

15:30 - 17:15

Food Solidarity: Moral economies of food production and consumption as a foundation for human and environmental security [Commission on Anthropology and Environment & International Commission on the Anthropology of Food and Nutrition]: P 45.2

Room 3.45

Food is emerging as a conflicted field in the wake of an emerging global supply crisis. World hunger has been increasing again in recent years due to climate change impacts and conflict, leading to predictions of mass migration. Different concepts such as 'food security', 'food sovereignty', 'the human right to food', 'sustainable food production', 'sustainable food consumption,' and 'the rights of animals' all are part of a struggle to promote stricter normative standards and to develop policies that meet these standards so as to achieve sustained positive outcomes at a systemic level. This is difficult to reconcile with a contemporary global market economy that shows an increasing regulatory and normative deficit, or with the agricultural and social policies of nation states caught up in outdated, modernist ideas of development and webs of vested interest. Recently, emerging normative concepts also have started to question the right of individuals and communities to eat any kind of food they want. This panel invites contributions illustrating the importance of normative discourses of social and ecological justice and solidarity that are applied in the context of agriculture, food distribution and consumption. Papers on sustainable agricultures and diets, farmers and food movements, or environmental activism around food would be of particular interests, but also studies on global initiatives seeking to produce food solidarity in the face of a looming crisis.

Conveners: Dr. Thomas Reuter (University of Melbourne), Dr. Frédéric Duhart (Universidad Intercultural del Estado de Puebla), Dr. Xavier Medina (Universitat Oberta de Catalunya)

Location: Morasko Kampus, room: 3.45

15:30 **Duck and goose products in Southwest France. An invitation to think about Contemporary Western Food Ethics 20'**

For a few decades, we are seeing a renewal of philosophical and ideological discourses on food in Western societies. Due to the diversity of the thinkers and of their deep motivations, it is a complex phenomenon. Nevertheless, something is certain: a part of these new representations of the "right way to eat" started to impact the local foodways in various parts of the world.

The obtention and consumption of hand-fed duck and goose products (foie-gras, confit, magret, graisserons, etc.) in Southwest France provide an interesting case study to measure the social and political challenges presented by the global dissemination of new western moral precepts about food from the heart of Western World.

Southwest France was the birthplace of modern foie gras. Palmiped birds are hand-fed in this region for at least more than 200 years. Consequently, beside their importance for the local economy, the duck and goose products are traditional strong markers of regional identity. Logically, all the debates on "foie gras ban". Here, the question of the "Animal Welfare" arises in terms much more complex than those that simplistic against-speciesism reasonings propose. As millions of palmiped birds are bred each year in Southwest France, the regional foie-gras sector had to take into account sustainability topics at all the stages of production. Traditional foods, Duck and goose products also invite to think about the notion of "Food Sovereignty" in a globalized world where some ideological points of view benefit from large international media coverage.

Speaker: Frédéric Duhart (UIEP)

15:50 **CULTURAL ADAPTIVENESS, HUMAN AND ENVIRONMENTAL SECURITY: the case of a Polish-Brazilian Colony in Southern Brazil 20'**

This paper is based on a long-term study conducted from September 1983 to October 1984 and follows up visits in 1990, 2001 and 2019. This approach has permitted to observe the transformations which have happened in three decades: global, countrywide and local perspectives, looking into the larger processes of changes from the ecological standpoint (the natural, the socioeconomic and the cultural environments) and how they have influenced local adaptive responses oriented both by risk averting and risk taking from the part of the present generations.

For accomplishing its objective, it will present, discuss and analyze some of the issues related to those adaptive responses meant to keep environmental security on the part of the descents of the peasant-like landed agriculturalists and animal herders, which have been slowly and decisively adopting modern technologies, following the path for market-oriented production, and becoming modern family-farmers since the mid-eighties. As part of the external factors, the transformations which took place in the surrounding area, having car factories and satellite industry as its main cause of economic development, have been a powerful factor of attraction of the younger generations both to factory jobs and support services, such as buying trucks for hauling freight to the nearest seaport.

The long-term analysis considers the upturns and downturns of the peasant-like/family-farmer economy from the 1980ties through the present, and examine the role played by their differentiated ethnic identity as a centripetal force in their response to the macro and micro level environmental centrifugal forces pointed out above.

Speaker: Dr. Carlos Caroso (UFBA)

16:10 **Moral Economy of Sharecropping: The Case of Malo Farmers in Southwestern Ethiopia 20'**

Sharecropping, a form of agriculture in which a landowner allows a tenant to use the land in return for a share of the crops produced on the land by the tenant, is practiced in many regions of the world.

This study discusses a sharecropping practice (kottse) among the Malo in southwestern Ethiopia. Nearly all (95.2%) farmers sampled in 2016 engaged in kottse. The number of kottse partners varied from 1 to 6 (ave. 2.38).

Interestingly, nearly half (42.9%) farmers practiced kottse by providing their land to a partner while at the same time farming on land provided by other partner(s). Sharecropping among the Malo is practiced not between landowners and tenants but rather among smallholders.

They cultivate cereal crops in outlying fields, while they grow various crops such as root crops in their homegardens. Over half of the cereal fields are farmed under kottse, while the crop plantings in the gardens are rarely managed by means of kottse. Kottse undertaken in the cereal fields is mostly organized on an annual basis among different non-relatives, whereas in the root-crop plantings kottse tends to be managed perennially among close relatives. This difference may be derived from the fact that cereal fields are harvested once and half of the harvest is sold at markets, whereas most of the root crops are harvested little by little and consumed domestically.

This study shows that the sharecropping practice among the Malo is embedded and interwoven into the social relationships and food economy of the local society.

Speaker: Dr. Takeshi Fujimoto (University of Toyama)

16:30 **Food Security and Sovereignty Problems among the Inupiat in Utqiagvik, Alaska, USA 20'**

Human beings need food for life. However, food varies among cultures and , regions , as well as from time to time. This paper concerns contemporary food security and sovereignty problems of Indigenous people, as exemplified by the Inupiat of Alaska. For approximately the last 1000 years, Bowhead whale hunts, their related festivals and feasts, sharing and consumption of whale products have been a mainstay of Inupiat life. Nowadays, they conduct whale hunts as Aboriginal Subsistence Whaling under the International Whaling Commission (IWC), to obtain and consume whale meat, skin with blubber, and other edible parts, as culturally important and symbolic food. However, their

whaling is now menaced by climate change, oil and gas development under the warming climate, shipping on the Northwest and Northeast Passages along the Arctic Ocean, and anti-whaling activities by animal protection and pro-environment NGOs, among other things. This paper discusses contemporary Indigenous food security and sovereignty problems in Alaska, USA, after demonstrating the socio-cultural significance of whaling and whale products among the Inupiat in Utqiagvik, Alaska.

Speaker: Dr. Nobuhiro Kishiqami (National Institutes for the Humanities)