

Kat Kavanagh

presents

# A Feast for the Senses



Cultivating Community &  
Questioning Ethical Consumption  
Through the Lens of  
Food and Holistic Health



**A Feast for the Senses:**  
*Cultivating Community &  
Questioning Ethical Consumption  
Through the Lens of Food and Holistic Health*

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Kathryn Kavanagh  
BA Community, Environment, and Planning

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## ***Abstract***

To promote holistically healthy and nutritious food systems and challenge the dominant narrative about food in the US, I hosted a café and curated a disruptive advertising campaign and art exhibition in the University of Washington Business School that highlighted truths about the industrial and sustainable food systems and their social and environmental effects. This project juxtaposed the concepts of "farm to table" and "firm to table;" and included the combination of art, music, poetry, and film to influence the participant's experience. Through the method of a pop-up café called "A Feast for the Senses," the event utilized culinary storytelling to encourage active community participation and engagement around food, facilitated dialogue, and the act of eating to motivate people to think critically about what is behind a food brand and the power of an individual ethic of choice around food consumption.

## ***Introduction***

Education on the current state of the food system can motivate individuals to cultivate the healthy food systems and generate demand for products they wish to see. With the idea that we are what we eat and how we consume, real food that is equitable, fair, just, and culturally appropriate is the best medicine—for individual health, for society, and for the planet. Given the severe lack of transparency and multitude of socioenvironmental externalities within the industrialized food system, there is a need for adequate consumer education on practices and operations and consumer choice. Knowledge is power, and first starts with attention and awareness. Information on the consequences of these processes can influence attitudes to shift demand and create new vibrant systems.

Contextualizing, humanizing, grounding consumption through an ethic of care and choice, dialogue, and experiential learning can catalyze behavioral change. Effective storytelling, through the use of advertisements (art) to elicit emotions, and experiential learning through sensory engagement, can provide the incentive for transformative change and devotion through the pursuit of health and healing in sociopolitical, economic, and environmental spheres, beginning with the individual “self.”

Here, the diagnosis is a restatement of the problem, and the problem is the solution. The local is global, as the power of individual informed, responsible choice transcends to the global aggregate. We cannot expect to create a peaceful world if the methods that produce and supply our daily actions are steeped in exploitation, violence, and injustice. Respectful and healthy food systems begin with the individual have the potential to bring peace to communities and heal human relationships with land and people, both locally and globally. The vitality of all is interconnected. Peace and healing start with the holistic health of the individual. Culture is embedded in the collective psyche, perpetuated through expression of identity and its positive feedback loop. Though it cannot shift altogether suddenly, a disruption in thought can impose a shock to inspire action and influence tastes and demand.

## *Literature Review*

### *Food and its Relation to Land*

The question of what to eat for a meal is a very deep and ethical question. Thorough knowledge of food and food systems, where it comes from, and how it affects all those involved in the chain of supply is necessary to make informed consumer choices, yet often this information is not easily or publicly found or known.

“Who feeds you? What is your source of life? To Whom do you owe your life?”

If your experience—far deeper than belief or perception—is that your food comes from the grocery store (and your water from the tap), from the economic system, from the social system we call civilization, it is to this you will pledge back your life. If you experience this social system as the source of your life, you will be responsible to this social system. You will defend this social system to your very death.

If your experience—far deeper than belief or perception—is that food and water come from your landbase, or more broadly from the living earth, you will make and keep promises to your landbase in exchange for this food” (Waziyatawin, 71).

We are what we eat, we are what and how we live. In a food system heavily reliant on industrial practices, economic efficiency in terms of price and quantity is valued over quality and health. As many consumers are reliant upon multinational corporate entities with murky supply chains and questionable regard for social and environmental health (and as the same system they are reliant upon for their well being—*their experience* of time, place, life and culture itself,) consumers may be surprised to learn that the sole objective of a firm is to increase shareholder wealth. Cost is not equal to value in stages of production; thus, it is not equal on the household consumption end. (Further, the word “consumer” can be regarded as dehumanizing in its own terminology.) Current economic models are unsustainable and socially and environmentally exploitative. However, responsible consumption can arise with proper education on the status of the industrialized food system, and encourage people to heal their relationships with the very land and earth that feeds them.

*People are aware that they cannot continue in the same old way but are immobilized because they cannot imagine an alternative. We need a vision that recognizes that we are at one of the great turning points in human history when the survival of our planet and the restoration of our humanity require a great sea change in our ecological, economic, political, and spiritual values.*  
—Grace Lee Boggs

Food is a vessel for change that can empower and revitalize communities. University of Washington professor Charlotte Coté proposes food sovereignty as the restorative framework for decolonization and sustainable self-determination in revitalizing indigenous communities in Canada and the United States. Here, food sovereignty is defined as “the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agricultural systems. It puts the aspirations and needs of those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations” (Coté, 8). This is imperative not only for empowering indigenous communities to take control of the health of their peoples and land, but also for colonizing populations in the journey of healing and reconnecting with surrounding communities and the land upon which we reside.

Fostering a responsible, respectful relationship with the natural world emphasizes the interconnectedness of all, and the relationship of health among individuals, communities, and the land that sustains them. We must shift perceptions to regard land, water, animals, and plants not as a commodity to be exploited, but rather as a live “kinfolk” which we are deeply embedded (Coté, 14). With this mentality is embedded a feedback loop: “the more we learn to restore local food practices, the more likely we are to defend those practices, and the stronger our cultural ties to our homeland become. If we choose this course of action, we can simultaneously engage both the resurgence and resistance elements of a decolonization movement. Our survival will depend on it” (Coté, 7). In order to not only preserve our own health and that of the land, but also resources for future generations, we must distinguish our relationship with the natural world with respect and responsibility, shifting away from the exploitative neo-liberal and globalist economic mentalities that deplete and degenerate the planet.

### ***Shifting Economic Foci***

To heal our relationship with the land, we must first understand the basis upon which industry operates. The Justice Ecology Project offers a framework for a sustainable and just transition of economy based on resistance, resilience, resurgence, and reimagination. First, we must understand the meaning of home. “Eco” comes from the greek word *oikos*, meaning home. Ecosystem means “home together,” ecology “home knowledge,” and economy “home management” (Movement Generation Justice and Ecology Project, 4).

Proper management of a home together requires knowledge of current practices, and how to shift them. To ensure a just transition, we must first understand that the current violent and extractive economy is

based on the “removal of wealth from communities through the depletion and degradation of natural resources, the exploitation of human labor (a particularly precious natural resource) and the accumulation of wealth by interests outside the community (i.e. big banks, big oil and big box stores)...[in a] violen[t] enclosure [that] can only result in the erosion of biological and cultural diversity” (Movement Generation Justice and Ecology Project, 30).

The antithesis of this economy is one that is regenerative, based on “reflective, responsive, reciprocal relationships of interdependence between human communities and the living world upon which we depend” to secure both social and economic well-being for all. A relationship-based economy should be grounded in deep democracy. Here, work is organized through democracy and voluntary cooperation. Work extends beyond just production value, but effectively towards everything we do. A deep democracy would better control the decisions that affect our daily lives, “from where [people] work to how they collectively manage shared resources across scales” (Movement Generation Justice and Ecology Project, 18). With an economy based interdependently with shared resources must cultivate an ethic of care and a culture of restraint, love, and responsibility. In a current socioeconomic system that does not encourage moderation but rather conspicuous and relentless consumption, it is imperative that people can critically think about their actions and how they consequently aggregate. People must understand the inherent connection, chains of action, and subsequent effects and externalities in order to see the need for healing.

Naturalist and farmer Wendell Berry claims in his essay *Life is a Miracle* this transition is one that derives from the nature of places and communities, not technological capacity. He proposes a shift from production to local adaptation, from innovation to familiarity, power to elegance, and costliness to thrift. Propriety should be determined by human and ecological health, and solutions come in the form of small answers, not uniform ones that can be universally applied or commercialized. He criticizes the cult of professionalism, a slave to economic productivity that forgoes the present in favor of a distorted future (Berry, *Life is a Miracle*, 127).

Here, answers must be found through commonality and conversation to form a community unified by mutual goals. He proposes art and imagination as solutions to generate progress, specifically within the context of community engagement. A shift in emphasis to local economies would allow communities to flourish as they increasingly rely upon interdependent practices that emphasize differences as strengths and art as opportunity. Increasing accountability through these localized interactions allows better brands to emerge that have the potential to target higher human needs.



Berry highlights an inconvenient truth in that “Americans, all of us, have become a kind of human trash, living our lives in the midst of a ubiquitous damned mess of which we are at once the victims and the perpetrators...But our waste problem is not the fault only of producers. It is the fault of an economy that is wasteful from top to bottom--a symbiosis of an unlimited greed at the top and a lazy, passive, and self-indulgent consumptiveness at the bottom--and all of us are involved in it” (Berry, Waste, 127) This mess that surrounds us not just a problem in itself but a symptom of a graver problem: “the centralization of an economy, the gathering of productive property and power into fewer and fewer hands, and the consequent destruction, everywhere, of the local economies of household, neighborhood, and community” (Berry, Waste, 128).

Economic efficiency favors short term advantages at the cost of long term destruction to not only land, but also to human bodies and communities. We are trapped within a system reliant upon producers and manufactures for the sake of an ever increasing hope of economic benefit. The “name of the game” is profit, where number speak louder than voices of those who consequently suffer. Yet still, we cannot drink oil and we cannot breathe fumes. The transparent realities of these aggregated actions should be well-articulated. Knowledge should be an accessible right, for the progressive and benevolent evolution of humanity.

