

Using Mindfulness to Explore the Future of Food

a thesis by
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"Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect."

— Chief Seattle

Table of Contents

Abstract

Introduction

What is Mindfulness?

Principles of Mindfulness

Adding Value through Mindfulness

Eating: Translating Mindfulness into Action and Interpreting

Interconnectedness

Moving Forward with Mindfulness

The Future of Food

Back to the Future

Food and Technology

The Internet of Things, Mindfulness and Interconnectedness

Concluding: Mindfulness to add Value to the Future of Food

Appendix One: Framing the Future of Food

References

Abstract

The future is, by its very nature, unknown. Yet, as a population, that does not stop us from projecting, planning and creating for the future, which often leaves an impression that we are in fact living in and for the future. This could not be more apparent when it comes to the Future of Food, a concept with a long and varied history. As always when gambling with the future, we are faced with uncertainty, and perhaps even more so in today's global dichotomy of scarcity and abundance in relation to food. There is no single person that is not affected by food or the lack thereof. My goal is to explore the idea of mindfulness to return value to food, and also to use it as a means to evaluate the Future of Food represented in the food and technology sphere. I plan to unpack mindfulness as a concept, the consequences of giving value to food, and the application of mindfulness as we move into an uncertain future of food.

Introduction

For the last two months I have been immersed in the Future of Food, and let me tell you, it is not an easy world to navigate. I say the Future of Food because that is how it is being represented and how I interpret it: as this daunting, impossible, capital-lettered, uncertain object that, at the same time, is open to be planned for, quantified and known. As a communications intern at the Future Food Institute in Bologna, Italy, I am knee-deep in demonstrations of 3D food printing, hackathons with the intent to “solve” global malnutrition and apps/technology/start-up galore all focused on manipulating, creating and acting for the Future of Food. To put it bluntly, I feel I am working in and for a future. It is overwhelming. It is messy, scary, and uncertain. While banners of innovation, change and progress are being hung, I am watching and wondering if all this technology surrounding food is sending a message that we no longer value the complexity and interconnectedness of food—that by striving for technological fixes, we are saying that food does not deserve our physical time and energy.

If I learned one thing at the University of Gastronomic Sciences during this past year it is that gastronomy, in the words of the venerable Carlo Petrini, “is a complex, interdisciplinary science that studies food and everything inherent therein,” (Petrini 2009, 58). And so, in my attempt to participate in this field of science, I feel called to frame this paper with an introduction of myself. (After all, in a world where allegedly

independent food-based scientific research is curiously both industry funded and biased (Nestle 2015), I suppose I should lay claim to my particular way of approaching gastronomy.) Perhaps it will be interpreted as almost an apology for feeling a lack of authority in exploring this topic, but for me it is an attempt to acknowledge my own authenticity in grappling with the complexities of gastronomy.

I am a young(ish) female from Northeast of the United States of America, with no identifiable heritage (other than American). I grew up in a more or less upper middle-class family with exposure from a young age to different countries, cultures, and cuisines. I approach food and gastronomy from a privileged lens, having never experienced true hunger, or even want for food diversity. I have purchasing power to make choices not only about what I eat, but also where, how, when and with who I eat. I have been fortunate to have experienced UNISG through this lens and as I look for a way to synthesize the year long experience and my foray into gastronomy, I have the privilege of choosing a means with which to work. I am not so technologically minded (Facebook is addicting, Pinterest and Instagram are mesmerizing, and Twitter? I refuse.) but I do have continual access to technology. So it is with this background and these eyes that I can reach out and explore the concept of mindfulness and its relation to food, and have visions for a future coming from my particular past and present. The next couple thousand words will be a version of my own understanding of how

mindfulness as a tool can give value and evaluate our food experiences, especially in the context of the so-called Future of Food.

What is Mindfulness?

