about ASFS's past, present and future.

22

00:01:43,520 --> 00:01:46,240

So, it's just to start off,

23

00:01:46,240 --> 00:01:48,600
you could talk about

24
00:01:48,600 --> 00:01:50,840
a little bit about yourself,

25
00:01:50,840 --> 00:01:53,840
where you did your formal studies?

26
00:01:54,000 --> 00:01:57,000
Where have you done
most of your teaching and research?

27
00:01:57,160 --> 00:02:00,760
And then what brought you specifically
to the topic of food studies?

28
00:02:01,240 --> 00:02:02,680
Sure. Great.

29
00:02:02,680 --> 00:02:05,440
Well, first,
before I go into any of that, it's

30
00:02:05,440 --> 00:02:09,120
so exciting to imagine
that ASFS is 40 years old.

31
00:02:09,120 --> 00:02:12,880
I sure haven't been here
from the beginning, but it's it's amazing

32
00:02:12,920 --> 00:02:15,920
to think of the organization
having that longevity now.

33
00:02:16,680 --> 00:02:20,000
So, I'm a philosopher by discipline,
and indeed

34

00:02:20,000 --> 00:02:23,000

I am in a philosophy department
here at Gustavus.

35

00:02:23,680 --> 00:02:26,360

While I sometimes get to teach food

36

00:02:26,360 --> 00:02:29,360

related classes, that's certainly a

37

00:02:29,560 --> 00:02:31,560

a tiny slice of what I do.

38

00:02:31,560 --> 00:02:36,080

I studied at Gustavus as
an undergraduate, and then I did my dis

39

00:02:36,480 --> 00:02:39,880

my PhD work at Northwestern University

40

00:02:39,880 --> 00:02:44,960

in Evanston, Illinois,
where I did a dissertation about a very,

41

00:02:46,040 --> 00:02:46,800

conventional

42

00:02:46,800 --> 00:02:49,800

topic in philosophy,
the nature of objectivity.

43

00:02:50,160 --> 00:02:53,240

And in the course of that dissertation,
at the end of it,

44

00:02:53,240 --> 00:02:57,080

I offered, kind of a homespun analogy,
I guess, in

45
00:02:57,080 --> 00:03:01,440
which I suggested that my dissertation
was kind of like a recipe book.

46
00:03:01,880 --> 00:03:06,040
It wasn't so much a rule
for how you had to do inquiry,

47
00:03:07,000 --> 00:03:07,560
but rather

48
00:03:07,560 --> 00:03:11,720
it was a kind of a set of suggestions
with some sort of limitations like, well,

49
00:03:11,720 --> 00:03:15,920
if you do this well, you can't
you can't predict what's going to happen.

50
00:03:17,560 --> 00:03:19,880
And a friend of mine at the time said,

51
00:03:19,880 --> 00:03:21,640
you know,
that's a really interesting analogy.

52
00:03:21,640 --> 00:03:24,600
You should maybe think
about writing that up as a paper.

53
00:03:24,600 --> 00:03:27,240
And so one of my very first academic
publications

54
00:03:27,240 --> 00:03:30,240
was a paper
called Recipes for Theory Making.

55
00:03:30,560 --> 00:03:35,440

And this was in about,
I don't know, 1987 maybe

56

00:03:35,440 --> 00:03:38,800
and let's and then I tried to get a job
using that paper.

57

00:03:38,800 --> 00:03:40,600
I would go around
and give that as a job talk.

58

00:03:40,600 --> 00:03:43,600
And let me just say that in 1987,

59

00:03:43,720 --> 00:03:46,640
that was a very, very terrible idea.

60

00:03:46,640 --> 00:03:48,720
Philosophers were not at all

61

00:03:48,720 --> 00:03:52,680
interested in thinking about recipes
as a form of inquiry in 1987.

62

00:03:52,680 --> 00:03:54,400
Indeed, they weren't interested

63

00:03:54,400 --> 00:03:57,480
in thinking about food
or agriculture whatsoever.

64

00:03:57,480 --> 00:03:59,400
For one single, solitary minute.

65

00:04:00,840 --> 00:04:02,400
So I,

66

00:04:02,400 --> 00:04:05,400
I came to,

67

00:04:06,920 --> 00:04:09,240

the study of food sort of through that,

68

00:04:09,240 --> 00:04:12,240

that a little bit that back door,

69

00:04:12,920 --> 00:04:16,320

my first couple of years of teaching
were at another small

70

00:04:16,320 --> 00:04:19,640

liberal arts college, Carleton College,
where I was in a temporary job

71

00:04:20,280 --> 00:04:23,400

and then I was offered
an, another temporary

72

00:04:23,400 --> 00:04:26,760

job at my alma mater
where I, where I currently teach.

73

00:04:27,160 --> 00:04:31,320

And when I got here, it turns out
that one of my other colleagues,

74

00:04:31,840 --> 00:04:36,360

a man named Deane Curtin,
had just gotten back from Japan and

75

00:04:36,360 --> 00:04:40,440

while he was in Japan, had had a number
of sort of revelatory food experiences.

76

00:04:40,760 --> 00:04:44,400

And we started talking with each other
about, gosh, you know,

77

00:04:44,400 --> 00:04:48,040
there seems to be something here about
this whole food and philosophy thing.

78
00:04:48,480 --> 00:04:51,040
And so we, decided, you know,

79
00:04:51,040 --> 00:04:54,040
we should try to produce a book.

80
00:04:54,080 --> 00:04:55,920
And we wanted to do something quickly,

81
00:04:56,880 --> 00:04:58,720
and sort of get some ideas out there

82
00:04:58,720 --> 00:05:02,480
into the, atmosphere so that they would
start getting talked about.

83
00:05:03,360 --> 00:05:06,360
So, we decided the way to do
that would be to put together an anthology

84
00:05:06,360 --> 00:05:08,000
of already published works,

85
00:05:08,000 --> 00:05:12,200
with some long introductions
by each of us to each of the sections.

86
00:05:12,600 --> 00:05:15,720
And so over the course of
I guess it was probably a couple of years,

87
00:05:15,960 --> 00:05:20,240
we put together this anthology,
which ended up having the title

88

00:05:20,240 --> 00:05:23,320
Cooking, Eating, Thinking, Transformative

89
00:05:23,320 --> 00:05:26,320
Philosophies of Food. And,

90
00:05:27,880 --> 00:05:30,880
that came out in I think about 1992.

91
00:05:32,600 --> 00:05:34,600
And so that was sort of,

92
00:05:34,600 --> 00:05:40,000
our little footprint on the territory,
if you will, of saying this is

93
00:05:40,000 --> 00:05:46,080
this is what we think philosophers could
be exploring if they took food, seriously.

94
00:05:46,080 --> 00:05:48,400
And that question, you know what?

95
00:05:48,400 --> 00:05:51,080
What could philosophy be like
if we took food

96
00:05:51,080 --> 00:05:52,760
seriously has been one of the questions

97
00:05:52,760 --> 00:05:56,680
that's really shaped a lot of the work
that I've done since then.

98
00:05:57,120 --> 00:06:01,200
So, my career has since 1990,

99
00:06:01,200 --> 00:06:04,920
I guess 1989, been at 1988,

100

00:06:05,160 --> 00:06:09,040

then at Gustavus Adolphus College,
where I've been primarily a philosopher.

101

00:06:09,920 --> 00:06:13,080

My life has been richer and fuller since,

102

00:06:13,600 --> 00:06:16,600

during the pandemic,
our science building was

103

00:06:16,880 --> 00:06:21,400

remodeled and doubled in size
and one of the additions that they made,

104

00:06:21,400 --> 00:06:24,440

and I like to believe
that I was a driving force behind it,

105

00:06:26,160 --> 00:06:27,840

reaching completion is that

106

00:06:27,840 --> 00:06:30,840

we now have a teaching kitchen on campus.

107

00:06:30,840 --> 00:06:34,400

It can accommodate, 12 people
very comfortably.

108

00:06:34,400 --> 00:06:38,520

16 if you don't mind being a little bit
cozy at four separate stations.

109

00:06:38,520 --> 00:06:42,360

And it means that I can teach
philosophy of food classes

110

00:06:42,360 --> 00:06:45,480

when when the space opens up,
I can teach a philosophy of food class

111

00:06:45,480 --> 00:06:49,200
where we actually cook,
which is really, really exciting.

112

00:06:50,040 --> 00:06:52,240
Yeah,

113

00:06:52,240 --> 00:06:55,240
There's there's so much I, I'm excited to

114

00:06:56,160 --> 00:06:57,960
learn more about that experience.

115

00:06:57,960 --> 00:07:01,680
And, and I guess my first question,
thinking about how you teach in,

116

00:07:02,160 --> 00:07:05,040
in like you mentioned a traditional,
you know,

117

00:07:05,040 --> 00:07:08,040
philosophy department.

118

00:07:08,520 --> 00:07:11,040
What has been your experience,

119

00:07:11,040 --> 00:07:13,920
in trying to legitimate the study of food

120

00:07:13,920 --> 00:07:16,920
in, in a traditional discipline
like philosophy?

121

00:07:17,400 --> 00:07:20,400
And then,

122

00:07:20,680 --> 00:07:22,000
in your courses,

123

00:07:22,000 --> 00:07:26,040
I'm imagining you may teach
introductory philosophy classes.

124

00:07:27,000 --> 00:07:28,880
What are some ways that you introduce

125

00:07:28,880 --> 00:07:32,320
students
to thinking about food in that context?

126

00:07:33,720 --> 00:07:34,520
Yeah.

127

00:07:34,520 --> 00:07:39,400
So, in terms of my very own department,
which is something

128

00:07:39,400 --> 00:07:44,000
in the neighborhood of 4 or 5 people,
depending upon how you count.

129

00:07:44,760 --> 00:07:47,760
Historically,

130

00:07:48,200 --> 00:07:50,160
for many years,
I describe myself as the world's

131

00:07:50,160 --> 00:07:53,280
oldest junior colleague
because I was the last person hired.

132

00:07:53,280 --> 00:07:53,600
You know,

133

00:07:53,600 --> 00:07:57,600

I don't know, for 15 or more years,
I was still the junior colleague.

134

00:07:58,120 --> 00:08:00,720

And all of the people in the department
had been my teachers.

135

00:08:00,720 --> 00:08:03,840

So there was so that was,
you know, one way of being in the world.

136

00:08:04,040 --> 00:08:08,000

And everybody had a sort of hands off
attitude about each other's research.

137

00:08:08,000 --> 00:08:08,400

So, you know,

138

00:08:08,400 --> 00:08:11,400

as long as you were willing to
teach modern philosophy every semester,

139

00:08:12,200 --> 00:08:14,520

you could teach whatever or, you know,
you could research whatever

140

00:08:14,520 --> 00:08:17,520

crazy thing you wanted to,
and nobody was going to get in your face.

141

00:08:17,920 --> 00:08:20,760

Now, I would say, I'm in a department
where

142

00:08:20,760 --> 00:08:23,920

I'm the where I'm the I'm the, the grand dame.

143

00:08:24,160 --> 00:08:27,160
I'm the old lady, let's put it
that way of the department. And,

144
00:08:28,520 --> 00:08:31,400
and not only is my research accepted,

145
00:08:31,400 --> 00:08:35,240
but it's part of we have created
this really cool department

146
00:08:35,240 --> 00:08:39,800
where among my other colleagues,
one of them is really,

147
00:08:40,880 --> 00:08:43,880
he has created,

148
00:08:43,960 --> 00:08:45,480
a philosophy of battle rap.

149
00:08:45,480 --> 00:08:46,320
So he teaches

150
00:08:46,320 --> 00:08:50,360
he started teaching battle rap as a way
to introduce people to informal logic.

151
00:08:50,720 --> 00:08:54,120
And so now he teaches a class,
he teaches a course on battle rap.

152
00:08:54,120 --> 00:08:58,440
He teaches a course on freeform rap.

153
00:08:59,080 --> 00:09:03,400
So, he is
he is using, rap as one of the chief,

154

00:09:04,240 --> 00:09:08,560
vehicles, but also,
subjects of study of his philosophy.

155
00:09:08,800 --> 00:09:11,840
Another of my colleagues
works on philosophy and addiction.

156
00:09:12,240 --> 00:09:15,240
And so she is exploring,

157
00:09:15,600 --> 00:09:16,920
she's

158
00:09:16,920 --> 00:09:19,560
that's one of her chief, topics of study

159
00:09:19,560 --> 00:09:22,560
and also one of the ways
in which she approaches the discipline.

160
00:09:22,560 --> 00:09:25,400
Another colleague
is a philosopher of sport.

161
00:09:25,400 --> 00:09:26,760
And is also our tennis coach.

162
00:09:26,760 --> 00:09:30,640
And so our department is full of people
who say philosophy needs to be

163
00:09:30,640 --> 00:09:31,560
out there in the world.

164
00:09:31,560 --> 00:09:34,920
And so we not only
I feel not only accepted, but really,

165

00:09:35,480 --> 00:09:39,320
you know, if I'm not thinking hard enough
or working hard enough to think,

166
00:09:39,720 --> 00:09:43,000
what does it even mean to say that cooking

167
00:09:43,640 --> 00:09:46,400
can be used
as a form of philosophical inquiry,

168
00:09:46,400 --> 00:09:49,440
not just that, like you can explore
cooking philosophically,

169
00:09:49,440 --> 00:09:53,880
but that you ought to be trying
to do philosophy in the kitchen.

170
00:09:54,560 --> 00:09:56,800
They kind of are pushing me harder, right?

171
00:09:56,800 --> 00:09:59,520
Because, because that's
what they're all doing, right?

172
00:09:59,520 --> 00:10:02,800
They're really thinking
through these media.

173
00:10:02,840 --> 00:10:03,480
Tommie.

174
00:10:03,480 --> 00:10:04,320
My color.

175
00:10:04,320 --> 00:10:06,720
I'm sorry, John,
my colleague who does rap.

176

00:10:06,720 --> 00:10:10,000

He's not just,
you know, philosophizing about rap.

177

00:10:10,000 --> 00:10:13,120

He's philosophizing with rap.

178

00:10:13,120 --> 00:10:16,840

And so I feel like I gotta
I gotta keep up my game, I guess.

179

00:10:17,520 --> 00:10:19,080

Let's see you had it. Oh.

180

00:10:19,080 --> 00:10:23,800

What are some of the ways,
I've introduced food in my other classes?

181

00:10:23,800 --> 00:10:27,560

So, I will admit
that I'm not always as robust.

182

00:10:27,560 --> 00:10:31,480

Sometimes I probably sort of self
not censor, exactly,

183

00:10:31,480 --> 00:10:35,760

but I kind of keep it
a little bit more segregated than

184

00:10:36,760 --> 00:10:37,720

than it should be. And

185

00:10:37,720 --> 00:10:41,480

And you and you asking me
that question invites me to think into

186

00:10:42,480 --> 00:10:44,160

how to put it into more places.

187
00:10:44,160 --> 00:10:46,360
I will say
one of the things that I've been teaching

188
00:10:46,360 --> 00:10:49,560
for about the last five years
now is a class in esthetics,

189
00:10:50,120 --> 00:10:52,760
and in that class we always spend,

190
00:10:52,760 --> 00:10:55,800
a significant portion of time on food.

191
00:10:56,000 --> 00:10:59,040
Admittedly, one of the works
that I often turn to is a work,

192
00:11:01,440 --> 00:11:02,760
by Carolyn Korsmeyer.

193
00:11:02,760 --> 00:11:04,200
The title escapes me right now,

194
00:11:04,200 --> 00:11:08,120
but one of the pieces in it is called
Delightful, Delicious, Disgusting.

195
00:11:08,560 --> 00:11:10,680
And the book is a philosophy of disgust.

196
00:11:10,680 --> 00:11:13,680
And so it's when people think, oh,
we're going to study food.

197
00:11:13,880 --> 00:11:16,440
They don't usually think, oh,
we're going to study gross things.

198

00:11:16,440 --> 00:11:19,440

But that's really what we do is explore,

199

00:11:19,440 --> 00:11:23,040

disgusting food, which turns out to be
really, really interesting.

200

00:11:23,320 --> 00:11:25,200

I teach environmental philosophies.

201

00:11:25,200 --> 00:11:26,600

And there we always,

202

00:11:28,080 --> 00:11:31,400

emphasize, there's
always at least one portion of the class

203

00:11:31,400 --> 00:11:33,400

where we explore food.

204

00:11:33,400 --> 00:11:36,000

And then I do, on a fairly

205

00:11:36,000 --> 00:11:39,000

regular basis,
get to teach something like,

206

00:11:39,360 --> 00:11:42,920

we have these things
that are kind of capstone

207

00:11:42,920 --> 00:11:45,120

seminars for our general education.

208

00:11:45,120 --> 00:11:47,040

And then also seminars in our department.

209

00:11:47,040 --> 00:11:50,760
And there I almost always choose
a food related topic.

210
00:11:51,240 --> 00:11:55,240
And so, for instance, this coming fall,
I'm teaching a course on,

211
00:11:56,040 --> 00:11:58,360
well, I'm
going to call it the Ontology of Eating.

212
00:11:58,360 --> 00:12:02,160
And it's kind of an outgrowth of a book
that I'm about to

213
00:12:02,640 --> 00:12:03,920
that's about to be published.