We are extremely dependent on an economy which thrives off of exploitation and human damage. To add insult to injury, after all costs are cut resources are spent, 40% of food produced in America is wasted--destined for a slow decay and release of even more harmful methane gases. This begs the question of how one can respectfully and peacefully participate in a food system that so blatantly disregards decency of logic and emotion (and the buyers themselves) in the quest for relentless profit and sustained consumer loyalty. What is necessary is a closed-loop economic system that sustainably provides and is accountable for the cradle to cradle cycle from start to finish.

### ***Participation within the Food System***

With human and environmental health (essentially civilization and the planet that serves as its home) at stake, it is imperative that “consumers” do not feel powerless. The problem of consumption is also the solution. Indeed, markets will crumble if people refuse to buy what they sell, just as demand for change creates the wanted supply. In his essay “The Pleasures of Eating,” Wendell Berry claims that what people

can do to mitigate negative impact and foster resilient change is to eat responsibly, viewing eating as an agricultural act. Eating is inherently a political act, and just like any politics, it involves our freedom.

Often, people are mere “consumers” of food: passive, uncritical, dependent. To rectify this dilemma and actively engage citizens in their economic and socioenvironmental participation, eaters must imagine the connection between eating and land and distinguish the differences between products of land versus products of industry. On the pleasures of eating, Wendell Berry explicates the objective of industrial food operations to “persuad[e] millions of consumers to prefer food that is already prepared. They will grow, deliver, and cook your food just for you and (just like your mother) beg you to eat it. That they do not yet offer to insert it, prechewed, into your mouth is only because they have found no profitable way to do so...The ideal industrial food consumer would be strapped to a table with a tube running from the food factory directly into his or her stomach” (Berry, *What Are People For?*, 146). Again, with the sole objective of a firm to increase shareholder wealth, health and nutrition are not a primary concern, if at all.

Loyalty is desired from consumers, and often in a way that not only does not encourage, but does not want you to think for yourself. Critical thinking is never encouraged, because to do so would shine light on questionable ethical practices at the price of cheap labor and resource depletion. Should operations be transparent, people may no longer buy into a brand and monetarily support it, inevitably decreasing profits and revenue streams. Thus, it is beneficial for corporations that engage in controversial practices to remain opaque in order to continue business as usual at minimal cost.

Consumers must ask themselves critical questions about quality and cost of the products they choose to support: “How fresh is it? How far was it transported, and what did transportation add to cost? How much manufacturing or packaging or advertising add to the cost? When the food product has been manufactured or “processed” or “precooked,” how has that affected its quality or price or nutritional value?” (Berry, *What Are People For?*, 145). Additionally, what are the social and environmental costs that are not accounted for in a price tag? How are marketers manipulating what I buy? How do I feel that volume and price are valued over my own health? What costs and values are either internalized or externalized?

So, we ask how we escape this predicament. Inescapably, eating takes place in the world and is an inescapably agricultural act. How we eat considerably determines how land is used. Thus, “to eat responsibly is to understand and enact” (Berry, *What Are People For?*, 149). Here, freedom is responsible choice. Knowledge is viewed as consumer empowerment, as freedom of choice is the freedom of health.

Further, food can be utilized as regenerative and preventive medicine for bodies, communities, and the earth.

We can participate in food production, prepare own food, learn origins of food we buy, deal directly with suppliers when possible (cut out middlemen and costs), learn in self-defense the economy and tech of food production, learn what's involved in the best growing practices, learn life histories of food species (Berry, *What Are People For?*, 150).

One potential avenue towards promoting preventive medicine through food and active connection to land is through the reintroduction of Victory Gardens to the American household. In order to conserve resources for the WWII effort, the US Government encouraged citizens to become self-sufficient to the extent they could in food production to not only benefit the state, but also to restore a perceived loss of order in a world at war. Here, the citizen and his or her body was viewed as an extension of the state: a patriotic supporter towards the war victory effort. Through efficient food production and thrift through consumption, the citizen was a patriotic hero towards conservation efforts, simultaneously connecting the garden to the land history of the national past. Thus, the body of the citizen was viewed as an extension of the nation and an extension of nature, where human life and soil health were interrelated and encouraged to be healthy for the benefit of the country.

“But what we can do is offset as much as possible the gloom that, like a dark, menacing cloud, hangs over us. We can counteract the evil effects of what we read, hear, and see, what we fear ourselves. We can still find beauty! After all, what is life but a point of view! Your peace your happiness lies within yourself. See that your outlook remains as hopeful, courageous, and serene as possible because of the beauty that you have deliberately made part of your feeling” (Miller 401).

In a time where obesity is epidemic, where packages dominate household food consumption, where households are reliant on questionable products of industry, we can choose to view the same idea of victory as a self-sufficiency and sovereignty from the dominant corporate entities that are neither looking out for the individual nor the planet. Thus, we forge a new garden in the efforts to save both human and planetary health. Cut food bills with a victory garden, save your personal freedom and secure food in sovereign efforts against corporate reign.

### ***Guiding Purchasing, Guiding Consumption***

Should consumers not have the capacity for food production, the obvious next outlet would be the marketplace. However, it is important to emphasize responsible choice. This is only possible if consumers have the knowledge necessary to make informed choice. Again, we can choose to view the problem of markets and consumption as the solution to effecting change. Just as marketing can be used for manipulation and deception, it can also be applied in an educational sense to adequately inform consumers of the truth behind a product. A review of the relationship among third-wave feminism, peace, and non-violence lends a political view to this matter, and proposes embracing an ethos of choice and voice for all human beings through dialogue as a progressive solution. With this, social justice becomes an action for bodies of people, rather than action upon bodies of people (Zimmerman et al., 4). Freedom does not mean anything goes, but rather something grounded in the power of responsible choice; thus, reminding the notion that transformation can begin with the individual. What is true freedom if it does not extend to all?

Essentially, individual choices have local consequences that extend globally. Individual actions can either promote peace or propagate injustice—it is a matter of intent on both the consumer and producer end. To heal the world, we can acknowledge that peace begins with the self, with the choice to hate and judge or the choice to open our hearts and make change through actions of love. After all, we “cannot expect to create a non-violent world if we act violently in our daily lives” (Zimmerman et al., 80). We can see each action as having an intent to harm or an intent to heal. Thus, responsible choice liberates individuals to move towards compassion and accountability, “weaving together again what has been torn through harm” through a responsible approach “of healing intent, a full understanding of personal power and a balanced assessment of another’s power without seeking to control the other” (Zimmerman et al., 81). Grounded in knowledge, we can better understand how our actions and where we choose to spend our money affect our own body, thoughts, and deeper holistic health.

Cultivating awareness of our own self and skills, and learn extensively through dialogue, stories, and knowledge of others allows for transformation by understanding humanity of others. Then, an emphasis on local action to collective power facilitates the creation of better alternatives, forming empowered communities equipped to heal and promote responsible social change. Society must first acknowledge the social and environmental maladies brought about by current and past actions in order to heal its wounds and move forward.

### ***Food Consumption and Mindfulness***

Zen master Thich Nhat Hanh seeks to clarify the connection among food, compassion, love, humans, and the environment. True, wholesome nourishment begins with mindfulness—of intention, of ingredients, on what it took to bring a meal to the table. Nothing comes from nothing, and cultivating a mindful awareness is the beginning of devotion. Food is more than just a commodity—it is the earth, the whole cosmos, the hands that sow and harvest, it is the sky and the season. We often eat without thinking, we often forget to breathe.

While we eat, we can try and pay attention to just two things—the food we are eating and the friends or family that surround us, creating a mindful awareness of both food and community. How do we care for the world? For one another? One must see the world as oneself: have faith in the way things are, love the world as oneself, then you can care for all things.

After deliberate purchase, we arrive at the actual preparation and consumption of food. A change in social behaviors requires an equally familiar, yet innovative approach to culinary creation. As humans heal their relationships with diet and health, they should feel excited about establishing a good food system based on peace and equity. An innovative new kitchen that celebrates life and the harvest is just as liberating an idea. Eating in synchronization with the time of healing, eating with the season should be exciting and full of vibrancy. Danish chefs Claus Meyer and Rene Redzepi of NOMA, the Copenhagen restaurant deemed multiple times as the best in the world, pioneered the New Nordic Cuisine movement.

Born in a fine dining establishment, the New Nordic Kitchen manifesto translates globally. The foundational idea is that food and eating should be based on purity, freshness, simplicity and ethics that one would like to associate with a region. Produce should reflect the different seasons, and naturally be of the best quality due to healthy and cooperative treatment of landscape, water, and the people involved with procurement. A diet that innovates, combining the best [Nordic] cooking procedures and traditions with influential outside impulses. The manifesto of this movement marries self-sufficiency with regional exchange of high quality goods in a cooperative manner that accurately represents the consumers, farmers, craftsmen, industries, etc. involved (Meyers, TED 2012). The goal is to democratize food and use health through consumption choices for social amelioration, simultaneously addressing health (and joy) of people and the land which nourishes them.

An interview with general manager Thomas Bagge of one of Copenhagen's premier fine dining restaurants, 108, further espouses the value's of the New Nordic kitchen. When asked how the model can be integrated into the home kitchen, Bagge emphasized the fact that food is not just something to be full of, but rather a vessel for an experience. The kitchen adheres to a closed-loop culinary model where everything is used to reduce waste, and thus maintains an innovative spirit and mentality of uniqueness. Food is an opportunity for artful gathering, for community, for sharing and celebrating the harvest and the season, knowledge and ideas.