Principles of Mindfulness

I approach mindfulness as a tool because, like gastronomy, it defies typical parameters, is open to debate, and has evolved through history. In “The Multi-Faceted Nature of Mindfulness,” authors Leary and Tate cling to a basic maxim of “experiencing a present situation without clinging or rejecting it,” (2007, 252) while also outlining the many components of mindfulness (non judgement, diminished self-talk, philosophical and ethical underpinnings, and an idea of non-doing). Leary and Tate argue that mindfulness relates to positive emotional experiences, and that it promotes “more effective ways of communicating with other people because it permits an open, creative, flexible processing of information,” (Ibid, 254) To be precise, mindfulness is, at its core, a “simple abiding awareness of what is taking place,” (Brown 2007, 274). Mindfulness encapsulates the present moment, and spreads from our minds to our bodies, connecting our present actions with an awareness of complexity.

For those not familiar with the concept of mindfulness, it may seem useless, confusing, inspiring, new-agey, effective or just weird—but it is in fact quite grounded. It has been referred to as “quasi-religious” (Brinkerhoff 1999) and is firmly rooted in

Buddhist philosophy. A comprehensive tracing of mindfulness from its religious roots to its present day application as a tool for awareness and compassion is available in *Psychological Inquiry's* "Mindfulness: Theoretical Foundations and Evidence for Its Salutary Effects," (Brown et al. 2007). In the interest of this explorative paper, I would prefer to acknowledge its religious connotation, but emphasize mindfulness an approach, or a tool, rather than a tenet of belief.

It is equally important to understand that mindfulness is a practice, not a fixed object or routine. In fact, there is an agricultural parallel in that 'cultivating mindfulness' is a common descriptor in mindfulness texts. "When we understand our motivation in cultivating this state of mind and body, we can really light a fire under our practice and move towards lives of meaning, purpose and vitality," says Dr. Dennis Tirch in the *Psychology Today* article "What is Mindfulness Worth Anyway?" (2015). In this way, we can approach mindfulness, and our food experiences, as continual works in progress. Mindfulness is not woven into our natural instincts as human. For me, it is a way to state the obvious, to be present, and to acknowledge our surroundings, physically and mentally. It is a path to self-awareness that spreads outwards, connecting us to our immediate and distant environments.

Adding Value through Mindfulness

It may seem perplexing how basic awareness (mindfulness) can go hand in hand with giving value, especially the food realm, but Lisa Heldke and Deane Curtin have

done a fair amount of leg work on this subject in their respective essays, “Foodmaking as a Thoughtful Practice” and “Recipes for Values” in the *Cooking, Eating and Thinking* anthology (1992). Heldke helps breakdown traditional Western philosophies that distinguish between knowing and doing, headwork and handwork, something useful for a better understanding of mindfulness as a practice. Heldke explains how Western philosophers “have traditionally valued activity aimed at producing timeless, unchanging results—known as genuine knowledge,” (Heldke 1992, 204). She deconstructs what it means to separate subjects and objects, minds and bodies, the permanent and the temporary. Through these classifications the impermanence of food making and doing have been, in this Western philosophical tradition, regarded as less valuable than their fixed time counterparts (Ibid, 206).

Heldke lays out a framework for the idea of ‘thoughtful practice’ (a term coined by philosopher John Dewey) as a way to give value to and understand the significance of food making and doing. This so-called ‘bodily knowledge’ is attained through action, through embodied experience (Ibid, 218). Looking at food making (and even consumption) experiences from a mindfulness perspective, we acknowledge our actions in the moment as impermanent and unique. If we do not compare them to any previous action we find value in that we learn everything for the first time through action: be it growing, making or eating food. We make a connection between mind and body, dissolving the barriers between subject and object. For example, in my life I

may have made many pies, but this is the first time I make *this* pie, the first time I eat *this* pie. It is exactly through this lens of impermanence of each situation that we gain knowledge and add value to all of our activities. As Curtin points out, “Food is experienced only briefly. Yet, far from being diminished in value because it is transient and contextual, its value is precisely that its ‘moment’ comes and goes,” (Curtin 1992, 126). If we celebrate this aspect of mindfulness in consumption we can give value to each bite of food for its uniqueness and our awareness to its particular moment, while acknowledging the ‘bodily knowledge’ that went into getting food from the field to our fork.