214
00:12:03,920 --> 00:12:06,520
The that I've written.

215
00:12:06,520 --> 00:12:08,640
And, you know, I'm excited

216
00:12:08,640 --> 00:12:12,000
again,
I'm just excited to think more about

217
00:12:12,680 --> 00:12:15,000
how when my students
are in the kitchen, sort

218
00:12:15,000 --> 00:12:18,000
of floundering around
trying to figure out what they're doing,

219
00:12:18,240 --> 00:12:21,240
how are we doing philosophy
when we do that?

220

00:12:21,240 --> 00:12:23,240

But I want to give you one very concrete

221

00:12:23,240 --> 00:12:26,240

example of something

that's just tickling me right now.

222

00:12:27,000 --> 00:12:28,440

An illustration of,

223

00:12:29,600 --> 00:12:31,560

how I've invited students to

224

00:12:31,560 --> 00:12:34,560

think philosophically about food,

225

00:12:35,520 --> 00:12:37,880

in places where you might not expect it.

226

00:12:37,880 --> 00:12:41,680

So this semester, I every semester

I teach a course called Modern Philosophy,

227

00:12:41,680 --> 00:12:43,160

which students are excited about

228

00:12:43,160 --> 00:12:46,800

until they find out

what it's actually about the 18th century.

229

00:12:46,800 --> 00:12:47,000

Right.

230

00:12:47,000 --> 00:12:50,600

And then it's like, oh, that's

a different modern than we had in mind.

231

00:12:51,000 --> 00:12:53,640
So anyway, every student in that class

232
00:12:53,640 --> 00:12:56,800
is assigned a particular person
that they're in charge of.

233
00:12:57,480 --> 00:13:01,280
And they, they spend a semester
doing independent research on that person,

234
00:13:01,280 --> 00:13:06,080
and they ask questions in the voice
of that person, and they kind of embody

235
00:13:06,080 --> 00:13:09,480
that person in the room,
and it works well and not well.

236
00:13:09,480 --> 00:13:12,200
Depending upon the semester,
depending on the student.

237
00:13:12,200 --> 00:13:15,760
And I always ask
students for some particular

238
00:13:16,840 --> 00:13:17,240
thing.

239
00:13:17,240 --> 00:13:19,440
When I'm picking a philosopher for them,
I ask them, well you know

240
00:13:19,440 --> 00:13:22,800
do you have any particular interests
that I should try to take in take up?

241
00:13:23,120 --> 00:13:26,440
And this semester, one of my students

said, I'm really interested in Ireland,

242

00:13:27,160 --> 00:13:28,520

for a variety of reasons.

243

00:13:28,520 --> 00:13:33,960

And could you find me an Irish woman
philosopher from the 18th century?

244

00:13:34,440 --> 00:13:36,760

And I was like, well,
I don't know, actually,

245

00:13:36,760 --> 00:13:39,920

but I did a little bit of digging,
and I learned, to my amazement,

246

00:13:39,920 --> 00:13:44,320

that Robert Boyle, the chemist, you know,
Boyle's Law of Gases, that Robert Boyle,

247

00:13:46,320 --> 00:13:48,480

had a sister
and of course, they were Irish,

248

00:13:48,480 --> 00:13:51,360

but it turns out they sort of lived
a lot of their life in England.

249

00:13:51,360 --> 00:13:54,160

Never mind,
they counted as Irish for this student.

250

00:13:55,280 --> 00:13:57,680

And this sister, was apparently

251

00:13:57,680 --> 00:14:01,760

very influential on Robert Boyle
and maybe helped him do his work.

252

00:14:01,760 --> 00:14:03,080

And of course, this is at a time

253

00:14:03,080 --> 00:14:07,320

in which the notion of science
as a practice is really being solidified.

254

00:14:07,320 --> 00:14:09,960

And there's still a lot of things
like alchemy and,

255

00:14:09,960 --> 00:14:12,840

you know, phases of the moon
and all that sort of stuff.

256

00:14:12,840 --> 00:14:15,400

Well, it turns out,

257

00:14:15,400 --> 00:14:18,000

Lady Ranelagh is her name.

258

00:14:18,000 --> 00:14:23,520

The one publication that we have from her
is this handwritten manuscript,

259

00:14:23,520 --> 00:14:29,360

written in a number of different hands,
called the Boyle Family Recipe Book.

260

00:14:29,920 --> 00:14:33,360

It's a collection of recipes,
and in it are clear

261

00:14:33,360 --> 00:14:36,360

are four
that are clearly from Lady Ranelagh.

262

00:14:36,520 --> 00:14:38,600

And almost all of the four

263

00:14:38,600 --> 00:14:42,120

have to do with some kind of medical,
you know, it's a recipe.

264

00:14:42,120 --> 00:14:45,120

It's described as a recipe, but
it's for a medical treatment, basically.

265

00:14:45,400 --> 00:14:49,200

And, it uses techniques, that are

266

00:14:50,960 --> 00:14:52,840

that might be found in the laboratory
also.

267

00:14:52,840 --> 00:14:56,800

Well, so I said, you know, the students
said, well, this is what there is about

268

00:14:56,800 --> 00:15:00,280

her, you know, so how am I going to write
a final paper about this?

269

00:15:00,840 --> 00:15:04,360

So, I set her up with a there's
a collection of essays called something

270

00:15:04,360 --> 00:15:07,480

like a Philosophy of Recipes
or something like that.

271

00:15:07,480 --> 00:15:08,520

It's a recent book.

272

00:15:08,520 --> 00:15:09,600

I'm very sorry

273

00:15:09,600 --> 00:15:13,600

that I don't remember the author
or the editor or the title of the book.

274

00:15:13,960 --> 00:15:15,840
Very recent book.

275

00:15:15,840 --> 00:15:18,520
That's a whole set of articles
by philosophers thinking about what

276

00:15:18,520 --> 00:15:19,600
in the world is a recipe.

277

00:15:19,600 --> 00:15:23,400
So, I handed it to the student and said,
you know, there's no doubt in my mind

278

00:15:23,400 --> 00:15:25,960
that you can do something philosophical
with this recipe book.

279

00:15:25,960 --> 00:15:28,200
Well, she's having the time of her life.

280

00:15:28,200 --> 00:15:31,280
It turns out very little scholarship
has been done on this manuscript.

281

00:15:31,520 --> 00:15:34,440
She's having to do things like she's got
she's got a digital

282

00:15:34,440 --> 00:15:38,440
copy of the actual physical text,
which is written in script.

283

00:15:38,640 --> 00:15:42,440
She has done the work
of writing out for herself these four,

284

00:15:43,080 --> 00:15:46,240
recipes, which are in script, you know,
and no one knows

285

00:15:46,240 --> 00:15:48,280
how to read script anymore. Right.

286

00:15:48,280 --> 00:15:52,760
And she's looking at her techniques
and comparing them to techniques that,

287

00:15:53,840 --> 00:15:56,480
that,
Boyle would have used in his laboratory.

288

00:15:56,480 --> 00:15:59,760
And the questions, it turns out,
that have really captivated her,

289

00:16:00,480 --> 00:16:03,480
are philosophical questions
like what makes a recipe

290

00:16:03,760 --> 00:16:06,360
come into existence and cease to exist?

291

00:16:06,360 --> 00:16:09,800
Like, when does a recipe exist
and when does it stop existing?

292

00:16:09,920 --> 00:16:12,200
So, she's having a wonderful time.

293

00:16:12,200 --> 00:16:14,880
And, you know, as a philosopher,
it was really gratifying to me

294

00:16:14,880 --> 00:16:17,160
that that she didn't even blink

when I said, well,

295

00:16:17,160 --> 00:16:20,160
of course these recipes can be
philosophically interesting.

296

00:16:20,160 --> 00:16:22,200
She's and you know,

297

00:16:22,200 --> 00:16:25,920
I'm sure that there are modern philosophy
professors out there who are rolling

298

00:16:25,920 --> 00:16:29,840
their eyes at the notion that this is
somehow legitimate modern philosophy.

299

00:16:29,840 --> 00:16:31,680
But I don't have any question.

300

00:16:31,680 --> 00:16:33,960
She's asking all the kinds
of philosophical questions

301

00:16:33,960 --> 00:16:36,480
I could possibly want a student
to be asking.

302

00:16:36,480 --> 00:16:37,200
And, you know,

303

00:16:37,200 --> 00:16:40,680
I've I've fought frog marched her
through all this, all the standards.

304

00:16:41,160 --> 00:16:43,440
I know she's read Hume,
I know she's read Kant,

305

00:16:43,440 --> 00:16:46,200
I know she's read Descartes,
I know she knows all those dudes.

306
00:16:46,200 --> 00:16:50,320
And I'm just tickled that this student
interested in Ireland has found this,

307
00:16:51,520 --> 00:16:54,000
you know, vastly under researched,

308
00:16:54,000 --> 00:16:56,880
you know, okay, maybe vastly under
research because she didn't write much.

309
00:16:56,880 --> 00:17:01,200
But this under-researched person who had
an influence on the history of chemistry

310
00:17:01,440 --> 00:17:04,440
is now getting a little bit of attention
from this undergraduate student.

311
00:17:04,440 --> 00:17:06,840
So long story, but it just tickles me.

312
00:17:06,840 --> 00:17:09,520
This afternoon, I'm
going to a poster presentation

313
00:17:09,520 --> 00:17:11,760
where she's going to be
one of the students presenting her work.

314
00:17:11,760 --> 00:17:13,680
And I'm I'm excited to see

315
00:17:13,680 --> 00:17:17,560
how her work will be received
by, teachers and other students so.

316

00:17:17,920 --> 00:17:20,840

That sounds really exciting.

317

00:17:20,840 --> 00:17:25,760

And I just hearing that story
made me remember my own experience

318

00:17:26,400 --> 00:17:27,640

coming to food.

319

00:17:27,640 --> 00:17:30,640

And it made me think of this question.

320

00:17:30,880 --> 00:17:34,840

You know, right now I think there's
a larger body of food studies work.

321

00:17:35,280 --> 00:17:38,880

That could be pointed to
and students can be introduced to

322

00:17:38,920 --> 00:17:40,040

food studies in that way.

323

00:17:40,040 --> 00:17:41,920

But I, I'm thinking for

324

00:17:41,920 --> 00:17:45,400

maybe many people who are coming up
as food studies was emerging,

325

00:17:46,400 --> 00:17:49,680

and really didn't have like
a cohesive body of work to point that.

326

00:17:50,000 --> 00:17:53,880

I'm wondering
what were some sources or writings

327

00:17:53,880 --> 00:17:57,720

that when you read of maybe a reference
to food or something, like it's just

328

00:17:57,720 --> 00:18:00,880

something maybe clicked in your inspired
you to pursue

329

00:18:00,880 --> 00:18:03,880

that inquiry more into food?

330

00:18:04,680 --> 00:18:06,480

Yeah,
that's a really interesting question.

331

00:18:06,480 --> 00:18:11,240

When I did that anthology,
I was still a graduate student.

332

00:18:11,720 --> 00:18:12,160

I'm sorry.

333

00:18:12,160 --> 00:18:15,640

No, I wasn't still a graduate student,
but I still had reasons to be going back

334

00:18:15,640 --> 00:18:19,160

to my old,
graduate institution, Northwestern.

335

00:18:19,680 --> 00:18:22,720

And Northwestern's library is,

336

00:18:24,920 --> 00:18:27,800

three separate towers.

337

00:18:27,800 --> 00:18:28,520

I can't remember.

338
00:18:28,520 --> 00:18:33,440
They were like, maybe three
or maybe four stories tall, each of them.

339
00:18:34,040 --> 00:18:36,960
And they are,

340
00:18:36,960 --> 00:18:39,960
they still I think they still use
the Dewey Decimal System,

341
00:18:39,960 --> 00:18:42,960
which always struck me
as amusing for a university library.

342
00:18:43,320 --> 00:18:46,560
But anyway, each of the,
you know, each floor

343
00:18:46,560 --> 00:18:50,040
in each tower
represented one decimal letter.

344
00:18:51,520 --> 00:18:52,800
And so I was

345
00:18:52,800 --> 00:18:55,800
doing research for this anthology,

346
00:18:55,920 --> 00:18:58,040
while there and I,

347
00:18:58,040 --> 00:19:01,440
I'm sure I guess this would have been card
catalogs, right.

348
00:19:01,440 --> 00:19:02,000
Yeah.

349

00:19:02,000 --> 00:19:05,880

And so I was trying to find anything
that might

350

00:19:06,120 --> 00:19:09,120
somehow be

351

00:19:09,840 --> 00:19:10,680
relevant.

352

00:19:10,680 --> 00:19:14,080
And so, you know, you you would just
I mean, there was no Googling,

353

00:19:16,560 --> 00:19:18,480
you would

354

00:19:18,480 --> 00:19:21,480
get a suggestion from somebody
or you would do the old,

355

00:19:22,680 --> 00:19:25,320
breadcrumb method
of looking at the footnotes from the thing

356

00:19:25,320 --> 00:19:27,240
that you were looking at at that time.

357

00:19:27,240 --> 00:19:31,560
But I just distinctly remember that
the project that we were doing

358

00:19:31,560 --> 00:19:36,880
required me to go to every single floor
of every single tower in that library,

359

00:19:37,080 --> 00:19:41,520
which to me was very symbolic of the ways

in which food

360

00:19:42,240 --> 00:19:46,680

is cross-disciplinary, interdisciplinary,
multidisciplinary, you name it.

361

00:19:47,000 --> 00:19:49,320

If you think about food, you can study.

362

00:19:49,320 --> 00:19:52,680

You really can study
everything that there is to be studied.

363

00:19:53,640 --> 00:19:58,320

And we were, you know, honestly, when I look at look back at that
anthology, which,

364

00:20:01,080 --> 00:20:02,720

blessed it's still in print

365

00:20:02,720 --> 00:20:05,720

and it still gets used in classes.

366

00:20:07,200 --> 00:20:09,640

It, it

367

00:20:09,640 --> 00:20:13,800

it includes some really crazy pieces,
you know, included,

368

00:20:15,000 --> 00:20:19,280

a little tiny excerpt
by a guy named Patrick Suppes

369

00:20:19,280 --> 00:20:22,280

in which he took a recipe
for something like

370

00:20:22,840 --> 00:20:25,520

a, from a Chinese cookbook.

371

00:20:25,520 --> 00:20:28,680

Red chicken, red roasted chicken.

372

00:20:28,680 --> 00:20:31,680

I don't remember the specific name of it
now, but at any rate, he,

373

00:20:31,680 --> 00:20:37,320

an analytic philosopher, unpacked
that recipe using sort of, conceptual

374

00:20:37,320 --> 00:20:40,960

analysis techniques that would be familiar
to any analytic philosopher.

375

00:20:41,360 --> 00:20:45,120

And we were just, you know, thunderstruck
that a philosopher would happen to,

376

00:20:46,280 --> 00:20:49,040

choose a food example
because it was very unusual.

377

00:20:49,040 --> 00:20:53,600

We included, a piece from the Minneapolis
Star Tribune,

378

00:20:54,440 --> 00:20:57,440

food critic at the time,
a guy named Al Sicherman,

379

00:20:57,960 --> 00:21:01,920

who had tried to find out
how I think it was Burger King,

380

00:21:02,320 --> 00:21:05,760

created pie slices
that had such a clean, sharp edge.

381

00:21:06,520 --> 00:21:07,440

And the answer was

382

00:21:07,440 --> 00:21:10,480

it was a trade secret,

and no one could reveal anything about it.

383

00:21:11,400 --> 00:21:13,120

We had some poetry.

384

00:21:15,160 --> 00:21:18,080

We included,

385

00:21:18,080 --> 00:21:22,520

texts from, ancient religious sources.

386

00:21:22,840 --> 00:21:27,240

And I think we had a lot of criteria

that just sent us anywhere

387

00:21:28,000 --> 00:21:31,520

trying to find anything

that might possibly

388

00:21:32,880 --> 00:21:34,840

address food somehow.

389

00:21:34,840 --> 00:21:38,720

And, you know, in a way,

I'm glad that the internet hadn't been,

390

00:21:39,840 --> 00:21:42,760

developed to the point

where we could do a Google search

391

00:21:42,760 --> 00:21:46,240

because it would make the task

just insurmountable.

392

00:21:46,240 --> 00:21:49,920

At the time we were, we sort of grabbed
what we could and said, gosh,

393

00:21:49,920 --> 00:21:53,640

what if we actually paid attention
to the fact that food is mentioned here?

394

00:21:55,440 --> 00:21:57,200

What what would we notice?

395

00:21:57,200 --> 00:21:59,760

And that's one of the things that I did.

396

00:21:59,760 --> 00:22:01,680

For a while,

397

00:22:01,680 --> 00:22:04,800

almost exclusively, I had this idea
that I was going to do a work

398

00:22:04,800 --> 00:22:08,760

that tried to find where Western
philosophers had talked about food.

399

00:22:10,200 --> 00:22:11,480

Wherever they had done

400

00:22:11,480 --> 00:22:14,480

so and really tried to,

401

00:22:15,760 --> 00:22:20,240

highlight those, those passages.

402

00:22:20,600 --> 00:22:23,240

And then I realized
I was no historian of philosophy.

403

00:22:23,240 --> 00:22:25,560
I'm not a very good
historian of philosophy at all,

404

00:22:25,560 --> 00:22:28,160
and that was a task
for someone else altogether.