The crux of the restaurant is grounded in its locality: they own and operate their own organic farm and make everything from scratch. This streamline of simplicity allows for minimized choices that simultaneously maximize beneficial health gains. If locality is the main drive of 108's food philosophy, surely it can easily be applied within the home setting to excite and encourage health and creativity. Again, we discussed how supermarkets are the problem that inhibit quality and accountability, while imaginative use of land allows for biodiversity of produce and healthy soil to best sustain local food systems.

### ***Café As Sustainability Pedagogue***

With the popularity of celebrity chefs, social media marketing and promotion, gastronomic holidays and travel-orientation, and food festivals, it is clear that people's relationship and engagement with food is developing into a sociocultural phenomenon. As we search for new ways of securing sustainable and ethical sources of food, shifting habits enables new learning opportunities. Long-term sustainability advocate, restauranter, and urban activist Stuart Gifford is the co-owner of Sarah's Sister's Sustainable Café in Melbourne, Australia. This café incorporates sustainability into the design and management of the enterprise, utilizing the methodology of a café as an experiential "soft sell" and cultural pedagogy intended to counter the "destructive pedagogy of neoliberalism and its attendant cultural values" (Higgins-Desboilles, et. al 267). Here, food and the enjoyment of food is seen as a space for informal learning and can be used as a "tool for dialogue and debate for how we might create sustainable communities," alternative lifeways, and critiques of neoliberalism (268). Sustainability is expressed as a commitment, and encourages visitors to join in a "convivial, creative, and sustainable engagement with place" (268). This model emphasizes the importance of the diner's participation and contribution as significant to the holistic health and sustainability of all.

### ***Behavioral Economics & Change, Marketing Products***

Ultimately, true freedom comes from choice, and allowing citizens to take control of their own health and that of the planet through the actions they take. I implore “consumers” to ask themselves: does the free market system make you feel truly free? Encouragement of individual, small, localized actions for magnified global healing entails consumer criticism of the current model of operations and promoting substitutes to current behaviors and lifestyle choices to effectively shift demand; thus emphasizing true shareholder value and creating market share with *better* offerings/mentalities/goods and services models. This is not just about holding producers accountable, since the consumptive end of the spectrum is still culprit to perpetuating linear and exploitative practices. Healing must come holistically, from looking at the interconnected microcosm to macrocosm, as all is one in this planetary unit. This inevitably requires a shift in cultural perception from “commodity” goods to illuminating the reciprocal nature of human and environmental interactions. The shift from a conspicuous form of consumption to one that is more conscious and mindful can be facilitated by the sharing of information and knowledge to encourage respect, responsibility, and gratitude. To shift economic focus from “commodity” to “gift”, we can acknowledge the inherent value of individual bodies, communities, and earth systems. These gifts do not just include the bounties of nature, but also extend to the individual gifts that everyone has to offer and share to contribute to community healing.

Behavioral economics, marketing, and branding strategy are essential for educating in a way that can spread like an advertisement. With the ease of global communication, different messages can be crafted to various markets and demographic segments.

In marketing, one can view different consumer demographic segments as ponds, where you can make ripples in each one. I am looking for ways to act more like a skipping stone, bringing a message that can affect each pond, with slight tweaks or embellishments to entice and dazzle. Appeals to individual emotion and self-interest motivate people in a way that makes them feel important and like they are healing and helping, people will be more inclined to *want* to act, especially if the collective community supports and encourages these actions.

Economist and Nobel prize winner Richard Thaler proposes concepts such as mental accounting, where people expend various amounts of money in different mental accounts, thinking of value in relative rather than absolute terms. For example, observing that people will spend five dollars on a cup of coffee but think that spending five dollars on a bag of organic carrots is outrageous, or why people will still choose

to go on vacations despite other financial burdens like debt. Additionally, an experiment of “default” framing in organ donation participation shows that people are more likely to result to defaults, and participation is higher when people are posed with “opting out” rather than “opting in.” Further, the field of behavioral economics argues that changes in behavior can result not only from appeals to emotions, but also to self-interest. Most of these choices can be influenced by language use and framing, especially the difference between “gain” versus “loss” framing. People are initially responsive to gain framing, and likely to be more protective of those gains when later presented with “loss” scenarios. Here, one potentially effective appeal is to convince people of their personal stake (appeal to self-interest) in X matter, and then present an imaginative Y “loss” scenario to make people defend what they believe is in their own interest.

Within the field of marketing, the three master variables of marketing are attention, emotion (valence/direction, arousal, motivation,) and memory. Studies in neuromarketing show the brain to be a lazy, cognitive miser that avoids additional expenditure of energy. An appropriate application of judgment heuristics that the brain goes through (efficiency, familiarity (mere exposure,) novelty (expectancy violation) processing-fluency, can allow marketers to influence how products are perceived and interacted with. Additionally, framing (e.g. gain versus loss) can help make choices easier for consumers, as well as decrease the pain of paying.

An integration of sensory marketing, increasing the amount and intensity of sensory interactions between products, can favorably influence consumer perceptions of products and lead to increased purchases. Additionally, consumer perceptions can be influenced by the “law of contagion” which suggests that “physical contact of a target item with a disgusting source item seems to lead to feelings of disgust towards the contaminated items” (Krishna, 338). The mere thought of contamination has the power to influence people’s evaluations of a product. Should we view unpleasant information about the sourcing or production practices of food, household goods, and services as “contaminated,” there is ample space to influence people’s perceptions and evaluations of these products.

The combination of marketing principles with art, film, poetry, and music is a powerful vehicle for education and change. With the developments of advertisements to increase transparency within the food system, I hope not only to emphasize slowness and intentionality, but also make people think critically about what constitutes status quo and why dominant narratives are in place. Though some material may make people uncomfortable, the truth is often inconvenient. However, it is important to emphasize



lightness and hope, as we must inevitably change consumption patterns in order to forge a more sustainable and just world. Imagination, or the intense dream of critical thought, is absolutely vital towards creating the utopian visions we wish to enact.

Effectively, I am selling these ideas of care and respect through the conduit of community and the idea of gathering and connecting around a shared experience. I hope to achieve this via effective community storytelling, and the “rebranding” the notion of a nation as earth patriotism and global citizenship. I am trying to shift demand by influencing taste. This will be clarified through the lens of an ethic of choice, grounded in dialogue. I also hope to offer up an experience for forming relations, a network of established bridges built of mutuality and shared experience.

### ***Gathering & Community Cultivation***

Healing is not done in isolation. At the crux of holistic healing is reestablishing connections, within and around the self, among communities, with land and earth systems. We must remember that we are a part of a larger story, that we are connected by our collective human experiences, by the life-giving force of water, and by life itself. To create new narratives, we must first acknowledge historical traumas that arise from power and capital economy, racism and patriarchy. We can reclaim the commons as something that is no longer gutted and commodified, but held and cared for by community for collective benefit and for the body of earth. We must dispel notions of competition, and instead foster cooperation and collaboration. The well-being of all is connected in a circular flow of reciprocity. Violence enacted upon land is violence unto our own bodies; similarly, healing upon land, through acknowledgement of action and reaction, will provide the medicine necessary for healing bodies, minds, emotions, and spirits. After all, we are what, how, who, when, where, why we consume. The combination of story, medicine, and art can be viewed as a community resource for healing, where the sharing of ideas, experience, knowledge, and wisdom is exalted in communion of respect, gratitude, and love.

Like a dream, moth to flame.

Essence of being, light, refract  
to nerve unending.

## *Methodology*

This project sought to challenge the status quo of consumption, and propose an alternative means of action to appeal to higher needs that lead to self-actualization and reconnection to land. This was actualized through a café pedagogue and conceptual art exhibition in the Foster Business School student commons. A trial run of this presentation was exhibited on Earth Day in Red Square to celebrate Earth Week, where I tested what I would later put in my Foster exhibit with a 10x10 tent and several tables.

I advertized the event on facebook as well as with flyers around campus in strategically placed locations where I believed there would be ample foot traffic.

With theoretical synthesis emphatic of indigenous wisdom and storytelling, philosophy and ethics, neuromarketing and consumer behavior, and nutrition and food systems, I have assembled a series of advertisements for education. Through a blend of art, music, poetry, and satire, these advertisements sought to inform the viewer with information in the style of classic food marketing. Here, I tried to utilize satire wherever possible to highlight the ironies of many food products.

I juxtaposed the concepts of “farm to table” versus “firm to table” by setting banquet tables with food that emphasized regenerative food systems and another that emphasized heavily processed and packaged foods from a convenience store. The farm table sourced foods that were local, seasonal, and fair from PCC. I filled jars with bulk foods from the Bean Basket, UW’s on-campus bulk-buying store, and showcased how much could be bought with a small amount of money. I harvested herbs from the UW farm, and diverted waste from a local bakery to showcase. Opposedly, the “firm” table had the intention to highlight the heavily processed and unidentifiable nature of packaged foods that are cheaply produced in the interest of profit, not health. This entailed varied corn products, processed meats and cheeses.

I played a film titled “Our Daily Bread” on a projector in the room, showcasing scenes from the industrialized agriculture process, with scenes from harvest to slaughter.

On the window side of the room I showcased some of my own poetry and writings that synthesized my own thoughts of the theories I presented, as well as my thoughts on business school, ancestry, and my own human experience.

To appeal to education, I presented various “gamified” sensory experiences. I had a spice identification and matching to appeal to smell and sight with various herbs and spices I procured from PCC. To emphasize the importance of bees as a keystone provider in the food system, as well as invoke a sense of imagination, I had a honey tasting. Of four honeys, two were locally sourced--one from the UW Center for Urban Horticulture, and one from 25 miles away in Carnation, WA. One honey was a standard clover honey I got from Trader Joes, and the final sample was a corn syrup.