Without ever mentioning mindfulness, Tonino Guerra, Italian poet and writer, touches actively on the idea of adding value to a unique moment during conversation with Carlo Petrini as he talks about the idea of looking vs. seeing:

“I’d seen a bench and wanted to go over it. It was an iron bench that had gone all green with moss. I started to understand why. The trattoria across the road was shut and nobody went to the garden behind it anymore. So the bench was feeling lonely. What did I do? I sat down on the bench and made it work. I wanted to add a bit of value to it by sitting on it. At last I was seeing. Before I had only been looking,” (Petrini, 2014, 163-164).

When we are mindful and pay attention to our actions, we add value to each moment through acknowledgement, food involved or otherwise.

Eating: Translating Mindfulness into Action and Interpreting Interconnectedness

The discussion around mindful eating sometimes seems to center around a weight-loss or digestive approach (Masicampo 2007), but I see mindful eating practices

as an opportunity to explore further this idea of giving value to food, and food in context to its surroundings through increasing awareness of interconnectedness. The website of “The Center for Mindful Eating” presents the following parameters of people who eat mindfully:

- Acknowledges that there is no right or wrong way to eat but varying degrees of awareness surrounding the experience of food.
- Accepts that their eating experiences are unique.
- Is an individual who by choice, directs their attention to eating on a moment-by-moment basis.
- Gains awareness of how they can make choices that support health and well being.
- Becomes aware of the interconnection of earth, living beings, and cultural practices and the impact of their food choices on those systems.

If we use mindful eating and mindfulness in general, we can start creating a web of connection from our plates to the larger ecosystem. Mindfulness seems to represent a view of “oneness in all things” as well as behaviors of compassion to self and others (Leary 2007, 254). This ecosystem is a human one, but also an environmental one.

Curtin points out, “A mindful attitude toward food is productive of health because it reminds us that food is like all life: it comes and goes and exists only here and now. Mindfulness about food, in turn, is an entree to ecological consciousness,” (Curtin 1992, 138).

The idea of awareness and interconnectedness are not new to this world of emerging gastronomy that we often address here at UNISG. In fact, the ideas of authentic presence to food are abundant in Slow Food literature and ideology. Says Petrini, “This new gastronomy is a philosophy of life, a way to restore food to a central

role and make it the pivot of an alliance with the planet we live on and the nature that inhabits it with us," (Petrini 2009, 128). Nor is new in the context of human history.

Curtin reflects on Dogen's approach to food (a 13th century Japanese Buddhist philosopher), "When one is identified with the food one eats, one is identified with the whole universe; when we are one with the whole universe, we are one with the food we eat," (Curtin 1992, 127). With mindfulness there is a dualism between detachment and interconnectedness. On one hand each bite we take is simply acknowledged for what it is, but at the same time we are aware of all the contributions that went into our food. Eating mindfully approaches eating as a choice, allowing us to accept our choices without judgement, but asking us to consider our food in relationship to our individual, community and global ecosystems.

Wendell Berry approaches this concept with a more poetic tone in *The Pleasures of Eating*: "Perhaps the most important result of authentic presence to food, though, is a sense of candor, transparency, and openness to the food we eat; a simple willingness to face the reality of what we are willing to count as food; an 'accurate consciousness of the lives and the world from which food comes,'" (Berry 1992, 378). If we open ourselves up to a mindful approach to eating, I believe we open ourselves up to addressing social, environmental, economical and cultural aspects of the food we eat.

In the 2015 article "Foodies can Succeed where Environmentalists Have Failed," Jedediah Purdy talks about how the food movement (by which, I will take the liberty of

saying, putting food in our mouth involves each one of us) is inherently linked to environmental claims, and makes sure that sustainable work is given freestanding value, (Purdy 2015). He looks at the web of intersection between eating, economics and environment drawing a concrete conclusion of inherent interconnectedness in these items. This tradition of mindfulness around food gives value to food not only for nutrition and health, but for impact: be it social, cultural, environmental or economic. Mindfulness provides a point of connection for the translation of what we eat, our decisions to eat, and the future impacts.