405

00:22:28,160 --> 00:22:31,800
But it was the case
that as we were starting out,

406

00:22:31,800 --> 00:22:32,520
we would sort of say,

407

00:22:32,520 --> 00:22:36,120
oh my gosh, remember that passage
at the beginning of Plato's Republic

408

00:22:36,600 --> 00:22:40,240
where he talks about, oh, you know,
we're all going to sit around and eat

409

00:22:40,240 --> 00:22:44,520
acorns and berries
and, and drink wine and,

410

00:22:45,320 --> 00:22:47,920
roasted, we'll eat roasted figs.

411

00:22:47,920 --> 00:22:51,120
And, you know, the response is, oh,
you want to live in a city of pigs?

412

00:22:51,200 --> 00:22:54,800
And then the then Socrates says, oh,
so you want meat?

413

00:22:54,800 --> 00:22:57,040

Well, then
we're going to have to have more land.

414

00:22:57,040 --> 00:22:59,640
And you know what
that means? It's going to be war.

415

00:22:59,640 --> 00:23:01,240
And you think, wow,

416

00:23:02,200 --> 00:23:04,000
no one talks about the

417

00:23:04,000 --> 00:23:08,560
fact that the start of war

418

00:23:08,640 --> 00:23:12,360
and the that sort of launches
the whole question about justice in

419

00:23:12,360 --> 00:23:16,720
the Republic is a question about
whether you're going to have meat or not.

420

00:23:16,720 --> 00:23:20,480
And so so I guess this is all to say,

421

00:23:21,240 --> 00:23:25,640
when you look at those isolated passages
about food,

422

00:23:26,200 --> 00:23:29,520
it leads you to, as we said,
a lot in the 90s, read against,

423

00:23:29,520 --> 00:23:32,920
read across the text in a really,
really different way.

424

00:23:33,640 --> 00:23:34,200
I'm not sure.

425
00:23:34,200 --> 00:23:38,400
Did I skate across the question in
answering that Joshua, or did I answer it?

426
00:23:39,400 --> 00:23:43,480
No, I think so, and I love the image
that you created about

427
00:23:44,160 --> 00:23:48,560
the librarian having to go through
all of those different levels to search.

428
00:23:49,000 --> 00:23:52,520
And yeah, I think that really does paint
a really great picture

429
00:23:53,040 --> 00:23:57,200
of just even thinking about
where can we find references to food

430
00:23:57,200 --> 00:23:58,200
and what what they mean.

431
00:23:58,200 --> 00:24:00,840
And they're kind of everywhere, right.

432
00:24:00,840 --> 00:24:02,240
Yes. Yes.

433
00:24:02,240 --> 00:24:05,320
And, you know, this is a contrast to that.

434
00:24:05,320 --> 00:24:07,360
And it's not relevant exactly.

435
00:24:07,360 --> 00:24:09,560

But I, I mention it because it's been

436

00:24:10,840 --> 00:24:13,520

it's been really,

437

00:24:13,520 --> 00:24:16,640

paining me, I guess, lately

or for a while.

438

00:24:17,480 --> 00:24:18,840

So, I teach at a liberal arts college.

439

00:24:18,840 --> 00:24:21,720

We about everything 2 to 10 years.

440

00:24:21,720 --> 00:24:25,920

We revisit the curriculum and say,

are we achieving the goals that we have

441

00:24:25,920 --> 00:24:30,240

of really giving our students,

a broad education in the liberal arts?

442

00:24:30,240 --> 00:24:30,840

We don't go

443

00:24:30,840 --> 00:24:33,560

you know, deep so much as we go broad.

444

00:24:33,560 --> 00:24:39,080

And, what I say to my students, anytime

I do a philosophy of food class or anytime

445

00:24:39,080 --> 00:24:43,000

I do esthetics actually

is, we really pride ourselves

446

00:24:43,000 --> 00:24:47,280

on helping you to use all of your senses

to explore the world.

447

00:24:47,640 --> 00:24:50,560
Except for two of them. Right.

448

00:24:50,560 --> 00:24:54,600
And you could graduate from Gustavus
or any other liberal arts college, really,

449

00:24:54,720 --> 00:24:59,200
without ever being asked
to pay one little scrap of attention

450

00:24:59,520 --> 00:25:01,120
to your nose and mouth.

451

00:25:01,120 --> 00:25:03,880
And my geology friend
here will always say, well, actually,

452

00:25:03,880 --> 00:25:05,600
there are a couple of tests in geology

453

00:25:05,600 --> 00:25:07,760
where you have to lick the rocks,
except post-Covid

454

00:25:07,760 --> 00:25:09,480
they don't even get to lick
the rocks anymore.

455

00:25:09,480 --> 00:25:13,480
They have to ask the professor
what would happen if they licked the rock.

456

00:25:13,920 --> 00:25:17,760
But other than that one test
and you know, other than yes, there

457

00:25:17,760 --> 00:25:23,520
there are, isolated classes in nutrition
and some disciplines and so on.

458
00:25:23,520 --> 00:25:24,560
But for the most part,

459
00:25:24,560 --> 00:25:27,560
no one ever asks you to pay
any attention to your nose and mouth.

460
00:25:27,720 --> 00:25:30,720
So, it's just interesting to me
that, that a substance

461
00:25:30,960 --> 00:25:33,840
that's central to what it is
to be a human in

462
00:25:33,840 --> 00:25:38,000
any sense of the word you might want to
choose is nevertheless

463
00:25:38,000 --> 00:25:43,560
so marginalized in our discipline, less
so all the time, I have to say.

464
00:25:43,560 --> 00:25:45,720
I mean, sometimes now I think,
why is it that

465
00:25:45,720 --> 00:25:49,000
we don't have a food studies major,
or at least a minor here at Gustavus?

466
00:25:50,040 --> 00:25:51,440
Because we have classes

467
00:25:51,440 --> 00:25:54,440
in, you know, political science

and in the languages and in,

468

00:25:55,320 --> 00:25:58,120

there's a chemistry of cooking class,
you know, so

469

00:25:58,120 --> 00:26:01,120

that's been a that's been a real change.

470

00:26:01,120 --> 00:26:04,480

But still, you could skitter
through the college without ever

471

00:26:05,440 --> 00:26:08,440

paying attention to your mouth.

472

00:26:09,040 --> 00:26:09,600

Yeah,

473

00:26:09,600 --> 00:26:13,200

I, I'm teaching us food history
this semester.

474

00:26:13,680 --> 00:26:16,800

And, when we were talking
about domestic scientists,

475

00:26:16,800 --> 00:26:18,320

I actually brought a perfection salad.

476

00:26:18,320 --> 00:26:20,640

I made one at home.

477

00:26:20,640 --> 00:26:22,320

And for students, like they.

478

00:26:22,320 --> 00:26:26,200

At first I, I had to say, like, we're
not just tasting it because it's fun.

479

00:26:26,200 --> 00:26:29,280

Like, I really want you to think about
what taste,

480

00:26:30,840 --> 00:26:32,520

the taste of this dish tells

481

00:26:32,520 --> 00:26:35,520

you about history and change over time.

482

00:26:35,600 --> 00:26:39,040

And, of course, I'm not sure
if you've ever tried a perfection salad,

483

00:26:39,040 --> 00:26:42,680

but everyone in class did not like it.

484

00:26:43,040 --> 00:26:46,080

There was a consensus that it was gross
and it was too sour.

485

00:26:46,800 --> 00:26:49,200

But then having to tell them like
this was a popular

486

00:26:49,200 --> 00:26:51,960

dish at one point, like,
what does that tell you?

487

00:26:51,960 --> 00:26:57,000

And then I think students at that time,
finally, as class was ending,

488

00:26:57,160 --> 00:27:00,280

started to make really good links
between learning

489

00:27:00,280 --> 00:27:04,040

and the senses
and asking that very question

490

00:27:04,320 --> 00:27:07,360
that you asked how can we,
how come we don't think with our taste buds

491

00:27:07,360 --> 00:27:10,360
sometimes,
and what that might shed light on?

492

00:27:10,360 --> 00:27:12,960
Yes, yes. That's so great.

493

00:27:12,960 --> 00:27:16,520
I just came back, actually,
from a workshop at, at a high school,

494

00:27:16,880 --> 00:27:19,880
or up for a couple of days
worth of workshops out a high school.

495

00:27:20,400 --> 00:27:23,760
And it was so fun to, introduce students

496

00:27:23,760 --> 00:27:28,240
to some of the exercises that I do
in another, in another context, usually.

497

00:27:28,240 --> 00:27:31,240
But for these high school,
these high school students,

498

00:27:31,440 --> 00:27:33,480
20 of them
gathered around a bunch of tables,

499

00:27:35,160 --> 00:27:36,800
tasting saltines.

500
00:27:36,800 --> 00:27:40,400
And my my observation is,
I'm not interested in you deciding I want

501
00:27:40,400 --> 00:27:41,760
I don't want you to rank them.

502
00:27:41,760 --> 00:27:44,000
I don't want you to decide
which one is the best.

503
00:27:44,000 --> 00:27:47,400
I want you to use all five of your senses
to pay attention

504
00:27:47,400 --> 00:27:50,400
to this extremely simple food,

505
00:27:50,440 --> 00:27:54,840
and see what can you know and how much
vocabulary can you use to do it.

506
00:27:54,840 --> 00:27:58,440
And I mean, they had a ball and they were
completely engrossed and absorbed.

507
00:27:58,800 --> 00:28:03,920
And this was a group, of students
who had, learning challenges.

508
00:28:03,920 --> 00:28:06,920
That meant that attention was
one of the things that was,

509
00:28:07,440 --> 00:28:10,440
was, difficult to come by, actually.

510
00:28:10,640 --> 00:28:14,280
And so for them to be completely absorbed

in this activity,

511

00:28:16,200 --> 00:28:18,200
was was fascinating to witness.

512

00:28:18,200 --> 00:28:21,640
And I think, wow, we really
we really need to,

513

00:28:22,200 --> 00:28:25,200
do more of this at all
stages of education.

514

00:28:25,200 --> 00:28:26,680
Yeah, yeah.

515

00:28:26,680 --> 00:28:27,240
Yeah, yeah.

516

00:28:27,240 --> 00:28:30,160
And and just to, I guess, one last thought.

517

00:28:30,160 --> 00:28:32,240
I love this conversation.

518

00:28:32,240 --> 00:28:34,920
Just the way that it gets students
to think more creatively

519

00:28:34,920 --> 00:28:38,520
about the kind of language
they use to describe something.

520

00:28:39,560 --> 00:28:40,240
And even just

521

00:28:40,240 --> 00:28:43,240
that conversation
about how sometimes you don't have words.

522

00:28:43,240 --> 00:28:46,240

And so it makes it even difficult
to describe that.

523

00:28:46,840 --> 00:28:49,280

Right? Right, right.

524

00:28:49,280 --> 00:28:52,440

I always introduce that by saying,
you know,

525

00:28:52,440 --> 00:28:56,200

think about how many shades of blue
you would be.

526

00:28:56,200 --> 00:29:01,240

You know, it's the 20 of us in the room
right now named shades of blue.

527

00:29:01,840 --> 00:29:04,120

We would come up with a very long list.

528

00:29:04,120 --> 00:29:07,120

But if I asked you to come up with,

529

00:29:07,400 --> 00:29:09,840

names for smells at all, right.

530

00:29:09,840 --> 00:29:13,040

Don't don't even narrow the category
at all.

531

00:29:13,040 --> 00:29:14,160

Just anything.

532

00:29:14,160 --> 00:29:16,200

It doesn't even have to be food, you know?

533

00:29:16,200 --> 00:29:17,920

How would you describe smells?

534

00:29:17,920 --> 00:29:21,080

We'd run out really remarkably quickly.

535

00:29:21,960 --> 00:29:25,440

And, you know, of course, in another era would have been pretty different back

536

00:29:25,440 --> 00:29:29,400

when much more of our safety and health as a human being

537

00:29:29,400 --> 00:29:33,360

relied on recognizing smells and knowing when danger lurked.

538

00:29:36,840 --> 00:29:38,680

So I'm, I'm wondering,

539

00:29:38,680 --> 00:29:41,720

before

we move into more ASFS focused questions,

540

00:29:42,240 --> 00:29:45,320

if there's a work of yours that you feel,

541

00:29:47,520 --> 00:29:49,200

or what's a way of

542

00:29:49,200 --> 00:29:51,320

trying

543

00:29:51,320 --> 00:29:52,000

I guess. What

544

00:29:52,000 --> 00:29:55,000

what's the the one work that you've done
that has just

545

00:29:56,080 --> 00:29:59,400

maybe had more of a profound impact on you
as you researched it,

546

00:30:00,400 --> 00:30:02,680

and wrote wrote it.

547

00:30:02,680 --> 00:30:06,200

If there's a work that just, you know,
you're, you're especially like, that work,

548

00:30:07,320 --> 00:30:10,320

is like my that is my personal milestone.

549

00:30:14,640 --> 00:30:17,640

Well, it might be

550

00:30:17,720 --> 00:30:18,840

given the number of miles.

551

00:30:18,840 --> 00:30:21,840

Can I have a couple of milestones?

552

00:30:21,960 --> 00:30:24,520

My road is longer than yours, Joshua.

553

00:30:24,520 --> 00:30:28,240

I mean, that very first piece
called Recipes for Theory Making.

554

00:30:28,560 --> 00:30:31,840

I had just come out of a dissertation
writing process

555

00:30:31,840 --> 00:30:35,960

where I was surrounded by people

who were doing philosophy of science.

556

00:30:35,960 --> 00:30:38,920

I was trying to do epistemology
theory of knowledge.

557

00:30:38,920 --> 00:30:43,360

And I had a dissertation advisor
who was a truly wonderful human being.

558

00:30:43,360 --> 00:30:45,640

I love Arthur Fine so much.

559

00:30:45,640 --> 00:30:47,720

But, you know,
he was a philosopher of Einstein, right?

560

00:30:47,720 --> 00:30:49,440

So, I was surrounded by these people.

561

00:30:49,440 --> 00:30:50,920

So, that felt to me like,

562

00:30:52,160 --> 00:30:54,720

a kind of a breakout piece saying,
no, there's

563

00:30:54,720 --> 00:30:58,320

there's a way to think
about knowing and inquiry and thinking

564

00:30:58,320 --> 00:31:02,280

that was not just science,
which that felt like

565

00:31:03,040 --> 00:31:06,040

an accomplishment at the time.

566

00:31:06,080 --> 00:31:08,840

And then, I mean, I guess right now
at the other end of things, I'm

567

00:31:08,840 --> 00:31:11,040
a pretty darn slow writer.

568

00:31:11,040 --> 00:31:12,800
A book takes me a number of years.

569

00:31:12,800 --> 00:31:13,880
It's kind of embarrassing.

570

00:31:13,880 --> 00:31:16,400
I think this I,
I was sure I was going to get this last

571

00:31:16,400 --> 00:31:19,560
one done quickly, and I think it
still was like, I don't know,

572

00:31:19,560 --> 00:31:22,720
12 years, 15 years really just absurd.

573

00:31:23,520 --> 00:31:26,400
But I think it's been,

574

00:31:26,400 --> 00:31:28,240
it's been pretty profound for me

575

00:31:28,240 --> 00:31:31,560
because it has been at the name of it is,

576

00:31:33,480 --> 00:31:35,280
I got to get this right now.

577

00:31:35,280 --> 00:31:38,280
We had a little wrangling at the,
the publishers,

578

00:31:38,640 --> 00:31:41,800

Parasitic Personhood

and the Ontology of Eating.

579

00:31:42,440 --> 00:31:46,560

And I'm really trying to say

we need to think about what it is

580

00:31:46,560 --> 00:31:50,640

to be a person, not just relationally,
but understanding always,

581

00:31:50,640 --> 00:31:54,720

that we are in a world

in which some of those relations threaten

582

00:31:54,720 --> 00:31:58,320

us, and we are always in relations
where we are threatening others,

583

00:31:58,720 --> 00:32:02,280

and we have to come to terms with that.

584

00:32:03,880 --> 00:32:07,160

And eventually some of those relations
are going to kill us.

585

00:32:07,560 --> 00:32:11,120

And so I have to say, in a not maudlin
way, you know,

586

00:32:11,160 --> 00:32:14,160

so I'm 64,

587

00:32:14,160 --> 00:32:16,360

I'm closer to the end
than to the beginning,

588

00:32:16,360 --> 00:32:19,560

and it's come to be more
and more important to me to think about,

589

00:32:20,040 --> 00:32:24,680

you know,
how do I want to think about dying, right?

590

00:32:24,680 --> 00:32:29,840

Like, how do I want my understanding
of my own death to be a part of my life?

591

00:32:29,840 --> 00:32:32,360

Not in a maudlin way,
not in a depressed way,

592

00:32:32,360 --> 00:32:35,360

but rather in a way that says, yeah,
this is what human beings do.

593

00:32:35,760 --> 00:32:38,400

We bump along and then we die.

594

00:32:38,400 --> 00:32:41,280

And so I guess I'm,

595

00:32:41,280 --> 00:32:43,680

I don't know that
if at a different point in my life,

596

00:32:43,680 --> 00:32:46,360

I would have probably been willing
to say any of these other works as well.