To cultivate community and encourage active participation, I set up a café-like environment around the fireplace hearth in the commons. I had a symbolic menu consisting of bread, tea, sunflower seeds, and a rosehip blueberry jam. This menu sought to highlight indigenous foods to the region, and foods that are oriented for the benefit and health of both bodies and earth systems.

For further participation, I posted large sticky notes on the windows asking the question “What does community mean to you?” and asking people to vote with stickers on what they would like to “foster” with ostensible opposite words such as “competition” and “collaboration,” “apathy” and “love,” “community” and “isolation” etc.

To facilitate communication, dialogue, and community interaction, I created a menu for conversation. I titled this menu “Kindred,” under the concept that we are all interconnected kin with common ancestry. The menu format had two participants look at each other for forty two seconds before asking questions, and asked questions of a variety of depth, such as “What brings you joy?,” “What does food justice mean to you?,” “Share your favorite food memory,” and “Imagine a utopia. What is your vision?”

To tie in indigenous philosophies that the whole world eats from one bowl and spoon, and the symbolism of berries as sweetness and as gifts, I procured a glass bowl shaped like a sunflower and cut out small berries and asked the question “What is a gift that you can share with the world?”

Finally, I provided seeds for wildflowers (for bees) and a bread recipe with the intended symbolism of breaking bread.

To capture responses and data, I had a blank notebook that people could write in. I also conducted a survey to gather qualitative responses. I also contacted The Daily for coverage of the event.

## ***Results***

From my own observation and from the data I collected, there were around one hundred attendants at the event. My survey indicated the event rated 4.7/5 hearts. Of the collected 33 survey responses, 94% of people who came knew me. This indicates a need for better outreach and inclusion. 85% of people met someone new at the event. Nearly 46% of people stayed for 15-30 minutes, 18% staying 30-45 minutes, and 15% staying up to an hour. Generally, people were very responsive to the visceral table juxtaposition, which showcased a stark contrast in difference of foods. People thought the “farm to table” was “disgusting” and unsightly, but some pointed out that it might have been more effective without the intention to make the table look as gross as possible, aligning more with the display showcase of the “farm to table.” At the event, many people took the time to read what was on the walls. People liked the clever advertisement posters, and I noticed that people were responsive to the fun, clever and playful ones (eg. lentils, Shit Shat, Stock Portfolio). There were several requests for follow up resources after I shed light upon these topics. For instance, several people informed me they were going to cook with lentils that night, or requested a recipe for lentils. Many people wanted more recipes in the form of a book, or through other media platforms such as YouTube, a podcast, or blog.

Some of the most powerful responses were with regards to the poetry on the wall. I think the power in language is especially so when it comes from a raw, true, and authentic place. Many people really liked my writing and several encouraged me to work towards publishing the work, and requested access to the poems in a continued or bound form.

People liked the food items served. This was good for several reasons. First, it serves as a tangible connector and activity for people to engage in and enjoy. Additionally, it connected theory to physical. While some people may have acknowledged this, it could be further emphasized. Of the honies, the most popular one was the clover honey. This is likely due to the fact that it is the most common and familiar of all the honies offered. Few people willingly tried the corn syrup. If I was to do the experiment again I would have a voting system for people’s favorite honies. These results are based off visible levels of honey at the end of the event. A voting or measuring system would also have been helpful for spice identification. People liked this activity more once it was gamified and matching and sticker prize incentives were introduced. Conversational menus were another favorite among participants. Survey results indicated people enjoyed the conversation questions that helped them connect with and get to know other participants of the event.

## *Next Steps*

Next steps for the continuance of this project is to synthesize feedback and incorporate it into variations of this event, catered to other potential spaces. Feedback included making the space and gallery more accessible and longer-term, potentially for the public. I think finding ways to make this free for larger-scale events within community gathering spaces is one way to further this mission. For example, a couple weeks after the café, several CEP peers and myself hosted a pop-up picnic and open-mic in the park on NE Campus Parkway to activate the space, cultivate community, and inspire critical thought on greenspace and public space. This entailed utilizing certain aspects that worked like free food, incorporating new forms of art through live music and sharing, participatory writing on large post-it notes, and using conversational menus. However, in the more casual park setting, the menus were less emphatic. This leads me to believe a better, “gamified” version of conversational prompts, like notecards, would be more effective at facilitating dialogue and interaction.

I am hoping to further my research within community and business to seek common grounds and utilize food as a methods for gathering, celebrating, and as an active form of resistance. It is important to democratize this information, and make it accessible and easy to understand. This involves further synthesis of information and distillation to cater well to different audiences, and effectively cross the marketing chasm to get into mainstream consciousness. This entails formulating effective strategy for outreach, marketing, and communication.

## *Analysis*

Upon reflection of the event and its feedback, I think the café setting and exhibition setting as sustainability pedagogy is an effective model for learning and enacting the “soft sell” through experience. The flow of information and presentation is crucial, and I found that people benefitted from a more organized setting, but could be even more effective if I had provided a “roadmap” type indicator. Explanations are necessary, and many people read much or most of the theory on the walls, though I think that an even more effective route would be to make the theory interactive so that people could be more kinesthetically engaged in learning new information. Or, further distilling information into denser, shorter, more impactful text. Attention span is limited, so it is imperative to make maximize impact within the constraints of the minimum. The event ran the risk of being catered to more educated audiences (though the intended audience is college students at the UW.) This can be accommodated for with fine tuning to different audience segments.

I think people were very receptive to the poetry and writings on the wall because it came from a true, vulnerable, and honest place. I initially wanted to incorporate poetry into the exhibit, but I did not anticipate showcasing my own. Interestingly, I think many people found that to be the most compelling aspect of the exhibit. I believe it offered up my own opinions and synthesis in a way that could be interpreted at will, lending creative license to the participant to enter and feel within the structure of my writing.

The café setting with food, conversational menus, and various games and activities served well to allow people to spend more time in the location. I also believe the location itself, in the business school, to be symbolic as much of the theory on the wall and the “firm table” sought to underline the motives of profit-driven, competitive mentalities that forsake social and environmental welfare in exchange for currency and economic growth. It was convenient that the space had couches and a fireplace, as we can further explore the symbolism of gathering around the hearth. People were very receptive to the activities and contributed much light, hope, and positive words to the berry bowl activity, the post-it notes, and the journal at the end of the exhibit.

The visceral components of the juxtaposed tables was one of the first things people saw upon entrance, and served as a good marker for visual learning and direct comparison. By setting the tables, I set the tone for the event and for learning. People eat with their eyes before they eat with their other senses, and I

think the contrast in tables provided critical thought from direct comparison. In further applications of this method, I think this can be further dramatized and enacted upon.

Playing the film on the projector of scenes from industry served sometimes as background noise, but occasionally a loud noise such as a screech would call the attention of the room to the film. Some people said the film made them uncomfortable and found images disturbing, that they did not like seeing unpleasant scenes unfolding, and not all realized the connect between the event itself and the attempt to shed light on industrial and unjust practices within the food system. One survey commenter shared they tried to avoid the reality of watching pigs get poked with cattle rods on their way to the slaughterhouse by focusing on the niceties of the tables. Others thought it was out of place with the general festivities of the events within the café setting, but that the room itself did not exactly provide the various spaces for separation.

Gamification worked well to engage people and make them want to participate. Further research or applications of these activities should have a better way to collect data and consumer preferences. People like star stickers and being correct, or “winning.” I do not think the point about bees as keystone species, honey as location, or honey as an ambrosial food of the gods--and all the potential implications of the wonders of honey--really came through from the event. This is potentially because there was so much going on that the honey tasting was more “fun” than it was educational. This is something to further explicate and highlight importance and symbolism in future iterations of the event.

Others emphasized that they wanted a way to integrate new knowledge into their own lives, and would appreciate additional resources or direction to these avenues. There was significant demand for event replication and availability of the poetry in a consolidated form.

## ***Reflective Learning***

My personal journey along the route to actualization of this project was immersive, vast, and extremely formative--from theory to writing to self-reflection. I did not know at the start of this project that it would culminate in a café and art exhibit, though the malleable nature of the project allowed me extensive creativity and tangential thought in all sorts of interdisciplinary directions.

Besides what I learned from feedback, one of the most powerful lessons learned over the course of this project is the value of constructive peer feedback and the power of community. Without really asking for much, I received great help from the Community, Environment, and Planning community in the preparations and execution of my event. Many hands make light work, teamwork makes the dream work, and collaboration among many creative minds brings forth beauty and art in unexpected ways. I was touched by the care and help that was extended to me by CEP and my friends, and overwhelmed by the support and positive feedback from the event itself. To me, it was interesting and surreal to see a year's worth of work that was at one point inside my own head outside and tangible on the walls of a business school commons area. For this fact, I am quite proud of myself and find it very interesting to see what became of my initial idea of making a cookbook. I think the further, continual actualization of this project will definitely go down the educative route of cookbooks, resources, etc.

I was most compelled by witnessing the human, community interactions that transpired during the events I held. I think the most uplifting, inspiring, and hopeful components derived out of community participation and engagement. I am glad to have gathered people around food and theory, and then offered up a vision and methods for connecting concepts and bridging divides among people and place. When given the opportunity and guided facilitation, I believe people can showcase the best and truest parts of their personalities and gifts. People were very responsive to the conversational menus, and offered up so much positivity in the berry bowl gifts, as well in the hopeful and inspiring comments in the journal and with the positive feedback from the survey.

There is much need for an optimistic vision for the future, one that helps transition from commodity to gift, that incorporates an economy of kindness, that can dream up vibrant utopias. For this, imagination and critical thought are absolutely imperative. I see my role in this quest as a guide and facilitator that can offer up ideas, but of course dreams cannot manifest without the help of others. I was so inspired to see the creativity, light, and joy that people brought alongside themselves to the event.