Moving Forward with Mindfulness

It is clear that these issues of interconnectedness, value, gastronomy, food making, eating and doing have all been explored in a number of contexts. It is not unfamiliar to think of what we eat having an impact on the world around us. But I chose mindfulness as a way to express this interconnection because it values impermanence and non-judgement. As we participate in impacting the world through food, mindfulness allows us to take time to find pleasure in food, to accept our eating habits without judgement, and to make changes in the way we eat without feelings of inadequacy or guilt. I noticed that within the privileged world of UNISG there are easily judgements toward eating practices. (Eat McDonalds? Drink Coke? You're a traitor to the cause.) Mindfulness is a way to step outside of these judgements, and make sure each bite we take is acknowledged as valuable, unique and interconnected.

I find Dogen's "Mealtime Regulations" a coherent expression of giving value to our food through mindfulness. He speaks of buddhist monks in training when he talks of their mealtime rituals:

"Trainees recite the verse of the five thoughts
The first bite is to discard all evil;
The second bite is so that we may train in perfection;
The third bite is to help all beings;
We pray that all may be enlightened.
We must think deeply of the ways and means by which this food has come:
We must consider our merit when accepting it.
We must protect ourselves from error by excluding greed from our minds.
We will eat lest we become leaner and die.
We accept this food so that we may become enlightened," (1992, 159).

Perhaps we are not striving for enlightenment, but we can strive for awareness, especially about "the ways and means by which this food has come." Being mindful about food, from the growing to the producing to the consuming means giving value that that which feeds us, and creating a web of aware interconnectedness regardless of how far removed we are from what is on our plate.

The Future of Food

Back to the Future

In his book *Meals to Come: The History of the Future of Food* Warren Belasco masterfully addresses the various ways the future of food has been represented over time. The opening lines of his book he says, "Stories about the future tend toward large abstractions. In part this is simply because the future is an abstraction; it has not

yet happened yet," (Belasco 2006, 1). Yet, the physical impossibility of the future does to stop us from projecting, participating and communicating a Future of Food that seems relevant and present. Headlines proclaiming "What will you eat in the future?" compete with conferences promoting "Feeding the Future," and this years Universal Exhibition in Milan is dedicated to "Feeding the Planet: Energy for Life," (See Appendix 1, *Framing the Future of Food*). It seems everyone wants in on the future and it makes me wonder what is happening to the present.

One way I interpret the Future of Food is through a dichotomy of abundance and scarcity. Today it is commonly projected that the world produces enough food to feed everyone. Still, almost 195 million people go hungry, while another 600 million people suffer from over nutrition in the form of obesity according to the World Health Organization. Yet we continue to march forward in the name of innovation, science and progress. As Belasco points out, even with threats of famine and scarcity, Enlightenment Philosopher Marquis de Condorcet held firm to a belief that there was no need to give up anything, and that "scientific research could increase agricultural yields indefinitely," (Belasco 2006, 7). This theme of innovation, advancement, progress and industrialization has been very present in the idea of the Future of Food continuously throughout history. Back in the 1970s, when global industrialization was taking off, Gale Johnson points out in "Food for the Future: A Perspective" that, "there is not a single world food problem, but rather a multiplicity of problems," and he

argues for an approach that blends increased food production, abated population growth and international trade liberalization, (Johnson 1976, 2). These concepts all support the idea of “more” in a better, faster and more efficient way—exactly how our current food system is set up.

This “multiplicity of problems” reminds me to look back on our basic tenets of mindfulness and interconnectedness, and acknowledge how we might address the so-called Future of Food (and all the problems that are brought to the table with it) in a holistic sense rather than an isolating, objectified view. However, I acknowledge that the way the food system is represented (and remember, this is *my* food system, from the parameters I outlined in the introduction) as increasingly industrial, makes it harder to be aware of the links and interconnectedness of the wider ecosystem. As Bruce Pietrowski points out in *You Are What You Eat: The Social Economy of the Slow Food Movement*, “The trend toward industrialization of agriculture threatens traditional cultural links between consumers and their dinner plates by increasing the physical and social distance between the producer and the consumer of food,” (Pietrowski 2004, 310). In this framing of the current food system, we are moving away from the awareness and interconnectedness that mindfulness asks us to practice.