597

00:32:46,360 --> 00:32:49,680

But right now, I'm just very aware
that I want

598

00:32:49,680 --> 00:32:52,880

that work to help me to think
about what does it mean to,

599

00:32:53,960 --> 00:32:56,760
you know, live and then die

600

00:32:56,760 --> 00:33:00,200
and to be food for other beings
after we're gone,

601

00:33:01,680 --> 00:33:04,680
which is another slice
of what I'm trying to do in that book.

602

00:33:05,720 --> 00:33:07,440
There's some really big questions.

603

00:33:07,440 --> 00:33:10,480
And again, it just how food can really be

604

00:33:10,480 --> 00:33:13,600
a really great vehicle
to think about those big questions.

605

00:33:14,280 --> 00:33:14,960
Right.

606

00:33:14,960 --> 00:33:16,280
And one of the things I'm excited

607

00:33:16,280 --> 00:33:19,680
to talk with students about this,
I've done it one other time.

608

00:33:20,240 --> 00:33:21,960
At an earlier stage in the process.

609

00:33:21,960 --> 00:33:25,480
But one of the things I really am hoping
the students will wrestle with,

610

00:33:25,880 --> 00:33:27,200

many of my students are, you know,

611

00:33:27,200 --> 00:33:30,400

vegetarians and are really interested
in being sort of hands off.

612

00:33:30,400 --> 00:33:31,960

Like, I don't want to harm anything else.

613

00:33:31,960 --> 00:33:36,240

And I want students to wrestle
with the fact that however you slice it,

614

00:33:37,920 --> 00:33:40,400

eating involves death.

615

00:33:40,400 --> 00:33:43,920

I mean, you can say, well,
you know, if we ate only fruit, but,

616

00:33:45,440 --> 00:33:48,440

even there, I think,

617

00:33:48,920 --> 00:33:51,040

there are microbes and,

618

00:33:51,040 --> 00:33:54,760

little critters living in our fruit
that we're still killing when we eat it.

619

00:33:55,080 --> 00:33:57,720

So, I think

620

00:33:57,720 --> 00:33:59,760

unless you're unless you split the hair

621

00:33:59,760 --> 00:34:02,760

very finely, the fact is that

622

00:34:03,440 --> 00:34:05,560
because we eat, things die

623

00:34:05,560 --> 00:34:08,560
and because things die,

624

00:34:08,720 --> 00:34:11,520
other things
eat is a question that I don't know.

625

00:34:11,520 --> 00:34:15,200
It just feels like it's a good way
to organize our

626

00:34:15,560 --> 00:34:18,560
our understanding
of who we are in the world.

627

00:34:18,960 --> 00:34:21,600
So yeah,

628

00:34:21,600 --> 00:34:24,600
and it doesn't need to be depressing.

629

00:34:24,720 --> 00:34:27,720
And it's it's
definitely a fascinating question.

630

00:34:28,160 --> 00:34:31,160
And yeah, not depressing at all
because you're

631

00:34:31,280 --> 00:34:33,720
I like how you said
this is what humans do.

632

00:34:33,720 --> 00:34:35,880

It's part of their part.

633

00:34:35,880 --> 00:34:38,880

A part of the the gig. Yeah. Yeah.

634

00:34:38,920 --> 00:34:42,000

Exactly, exactly, exactly.

635

00:34:42,000 --> 00:34:44,840

We didn't sign on for it
at the beginning, but here we are.

636

00:34:44,840 --> 00:34:45,120

Yeah.

637

00:34:47,320 --> 00:34:48,840

So, kind of

638

00:34:48,840 --> 00:34:51,840

shifting
gears and thinking about the ASFS.

639

00:34:51,960 --> 00:34:52,440

Yeah.

640

00:34:52,440 --> 00:34:55,640

When did you first, hear
about the organization

641

00:34:55,640 --> 00:34:58,760

and when did you first participate
in the organization?

642

00:34:59,240 --> 00:34:59,600

I knew

643

00:34:59,600 --> 00:35:02,920

you were going to ask that question,
and I meant to look at my CV this morning.

644

00:35:03,360 --> 00:35:08,520

I don't have a year, but I remember
some very specific details about it.

645

00:35:09,000 --> 00:35:12,000

I stumbled upon the organization

646

00:35:12,520 --> 00:35:15,160

and submitted something

647

00:35:15,160 --> 00:35:20,760

like the first time I came upon it,

648

00:35:21,040 --> 00:35:24,960

the conference was in New York at NYU.

649

00:35:26,600 --> 00:35:29,960

And I remember
staying in an un-air conditioned dorm room on

650

00:35:29,960 --> 00:35:32,800

about the 12th floor.

651

00:35:32,800 --> 00:35:36,160

And my roommate, I mean, I remember
such specific things about this

652

00:35:36,160 --> 00:35:39,960

that it's ironic that the date
or what I presented is not among them.

653

00:35:41,720 --> 00:35:45,600

Fran Odera Oruka was there,
and she had just written a book

654

00:35:45,600 --> 00:35:50,520

called A Good Soup Attracts
Chairs, which was a book about,

655

00:35:51,560 --> 00:35:54,960
that emerged
from folk, folk understandings.

656

00:35:55,240 --> 00:35:56,880
Folk, an unfortunate word.

657

00:35:56,880 --> 00:35:58,160
I should choose a different one.

658

00:35:58,160 --> 00:36:01,880
But, traditional indigenous
understandings of food

659

00:36:02,280 --> 00:36:05,280
and its role in culture
that came from Ghana.

660

00:36:05,880 --> 00:36:08,960
And I was I was intrigued by her book.

661

00:36:09,160 --> 00:36:12,680
I remembered that
I also, attended a session,

662

00:36:13,760 --> 00:36:17,880
in which Betty Fussell
talked about her book about corn.

663

00:36:18,800 --> 00:36:20,960
I think that is when I first,

664

00:36:20,960 --> 00:36:23,960
I believe that I met Alice Julier at that,

665

00:36:24,720 --> 00:36:27,040
conference for the first time,
and I thought,

666

00:36:27,040 --> 00:36:30,440

wow, this woman is a powerhouse
she had organized, I think.

667

00:36:30,800 --> 00:36:35,080

I'm not sure she was the president then,
but she was certainly a driving force.

668

00:36:35,240 --> 00:36:37,760

She had organized a bunch of panels,

669

00:36:37,760 --> 00:36:40,760

throughout the conference,
you know, putting together,

670

00:36:42,080 --> 00:36:45,000

groups of papers on particular topics.

671

00:36:45,000 --> 00:36:47,040

So the conference had this amazing

672

00:36:48,200 --> 00:36:50,120

sense of coherence.

673

00:36:50,120 --> 00:36:52,720

And I just remember,

674

00:36:52,720 --> 00:36:58,240

again, I wish I remembered the stage
in my own work that I was then.

675

00:36:58,240 --> 00:37:01,240

Boy, I don't so let's move on.

676

00:37:02,440 --> 00:37:06,960

But I remember this this just this relief
of coming home to a place

677

00:37:06,960 --> 00:37:11,440
where nobody wondered for a minute
why I would be working on food.

678

00:37:11,440 --> 00:37:13,240
I mean, I spent a lot.

679

00:37:13,240 --> 00:37:16,600
I wrote another book called
Exotic Appetites, and that also took,

680

00:37:16,960 --> 00:37:18,040
you know, 15 years.

681

00:37:18,040 --> 00:37:21,480
And part of it
is because for about 13 of those years

682

00:37:21,800 --> 00:37:25,120
I was writing, you know, dear
philosophers, no, no, this is serious.

683

00:37:25,120 --> 00:37:26,200
No, really, philosophers,

684

00:37:26,200 --> 00:37:28,360
you should think this is serious too you
guys.

685

00:37:28,360 --> 00:37:29,840
Would you please think this is serious?

686

00:37:29,840 --> 00:37:31,680
You know, and,

687

00:37:31,680 --> 00:37:34,800
you know, eventually
I found another audience

688

00:37:34,800 --> 00:37:38,120
and sort of decided, well, philosophers,
you can think this is serious or not.

689

00:37:38,520 --> 00:37:41,200
I'm. You know, I know I'm a philosopher.

690

00:37:41,200 --> 00:37:42,480
I'm going on from here.

691

00:37:42,480 --> 00:37:48,520
And ASFS is the audience that gave me the

692

00:37:49,560 --> 00:37:52,560
the power to be able to feel that.

693

00:37:52,560 --> 00:37:54,480
And, you know, when I came to the ASFS

694

00:37:54,480 --> 00:37:57,480
and I also found out, oh, there,
so that there's this parallel organization

695

00:37:57,760 --> 00:37:58,960
Ag Food and Human Values,

696

00:37:58,960 --> 00:38:02,880
which was actually founded by
philosophers, which was really exciting,

697

00:38:03,000 --> 00:38:05,960
you know, to me to realize, oh, there are
these two wonderful organizations.

698

00:38:05,960 --> 00:38:08,920
And, and in one of those philosophers
were saying,

699

00:38:08,920 --> 00:38:12,760
you know, a decade or more earlier, yeah.

700
00:38:12,760 --> 00:38:14,640
Food, food and agriculture, they matter.

701
00:38:14,640 --> 00:38:17,640
So I, you know, my first ASFS

702
00:38:17,720 --> 00:38:20,720
conference was very much a feeling of,

703
00:38:20,760 --> 00:38:21,680
you know, coming home.

704
00:38:21,680 --> 00:38:25,480
And then there was this wonderful thing
where nobody was expecting me

705
00:38:25,480 --> 00:38:28,640
to listen to a talk during meals,
like meals were about meals.

706
00:38:29,200 --> 00:38:31,680
And then there were,

707
00:38:31,680 --> 00:38:33,000
field trips.

708
00:38:33,000 --> 00:38:36,280
I don't remember the field trips
on that New York,

709
00:38:37,200 --> 00:38:39,720
conference, because since then
there have been a couple more,

710
00:38:41,440 --> 00:38:41,880
but I

711
00:38:41,880 --> 00:38:45,960
remember that, you know,
there was a whole day of field excursions.

712
00:38:45,960 --> 00:38:48,240
Wow. What a what an idea.

713
00:38:48,240 --> 00:38:50,520
So, it was,

714
00:38:50,520 --> 00:38:53,960
it was a feeling of having come to a place
that I knew I was going to,

715
00:38:54,000 --> 00:38:56,960
to keep coming back to,

716
00:38:56,960 --> 00:38:59,840
and, you know, just a place that knew

717
00:38:59,840 --> 00:39:01,880
that knew
they wanted philosophers to be there.

718
00:39:01,880 --> 00:39:03,280
I guess that's the other part of it.

719
00:39:03,280 --> 00:39:06,600
You know, if they had been like,
oh, God, that's that's way too

720
00:39:07,560 --> 00:39:10,400
abstract or esoteric,
but but no, it wasn't.

721
00:39:10,400 --> 00:39:13,400
In fact, one of my favorite,

722

00:39:14,480 --> 00:39:17,280
moments of all times that,

723

00:39:17,280 --> 00:39:21,360
I don't remember whether it was an Ag
ASFS, ASFS or

724

00:39:21,360 --> 00:39:25,320
Ag and Human Values conference
session, doesn't it really doesn't matter.

725

00:39:25,320 --> 00:39:26,880
But, someone said

726

00:39:28,200 --> 00:39:31,080
in response to a question, well,
I don't think no one,

727

00:39:31,080 --> 00:39:33,240
no one can help us here
except the philosophers.

728

00:39:33,240 --> 00:39:36,360
And I thought, oh, really?
We can be useful.

729

00:39:36,640 --> 00:39:40,800
So there's always been, for me
this sense at, at those conferences

730

00:39:40,800 --> 00:39:43,920
that there's actual work for philosophers
to do that

731

00:39:43,920 --> 00:39:47,240
isn't just talking to other philosophers
about a philosophical argument

732

00:39:47,240 --> 00:39:48,480

that's been going on for a while.

733

00:39:48,480 --> 00:39:52,320

It's like, no, no, we need
you guys to do some category sorting

734

00:39:52,320 --> 00:39:55,680

and some conceptual analysis
and some big picture stuff

735

00:39:55,680 --> 00:39:57,880

and some maybe like,
what does that mean kind of stuff?

736

00:39:57,880 --> 00:40:01,440

So, it's been just, such a home for me.

737

00:40:02,880 --> 00:40:03,600

Yeah.

738

00:40:03,600 --> 00:40:08,360

I love that you're calling it a home
because it reminds me of my own mentor.

739

00:40:09,240 --> 00:40:12,600

Doctor Michael Wise, and he

740

00:40:13,560 --> 00:40:14,520

often says you

741

00:40:14,520 --> 00:40:17,520

need to find your people, like,
as a graduate student,

742

00:40:17,520 --> 00:40:20,640

that was always his advice to to to me
and my peers is

743

00:40:21,000 --> 00:40:22,200

you need to find your people.

744

00:40:22,200 --> 00:40:26,280

And he would give the example of when
he went to a conference in animal studies.

745

00:40:26,560 --> 00:40:30,160

And so I'm wondering is,
did you feel like you found your people?

746

00:40:30,160 --> 00:40:33,160

And if you remember making
any kind of relate

747

00:40:33,600 --> 00:40:36,600

networking relationships,
professional relationships,

748

00:40:38,520 --> 00:40:39,600

during that first time

749

00:40:39,600 --> 00:40:42,600

or even in other ASFS conferences.

750

00:40:44,160 --> 00:40:46,680

Yes. I mean, I have I feel

751

00:40:46,680 --> 00:40:49,920

it was definitely that, that place for me.

752

00:40:51,520 --> 00:40:54,720

I remember hanging out with Fran a lot.

753

00:40:54,960 --> 00:40:58,000

We were both newcomers
to the organization.

754

00:40:58,240 --> 00:41:00,240

There was less

755

00:41:00,240 --> 00:41:03,240
conscious,

756

00:41:03,360 --> 00:41:07,640
networking going on then, or less let.

757

00:41:07,800 --> 00:41:08,920
No, I shouldn't put it that way.

758

00:41:08,920 --> 00:41:12,000
There was less sort of,
you know, new people

759

00:41:12,000 --> 00:41:16,080
come here for this, reception
or graduate students come here.

760

00:41:16,200 --> 00:41:19,320
There was less infrastructure
making sure that that happened.

761

00:41:20,640 --> 00:41:23,640
But I feel like

762

00:41:24,760 --> 00:41:28,160
boy, I
wish I had a more, vivid memory of this,

763

00:41:28,160 --> 00:41:32,840
but I feel like it was the case
that I had maybe published something

764

00:41:33,280 --> 00:41:37,000
such that when I came into a setting,
people were like, oh, yeah,

765

00:41:37,000 --> 00:41:41,640
we read something by you or we've

we've encountered something you've done.

766

00:41:42,640 --> 00:41:44,880

I know that over the years it is.

767

00:41:44,880 --> 00:41:47,160

Well, I don't remember that
first conference very well.

768

00:41:47,160 --> 00:41:50,160

Over the years,
it has certainly been the case that,

769

00:41:52,000 --> 00:41:52,800

connecting up

770

00:41:52,800 --> 00:41:55,960

with other people
from multiple disciplines

771

00:41:55,960 --> 00:42:01,160

also has been one of the crucial aspects
of the conference.

772

00:42:02,760 --> 00:42:05,760

Whether it's,

773

00:42:06,360 --> 00:42:08,480

You know,

774

00:42:08,480 --> 00:42:12,080

anthropologists working on cheese or,

775

00:42:14,680 --> 00:42:19,160

Or historians or, animal scientists.

776

00:42:19,160 --> 00:42:19,440

Right.

777

00:42:19,440 --> 00:42:22,440

You know, that

I would not have encountered in other.

778

00:42:22,600 --> 00:42:22,840

Right.

779

00:42:22,840 --> 00:42:24,840

I mean, philosophers

maybe were going to encounter

780

00:42:24,840 --> 00:42:27,840

other humanists in a lot of places,

but working in a context

781

00:42:27,840 --> 00:42:34,320

in which you're going to encounter people

from so many disciplines across the whole

782

00:42:35,320 --> 00:42:37,680

spectrum,

783

00:42:37,680 --> 00:42:40,760

it's just, yeah, that's that's the real

784

00:42:40,760 --> 00:42:43,920

meaning of cross-disciplinarity

interdisciplinarity.

785

00:42:44,600 --> 00:42:47,200

All of the -arities

786

00:42:47,200 --> 00:42:49,600

Yeah.

787

00:42:49,600 --> 00:42:51,480

So I'm wondering now

788

00:42:51,480 --> 00:42:54,720
kind of moving towards
thinking about the future,

789
00:42:56,640 --> 00:42:59,640
and ASFS

790
00:43:04,000 --> 00:43:06,560
Because I would you, would you say that

791
00:43:06,560 --> 00:43:10,280
ASFS has helped to make food studies

792
00:43:10,280 --> 00:43:13,280
more popular with,

793
00:43:13,320 --> 00:43:16,320
especially students, graduate students,

794
00:43:16,560 --> 00:43:19,000
and early career

795
00:43:19,000 --> 00:43:21,360
scholars?

796
00:43:21,360 --> 00:43:24,680
Well,
I, I don't know if it's been responsible

797
00:43:24,680 --> 00:43:29,080
for popularizing it, but I think
it has created such an important home.