In the “marketplace,” there is a current lack of events and opportunities like these. I find responsibility in my interdisciplinary education to connect these theoretical divides and provide synthesis for effective communication to not only my own surrounding community, but also to the general public to offer up a series of small peaceful and hopeful solutions in the interest of social and environmental healing, and the holistic health that accompanies and continues that quest. In the process, I hope to contribute to the rehumanization of broken social systems and encourage reconnection to each other, land, water, and cosmological traditional ways of ecological knowing.

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TED Talk Claus Meyers

TED Talk Claus Meyers and Alice Waters

### **Interview**

Avery Ruzicka (Manresa Bread), Kobenhavn Kommune, Jane Moore, EAT, MeyersMadhus, Josephine Raun (Slow Fashion), Thomas Bagge (108)

### **Other**

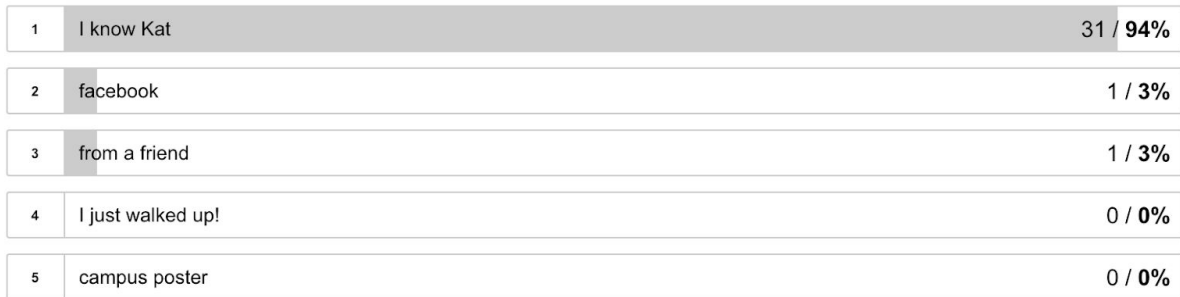
Marina Abramovic. *The Cleaner*. Louisiana Museum of Modern Art, 2017.

Menus: Sqirl, Tartine Manufactory, Manresa Bread, Cultivate, Chez Panisse Café, 108

# APPENDIX

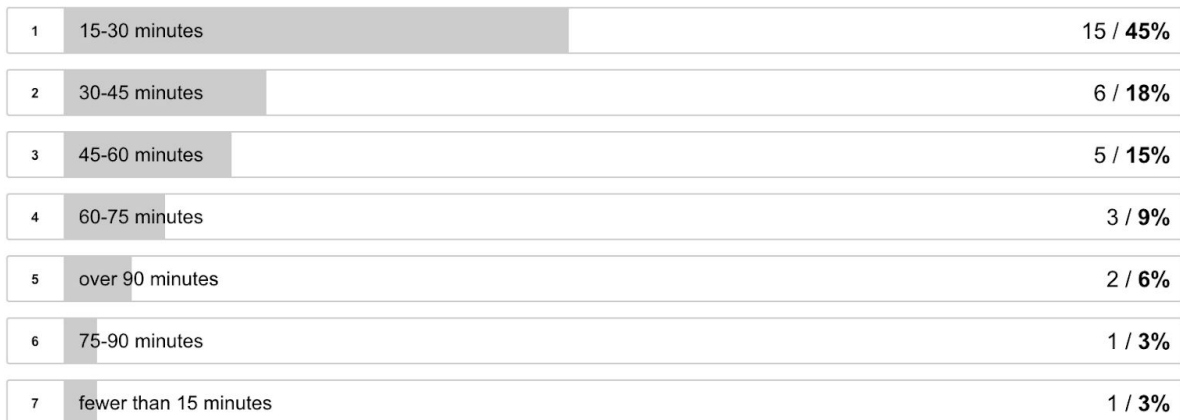
### How did you hear about this event?

33 out of 33 people answered this question



### How much time did you spend at the event?

33 out of 33 people answered this question



### Did you meet any new people at the event?

33 out of 33 people answered this question



### Please rate your overall experience of "A Feast for the Senses: A Community Pop-Up Cafe"

33 out of 33 people answered this question



How did you hear about this event?	How much time did you spend at the event?	Did you meet any new people at the event?	If you did speak with any new people, what was your experience?
I know Kat	15-30 minutes	FALSE	
I know Kat	15-30 minutes	TRUE	The environment really encouraged us to get talking. Having so many elements that we could interact with encouraged us to interact with each other to discuss them or connect over them in some other way.
I know Kat	15-30 minutes	TRUE	Lovely! Met Kat's mom! And also made small talk with strangers
facebook	15-30 minutes	TRUE	yes, talked with some people about the poetry
I know Kat	45-60 minutes	TRUE	talking to new people is always a lil awks but it felt cool cause it was REAL! and it showed me that i shouldn't be scared to talk to new people because everyone is the same in wanting human connection
I know Kat	15-30 minutes	TRUE	They were really nice and also appreciative of the event being in the business school. they liked the table spread too.
I know Kat	15-30 minutes	TRUE	It was nice to meet some of Kat's colleagues (not in CEP).
I know Kat	45-60 minutes	TRUE	It was a pleasant surprise
I know Kat	15-30 minutes	TRUE	it was like super amazing no joke
I know Kat	60-75 minutes	TRUE	a sense of community, went there to support Kat and celebrate food
I know Kat	15-30 minutes	TRUE	The girl at the front check-in with the curly, short hair was so sweet! She also helped me with set-up and seemed really supportive of the event and Kat :) I didn't catch her name but I want to be friendz
I know Kat	15-30 minutes	TRUE	It was a nice environment to chat with someone new because there was so much to experience there!
I know Kat	45-60 minutes	TRUE	It was great! Mostly talk about how much Kat rules!
I know Kat	over 90 minutes	TRUE	It was great!
I know Kat	30-45 minutes	TRUE	Ravishing
I know Kat	15-30 minutes	TRUE	Great! We both commented on a picture and article we were looking at
I know Kat	15-30 minutes	FALSE	
I know Kat	15-30 minutes	FALSE	N/A
I know Kat	15-30 minutes	TRUE	Very pleasant! Everyone was incredibly friendly and the room itself gave plenty for a conversation starter.
I know Kat	30-45 minutes	TRUE	Uplifting
I know Kat	30-45 minutes	TRUE	Brief discussion of impactfulness of display tables, then also met your mother!
I know Kat	30-45 minutes	TRUE	Very inviting. Talked about food present, bread and jam, honey, etc. Showed me how to do activity
I know Kat	30-45 minutes	TRUE	Positive! Good vibes
I know Kat	60-75 minutes	TRUE	Everyone seemed super nice!
I know Kat	over 90 minutes	TRUE	People had interesting perspectives on food and the role it plays in our lives
I know Kat	45-60 minutes	TRUE	Brief, but friendly
I know Kat	fewer than 15 minutes	FALSE	/
I know Kat	60-75 minutes	TRUE	Everyone was extremely friendly. The environment encourage conversation and had a nice ambiance
I know Kat	30-45 minutes	TRUE	I forgot their name, but they were cool and seem interested in how the food was being presented/explored
I know Kat	45-60 minutes	TRUE	I did the 3 course conversation menu with a stranger and had a nice chat while getting to know each other and opening up about personal things.
from a friend	15-30 minutes	FALSE	
I know Kat	75-90 minutes	TRUE	with some people our exchange was a simple 'yikes' about what was being projected on the screen. other exchanges we talked about Kat and the power of events like these
I know Kat	15-30 minutes	TRUE	It was convivial. We chatted about the exhibit and the need for this sort of conversation.