Food and Technology

If we look at the present as an already industrialized food system, then the future is represented through technology. I have been personally involved in this particular

field through my work as a communications intern at the Future Food Institute. They run a Master's program in "Food Innovation," organize disruptive thinking events (hackathons) and participate in exhibitions of 3D printing of food and on food. In addition, they are currently supporting the launch of a food and fitness app (FeatApp) created by one of their Italian Master's students. The food and technology sector is represented quite well by websites such as Food + Tech Connect, as well as events like the London Food Tech Week, the San Francisco Food Hackathon and the New York Hack Dining event. (See *Appendix 1* for more examples)

Rosenheim Advisors is a company that pays particular to the economics of the food and tech world. They provide facts and figures for the businesses and start-ups that the above websites and events follow so closely. According to their 2015 report, the U.S. food tech and food media industry continued to grow in 2014 with a total of \$2.4 billion of private capital invested into the ecosystem, up almost half a billion from 2013, (Food Tech, 2014). As they project for the coming years, they predict an "increased institutionalization and consolidation. Heavyweights in the tech industry will continue look to food innovators in order to increase market share and layer in new revenue streams and services," (Meijers 2014). In lay-man's terms this projects that the food start-ups of today will quickly be snatched up by industry giants like Amazon, Google, and Walmart, as we have seen in already in the food delivery sector. (Ibid) What this means is that the food technology business, while currently harnessing

handfuls of tiny start-ups, is already structured for corporate inclusion, perhaps perpetuating further degrees of separation in the food world.

Technology is being integrated at every step of the food chain. A grist.org article, "How will technology change farming?" takes a look at data manipulation in for what they call "Ag. 3.0." "All this data could also provide traceability for consumers: Imagine scanning a barcode on a loaf of bread with your smartphone and learning if the land that produced your wheat was producing or capturing carbon," speculates author Nathanael Johnson after talking with New York Times technology writer Steve Lohr. The concept is being put into practice by start up OnFarm, that uses sensors, analyzing software, and smart phones to implement what their site calls, "Decision Farming." The company markets to large scale farmers in the pre-existing industrial structures, and additionally those with money.

Bringing food from the farm to the plate are companies like Fresh Nation, that allow you order local produce from farmers markets in your area online, and have someone shop and deliver food to your door. Additionally, Hungry Harvest, a company dedicated to reducing food surplus is taking the existing deliverable CSA (Community Supported Agriculture) model and upping it a notch by supplying their customers exclusively with food that would have otherwise gone to waste. The website offers an online commitment to a certain size of weekly food delivery, sourced from "extras" of

their partner farms. They also advertise a charity component: for each bag of fresh edibles ordered, a bag will be donated to a person or family in need.

Additionally, there are those companies that bridge the gap from plate to the fork. They remove the shopping, the decision making, and almost all the doing from getting food to your mouth. They are companies like Blue Apron, Plated, and Peach Dish that offer meal-kits right to your door so that the process of cooking and creating is shortened to a paint by numbers approach where one can produce a home cooked meal without the shopping, the experimenting or any decision making around food choices.

Globally, we are continually moving further away from the active part of food making: the growing, the preparing, the making. Since 1950 the number of people employed in the agricultural industry has plummeted, with some regions having seen an 80% decline. The average age of a farmer has gone up globally (World Watch 2014). Yet, as we have seen from the numbers crunching assessment done by Rosenheim Advisors, the world of food and technology is growing rapidly.

What I see here is a similar approach to the historical "Green Revolution." We are once again using technology to promote efficiency in our food system. All of these companies (whether they are delivering food, hooking cows up to sensors, or giving you boxed meals) are taking away human decision and involvement in the food system. It seems to me that the food and tech world is promoting short cuts so that food can

be healthy, accessible, easy, efficient. By creating these products, I feel we are taking the value out of our food, because we are saying it is something we should not spend our time on.