798
00:43:29,080 --> 00:43:32,960
And it has over the years,
been so intentional about

799
00:43:34,200 --> 00:43:37,560
I believe it's been very intentional

about trying to say,

800

00:43:38,040 --> 00:43:42,840

what are the ways that we can guarantee
that this scholarship gets taken

801

00:43:43,080 --> 00:43:46,480

seriously in the places
it needs to be taken seriously.

802

00:43:46,680 --> 00:43:52,760

Now, I'm speaking as a person in her 60s
whose tenure is a long time ago.

803

00:43:52,760 --> 00:43:57,480

And so, I, I, I'm ready to be corrected

804

00:43:57,480 --> 00:44:01,040

by younger scholars who might say it's
not actually that glam

805

00:44:01,080 --> 00:44:04,360

It's not actually that
easy or smooth, but it feels

806

00:44:05,560 --> 00:44:08,400

I've seen very intentional efforts,
whether it's things

807

00:44:08,400 --> 00:44:11,400

like thinking hard about,

808

00:44:11,640 --> 00:44:14,000

funding for graduate attendance,

809

00:44:14,000 --> 00:44:17,000

thinking about the creation
of the graduate student

810

00:44:17,520 --> 00:44:22,200
organization, thinking about, the ways

811
00:44:22,200 --> 00:44:25,200
in which the journal,

812
00:44:26,280 --> 00:44:29,280
which I edited for a number of years
with Kendall Albala

813
00:44:29,640 --> 00:44:33,240
thinking about how that shows up
in ranking systems

814
00:44:33,240 --> 00:44:37,680
and really taking that seriously
so that you know, publishing in

815
00:44:37,680 --> 00:44:42,480
it wasn't a demerit
instead of a, of a positive thing.

816
00:44:42,920 --> 00:44:45,920
I see all of those as being,

817
00:44:46,480 --> 00:44:48,240
really con

818
00:44:48,240 --> 00:44:52,240
intentional steps to say
we want to make sure

819
00:44:52,600 --> 00:44:56,240
that the study of food is not just not

820
00:44:56,240 --> 00:44:59,560
career suicide, but is is a career maker.

821
00:45:00,000 --> 00:45:02,680

And what I see in the world around me

822

00:45:02,680 --> 00:45:07,200

and I, I have to believe
that ASFS has been instrumental in

823

00:45:07,200 --> 00:45:10,640

that is more and more places

824

00:45:10,640 --> 00:45:14,400

where food is taken seriously.

825

00:45:15,560 --> 00:45:16,240

In the

826

00:45:16,240 --> 00:45:19,840

academy, more and more courses
being offered,

827

00:45:20,160 --> 00:45:23,680

more and more publications
in non-food studies journals.

828

00:45:25,800 --> 00:45:28,800

And, you know, interestingly, things like,

829

00:45:29,400 --> 00:45:32,400

I don't know,
would you call them knockoff or imitator,

830

00:45:32,720 --> 00:45:35,720

conferences,
you know, there are some of these,

831

00:45:37,480 --> 00:45:40,800

pretend conferences
that sort of look like a society

832

00:45:40,800 --> 00:45:45,760

of academic professionals, but
that are really sort of a for profit thing

833

00:45:45,760 --> 00:45:48,760
that creates something that looks a lot
like an academic conference but isn't.

834

00:45:49,160 --> 00:45:53,200
And, you know, those pop up every once
in a while in food and you think, well,

835

00:45:53,720 --> 00:45:54,960
we must be real.

836

00:45:54,960 --> 00:45:58,960
And I think nobody would be bothering,
you know, there isn't a pop up conference

837

00:45:58,960 --> 00:46:00,680
on dust, for instance, right?

838

00:46:00,680 --> 00:46:05,120
Like there it's,
there's a reason that food

839

00:46:06,000 --> 00:46:09,360
is being imitated in that way,
and it's that it is.

840

00:46:09,720 --> 00:46:11,320
It is a real life.

841

00:46:11,320 --> 00:46:13,200
No questions about it. Part of,

842

00:46:14,200 --> 00:46:16,800
the academy.

843

00:46:16,800 --> 00:46:18,560

And whether or

844

00:46:18,560 --> 00:46:21,720

not you're a part of ASFS,
I think you are benefiting

845

00:46:21,720 --> 00:46:27,320

from the kind of spadework the cultivation
that ASFS has done over the years

846

00:46:27,800 --> 00:46:32,560

to make it possible for people
to not just do this work when it's safe,

847

00:46:33,120 --> 00:46:36,880

but rather to do this
work from the outset.

848

00:46:36,880 --> 00:46:41,040

And I'm going to guess that maybe you
your work is an instance of

849

00:46:41,440 --> 00:46:44,240

doing it from the outset.

850

00:46:44,240 --> 00:46:47,240

Yes.

Yeah, definitely. And,

851

00:46:48,800 --> 00:46:52,080

I came from literature department
into a history department.

852

00:46:53,160 --> 00:46:58,000

But just, you know, having mentors
who I know in some way

853

00:46:58,000 --> 00:47:01,720

have been part of ASFS
or even other organizations,

854

00:47:03,720 --> 00:47:07,400

where where food is central
has been important to like being able

855

00:47:07,400 --> 00:47:11,040

to imagine where I could go
and what I could do.

856

00:47:11,760 --> 00:47:12,960

And that there is a space like

857

00:47:12,960 --> 00:47:15,960

like you kind of mentioned
with the first ASFS meeting for you,

858

00:47:16,680 --> 00:47:20,160

there's a home for things
I want to think about and write about.

859

00:47:23,760 --> 00:47:24,680

Something that

860

00:47:24,680 --> 00:47:28,560

I'm hearing also is
there seems to be a tension between like

861

00:47:29,160 --> 00:47:31,880

food studies
as a popular subject and food studies

862

00:47:31,880 --> 00:47:34,880

as a subject
that needs to be taken seriously.

863

00:47:34,920 --> 00:47:36,960

And I'm wondering
if you've ever observed this

864

00:47:36,960 --> 00:47:41,160
or seen this in conversation where
someone might say especially maybe someone

865
00:47:41,160 --> 00:47:45,960
who doesn't do food studies would say,
oh, well, food that's really popular.

866
00:47:46,760 --> 00:47:47,360
Yeah.

867
00:47:47,360 --> 00:47:48,200
But then yes.

868
00:47:48,200 --> 00:47:50,960
Yeah. You're kind of like, well,

869
00:47:50,960 --> 00:47:54,320
yeah, it may be,
but then I have to legitimate it.

870
00:47:54,360 --> 00:47:58,440
So I'm wondering if you play with that
or see that tension yourself.

871
00:47:58,920 --> 00:47:59,840
Right, right.

872
00:47:59,840 --> 00:48:02,280
Yes, absolutely.

873
00:48:02,280 --> 00:48:02,960
Indeed.

874
00:48:02,960 --> 00:48:06,120
Paul Thompson, an important
philosopher of food and agriculture

875
00:48:06,120 --> 00:48:10,640

who was in, part of Ag and Human Values
from its birth.

876

00:48:11,640 --> 00:48:16,480

Has a piece in which he talks
about the ways in which, food ethics.

877

00:48:16,480 --> 00:48:18,240

I'm trying to remember if it's in his.

878

00:48:18,240 --> 00:48:20,040

He has a couple of great titles.

879

00:48:20,040 --> 00:48:22,440

I don't know why
he got to decide his titles.

880

00:48:22,440 --> 00:48:26,760

The first one was from Field to Fork,
and the next one was From Silo to Spoon.

881

00:48:26,760 --> 00:48:27,680

Such great titles.

882

00:48:29,800 --> 00:48:32,800

And, he is,

883

00:48:33,000 --> 00:48:36,520

he observes that there's a kind of a sense
that, you know, food ethics

884

00:48:36,520 --> 00:48:41,520

is this activity of telling people
what they should eat and why.

885

00:48:41,520 --> 00:48:44,480

And he's like, no, that's

886

00:48:44,480 --> 00:48:47,560

that's a popular thing,
you know, that's going on in the media.

887

00:48:47,560 --> 00:48:51,520
And we're getting lots of information
from TikTok or,

888

00:48:53,720 --> 00:48:55,560
other, other,

889

00:48:55,560 --> 00:48:58,960
mainstream media
about what we should eat and why.

890

00:49:00,760 --> 00:49:05,320
But that's a different from the
you know, the study of the ethics of food.

891

00:49:05,320 --> 00:49:07,080
And I think that's really true.

892

00:49:07,080 --> 00:49:09,200
I mean, it's a kind of an interesting

893

00:49:09,200 --> 00:49:12,200
to be honest, it's an interesting problem
for a philosopher to have because

894

00:49:12,240 --> 00:49:16,840
we don't usually encounter people
knowing anything about most of the things,

895

00:49:16,840 --> 00:49:19,840
like if you say, I study ontology,
I study the nature of time.

896

00:49:19,840 --> 00:49:21,960
Nobody's like, well, time.
That's a popular thing, right?

897

00:49:21,960 --> 00:49:23,320

Like and everyone's like,

898

00:49:23,320 --> 00:49:27,080

well, yes, I live in time,
but I don't have much to say beyond that.

899

00:49:28,080 --> 00:49:30,360

And so I, I think I generally

900

00:49:30,360 --> 00:49:33,720

tend to regard it as an opportunity

901

00:49:34,240 --> 00:49:40,760

because, in a few clicks
you can get people to realizing, oh,

902

00:49:41,880 --> 00:49:44,680

if that's what philosophers think about,
I guess I really think

903

00:49:44,680 --> 00:49:47,680

philosophy is important,
which I regard as an opportunity,

904

00:49:47,760 --> 00:49:50,760

you know, and at the same time, it's also,

905

00:49:50,880 --> 00:49:53,880

it also can be.

906

00:49:54,040 --> 00:49:55,040

Frustrating,

907

00:49:55,040 --> 00:49:58,040

I suppose, for people to think, oh, well,
you know,

908

00:49:58,320 --> 00:50:02,040
I read that one person,
you know, in my local newspaper,

909
00:50:02,040 --> 00:50:05,080
they do, they do that,
they talked about food so are they a food

910
00:50:05,080 --> 00:50:06,280
scholar?

911
00:50:06,280 --> 00:50:08,640
You know, maybe not so much.

912
00:50:08,640 --> 00:50:10,520
Maybe not so much.

913
00:50:10,520 --> 00:50:12,480
Yeah.

914
00:50:12,480 --> 00:50:16,880
In my own classes,
we sometimes have a discussion

915
00:50:16,880 --> 00:50:19,880
about, you know, what's the difference
between a food scholar and a foodie?

916
00:50:20,240 --> 00:50:22,720
And can they ever be the same?

917
00:50:22,720 --> 00:50:24,400
I would say, oh, yeah.

918
00:50:24,400 --> 00:50:27,080
A foodie could be a food scholar. But,
yeah.

919
00:50:27,080 --> 00:50:29,640

Let's talk a little bit
about what that means.

920
00:50:29,640 --> 00:50:30,400
Yeah.

921
00:50:30,400 --> 00:50:32,880
Yeah, that's
that's a really interesting point.

922
00:50:32,880 --> 00:50:35,400
In fact, just, earlier this morning, I,

923
00:50:36,480 --> 00:50:39,600
I attended, an online seminar.

924
00:50:39,960 --> 00:50:44,200
There's a, there's a newer organization
which, has come to be a part of ASFS,

925
00:50:44,640 --> 00:50:46,680
which is called Culinary Mind.

926
00:50:46,680 --> 00:50:49,720
And it's, philosophers, for the most part,

927
00:50:49,720 --> 00:50:53,320
are philosophically inclined
folks, studying food.

928
00:50:53,520 --> 00:50:55,040
It's,

929
00:50:55,040 --> 00:50:57,680
it was the brainchild of Andrea Borghini,

930
00:50:57,680 --> 00:51:00,680
who is an Italian guy.

931
00:51:00,880 --> 00:51:05,120
And in this country,
Megan Dean is the sort of us, anchor.

932
00:51:05,760 --> 00:51:09,320
And they've been coming to ASFS
now for quite a number of years.

933
00:51:09,320 --> 00:51:10,560
It's really it's so exciting.

934
00:51:10,560 --> 00:51:13,560
There's like a lot of philosophers
in the room all the time now.

935
00:51:13,560 --> 00:51:16,120
But the talk today was by a guy
named Nicola Perullo

936
00:51:16,120 --> 00:51:20,880
who is at, the University
of Gastronomic Sciences

937
00:51:20,880 --> 00:51:24,600
in Bra, Italy,
which is an amazing institution.

938
00:51:25,160 --> 00:51:30,880
And, he was talking about,
the notion of restaurant criticism

939
00:51:30,880 --> 00:51:34,080
and the difference between restaurant
criticism and restaurant reviewing.

940
00:51:34,560 --> 00:51:37,560
And he began his talk by saying,
you know, look,

941

00:51:37,800 --> 00:51:41,800
I came to the study of food, actually,
as someone who was passionate about food

942
00:51:41,800 --> 00:51:44,800
and about wine,
and I did it about 30 years ago,

943
00:51:44,880 --> 00:51:50,240
and I came to it
as someone who was an aficionado

944
00:51:50,520 --> 00:51:52,720
and someone who was passionate
about this thing.

945
00:51:52,720 --> 00:51:55,800
And he said,
I kind of think you have to have that.

946
00:51:56,040 --> 00:51:58,560
So, while I do think it's,
you know, while he would say,

947
00:51:58,560 --> 00:52:00,960
I do think it's the case
that you have to be a serious scholar,

948
00:52:00,960 --> 00:52:04,320
and there is a difference
between a food scholar and a foodie,

949
00:52:04,680 --> 00:52:09,000
I think Nicola might say,
but you have to be a foodie.

950
00:52:09,000 --> 00:52:12,560
Of course, sometimes
I get a lot of demerits, in this category,

951

00:52:12,560 --> 00:52:16,560
because I will confess things like,
you know, I sort of eat

952
00:52:16,560 --> 00:52:20,680
a lot of the things that I ate
in my growing up Midwestern childhood,

953
00:52:21,960 --> 00:52:22,640
you know,

954
00:52:22,640 --> 00:52:27,000
mashed potatoes and a vegetarian version
of sloppy joes, for instance.

955
00:52:27,000 --> 00:52:29,440
So, I am not

956
00:52:29,440 --> 00:52:32,440
I am not always a person,

957
00:52:32,640 --> 00:52:35,440
who's very sophisticated,
frankly, in my taste.

958
00:52:35,440 --> 00:52:38,440
And I've tried to be unapologetic
about that, but,

959
00:52:39,200 --> 00:52:42,200
but to believe that there's
another part of the world for me to,

960
00:52:42,240 --> 00:52:43,360
you know, to occupy

961
00:52:43,360 --> 00:52:46,200
and also my friends would say,
oh, no, you're definitely a foodie.

962

00:52:46,200 --> 00:52:48,720

You know, you can
you can split hairs if you want here.

963

00:52:48,720 --> 00:52:50,640

But no, no, you're definitely a foodie.

964

00:52:50,640 --> 00:52:52,960

So yeah, I think,

965

00:52:52,960 --> 00:52:56,840

I mean, frankly, it's one of the reasons
that I originally started thinking

966

00:52:56,840 --> 00:52:58,240

I wanted to take food seriously

967

00:52:58,240 --> 00:53:01,440

was that since I had been a little kid,
I had been really serious

968

00:53:01,800 --> 00:53:06,000

about cooking or as serious as a,
you know, an eight year old can be.

969

00:53:06,840 --> 00:53:10,800

And, you know, meanwhile, I was surrounded
by all these philosophers of science.

970

00:53:10,800 --> 00:53:12,200

And, you know,
people would always say, oh,

971

00:53:12,200 --> 00:53:13,960

what science are you most interested in?

972

00:53:13,960 --> 00:53:18,120

And I would think, well, I'm not actually
I mean, I am interested in science, but

973

00:53:18,720 --> 00:53:21,480

it was clear that that wasn't
the place I was going to

974

00:53:21,480 --> 00:53:24,960

for examples or illustrations
or conceptualizations.

975

00:53:25,040 --> 00:53:27,000

That was that was food.

976

00:53:27,000 --> 00:53:30,000

So, I think,

977

00:53:30,120 --> 00:53:32,640

you know, just as I would say,
you can you can

978

00:53:32,640 --> 00:53:35,040

you really can
only be a good philosopher of science

979

00:53:35,040 --> 00:53:39,480

if you embed yourself
or root yourself in some science.

980

00:53:40,320 --> 00:53:42,520

And as my colleague
John would say, you can't be a,

981

00:53:44,280 --> 00:53:46,080

a philosopher of

982

00:53:46,080 --> 00:53:49,120

rap unless you are in that world.

983

00:53:49,120 --> 00:53:51,440

I think you can't. You.

984

00:53:51,440 --> 00:53:54,440

I don't think you should be a philosopher
of food unless you really are

985

00:53:55,880 --> 00:53:59,040

thinking about food a lot
and eating it and enjoying it and and

986

00:53:59,040 --> 00:54:02,840

and hating it and worrying about it
and all of those things.

987

00:54:02,840 --> 00:54:05,840

As a regular old person at the table.

988

00:54:07,320 --> 00:54:11,040

I think this segues nicely
to this, this other question.