What did you learn at the event?	What was your favorite part of the event?
How food systems impact the economy, and how all of us are responsible for what we feed ourselves and where it comes from	Kat's poetry on the walls!
Kat is in my major. Loved seeing a holistic integration of food, our bodies, and the earth, spoken through media lenses of text, interactive elements, and communal gathering (reiterating the theme!)	Everything! But I really loved the conversation questions and other elements that allowed the conversation to continue past just what was happening at the event itself. (Favorite book is my favorite question!)
Learn? How to be expressive. I know the stats and stuff. But seeing the artsiness as a new way to show it was cool. Junk food looked junky. that kind of stuff.	Loved the two tables — Disgusting and wonderful! The spice guessing game was grand. Also the illustrations throughout — Invest in stock! Amazing!
THAT DAMN, i really should make more effort to eat R I G H T !!!!!!! and that i want the feeling of strong community!	Def the bread and tea. LOL. And the poetry.
Something about being more mindful of what I eat (and where it comes from)	THE BREAD AND JAM! yummy! I also loved the questions on the menu. i think people need to be guided into 2 sided convo and that was a great way!
I was reminded of the importance of fresh foods and of the prevalence of packaged and "junk" food	I think just the time to talk and relax while reading some poetry and smearing bread with jam
A new recipe	I loved the table displays -- great contrast visually of the good and bad foods. I also was drawn in to the poetry/thoughts that went beyond food to our lifestyles in community
they were all things i knew conceptually, but seeing specifics and inspiration for it was fabulous	The food and gathering of people
food sovereignty, how natural our diet can be instead of consuming processed/commercial food.	tbh foood, but i think the visual aspects (table, projector) were my fave
That presentation is everything! And in that same vein... I could be easily swayed to like/dislike something based on appearance. I learned that there are so many more spices i want to learn how to cook with and I'd like to start growing my own herbs and vegetables because the raw veggies felt so delicious in my hands and smelled so Real and Healthful!	the poem and the food art
I learned about our consumption habits	The presentation of the bread/veggies/fruits.. ART! And the funny/ironic cartoons and metaphors on the walls
I learned what bee pollen looks like!	Getting to see the different mediums in which the message was conveyed!
About different spices	Your poems!
You don't need to eat to have feast	I enjoyed aesthetic
Connectedness to land history	The Menu, and the eccentric hostess who spoke like a baroness
I learned some really interesting facts about what it means to consume healthy foods, healthy applying not only to our bodies but also to our environment.	The visual display of different types of food/consumption was cool. But I really liked the wall with different drawings and articles/stories
Deconstructing artificial foods is very telling of how bad artificial food is for you	The atmosphere of the event was awesome. It encapsulated education by creating a community of passion, art and openness.
There are other like-minded individuals who believe that food is something greater than just eating! Food is spiritual, cultural, it MEANS something.	The two table comparison
I discovered a great space, read some compelling poetry, learned a bit more about CEP	The display tables were really well put together and immediately made me question my own association with junk food. It looked TERRIBLE next to the fresh bread and fruits of the other table.
Some of the video content of abusive agricultural practices were new to me, and I found it educational/valuable to be reminded of the intense mental/gut feeling of smelling a lot of processed foods at once, especially within the context of the event!	the "menu"
I had already been planning to make my own stock, but I didn't know there were vegetables you shouldn't use which was nice to know. Also I now have a great bread recipe!	definitely the poetry collection!
there's a lot more to food than "they" would like us to think	I loved the putting my berry in the basket, contributing to the community and receiving from others.
Gross food is infinity grosser when you take a coke bottle, slather it with cheese and have a licorice as a straw	The spreads were awesome! The poetry was also on point
Food can be a site of political resistance, and holds much positive potential for social change. Thinking about food politically does not simply consist of opposing unjust existing systems.	conversation menus
Just a general consciousness about food and to think about where it comes from	The poems and the interactive components which led to diverse conversations about food
People love good food. Simple is perfect.	I really liked the poems and the food tasting
I learned about people in CEP a lot better!!!	Have fun with the tattoo sticker
I learned that seeing things visually can have a powerful impact. Many people seemed surprised by the clear distinction between the junk food and whole foods.	The paper activity and the jam!
I have classmates in CEP who I see all the time, but who I don't really know. By taking the time to have a real conversation with one of them, I realized they were actually quite different from the person I pinned them to be.	The tea and bread!
the intersection of food and that spice game thing	Seeing Kat's creativity come to life!
How deeply I feel & hurt for the food systems in place. I cried at the event :/	the free bread and awesome jam!
Hmm, I think I was more taken with Kat's creativity than with learning something new about food or the food industry. I did get a great new recipe!	The bowl of berries! It was a great conversation starter and very hopeful.
	The big tables and the little posters. Also liked the menus and the general buzz of the place.



**What was your least favorite part of the event?**

**Or, what recommendations and/or constructive criticism do you have for further conceptual development?**

An interactive activity that has you role play as a farmer or industry person to further develop understanding of business landscape

I loved the encouragement to continue the conversation at a café, but would have loved to see a way to do something like that at the event itself. Maybe something as simple as more seating or other areas people could have more in depth conversation away from the bustle of the rest of the event but not completely separated.

Would love perhaps more organization regarding the text layout — A clear progression, maybe? It all fit and worked well, but just a more directed movement through the space.

seemed good.

the video. that was the point though, to make people uncomfortable.

Okay this was my least and most favorite part: the sounds and video from the slaughterhouse. I think it could have been separated from the good wholesome table and convo, like put the video/audio with the bad table, then you come to the good people and nice table and transition away from the video audio. (I think that'd be hard with room designs at school though)

It might have been fun to have some interactive things -- a touch screen where people could take a quiz on foods or put together a menu and see how it meets standards for nutritious food. I know this is a lot more complicated but if you were going to do something broader with this I'd think some fun learning activity might stick with people after leaving

I have no complaints

i think it was very well organized

don't know if there's a certain routes to see the event.

The blue streamers in-between the junk food and real food tables... the point wasn't clear to me and I feel like I could've interacted more with the table displays if it hadn't been there or the tables had been more centrally located

N/A! Really well done

N/a

It would be cool to have a more intimate space (not your fault but it could be really cool)

Two words. Berry Basket

More (written/explicit/clear) explanation of the tables' meaning

Seating arrangement was cumbersome to navigate

The film playing in the background seemed out of place, it fit the themes of what was being talked about but it did feel out of place.

N/A

While valuable to further the extremity of their comparison, the artistic and careful arrangement of the natural foods table vs. the intentionally cluttered and messy processed foods table might be a little off-message for the aim of questioning and overcoming advertised/marketed 'junk food'... overtly emphasizing your own views in making the junk food side of the display as un-appetizing as possible may be skipping over a valuable opportunity for critical thinking in your audience's experience of the juxtaposition.

I wish that there could have been community contributions for food! I would have loved to bring something to share.

What's the followup? Can I get a compilation book of all the poetry? How can I integrate what I learned into my life?

more things to do pls

I had to enter the business school building to get to the event

it was awesome possum

Promotion:) let more people know that here is an awesome event!

More seating! But it was cozy! Truly great event!!!!

maybe a little road map that people can read? It would take you through each of the steps and explain "these are poems", look at the table how does it make you feel, taste this tea and bread, chat with a friend, heres some final takeaways and resources

Better signage outside the door while the event was happening would have encouraged more people to stop by, I think.

the video that was playing on the projector, as a vegetarian, it is disturbing, but it was necessary to have to put your point across about the current meat industry

If this could be in a space where people don't have a choice but to walk through, it would be more hard-hitting. I would have appreciated an answer sheet to the spice-guessing game.

Did not like the images in the film. Watching pigs be zapped with cattle prods on their way to slaughter was quite disturbing. I avoided this reality by concentrating instead on the niceness of the exhibit.



Did you make any interesting observations that surprised you?	Please rate your overall experience of "A Feast for the Senses: A Community Pop-Up Cafe" (5 heart scale)
I had never really thought to such depth about the relationship between indigenous cultures and food	5
I realized that I need more veg in my life. I also learned a lot about how important food is to human experience and the way that we relate to one another. I also learned a dope bread recipe. Many thanks for that.	5
Curious how many people couldn't identify spices!	5
The artsy stuff. How to be artsy.	5
i was surprised by my lack of anxiety	5
Only that I like Kat more than I thought I did. But I kind of figured I'd realize that (and continue to) all along	4
I don't think so -- the silent movie was unexpected at times.	5
No	5
how mixed theory and praxis were, it seemed both conceptual and practical	5
a sense of community and happiness in the atmosphere	5
a tiny worm dancing among the greens!	5
Being able to decipher the different spices/herbs	5
I feel like people really engaged with this event. I talked to more strangers here than I have at any event!	5
	5
I should have brought some wine to go with all that bread. Because Comunion	4
I tried to observe the "type" of people that attended the event (if they were "typical environmental people", knew Kat, or if they were focused business spaces who typically wouldn't think of the things that were talked about at the event	4
The film that was playing in the background was really surprising as I was not expecting it, but I found it to make a very thoughtful contrast to the rest of the event.	5
All sorts of people are willing to be engaged about all sorts of things	3
Everyone there was especially friendly compared to the rest of the greater UW campus.	5
Hmmm	5
the smell of fake cheese is for some reason upsetting to me on an emotional level, which I did not know before	5
I loved the connection to the native american beliefs of food and community.	5
	4
not really?	4
Yes	5
side by side, it was impressive how much better the natural food looked	5
People smile a lot;)	5
I eat more unnatural food then I should	5
The video was very surprising	5
Art is empowering. Art can be ALIVE!	4
	4
OH. Okay at one point a pig was screaming on screen and the whole room went silent. That was a really powerful moment.	5
I am always interested in new, creative ways to explore a topic like this.	4