The Internet of Things, Mindfulness and Interconnectedness

Many of these food start-ups seem to be working toward accessibility, but does this go hand in hand with consumer mindlessness? They aim to simplify decision making processes around food, while appealing to individuals who want to make valuable food decisions without additional apparent effort. Many of the new tech companies appeal to certain ethical or health values like Hungry Harvest that appeases the consumer's conscious by offering their buy one, donate one scheme, or Purple Carrot that offers exclusively vegan meal delivery and heralds their products as local and sustainable. A section in Food Tech Connect titled the *Internet of Food* feeds information on "How might we use technology, new business models and design to guarantee healthy, safe and sufficient food for everyone?" and then hosts a series of links to articles among the lines of: "We Need to Harness the Power of Insects to Feed the World," or "Let's Make Food Production Personal & Start a Home Growing Revolution" and "Why We Need to Uber-ify Food Distribution," (Internet of Food, 2015). This demonstrates the intersection of food, internet and technology as complex, diverse and difficult.

When faced with this so called Future of Food, how can we use mindfulness to give value to our food experiences and understand present day food technologies? The article "Toward a Model of Mindfulness in Technology Acceptance" reminds us that in the first place, mindfulness can be used "allay uncertainty about the acceptance of a technology and to significantly influence the formation of user beliefs about a technology and intention to use it," (Sun 2010, 1). It is pointed out that adapting mindfulness techniques when deciding whether or not to adopt a particular technology allows for one to reflect on "his or her own contexts/needs rather than simply following others in accepting it." It similarly means that mindfulness allows for understanding the implications of adopting a specific technology for the self and in "local contexts'," (Ibid, 2-3).

Faced with so many future food technologies, making mindful decisions might mean becoming aware of certain parameters surrounding food technology. For example, when we are offered the idea of a meal box delivery service (such as Plated) we can bring awareness to the impacts adopting this particular technology might bring us. If I order from Plated, where is the food coming from? Why do I need to order from Plated? Can I afford to order from Plated? What am I gaining by having my meals delivered? What am I losing? What am I aware of while eating Plated meals? How does my body feel? How does my mind feel? Who else might be impacted by my meal delivery service adoption? Corby Kummer, food journalist and Atlantic editor, offers an

almost humorous look at these set, boxed, delivered recipe kits, summing up his point of view with the title: "Sorry, Blue Apron. The Joys of Cooking Can't Fit in a Box." For Corby, adopting this practice is deriving him from the creativity and experimentation of gaining knowledge through the practice of cooking. But for others, it might give diverse means of satisfaction?

Alternatively, advocates of the Internet of Things, see technology as a way to increase universal interconnectedness. In March of 2012 at the South by South West interactive conference in Austin Texas, a panel called *Closer to One: Buddhism and The Internet of Things* with Matt Rolandson (Ammunition Group), Vincent Horn (BuddhistGeeks.com), and Sara Öhrvall (Bonnier R&D) explored a future web of human beings, physical objects and their virtual representations in an information network. They discuss the how "The Internet of Things will produce data sets like we've never seen before, but that doesn't necessarily mean we will have more meaningful products. So the question becomes, how can we design connected objects with meaning and mechanics to make people engage in better behavior?" (Closer to One, 2012). This is the crucial questions we must address when looking forward in technology, specifically food technology, and where mindfulness can become a powerful tool.

Concluding: Mindfulness to add Value to the Future of Food

When I outlined mindfulness above, I talked of awareness, acceptance, non-judgement and value. I chose to explore these ideas of the Future of Food that I am bombarded with every day because of my personal overwhelmed reaction to so much new information about food so quickly. I notice that when I check in about my interaction with food, I can produce more valuable relationships with food: what I eat and how it is impacting me as an individual and my larger global community. My concern is that in our attempt for justice, health, more time, ethics, values, or whatever it is that is driving us to adapt certain technologies, we are losing our intent and purpose. Suddenly, instead of growing our food to give it value, cooking our food to give it value (things that require time, and effort, and value) we have a screen protecting us, guiding us, and telling us what, when and how to value, especially in terms of food.