989

00:54:11,400 --> 00:54:13,920

I mean, I'm
going to I'm going to read it from here.

990

00:54:13,920 --> 00:54:17,600

It says foods three pillars,
production, distribution and consumption

991

00:54:18,080 --> 00:54:21,520

are practices outside
traditional academic labor.

992

00:54:22,120 --> 00:54:25,880

How has food studies scholarship work
to integrate academic research

993

00:54:26,240 --> 00:54:29,160

with the lived experiences
and labor of food

994

00:54:29,160 --> 00:54:32,160
producing communities?

995

00:54:33,440 --> 00:54:34,480
Could you ask the

996

00:54:34,480 --> 00:54:38,800
how has what could you ask that part
again, just from the how has.

997

00:54:40,000 --> 00:54:40,400
How has

998

00:54:40,400 --> 00:54:44,280
food studies scholarship worked
to integrate academic research

999

00:54:44,280 --> 00:54:48,120
with the lived experiences
and labor of food producing communities?

1000

00:54:48,120 --> 00:54:51,120
So I guess for me, in my mind,
I'm imagining

1001

00:54:51,360 --> 00:54:54,360
kind of the flip side
of what we were talking about.

1002

00:54:55,080 --> 00:54:58,320
How much of the lived experience
of the foodies, right?

1003

00:54:58,320 --> 00:55:01,160
Or people who, who cook,

1004

00:55:01,160 --> 00:55:05,640
produce our food, grow our food,
as you know, becoming integrated

1005

00:55:05,640 --> 00:55:08,880

and I guess their labor being taken seriously in our work.

1006

00:55:09,680 --> 00:55:10,200

Yeah.

1007

00:55:10,200 --> 00:55:12,520

That's a that's an interesting question.

1008

00:55:12,520 --> 00:55:15,360

And I think

1009

00:55:15,360 --> 00:55:18,240

that the answer is quite a lot.

1010

00:55:18,240 --> 00:55:21,960

I just had the experience of reading.

1011

00:55:22,560 --> 00:55:25,560

Well reviewing, examining

1012

00:55:26,520 --> 00:55:29,760

and ranking a group of about 12 books

1013

00:55:30,840 --> 00:55:34,000

that were submitted as part of the ASFS's annual

1014

00:55:35,080 --> 00:55:37,920

contest,

1015

00:55:37,920 --> 00:55:39,360

to give a prize to,

1016

00:55:40,920 --> 00:55:42,280

what's regarded as the

1017

00:55:42,280 --> 00:55:46,360

the finest first book

by an ASFS member.

1018

00:55:47,160 --> 00:55:49,800

And when I think about this, the scope

1019

00:55:49,800 --> 00:55:52,960

of topics covered by those books,

1020

00:55:53,920 --> 00:55:56,880

what I saw were books that explored

1021

00:55:56,880 --> 00:55:59,840

restaurant work and not, you know,

1022

00:55:59,840 --> 00:56:04,800

Top Chef or the glamorous positions,

but like being a line cook or being,

1023

00:56:05,320 --> 00:56:08,320

you know, being a front end worker.

1024

00:56:11,880 --> 00:56:16,960

I saw several works

that were about agriculture, you know,

1025

00:56:16,960 --> 00:56:21,800

that were about agricultural workers jobs

and how that work

1026

00:56:23,040 --> 00:56:26,320

could or should be the part,

you know, shape

1027

00:56:26,480 --> 00:56:31,040

how a culture understands itself

or how a political economy should operate.

1028

00:56:32,000 --> 00:56:35,720

I saw works that looked at the way
in which

1029

00:56:36,120 --> 00:56:39,720

I would add a fourth pillar
to that list of three pillars.

1030

00:56:39,840 --> 00:56:42,480

There was no discussion of waste. And

1031

00:56:44,120 --> 00:56:45,680

its distribution,

1032

00:56:45,680 --> 00:56:49,600

but one of the one of the works,
for instance, explored

1033

00:56:50,160 --> 00:56:53,640

the whole notion of repurposing food
waste.

1034

00:56:54,160 --> 00:56:57,880

And reducing its, its presence.

1035

00:56:58,560 --> 00:57:02,840

So when I look at food
studies scholarship,

1036

00:57:04,000 --> 00:57:07,000

I see this whole layer of,

1037

00:57:08,400 --> 00:57:10,040

people's lives

1038

00:57:10,040 --> 00:57:13,640

not just being acknowledged,
but being attended

1039

00:57:13,640 --> 00:57:16,640
to and,

1040

00:57:19,200 --> 00:57:23,040
focused on in a way that says, you know,
these are

1041

00:57:23,080 --> 00:57:26,760
these are crucial to understanding
what a what a society is.

1042

00:57:27,960 --> 00:57:29,800
I'm going to give a really homespun

1043

00:57:29,800 --> 00:57:32,800
analogy here to say,

1044

00:57:33,360 --> 00:57:34,560
when I was

1045

00:57:34,560 --> 00:57:38,040
when I was growing up, I was
I grew up in rural northern Wisconsin.

1046

00:57:38,040 --> 00:57:39,920
I was a big 4Her.

1047

00:57:39,920 --> 00:57:42,200
And, you know,
I took cooking as a project,

1048

00:57:42,200 --> 00:57:44,360
and I learned to knit
and all these things.

1049

00:57:44,360 --> 00:57:47,160
And I very acutely in graduate school,

1050

00:57:47,160 --> 00:57:50,640
felt like those were things
that I should never say out loud.

1051

00:57:50,640 --> 00:57:50,880
Right?

1052

00:57:50,880 --> 00:57:54,000
Like I tried to shed my Midwestern accent

1053

00:57:54,280 --> 00:57:59,960
and I tried to never say anything
about rural life.

1054

00:57:59,960 --> 00:58:03,560
I tried not to talk about,
you know, my family.

1055

00:58:03,960 --> 00:58:06,960
You know,
my family business was a creamery.

1056

00:58:07,080 --> 00:58:09,720
I knew all this stuff
about the dairy industry,

1057

00:58:09,720 --> 00:58:12,840
and I never,
ever would have admitted that to anyone

1058

00:58:12,840 --> 00:58:16,880
because that felt to me like that was
that was zero part of intellectual life.

1059

00:58:17,080 --> 00:58:19,360
There was no way that was relevant.

1060

00:58:19,360 --> 00:58:22,320
And indeed I would reveal myself.

1061

00:58:22,320 --> 00:58:25,800

I know that many, people of color
and many working class

1062

00:58:25,800 --> 00:58:29,920

people have far more profound
experiences of that than I did.

1063

00:58:30,160 --> 00:58:33,240

But it's been interesting, and indeed
it's been one way for me to sort of,

1064

00:58:36,600 --> 00:58:38,680

be a be a careful listener

1065

00:58:38,680 --> 00:58:42,840

when I hear accounts of exclusion
for me to think, oh,

1066

00:58:42,960 --> 00:58:46,280

think about how you didn't dare
say those things, and you were, you know,

1067

00:58:47,200 --> 00:58:49,400

middle class white lady, right?

1068

00:58:49,400 --> 00:58:51,920

But for me, that was very interesting.

1069

00:58:51,920 --> 00:58:54,920

And now I, I feel like, of course,

1070

00:58:54,920 --> 00:58:57,920

those are relevant parts of my
my biography.

1071

00:58:58,080 --> 00:59:01,080

And indeed, there things that I feel,

1072

00:59:02,400 --> 00:59:05,400
are important for me to tell

1073

00:59:05,480 --> 00:59:09,200
because obviously they're relevant
to the kinds of questions that I'm asking.

1074

00:59:09,200 --> 00:59:11,080
In other words,
it feels like it's not just like,

1075

00:59:11,080 --> 00:59:13,440
oh, I'm not embarrassed anymore,
but like, well,

1076

00:59:13,440 --> 00:59:15,600
of course
people would think that that was relevant.

1077

00:59:15,600 --> 00:59:15,800
You know?

1078

00:59:15,800 --> 00:59:17,240
Of course it would matter that,

1079

00:59:17,240 --> 00:59:21,080
you know, I know a lot about butter
for a very long time, you know, so I,

1080

00:59:21,600 --> 00:59:24,600
I know I kind of skittered off
into the personal there, but,

1081

00:59:25,280 --> 00:59:29,960
but I think the, the volume of scholarship
and the kinds of things

1082

00:59:29,960 --> 00:59:34,960

that are talked about at,
our conferences are all illustrative of,

1083

00:59:36,320 --> 00:59:37,280
the degree to

1084

00:59:37,280 --> 00:59:41,080
which Food Studies says, yeah,
we're not just talking about,

1085

00:59:41,360 --> 00:59:44,200
you know, fine dining restaurants
and cultivating your palette

1086

00:59:44,200 --> 00:59:47,520
to be able to appreciate, differences
among,

1087

00:59:49,200 --> 00:59:52,200
vintages of Rieslings.

1088

00:59:55,600 --> 00:59:56,880
Right.

1089

00:59:56,880 --> 00:59:58,400
I think that makes a lot of sense.

1090

00:59:58,400 --> 01:00:02,280
And, even even though you mentioned,
you know, moving into the personal,

1091

01:00:02,280 --> 01:00:07,560
I think that a lot of food studies
scholarship emerges from the personal

1092

01:00:08,040 --> 01:00:08,200
life.

1093

01:00:08,200 --> 01:00:11,200

I think a lot of my favorite books
kind of start off

1094

01:00:11,960 --> 01:00:14,960
with that kind of anecdotal biography.

1095

01:00:16,560 --> 01:00:20,800
Or it kind of carries the eye
throughout the entire world, for sure.

1096

01:00:21,000 --> 01:00:24,400
And, and you must understand that
as a philosopher,

1097

01:00:26,040 --> 01:00:29,840
this is something that I was taught
was inappropriate.

1098

01:00:29,840 --> 01:00:34,320
In fact, one of my very first rejection
letters, came

1099

01:00:35,840 --> 01:00:38,160
from a guy who said, thank you for your,

1100

01:00:39,680 --> 01:00:40,560
submission.

1101

01:00:40,560 --> 01:00:46,080
However, this is not however,
this is not philosophy, but autobiography

1102

01:00:46,440 --> 01:00:49,840
filled with, I think, and I assert

1103

01:00:49,840 --> 01:00:52,880
and I so my paper was rejected

1104

01:00:53,400 --> 01:00:57,720

as personal simply
because I used the first person pronoun.

1105

01:00:57,920 --> 01:01:01,560
So, anything beyond that would have been
like beyond the pail philosophy

1106

01:01:01,560 --> 01:01:06,240
is supposed to be, you know, about humans
in general or the view from nowhere.

1107

01:01:06,600 --> 01:01:10,080
And so the idea of starting a work
with a story

1108

01:01:10,080 --> 01:01:13,920
that happened in your kitchen, again,
not a way to get a job, hook.

1109

01:01:14,840 --> 01:01:17,800
I guess, in terms of kind
of carrying the continuum

1110

01:01:17,800 --> 01:01:20,800
from where we left off.

1111

01:01:21,720 --> 01:01:24,120
How has or what has ASFS

1112

01:01:24,120 --> 01:01:29,200
has done to encourage diversification
of its membership and its leadership?

1113

01:01:29,680 --> 01:01:32,680
Over the years?

1114

01:01:33,800 --> 01:01:36,360
I think that's very much a work
in progress.

1115
01:01:36,360 --> 01:01:40,480
And the progress
has sometimes been slow and

1116
01:01:41,640 --> 01:01:43,280
stumbling.

1117
01:01:43,280 --> 01:01:46,280
It has been certainly well intentioned.

1118
01:01:47,360 --> 01:01:50,360
Intentions are different from

1119
01:01:51,440 --> 01:01:54,560
success and I think we are still.

1120
01:01:56,640 --> 01:01:59,640
Working at that.

1121
01:02:00,680 --> 01:02:05,760
I one of the most concrete things
that I can point to.

1122
01:02:05,920 --> 01:02:08,920
Well, a couple of things. The,

1123
01:02:11,400 --> 01:02:13,120
NEH grant.

1124
01:02:13,120 --> 01:02:15,840
Am I right that it's an NEH grant?

1125
01:02:15,840 --> 01:02:19,040
Which was applied for successfully, which,

1126
01:02:20,440 --> 01:02:22,920
which I think has offered some funds

1127
01:02:22,920 --> 01:02:25,920
for, concrete work.

1128
01:02:26,200 --> 01:02:29,200
A second thing I would point to is the

1129
01:02:29,280 --> 01:02:31,560
the committee.

1130
01:02:31,560 --> 01:02:34,520
And now, to be honest,
I've forgotten the name of the committee,

1131
01:02:34,520 --> 01:02:38,080
but that has
that is focusing on addressing,

1132
01:02:39,360 --> 01:02:41,920
diversification of the organization.

1133
01:02:41,920 --> 01:02:44,920
I say stumbling efforts because,

1134
01:02:46,280 --> 01:02:50,320
we often struggled to decide
where to begin.

1135
01:02:50,320 --> 01:02:53,080
And as a result, we don't begin.

1136
01:02:53,080 --> 01:02:55,360
We often also,

1137
01:02:55,360 --> 01:02:57,480
struggle under the fact that a lot of us

1138
01:02:57,480 --> 01:03:00,480
work at jobs

that are pretty labor intensive.

1139

01:03:00,480 --> 01:03:01,440

And this comes out of,

1140

01:03:03,960 --> 01:03:07,120

this comes out of our, our other time.

1141

01:03:07,120 --> 01:03:10,400

And so we don't give it the time

1142

01:03:10,400 --> 01:03:14,040

that such an issue definitely deserves.

1143

01:03:14,040 --> 01:03:17,040

So, I guess I'm not.

1144

01:03:18,040 --> 01:03:21,040

You will notice

that I'm not the detail person.

1145

01:03:21,400 --> 01:03:24,000

So I'm not,

1146

01:03:24,000 --> 01:03:27,120

going to be the most informed source

1147

01:03:27,120 --> 01:03:32,120

on, say, how that NSF grant

I'm sorry, NEH grant that came

1148

01:03:33,240 --> 01:03:35,520

to be or the terms of it

1149

01:03:35,520 --> 01:03:38,520

or the kinds of projects

that it has launched.

1150

01:03:38,560 --> 01:03:41,560
But I do know that

1151
01:03:41,600 --> 01:03:44,600
the issues explored,

1152
01:03:44,600 --> 01:03:48,320
the folks represented at conferences,

1153
01:03:50,320 --> 01:03:53,320
and the composition of our leadership

1154
01:03:54,760 --> 01:03:58,920
has changed in identifiable ways

1155
01:03:58,920 --> 01:04:03,080
since that first conference I attended,
which was definitely in the 90s.

1156
01:04:03,840 --> 01:04:05,000
Sometime.

1157
01:04:05,000 --> 01:04:09,000
So, that's a very inadequate answer
to a really serious question.

1158
01:04:10,240 --> 01:04:14,560
And I'm, I apologize
that I can't be more detailed about it

1159
01:04:14,560 --> 01:04:18,480
because obviously
it's really it's really important.

1160
01:04:18,880 --> 01:04:24,640
And of any discipline or interdiscipline
that should be addressing,

1161
01:04:27,040 --> 01:04:30,360

and placing,

1162

01:04:32,640 --> 01:04:33,600

placing diversity,

1163

01:04:33,600 --> 01:04:36,600

equity and inclusion at its very center.

1164

01:04:36,720 --> 01:04:39,720

Food is such a subject.

1165

01:04:40,200 --> 01:04:43,160

Precisely because,

1166

01:04:43,160 --> 01:04:44,760

of its centrality to human being,

1167

01:04:44,760 --> 01:04:48,520

and also precisely because so much of

1168

01:04:49,560 --> 01:04:53,160

the labor of the world for producing food

1169

01:04:54,440 --> 01:04:57,000

is marginalized people,

1170

01:04:57,000 --> 01:05:00,000

most of whom are people of color.

1171

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

And I'm wondering if you've

1172

01:05:04,680 --> 01:05:07,600

or you know, of any kind of conferences
or themed

1173

01:05:07,600 --> 01:05:10,680

presentations that the ASFS has,

1174

01:05:10,760 --> 01:05:13,720
has organized and done,

1175

01:05:13,720 --> 01:05:17,640
that address the,
those issues that are issues of culture

1176

01:05:17,640 --> 01:05:21,520
and ethnic and, class diversity
in, in food

1177

01:05:21,520 --> 01:05:24,520
studies.

1178

01:05:24,640 --> 01:05:27,320
I know that

1179

01:05:27,320 --> 01:05:33,640
small conferences have been organized
in the last five years, and I'm sorry,

1180

01:05:33,640 --> 01:05:36,800
I can't give you any specifics
about those.

1181

01:05:42,120 --> 01:05:45,120
So, then I guess, you had also mentioned,

1182

01:05:45,280 --> 01:05:48,720
changes from the conference
you went in the 90s to today.

1183

01:05:49,200 --> 01:05:51,840
I'm wondering
what are some of the newer ideas

1184

01:05:51,840 --> 01:05:55,080
that you see junior scholars bringing in?

1185

01:05:55,440 --> 01:05:57,920

And do you think that that'll shift

1186

01:05:59,840 --> 01:06:02,840

the ASFS's direction in any way?