<p>Please describe your overall experience, thoughts, or comments on the event.</p> <p>Thank you for coming to my capstone event! I hope you enjoyed yourself and maybe even learned something new.</p> <p>Your participation made this event what it was. The success of this project was contingent upon you-- after all, you can't spell "community" without y, o, u &amp; i!</p>	Submitted At		
I thought it was an eye-opening & captivating experience that was definitely worthwhile!	5/15/2018 0:08:2		
This event was truly amazing Kat! I think your ability to bring people together and share important things that are so often overlooked really shines through at this event. I have never experienced an event quite like this one before and I hope it is something that you will continue in some way or another in the future. And I think you encouraged others to do the same! Bravo!	5/15/2018 0:20:1		
LOVED IT LOVE KAT LOVE EVERYTHING (this is Hannah btw your bakery babe can't remain unbiased!)	5/15/2018 0:13:2		
I liked the space and being able to interact in the space. Yet, it wasn't emotional fluff. (Can't stand that.) There was some real thought provoking stuff, combined with the artsy. I'm on a theme. Artsy. Liked the poetry. You go.	5/15/2018 0:13:4		
def eye opening! DETAILS MATTER and you DELIVERED!	5/15/2018 0:19:1		
	5/15/2018 6:50:3		
	5/15/2018 0:25:4		
It was an insightful experience I wish I could experience again with my friend who I believe would have enjoyed it	5/15/2018 0:32:1		
Amazing!!!	5/15/2018 0:49:0		
THIS IS A BEAUTIFUL PROJECT, excited to see what this going to lead you in your future career! Cheers to food and human connections! -TP	5/15/2018 1:35:4		
	5/15/2018 2:08:1		
I absolutely loved it -well done	5/15/2018 18:57:		
This was a completely unique, inspiring event. It was so hygge and thought invoking all at the same time. A real look into the brain of Kat!	5/15/2018 4:08:1		
It was great to see your passion come to "fruit"-ition!	5/15/2018 4:16:3		
If I C U , do U C Me?	5/15/2018 4:23:0		
Loved it!	5/15/2018 4:40:2		
The jam was delicious, the recipes were enticing, art and poetry were inspiring, the interaction between food and people was encouraging!	5/15/2018 6:05:5		
	5/15/2018 6:14:3		
I loved this event and Kat did such a good job on it. So happy that I made it out	5/15/2018 7:46:5		
It made me feel hopeful for the human race.	5/15/2018 17:12:		
	5/15/2018 19:30:		
very bustling social event with a lot of good prompting for discussion!	5/15/2018 19:30:		
Loved it. People in attendance were very nice and friendly. Brought people together to learn about bringing people together :)	5/15/2018 22:39:		
	5/15/2018 23:23:		
overall I think it was great, loved it!	5/16/2018 7:16:4		
	5/16/2018 17:09:		
Thank you for doing it!	5/16/2018 19:05:		
Thanks for your efforts! I love this event, Kat! You did a great job!	5/16/2018 19:10:		
It was a relaxing experience that facilitated casual conversation	5/16/2018 19:58:		
Great job Kat!	5/16/2018 20:25:		
Lovely time with lovely people. The table display made junk food look disgusting (like shit-shat :), and made me appreciate the beauty of simple vegetables and grains. I left feeling inspired!	5/17/2018 1:23:2		
overall it was a great experience, the poems on the wall were interesting and there were a lot of amazing people. Great job!	5/17/2018 18:53:		
This event was crazy impactful and I wish the whole school could have experienced it. I wonder who the audience/demographic ended up being. I also wonder how an event like this could get through to people who don't think about things like these and if this hard-hitting and in-your-face approach would have been effective or deferring and amplifying of apathetic and dissociative mindsets. Thank you for this life-changing experience, Kat! <3 Kayla	5/17/2018 20:40:		
	5/17/2018 21:20:		

FREE!  
FOOD!

# A Feast for the Senses



A COMMUNITY POP-UP CAFÉ

Thursday

MAY 10<sup>th</sup>

2:30 - 6 PM

PACCAR STUDENT COMMONS

Advertisement poster for promotion



# Kindred

**kin** /kin/ n. 1. a group of persons of common ancestry

## Instructions:

Without speaking, look at your partner for 42 seconds before asking any questions.



---

## On the House

What is your name? Gender pronouns?

---

## Small Plates

What brings you joy?

Share your first food memory.

What is your favorite place you've traveled to?

Favorite kind of jam?

Favorite book of all time?

Do you have a favorite flower?

What is your favorite song to sing?

What's something on your bucket list?

Describe your dream garden.

---

## Entrées

What's your most powerful food-related memory?

What's something you've done with other people that you're proud of?

What's a story that inspires you?

What does home smell or taste like?

Have you ever made a dietary commitment of any sort?

(Why did you do it? If not, why didn't you?)

What does food justice mean to you?

---

## Dessert

Imagine a utopia. What is your vision?

What is something you believe in that maybe others don't?

Based off this conversation, what do you think you and your partner have in common?

What is something you both might enjoy doing together?

Would you like to continue this conversation over coffee at a café?





# Kindred

kin /kin/ n. 1. a group of persons of common ancestry



## Instructions:

Without speaking, look at your partner for 42 seconds before asking any questions.

---

### On the House

What is your name? Gender pronouns? Highlight of your day?

---

### Small Plates

What brings you joy?

What brings you peace?

What is your art?

Share your favorite food memory.

What is your favorite place you've traveled to?

What is something that makes you laugh?

Favorite book of all time?

What is something that you want to be normal?

What's something on your bucket list?

Describe your dream garden.

---

### Entrées

What does community mean to you?

What is something you've done with other people that you're proud of?

What is a story that inspires you?

What lessons have you learned from your mistakes?

What does home smell or taste like?

How do you show yourself love?

---

### Dessert

Imagine a utopia. What is your vision?

What is a gift you can share with the world? Or, how can you be the light?

What is something you believe in that others might not?

# ***A FEAST FOR THE SENSES***

A Feast for the Senses is a community pop-up café and exhibition focusing on consumption and the power of collective consumer choice, specifically through the lens of food systems, both industrial and regenerative.

Food is more than just something to be full of--each meal brings its own story to the table, and has lasting effects. This project seeks to cultivate awareness, increase transparency on consumer choice, and dispel notions of competition. Simultaneously, this project hopes to engage both individuals and communities to find common grounds and imagine cooperative, collaborative solutions to complex social and environmental problems in the interest of peace and holistic healing.

This is an event curated by Kat Kavanagh for her Community, Environment, and Planning senior capstone project, in efforts to harmonize combined knowledge pools of business & marketing, urban planning & food systems, and indigenous ways of knowing & wisdom. She believes that if the local is global, that if the problem is the solution, then we can collectively eat our way to happier and healthier bodies, communities & planetary systems in a covenant of reciprocity and gratitude for mutual flourishing. All is one!

# **At the end of the day, it is about human connections.**

Our health is rooted in the natural world. You are what you live, you are what you consume. We are probably not trying to harm people as the result of our actions, but if we look deeper into the method of consumption, the means with which goods and services are produced, if we look into the eyes of the lives both human and animal affected, if we shake the hands that carry (what are they covered with?), harvest, receive--how do we feel?

Do we like knowing the truth of the matter? And if we do not, what can we do to heal not only our own minds, bodies, and spirits, but also that of those around us and throughout the world?

The local is global. What can we do to heal the earth? What we enact unto the planet, unto each other, is ingrained within ourselves and enacted unto our own bodies. Violence upon land is violence upon us; healing unto land is healing unto us. It is collectively felt.

So what can we do about it?

We can remember that land is life, that language is power, that freedom is the other side of fear, that what we eat matters, and that change happens one warrior at a time. Let us collectively continue, let us find mutual understanding and empower ourselves to forge the path ahead.

**Enter:**

**You are living breath, so take a deep one.**

**Know your worth.**

# New [Nordic] Kitchen Manifesto

Adapted by Rene Redzepi and Claus Meyer of noma,  
Copenhagen's restaurant voted best in the world several times over.

*Food is more than just something to be full of, it is more than just pleasure--  
it is what sustains our livelihoods.*

**For cuisine that embraces art and brightness,  
the world and its unique characteristics, the new Nordic kitchen seeks to:**

1. Showcase purity, freshness, simplicity & ethics we would like to associate with the region
2. Reflect different seasons
3. Produce that's excellent due to qualities of climate, landscape, water
4. Combine demand for good taste with modern knowledge about abundant health and well-being
5. Promote [Nordic] products, producers, disseminate knowledge of cultures
6. Promote welfare of animals, sound production in sea, and wild landscapes
7. Develop new possible applications of traditional Nordic food products
8. Combine best Nordic cooking procedures and traditions with impulses from outside
9. Combine local self-sufficiency with regional exchange of high-quality goods
10. Cooperate with representatives of consumers, other cooking craftsmen, agriculture, fishing industry, food industry, retail and wholesale industries, researchers, teachers, politicians & authorities on this joint project to the benefit and advantage of all in the Nordic countries



*“People are aware that they cannot continue in the same old way but are immobilized because they cannot imagine an alternative. We need a vision that recognizes that we are at one of the great turning points in human history when the survival of our planet and the restoration of our humanity require a great sea change in our ecological, economic, political, and spiritual values.”*

*—Grace Lee Boggs*

**“Who feeds you? What is your source of life? To Whom do you owe your life?”**

**If your experience—**

**far deeper than belief or perception—is that your food comes from the grocery store (and your water from the tap), from the economic system, from the social system we call civilization, it is to this you will pledge back your life. If you experience this social system as the source of your life, you will be responsible to this social system. You will defend this social system to your very death.**

**If your experience—**

**far deeper than belief or perception—is that food and water come from your landbase, or more broadly from the living earth, you will make and keep promises to your landbase in exchange for this food”** -Waziyatawin

A kin-centric worldview:  
Living cosmos  
Maple in your bloodstream, maple in your bones  
This *shared* currency.

## On the Pleasures of Eating

Wendell Berry

1. Participate in food production to the extent that you can
2. Prepare your own food
3. Learn origins of food you buy, and buy your food produced closest to home
4. When possible, deal with your local farmer, gardener, etc. Cut the middleman.
5. Learn (in self-defense) as much of economy & technology of industrial food production
6. Learn what's involved in the *best* farming, gardening practices
7. Learn life histories of food species

**#DemasculinizeMeat**

**“Food sovereignty** is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agricultural systems. It puts the aspirations and needs of those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations.” **La Via Campesina**; Nyeleni declaration, 2007

***We must move conversations away from global market where large corporations like Monsanto, Coca Cola, and Nestle dominate what happens with food production and distribution.***

## Indigenizing Food Sovereignty

Over food, we can sit and talk and celebrate the harvest.  
We can share knowledge, stories, song, wisdom,  
our intimate relationship with food.

Thus, we espouse kinship with land,  
kinship with each other, kinship with community.  
For our Environment not a place of divisions,  
but of relations.

Let us  
Restore  
Revitalize  
Regenerate  
Our relationships to food,  
plants, water, and each other.

**For everything is one, everything is interconnected--how could it not be?**

# Connecting Story to Theory

Indigenous eco-philosophy reinforces the belief that humans don't manage land, but instead can only manage our behaviors in relation to it.

Indigenizing the food sovereignty movement means moving it beyond the rights-based discourse to emphasize cultural responsibilities and relationships that indigenous (and all) peoples have with their environment.