Here is where mindfulness can co-exist with technology. Mindfulness encourages introspection and a bridge between mind and body. It asks us to pay attention to our intentions, our actions, and our surroundings, but without judgement. I see mindfulness as a tool crucial for us to adapt as a population that is moving toward a digital take over. Vince Horn, of BuddhistGeeks.com, promotes technology as a way to “automate certain activities, in order to free up energy,” (Closer to One, 2012). When we automate anything, I believe we take the value away from it, because we are saying it

does not need conscious attention. I see so many of our technologies and apps that fit into this Future of Food as exactly that— automated food experiences, that guarantee whatever it is as consumers we are looking for (more time, good food, fair food, cheap food, healthy food.) Instead, if we take a mindful approach to our decisions (both in what technology we adapt surrounding food and what we eat), we will involve our individual bodies and surrounding ecosystems to create a web that values our food, where it is from, and how it impacts our world.

I hope to see a Future of Food with purpose. I hope to see a Future of Food that is innovative because it makes positive impact, not for innovation's sake. I hope to see a Future of Food that is aware, of what we bring individually to the table, and aware of how far past ourselves this table extends. I see the possibility of a convergence between technology and mindfulness. I am not discouraging the varied efforts of innovation and disruption to our food system through technology, but I am wondering if we are creating with purpose. Technology often takes out the physical aspects of food making, meaning we are not inheriting Heldke's direct 'bodily knowledge.' We do not have an easy way to give value to food when we interact less and less with it physically, which can be a consequence of technology in the Future of Food. Because of this, I encourage mindful practices to acknowledge the value, the interconnectedness and impact of food, today and tomorrow.

Appendix 1: Framing The Future Of Food

Let's re-engineer the future of food.

Food+Tech Connect, in partnership with Applegate, Google, Chipotle, Batali & Bastianich Hospitality Group and Studio Industries, is bringing restaurant and foodservice rabble-rousers together with tech and design nerds to hack a better future for dining. Over the course of the weekend, chefs, engineers, entrepreneurs, executives, designers and data scientists will prototype open-source software and hardware solutions to industry-wide challenges. Learn more about the challenges here: [Google](#), [Chipotle](#), [Applegate](#), & [B&B](#). Check out our rockstar judges [here](#). Check all of the prizes [here](#).



Sustainable Sourcing



Wellness



Food Safety



Operations

<http://hackdiningnyc.foodtechconnect.com/>



<http://www.popsci.com/futureoffood>



<http://food.nationalgeographic.com/>

Are Insects the Future of Food?

By Emily Anthes | Thursday, January 15, 2015

With more and more mouths to feed globally, insects could be key to keeping our bellies full.

<http://discovermagazine.com/galleries/2015/jan-feb/insect-food>



TedX Hackney: The Future of Food

Tuesday Oct 20th 2015, 10:30am - 5pm, Ace Hotel, Shoreditch

SOLD OUT

TEDx brings together 8 world-renowned thinkers and doers from all disciplines, who share their stories and inspire action to change the #FutureofFood

<http://www.foodtechweek.london/>



Google Search: The future of food

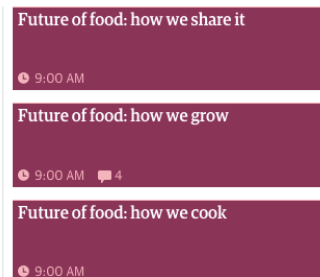
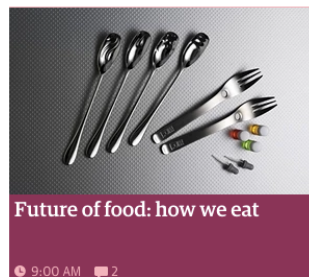


HOW INGENUITY
WILL FEED THE
WORLD.

<http://futurefood2050.com/>

Future of food

13 September 2015



<http://www.theguardian.com/technology/series/future-of-food>



America's role in changing the #FutureofFood:
Perspectives and insights from the USA
Pavilion of the EXPO 2015 in Milan

Monday October 19th, 2-4pm

Rainmaking Loft, Tower Hill

THIS AWESOME EVENT HAS ENDED

Curated by Johan Jorgensen, the Director of "Feeding the Accelerator", the official accelerator of the USA Pavillion Presents at the EXPO 2015 in Milan. This event will showcases the best of the accelerator program of the USA Pavillion of the EXPO 2015 in Milan.

<http://www.foodtechweek.london/>

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