1187

01:06:03,120 --> 01:06:06,360

So what maybe disciplinary trends
are newer scholars

1188

01:06:06,360 --> 01:06:09,360

bringing or topics
that they're discussing,

1189

01:06:09,560 --> 01:06:12,560

but you see, kind of taking the
the first in a new direction.

1190

01:06:18,480 --> 01:06:19,080

Again,

1191

01:06:19,080 --> 01:06:22,000

that's going to be one of those questions
I'm not very good at.

1192

01:06:22,000 --> 01:06:25,280

I think one of the truths
about my last few years is that I have

1193

01:06:25,280 --> 01:06:28,280

been,

1194

01:06:28,320 --> 01:06:31,160

an ASFS attender, who has been very much

1195

01:06:31,160 --> 01:06:35,440

focused on her own
needs to finish this God darn book.

1196

01:06:35,760 --> 01:06:39,360

And so I've been going to things
where I felt like, yes, I can,

1197

01:06:40,800 --> 01:06:44,720

I can get some of what I need there or or,
you know, here's another thing

1198

01:06:44,720 --> 01:06:46,640

that happens as you

1199

01:06:46,640 --> 01:06:50,360

advance in the discipline as you're like,
oh, one of my friends is giving a talk.

1200

01:06:50,360 --> 01:06:51,160

I'm going to go hear it.

1201

01:06:51,160 --> 01:06:55,000

I have no interest in it at all,
but I really want to be there and support

1202

01:06:55,000 --> 01:06:56,120

them and see what happens.

1203

01:06:57,240 --> 01:06:58,800

So so I'm,

1204

01:06:58,800 --> 01:07:03,080

I'm what I'm saying is you're inviting me
to think about what I'm going

1205

01:07:03,080 --> 01:07:06,240

to do at this summer's conference with,
which is going to be different.

1206

01:07:06,240 --> 01:07:07,840

I'm going to be a different person.

1207

01:07:07,840 --> 01:07:10,640

I'm going to be different, Joshua.

1208

01:07:10,640 --> 01:07:12,840

But in all seriousness,

1209

01:07:12,840 --> 01:07:15,840

I think in the last few years,

1210

01:07:15,840 --> 01:07:19,000

really partly as a result of Covid, partly

1211

01:07:19,000 --> 01:07:22,000

as a result of the expense of travel,

1212

01:07:23,240 --> 01:07:27,120

and partly as a result
of the possibilities of technology,

1213

01:07:27,120 --> 01:07:31,400

I think we are having to confront
more and more the modes

1214

01:07:31,400 --> 01:07:34,400

in which we engage with each other

1215

01:07:34,520 --> 01:07:39,720

and the modes that we regard as wonderful

1216

01:07:39,720 --> 01:07:44,240

and as having possibilities
that that we ought to explore.

1217

01:07:44,280 --> 01:07:47,640

I mean, look at this discussion
that we're having.

1218

01:07:49,560 --> 01:07:52,360
Even even though the technology was there,

1219
01:07:52,360 --> 01:07:56,040
I bet before the pandemic
this would have been unlikely.

1220
01:07:56,120 --> 01:07:56,840
Right?

1221
01:07:56,840 --> 01:08:00,000
The idea of having long form
interviews over Zoom,

1222
01:08:00,440 --> 01:08:02,040
you know, there was whatever that,

1223
01:08:03,600 --> 01:08:06,840
there were there have been technologies
that were that would have made

1224
01:08:06,840 --> 01:08:10,440
this possible, you know, for ten years
now, probably, maybe more.

1225
01:08:11,360 --> 01:08:15,040
So, I think it's, you know, it's
a really interesting question

1226
01:08:15,360 --> 01:08:18,360
whether ASFS,

1227
01:08:18,800 --> 01:08:20,760
like, how will we will

1228
01:08:20,760 --> 01:08:23,760
we resolve or will we,

1229
01:08:24,680 --> 01:08:26,720

decide it doesn't need to be resolved

1230

01:08:26,720 --> 01:08:30,120

how we how we communicate with each other
at these conferences?

1231

01:08:30,120 --> 01:08:34,320

Will large conferences
come to be an odd way

1232

01:08:35,520 --> 01:08:37,440

to exchange our ideas?

1233

01:08:37,440 --> 01:08:39,200

I mean, I sort of like to imagine

1234

01:08:39,200 --> 01:08:42,200

that we won't stop gathering in places
where we can eat together.

1235

01:08:43,080 --> 01:08:44,000

But who knows?

1236

01:08:44,000 --> 01:08:47,080

I mean, during the pandemic,
I remember going to a chocolate workshop,

1237

01:08:48,120 --> 01:08:50,760

and we all got the chocolate
in the mail beforehand.

1238

01:08:50,760 --> 01:08:53,760

And so we all tasted the chocolate at,
you know, a given moment,

1239

01:08:54,120 --> 01:08:55,760

and we could see each other on Zoom.

1240

01:08:55,760 --> 01:08:57,800

And yeah,
so we had an experience together,

1241
01:08:57,800 --> 01:09:00,120
but there was definitely
an element missing.

1242
01:09:01,160 --> 01:09:04,040
So, I think,

1243
01:09:04,040 --> 01:09:07,040
some of what I see is

1244
01:09:07,320 --> 01:09:10,200
modes of

1245
01:09:10,200 --> 01:09:13,200
modes of presentation,

1246
01:09:14,280 --> 01:09:17,280
really high level,

1247
01:09:20,200 --> 01:09:21,600
attention

1248
01:09:21,600 --> 01:09:26,240
to how to think about social media.

1249
01:09:27,400 --> 01:09:27,800
Right?

1250
01:09:27,800 --> 01:09:32,120
I'm just I'm, I'm really impressed
by the scholarship on social media

1251
01:09:32,120 --> 01:09:36,280
that younger scholars are doing,
because there's just clearly so much there

1252
01:09:36,280 --> 01:09:39,280
to think about. And,

1253
01:09:41,240 --> 01:09:43,520
and I'm glad folks are,
folks are doing it.

1254
01:09:43,520 --> 01:09:45,560
It's not it's not going to be me
that's doing it.

1255
01:09:45,560 --> 01:09:49,920
And I and I know that I'm benefiting
from that scholarship a great deal.

1256
01:09:50,240 --> 01:09:53,240
I mentioned earlier, the organization,

1257
01:09:53,640 --> 01:09:56,640
Culinary Mind, and I do have to say,

1258
01:09:57,720 --> 01:09:59,360
it's just amazing to me

1259
01:09:59,360 --> 01:10:03,560
to see the breadth of things
that philosophers are bringing

1260
01:10:03,600 --> 01:10:08,920
to the conference and philosophers
of, of a lot of ages.

1261
01:10:08,920 --> 01:10:10,360
But, you know, mostly,

1262
01:10:12,320 --> 01:10:13,560
assistant or

1263

01:10:13,560 --> 01:10:17,440
early associate professors are saying,
yeah, we're that's what we do.

1264
01:10:17,480 --> 01:10:20,520
We're philosophers of food,
and we're thinking about it, you know, in

1265
01:10:20,520 --> 01:10:24,440
terms of ethics, in terms of esthetics,
in terms of culture,

1266
01:10:25,120 --> 01:10:28,400
in terms of,
metaphysics, in terms of epistemology.

1267
01:10:28,800 --> 01:10:34,120
So, you know, for my own
very idiosyncratic corner, I will say that

1268
01:10:34,800 --> 01:10:39,120
I'm just so glad to have that many

1269
01:10:39,120 --> 01:10:42,880
philosophers at the table 20 years ago,
probably something like that.

1270
01:10:42,880 --> 01:10:46,480
A group of us, a much smaller group of us,

1271
01:10:47,680 --> 01:10:50,680
launched, sort of short lived,

1272
01:10:52,160 --> 01:10:54,000
organization

1273
01:10:54,000 --> 01:10:57,400
of philosophers of food
and tried to keep it afloat.

1274
01:10:58,920 --> 01:11:03,040
And we kind of gave up and decided

1275
01:11:03,040 --> 01:11:07,120
really,
that ASFS could serve the, the need.

1276
01:11:07,680 --> 01:11:11,880
So I'm just I'm so excited
that there are enough philosophers

1277
01:11:11,880 --> 01:11:15,320
now that, you know, you couldn't
fit us all onto a 747 maybe.

1278
01:11:15,320 --> 01:11:16,680
I don't know if that's
probably not true, but,

1279
01:11:18,720 --> 01:11:21,880
we used to make this joke like, you know,
we can't all ride in the same car

1280
01:11:21,880 --> 01:11:24,840
because if we did, you know,
the discipline would die.

1281
01:11:24,840 --> 01:11:26,800
But that's no way.

1282
01:11:26,800 --> 01:11:29,400
Nowhere near true anymore.

1283
01:11:29,400 --> 01:11:33,720
And so, again, very selfishly, for me,
one of the exciting things

1284
01:11:33,720 --> 01:11:36,720
has been this really robust presence

of philosophers

1285

01:11:37,280 --> 01:11:40,280
at the conference.

1286

01:11:41,040 --> 01:11:42,600
And I guess adding to that,

1287

01:11:42,600 --> 01:11:46,680
thinking about not just the scope
of all the disciplines that come in, but,

1288

01:11:47,400 --> 01:11:50,400
thinking now internationally,
the ASFS,

1289

01:11:50,920 --> 01:11:53,040
is, you know,
an international organization,

1290

01:11:53,040 --> 01:11:57,000
but membership is largely drawn
from North America.

1291

01:11:57,320 --> 01:12:01,080
I'm wondering if you can talk a little bit
about why you think that is.

1292

01:12:02,640 --> 01:12:05,640
And if it says something about our field,

1293

01:12:05,680 --> 01:12:08,880
and if you think that's
changed over time in any way.

1294

01:12:11,040 --> 01:12:13,760
Yes. I'm, I'm, as you asked

1295

01:12:13,760 --> 01:12:16,760

this question, were,
of course, in a situation in which,

1296

01:12:17,600 --> 01:12:20,600
questions are flowing on the ASFS

1297

01:12:20,920 --> 01:12:23,920
discussion list about,

1298

01:12:24,200 --> 01:12:25,000
what do you think?

1299

01:12:25,000 --> 01:12:28,280
Should we come to the US
this summer for the conference in Oregon?

1300

01:12:29,160 --> 01:12:31,640
Which is a very, very,
very serious question

1301

01:12:31,640 --> 01:12:35,640
for international scholars at this time
in America's political history.

1302

01:12:36,600 --> 01:12:39,440
And that's
I mean, it just it devastates me that

1303

01:12:39,440 --> 01:12:42,560
that's the question
that is being asked about coming here.

1304

01:12:46,320 --> 01:12:49,560
As far as, you know, I'm I'm really,

1305

01:12:50,880 --> 01:12:53,880
I'm confused
about how to think about this.

1306

01:12:54,720 --> 01:12:58,720
And I, you know, again, want to own my age
and the way

1307
01:12:58,720 --> 01:13:04,080
in which I value
face to face participation, in ways

1308
01:13:04,080 --> 01:13:08,880
that just maybe are not that big
of a deal for many people,

1309
01:13:12,280 --> 01:13:15,200
who are newer in their careers.

1310
01:13:15,200 --> 01:13:19,200
And have spent more of a larger percentage

1311
01:13:19,200 --> 01:13:22,200
of their life with technology.

1312
01:13:23,120 --> 01:13:24,000
But I mean,

1313
01:13:24,000 --> 01:13:28,920
when I as I've been coming up
organizing academic organizations

1314
01:13:28,920 --> 01:13:33,720
have for the most part in philosophy
been nation based.

1315
01:13:33,720 --> 01:13:34,120
Right?

1316
01:13:34,120 --> 01:13:38,400
So there's, the Association
for the Study of.

1317

01:13:38,640 --> 01:13:40,920
All right. I'm sorry. That's us.

1318
01:13:40,920 --> 01:13:44,120
The Society for Women
and Philosophy was an organization of

1319
01:13:45,920 --> 01:13:46,560
Americans.

1320
01:13:46,560 --> 01:13:49,560
There was a
and there was a Canadian version of it.

1321
01:13:50,680 --> 01:13:53,600
There's
the American Philosophical Association,

1322
01:13:53,600 --> 01:13:56,360
and many of those organizations, really

1323
01:13:56,360 --> 01:13:58,800
for reasons of how did you get around?

1324
01:13:58,800 --> 01:14:01,360
I mean, how would you have
an international society?

1325
01:14:01,360 --> 01:14:04,320
And so it doesn't surprise me

1326
01:14:04,320 --> 01:14:07,320
that the organization began that way.

1327
01:14:07,800 --> 01:14:13,360
And, it

1328
01:14:13,360 --> 01:14:17,520
wouldn't surprise me

if organizations said there's

1329

01:14:17,520 --> 01:14:20,800
going to be a way in which we're going
to decide we want to continue

1330

01:14:22,240 --> 01:14:23,560
or, no, let me put it this way.

1331

01:14:23,560 --> 01:14:26,560
It wouldn't surprise me
if, say, New Zealand philosophers said,

1332

01:14:26,760 --> 01:14:27,600
yeah, you know what?

1333

01:14:27,600 --> 01:14:32,320
What maybe come to your thing sometimes
and we'll maybe participate

1334

01:14:32,320 --> 01:14:33,960
in the in the Zoom versions

1335

01:14:33,960 --> 01:14:37,360
and we'll maybe submit journals
to your paper, papers to your journals.

1336

01:14:37,640 --> 01:14:41,040
But we really think we need a New Zealand
study of food and society.

1337

01:14:43,200 --> 01:14:45,000
Or or,

1338

01:14:45,000 --> 01:14:50,120
we need a regional one
that, where folks from Southeast

1339

01:14:50,120 --> 01:14:53,240

Asia could, like, get there
in a reasonable amount of time and so on.

1340

01:14:53,640 --> 01:14:57,000

So I'm,
I'm really interested in this question.

1341

01:14:57,000 --> 01:14:58,240

And this is genuine interest.

1342

01:14:58,240 --> 01:15:03,080

This isn't, you know, my Midwestern way
of being hostile to the to the very idea.

1343

01:15:03,120 --> 01:15:05,520

But I'm, I'm really curious.

1344

01:15:05,520 --> 01:15:09,240

There's there's every way
I know when I was coediting the journal

1345

01:15:09,240 --> 01:15:10,760

that we spent a lot of time

1346

01:15:10,760 --> 01:15:13,720

trying to increase
the number of submissions from folks

1347

01:15:13,720 --> 01:15:15,320

from other parts of the world,

1348

01:15:15,320 --> 01:15:18,800

and not just like folks who were studying
other parts of the world, but, you know,

1349

01:15:18,800 --> 01:15:23,320

not just people studying sub-Saharan
Africa, sub-Saharan African scholars.

1350

01:15:24,480 --> 01:15:27,640
And there's there's no question to me
that my,

1351
01:15:29,440 --> 01:15:32,440
my understanding is enriched by that.

1352
01:15:33,000 --> 01:15:37,560
I'm curious to think about
what are the best ways for organizations

1353
01:15:37,560 --> 01:15:41,320
to take seriously
what it is to be an organization,

1354
01:15:41,800 --> 01:15:46,520
and how best to serve its members

1355
01:15:46,520 --> 01:15:50,760
and maybe the answer is
it needs to be all of those things.

1356
01:15:51,320 --> 01:15:54,520
Maybe, you know, maybe that old potluck
metaphor isn't a bad one,

1357
01:15:54,520 --> 01:15:57,520
that an organization
is an international organization.

1358
01:15:57,920 --> 01:16:01,160
But that doesn't mean that everybody
from every part of

1359
01:16:01,880 --> 01:16:05,400
the world will be able
to sample every dish because some

1360
01:16:06,040 --> 01:16:08,880
some dishes just won't work for you,

or some dishes

1361

01:16:08,880 --> 01:16:11,480
will be at the wrong time of day
or whatever.

1362

01:16:11,480 --> 01:16:14,040
I and as I say
that I really want to be cautious

1363

01:16:14,040 --> 01:16:17,200
about saying so, you know, we're
just going to be an American organization.

1364

01:16:17,200 --> 01:16:18,360
We're going to stay in America,
and we're going to

1365

01:16:18,360 --> 01:16:20,640
have American timezones,
and we're going to use.

1366

01:16:20,640 --> 01:16:22,280
Right? That's that's not

1367

01:16:23,320 --> 01:16:26,040
that doesn't
that doesn't feel right to me at all.

1368

01:16:26,040 --> 01:16:29,160
So, I'm aware that, you know,
I'm in the I'm inside

1369

01:16:29,160 --> 01:16:32,160
the country that birthed the thing.

1370

01:16:32,480 --> 01:16:35,040
And I think that organization
has different

1371
01:16:35,040 --> 01:16:38,920
obligations and responsibilities
than, say, the new,

1372
01:16:39,120 --> 01:16:44,400
any any organization that would bring up
in sub-Saharan Africa or Southeast Asia.

1373
01:16:44,400 --> 01:16:47,400
Right. Like they could kind of

1374
01:16:47,400 --> 01:16:50,840
set their own rules and do their own thing
and really get themselves up

1375
01:16:50,840 --> 01:16:52,120
and running and not care

1376
01:16:52,120 --> 01:16:56,560
one jot about whether the, you know,
the times of year were convenient for,

1377
01:16:56,800 --> 01:16:59,800
U.S based scholar,
you know, we've got this thing,

1378
01:17:00,720 --> 01:17:05,160
but I don't think the same holds for a US
based scholar.

1379
01:17:05,160 --> 01:17:05,400
Right.

1380
01:17:05,400 --> 01:17:09,680
Like this
organization has to think about how

1381
01:17:10,160 --> 01:17:13,240
how do we responsibly

1382

01:17:14,760 --> 01:17:17,880
disperse the weight

1383

01:17:18,000 --> 01:17:21,400
and power that the organization has.

1384

01:17:21,400 --> 01:17:24,360
So, how do we maybe host,

1385

01:17:25,360 --> 01:17:26,480
I don't know, host potlucks?

1386

01:17:26,480 --> 01:17:27,360
That's the wrong metaphor.

1387

01:17:27,360 --> 01:17:30,360
But how do we make sure
that potlucks are happening,

1388

01:17:31,120 --> 01:17:35,280
that serve and that invite and encourage

1389

01:17:35,280 --> 01:17:38,280
and and,

1390

01:17:39,240 --> 01:17:42,240
make space

1391

01:17:42,240 --> 01:17:45,240
for the emergence of.

1392

01:17:46,320 --> 01:17:47,400
Other aspects

1393

01:17:47,400 --> 01:17:50,680
of the organization, other organizations,
all of the above.

1394

01:17:50,920 --> 01:17:55,320

What's really the best way to be,
you know, the when you realize

1395

01:17:55,320 --> 01:17:58,320

you are the elephant in the living room,
how do you,

1396

01:17:59,280 --> 01:18:02,280

how do you how do you be a good elephant?

1397

01:18:02,640 --> 01:18:05,640

I don't know.

1398

01:18:06,840 --> 01:18:07,680

It seems like

1399

01:18:07,680 --> 01:18:11,880

there's still a lot more questions
than there are answers at this time,

1400

01:18:11,880 --> 01:18:15,960

but I do think the potluck
metaphor does does work.

1401

01:18:15,960 --> 01:18:18,960

It makes sense.

1402

01:18:20,000 --> 01:18:24,320

So, I guess to, to start wrapping up,

1403

01:18:25,680 --> 01:18:28,760

I guess my second to last question,

1404

01:18:30,520 --> 01:18:34,440

what are some of your own hopes
for food studies and the ASFS?

1405
01:18:35,760 --> 01:18:38,760
Or, what do you envision,

1406
01:18:39,080 --> 01:18:42,600
for food studies, the field
and ASFS as the organization,

1407
01:18:43,920 --> 01:18:46,920
40 years out.

1408
01:18:47,400 --> 01:18:50,400
Wow.

1409
01:18:53,960 --> 01:18:56,640
Well, I hope that it continues

1410
01:18:56,640 --> 01:18:59,640
to manage to be

1411
01:19:00,400 --> 01:19:02,880
challenging,

1412
01:19:02,880 --> 01:19:04,960
even as it will no doubt

1413
01:19:04,960 --> 01:19:07,960
become more and more institutionalized.

1414
01:19:08,160 --> 01:19:12,600
You know, having, been a part
of, women's studies now, gender

1415
01:19:12,600 --> 01:19:17,440
women's sexuality studies programs
since my early days in academe.

1416
01:19:17,880 --> 01:19:19,840
I'm aware of that.

1417
01:19:19,840 --> 01:19:20,920
It's hard.

1418
01:19:20,920 --> 01:19:24,040
It can be hard to keep being,

1419
01:19:24,400 --> 01:19:27,640
you know, a burr under the saddle
when suddenly you're part of the saddle.

1420
01:19:27,640 --> 01:19:28,880
Right.

1421
01:19:28,880 --> 01:19:31,400
How do you continue to,

1422
01:19:31,400 --> 01:19:33,360
excuse me, challenge academe

1423
01:19:33,360 --> 01:19:36,360
when you've come to be, institutionalized?

1424
01:19:36,360 --> 01:19:39,480
And I think where I'm most comfortable is,

1425
01:19:41,040 --> 01:19:42,480
being on the edges

1426
01:19:42,480 --> 01:19:45,480
of things, always wondering. Ooh.

1427
01:19:45,600 --> 01:19:51,160
So, I hope that Food Studies
continues to be that force in academe.

1428
01:19:52,600 --> 01:19:54,440
Along those same lines, you know,

1429
01:19:54,440 --> 01:19:57,800
along alongside
of your previous question about,

1430
01:20:00,600 --> 01:20:04,080
how does food studies
scholarship make visible

1431
01:20:04,080 --> 01:20:07,080
the lives and work of people

1432
01:20:07,080 --> 01:20:09,880
who actually make food?

1433
01:20:09,880 --> 01:20:15,720
I, I hope that AS that food studies and,

1434
01:20:17,120 --> 01:20:21,200
the organization as ASFS continue to.

1435
01:20:23,520 --> 01:20:26,800
Think about whether and how to

1436
01:20:32,960 --> 01:20:36,120
preserve that division between the academy

1437
01:20:36,120 --> 01:20:39,240
and the everyday world.

1438
01:20:40,920 --> 01:20:44,160
I love that when I go to
an ASFS conference,

1439
01:20:44,400 --> 01:20:47,760
I'm going to probably spend
a chunk of time,

1440

01:20:49,640 --> 01:20:50,800
in sessions

1441
01:20:50,800 --> 01:20:53,800
or in workshops or in field trips

1442
01:20:54,200 --> 01:21:00,600
where I'm being educated by folks
who are doing work in many other kinds

1443
01:21:00,600 --> 01:21:04,200
of settings,
whether that be nonprofits or,

1444
01:21:04,800 --> 01:21:07,520
governmental agencies or,

1445
01:21:07,520 --> 01:21:11,760
advocacy organizations,
or sometimes, you know, industries or,

1446
01:21:12,160 --> 01:21:16,680
you know, producers
regular old on the ground farmers and,

1447
01:21:17,760 --> 01:21:20,520
chefs doing

1448
01:21:20,520 --> 01:21:23,520
weird, like they're getting paid
for a regular old chef job.

1449
01:21:24,120 --> 01:21:28,120
And I think I would love
to see the organization continue

1450
01:21:28,120 --> 01:21:32,440
to really use that
as a way to think about, you know, maybe

1451
01:21:33,040 --> 01:21:36,880
revisioning that division
we were talking about before.

1452
01:21:36,880 --> 01:21:41,320
I mean, yes, there's a difference
between foodies and food scholars.

1453
01:21:42,960 --> 01:21:45,720
But maybe it isn't sliced
quite the way we think.

1454
01:21:45,720 --> 01:21:49,080
Like maybe a foodie is really a snooty,

1455
01:21:52,000 --> 01:21:53,040
and a food scholar

1456
01:21:53,040 --> 01:21:58,320
is anybody who's undertaking
some kind of serious exploration

1457
01:21:58,320 --> 01:22:02,400
of some aspect of food,
and that person might never publish

1458
01:22:02,400 --> 01:22:05,720
a darn paper and is,

1459
01:22:06,720 --> 01:22:10,320
writing grants to get their organization
to be able to do the kind of work

1460
01:22:11,000 --> 01:22:14,960
that they think needs to be done
to transform a food system.

1461
01:22:15,920 --> 01:22:17,560
I mean,

1462

01:22:17,560 --> 01:22:20,160

I think that would be a really exciting

1463

01:22:20,160 --> 01:22:23,160

accomplishment for food studies and for,

1464

01:22:24,520 --> 01:22:25,680

for the ASFS.

1465

01:22:25,680 --> 01:22:30,440

I mean, one of the things
this isn't a novel or,

1466

01:22:31,920 --> 01:22:34,920

or brand new part of ASFS, for sure.

1467

01:22:35,040 --> 01:22:38,200

But analyzes of the food system
and of its,

1468

01:22:40,120 --> 01:22:43,120

you know, of its brokenness.

1469

01:22:44,360 --> 01:22:46,320

I would love to think that they were,

1470

01:22:46,320 --> 01:22:49,960

that they would have some kind
of a real impact on the way

1471

01:22:49,960 --> 01:22:53,320

in which our food system gets

1472

01:22:54,120 --> 01:22:58,040

dismantled and repurposed,
and hopefully not in a cataclysmic way

1473

01:22:58,040 --> 01:23:01,840
that involves removing fluoride
from all of the water and

1474
01:23:03,240 --> 01:23:06,240
suspending vaccines.

1475
01:23:07,400 --> 01:23:10,400
I would love to think that our scholarship

1476
01:23:11,520 --> 01:23:14,520
from wherever it's launched

1477
01:23:14,600 --> 01:23:16,240
would

1478
01:23:16,240 --> 01:23:19,200
genuinely

1479
01:23:19,200 --> 01:23:22,200
make change where it actually

1480
01:23:23,240 --> 01:23:26,360
has the most impact
on the most people's lives,

1481
01:23:28,520 --> 01:23:30,280
which is

1482
01:23:30,280 --> 01:23:34,240
where they come to the table, hopefully

1483
01:23:34,400 --> 01:23:37,400
at least a couple times a day.

1484
01:23:38,160 --> 01:23:39,560
You know, if food really is life,

1485

01:23:39,560 --> 01:23:42,560
if food is central to life,

1486
01:23:42,920 --> 01:23:46,200
our scholarship has to be helping that,

1487
01:23:47,200 --> 01:23:51,480
so I think one thing that ASFS could do
and that food studies could do,

1488
01:23:51,480 --> 01:23:55,920
and that frankly, I could do much more
intentionally is to think about

1489
01:23:57,080 --> 01:24:00,080
what does it look like to do scholarship

1490
01:24:00,120 --> 01:24:03,760
that matters to, you know, the folks
I grew up with

1491
01:24:04,440 --> 01:24:07,440
rather than the folks
that I'm surrounded with every day

1492
01:24:07,840 --> 01:24:10,840
in the Academy?

1493
01:24:11,640 --> 01:24:12,000
Yeah.

1494
01:24:12,000 --> 01:24:16,560
It just as a final thought in response
to what you're saying, I think about

1495
01:24:17,120 --> 01:24:20,120
some of the subjects I've been interested
in as like queer food.

1496

01:24:21,000 --> 01:24:24,920
And I read about,
I think her name is Gabrielle Lenart,

1497
01:24:24,920 --> 01:24:29,480
who is a Master's student
who graduated from NYU in Food Studies

1498
01:24:29,880 --> 01:24:32,600
and started a whole foundation
around the idea

1499
01:24:32,600 --> 01:24:35,600
of, queer food,

1500
01:24:35,760 --> 01:24:40,200
and transforming the food system,
in creating community that way. And,

1501
01:24:42,000 --> 01:24:43,480
Wow. Yeah, yeah.

1502
01:24:43,480 --> 01:24:46,200
Wow. I need to look her up.
That sounds amazing.

1503
01:24:46,200 --> 01:24:48,440
I'll grab the name of her.

1504
01:24:48,440 --> 01:24:50,880
Maybe when we stop the recording.

1505
01:24:50,880 --> 01:24:52,680
Wow. That's amazing.

1506
01:24:52,680 --> 01:24:54,280
That's amazing.

1507
01:24:54,280 --> 01:24:57,240

I'm wondering if there's anything else,
that I haven't asked you

1508

01:24:57,240 --> 01:25:00,800
that you'd like to, to mention
before we conclude.

1509

01:25:02,360 --> 01:25:04,720
Well, I think just that,

1510

01:25:04,720 --> 01:25:08,600
you know, this organization
has been incredibly important to me.

1511

01:25:08,600 --> 01:25:13,160
And I've been, again, I, I,
I wish I could be more specific

1512

01:25:13,160 --> 01:25:15,320
about some of the work
that the organization has done.

1513

01:25:15,320 --> 01:25:18,120
I'm not I'm not,

1514

01:25:18,120 --> 01:25:21,120
very good at governance.

1515

01:25:21,680 --> 01:25:23,520
And so I've not been as attentive

1516

01:25:23,520 --> 01:25:26,520
to all of the,

1517

01:25:26,880 --> 01:25:30,600
all of the efforts that have been made by
people, like, I mean, I know one person

1518

01:25:30,600 --> 01:25:32,720

that was involved
in that work with Charlotte Biltekoff,

1519

01:25:34,440 --> 01:25:37,440

I I'm sorry about that.

1520

01:25:39,680 --> 01:25:42,440

But I am aware that this is a very

1521

01:25:42,440 --> 01:25:46,360

self, it feels to me like this is a very
self-reflective organization.

1522

01:25:46,360 --> 01:25:51,360

It feels to me like the fact
that it's, hosting these discussions

1523

01:25:51,920 --> 01:25:56,720

is an illustration of that, that it's
saying, what can we draw from that history

1524

01:25:56,720 --> 01:26:02,880

and what can we plan for a future
that places us more

1525

01:26:02,880 --> 01:26:07,360

in the realm of changemakers
rather than in the realm of,

1526

01:26:07,800 --> 01:26:12,880

you know, onlookers witnessing the world
going by?

1527

01:26:13,040 --> 01:26:14,760

I guess,

1528

01:26:14,760 --> 01:26:19,200

I mean, I'm I'm extremely grateful
for this organization, for making me.

1529
01:26:19,200 --> 01:26:23,760
Yeah, there are there are ways in which
I would say when I come to an ASFS meeting,

1530
01:26:23,760 --> 01:26:26,760
I can bring all my parts,
you know, as you say,

1531
01:26:27,680 --> 01:26:28,960
it's it's your people.

1532
01:26:28,960 --> 01:26:33,040
You know, I don't, you know, I'm
not always understood in every meeting.

1533
01:26:33,040 --> 01:26:33,600
Right. Like,

1534
01:26:35,280 --> 01:26:35,640
but I

1535
01:26:35,640 --> 01:26:38,640
know that there's someplace where I can be
my queer self, and I can be

1536
01:26:38,640 --> 01:26:42,840
my Northern Wisconsin self
and my farmer self, or not my farmer self.

1537
01:26:42,840 --> 01:26:45,960
Okay, my friend, grown ups would be like,
you are not a farmer, Lisa, but,

1538
01:26:46,600 --> 01:26:49,440
my agricultural roots self, right?

1539
01:26:49,440 --> 01:26:53,720
All of those parts and people,
people will know.

1540

01:26:53,720 --> 01:26:56,400

Well, I don't quite get that,
but I know that it.

1541

01:26:56,400 --> 01:26:58,200

I know that it belongs here somewhere.

1542

01:26:58,200 --> 01:27:00,320

Maybe I don't understand it,
but I don't wonder that

1543

01:27:00,320 --> 01:27:04,360

it's a wonder that it's here
and I think that is something

1544

01:27:04,360 --> 01:27:08,040

on which I hope the organization builds
and continues to build.

1545

01:27:08,440 --> 01:27:12,360

And I hope that we
who have, been coming for a while

1546

01:27:12,840 --> 01:27:18,000

are attentive and careful
to the ways in which we have to

1547

01:27:20,280 --> 01:27:24,240

notice the new voices that

1548

01:27:24,800 --> 01:27:29,120

and the new ways of doing things
and the new topics

1549

01:27:29,760 --> 01:27:32,480

that make us go,

1550

01:27:32,480 --> 01:27:35,480

because those are the very places
we need to show up.

1551

01:27:35,560 --> 01:27:39,840

And you can be sure, Joshua, that's
where I'm going at this next conference,

1552

01:27:40,200 --> 01:27:43,440

because I think, again,
back to complacency.

1553

01:27:43,840 --> 01:27:47,640

We as an organization, as as we have
people who have been around for a while,

1554

01:27:47,640 --> 01:27:51,440

we need to make sure that we are
the people who don't become

1555

01:27:52,440 --> 01:27:54,560

old and still think we are being,

1556

01:27:54,560 --> 01:27:58,440

you know, repressed or marginalized
for the work we are doing now.

1557

01:27:58,440 --> 01:28:01,720

We need to realize,
no, we're we're a part of the

1558

01:28:02,320 --> 01:28:05,120

we're a part of the old guard,
not the vanguard.

1559

01:28:05,120 --> 01:28:05,440

Right.

1560

01:28:05,440 --> 01:28:09,600

And we need to make sure that we continue
to notice

1561
01:28:09,600 --> 01:28:12,840
that we notice
the power that we now have and that we

1562
01:28:14,240 --> 01:28:16,480
notice the things we don't understand

1563
01:28:16,480 --> 01:28:19,480
and recognize why it's important
for us to understand them.

1564
01:28:19,480 --> 01:28:22,720
Boy, that wasn't very articulate at all,
but you understand what I'm saying there.

1565
01:28:23,080 --> 01:28:26,080
All right, listen, I.
Was well, yeah.

1566
01:28:26,160 --> 01:28:29,160
Listen, is really what I'm saying.

1567
01:28:30,360 --> 01:28:32,560
Well, on behalf of the

1568
01:28:32,560 --> 01:28:36,680
of the ASFS 40 committee and ASFS,
I want to thank you for

1569
01:28:37,480 --> 01:28:41,880
taking the time to, to do this interview
and speak with me today.

1570
01:28:42,240 --> 01:28:43,440
You're welcome.
Thank you for doing it, Joshua.

1571
01:28:43,440 --> 01:28:46,440

I appreciate the time that you are taking
and doing these.

1572

01:28:46,800 --> 01:28:48,520

Appreciate you. Thanks.

Thank you.