**Here, we emphasize responsibilities and relationships, not rights.**

*Through a decolonization framework, we can cultivate sustainable communities to engage with reciprocal, respectful relationship with the earth--our pharmacy, our library, our home.*

1. Sacred or divine sovereignty: food a sacred gift from the Creator
2. Participation: call to action, day-to-day practice of nurturing healthy relationships with the land
3. Self-determination: ability to respond to our own community needs
4. Legislation and policy: restorative framework for reconciliation

The Nuu Chah Nulth Peoples of the Pacific Northwest Coast emphasize the **importance of language to reconnect to land and culture**, for the next generation:

***hishuk'ish tswawalk* - everything is one**  
***uu-a-thluk* - take care of**  
***iisaak* - respect**  
**(one of the first words children are taught)**

# Food Sovereignty

is the peoples', Countries' or State Unions' RIGHT to define their agricultural and food policy, without any dumping vis-a-vis third countries. La Via Campesina's international peasant movement set the precedent of food sovereignty with their iteration at the 1996 World Food Summit in Rome includes:

1. Prioritizing local agricultural production in order to feed the people, access of peasants and landless people to land, water, seeds, and credit. Hence the need for land reforms, for fighting against GMOs (Genetically Modified Organisms), for free access to seeds, and for safeguarding water as a public good to be sustainably distributed.
1. The right of farmers, peasants to produce food and the right of consumers to be able to decide what they consume, and how and by whom it is produced.
2. The right of Countries to protect themselves from too low priced agricultural and food imports.
3. Agricultural prices linked to production costs: they can be achieved if the Countries or Unions of States are entitled to impose taxes on excessively cheap imports, if they commit themselves in favour of a sustainable farm production, and if they control production on the inner market so as to avoid structural surpluses.
4. The populations taking part in the agricultural policy choices.
5. The recognition of women farmers' rights, who play a major role in agricultural production and in food.\*

\* Indigenous women's documented land management practices included tending wild and cultivated plots to control competition between species; transplanting cultivars; coppicing and selective harvesting to increase yield; creating microenvironments at various elevations or latitudes/longitudes; promoting advantageous patterns of seed dispersal; cross-breeding to encourage particular characteristics; and manipulating soil quality (Turner 2003). This highly specialized knowledge has led M. Kat Anderson (2005) to describe Indigenous women as the ethnobotanists of their societies. Further, women held and transmitted attitudes, teachings, and strategies around food resources that encouraged conservation of and respect for the botanical elements of creation, preventing resource depletion through over or careless harvesting. (Patel, Food sovereignty as decolonization: some contributions from Indigenous movements to food system and development politics, 2014

# The Art of Simple Food

An excerpt from *The Art of Simple Food: Notes, Lessons, and Recipes from a Delicious Revolution* by Alice Waters

## **Eat locally and sustainably**

Learn where your food comes from and how it is produced. Seek out a diverse variety of vegetables and fruits from small, local producers who take care of the land. Buy eggs, meat, and fish from producers whose practices are organic, humane and environmentally sound.

## **Eat seasonally**

Choose food in season. Even where the growing season is short, organic gardening and farming can extend it: greens can be grown in cold frames and greenhouses, and there are always local foods that can be stored, dried, and canned for the winter months. Eating seasonally inspires your menus, gives you a sense of time and place, and rewards you with the most flavorful food.

## **Shop at farmers' markets**

Farmer's markets can create communities that value diversity, honest, seasonality, locality, sustainability, and beauty. Get to know the people who grow your food. Think of yourself as a partner with the farmers, learning from them and working with them.

## **Plant a garden**

It is deeply satisfying to eat food you have grown yourself, in your own backyard or community garden. Even a pot of herbs on your windowsill can transform your cooking and connect you to the changing seasons, as can foraging for wild foods and harvesting fruit from farms that allow you to pick your own. Learn what the edible landscape has to offer.

## **Conserve, compost, recycle**

Take your own basket to the market. Reuse whatever packaging you can. Keep a compost bucket nearby when you cook to recycle kitchen scraps. The more you conserve, the less you waste, the better you feel.

## **Cook simply, engaging all your senses**

Plan uncomplicated meals. Let things taste of what they are. Enjoy cooking as a sensory pleasure: touch, listen, watch, smell, and above all, taste. Taste as you go. Keep Tasting and keep practicing and discovering.

## **Cook together**

Include your family and friends, and especially children. When children grow, cook, and serve food, they want to eat it. The hands-on-experience of gardening and cooking teaches children the value and pleasure of good food almost effortlessly.

## **Eat together**

No matter how modest the meal, create a special place to sit down together, and set the table with care and respect. Savor the ritual of the table. Mealtime is a time for empathy and generosity, a time to nourish and communicate.

## **Remember food is precious**

Good food can only come from good intentions. Its proper price includes the cost of preserving the environment and paying fairly for the labor of the people who produce it. Food should never be taken for granted.



“We are drip-fed images that reinforce this capitalist dream. Studios and networks beatify the very essence of capitalism...Such is our legacy. A world in which consumerism is equated with economic policy, where corporate interests reign. Where corporations spew their jargon to the airwaves and stifle nations with their imperial rule. Corporations have become behemoths, huge global giants that wield immense power...Business is in the driver’s seat. Corporations determine the rules of the game, and governments have become referees, enforcing rules laid down by others.”

-Noreena Hertz, *The Silent Takeover: Global Capitalism & The Death of Democracy*

## **Set the Table, Set the Tone**

The table is a gathering place where we share food, we share stories and culture. A table is where we can share the experience of a meal unto our bodies. We can celebrate the season, the harvest, the fruits of our labor. We can acknowledge this, acknowledge the time and the total energetic sum of each ingredient, each part of a whole.

With mindfulness as a journey into the radiant heart of our lives, food is the nourishment unto our bodies.



# One Bowl, One Spoon

Indigenous philosophies communicate that the whole world eats from one bowl and one spoon--shared.

In covenant of reciprocity and respect, with allegiance to gratitude and commitment to gift, with collective voice, we can create sounds of songs harmonious. We can grieve for the world so we may build it, love it back to wholeness again.

Land remembers all. Should we not be able to say words of love to the earth, we can show it, we can sow it by seeds in a garden. Land as fertile as the mind, with imaginative thought.

Attention is the beginning of devotion. In a ceremony of gratitude to transform attention to intention, we can give thanks to all the waters of the world, the collective life force, provider of strength.

Gratitude alone is not enough. We must view our gifts as responsibility, duty. We must view language as gift and responsibility. We must participate for mutual flourishing, with will and trust.

Now let us gather our minds as one.

*How can you contribute to the well being of the world?*

**stories × medicine × art =  
community resource for healing**

**Seeds for change!**

**Seeds for love!**

**Seeds the day!**

Show the earth your love for it by planting seeds. Sow an act of nourishment, and pay attention to what happens.

Did you know bees are the keystone species of our food system? Help our bee populations thrive--those little pollinators that love to dip their little heads into spring's essence! While commercial honeybees are still endangered from colony collapse disorder as a result of industrial practices, you too can play a part in the cultivation of flourishing populations! While it may be hard to express love directly to bees for all of the wonders they bring to the world, you can express love by planting seeds for wildflowers. Wildflowers provide food for honey bees, bumble bees, butterflies, and other pollinators.

Life is sweeter with flowers, life is sweeter with bees, life is sweeter with honey!

# Spice is Nice. How Many Can You Identify & Match?

## Menus for Conversation

Should we choose to dispel competition, and foster cooperation and collaboration, we must first get to know each other. Here is a menu for conversation. Pick one up, pick a partner, pick a string of words that looks appetizing. Bon appétit!

## We must operate out of a place of hope.

The time is now the movement is here.  
Don't let others determine the course.

Our ancestors didn't know what to expect when they went into battle.  
All they knew was if they did nothing, nothing would change.  
Change starts with "C" but also with YOU!

*Gratitude check, how do we feel?*

Now go outside and enjoy the greatness of the day!  
And remember how beautiful we all are!

# WATER UNDER THE BRIDGE, WATER AS BRIDGE

Great divide, wide cerulean  
Sink of sound and carbon conglomerate  
Through time and tempest  
Bounty and harvest

## [SOURCE, LIFE]

Of all ancestors before, of all my descendants future

Connect to port and industrial dawn  
These waves of navigation, honored and true

As gravity drains fractal  
As river runs nitrate  
As gyre expands, fills belly of albatross  
As tears evaporate back cyclic

These bodies of water upon bodies of water  
Dream up, dream up, let me fill your cup  
With the promise of land

Now with feet blossomed and veined rooted to earth  
Where I stand  
And you, my kin--your breath, your life  
How is your soil below?

Let us build a bridge:  
Connect atop connect intersectional waters

Past time, present tense,  
With great equalizer below

Send your merchant ships, let us  
Build anew.

# Eating as an Act of Love

True, wholesome nourishment begins with gratitude, with mindfulness--  
Of intention, of ingredients, on what it took to bring a meal to the table.

It starts with seed or embryo, lives its life in soil, on land, or sea.  
Nothing comes from nothing.

Cultivating a mindful awareness comes from attention, it is the beginning of devotion.

Food is more than just a commodity, it is a gift.  
It is the Earth, the whole cosmos, the hands that sow, reap, harvest.  
It is the sky and the season.

The wheat fields need sunshine, water, and a guiding hand.  
The harvest, the mill, the baker, the supplier, the seller, the eater  
The total energetic sum, parts of a whole.

The same soil that brings remembrance, sustenance, life  
Belongs not to you, but to your ancestors, your parents, future generations.  
[Ego is death]

We must respect and care for the Earth and the land, we are only temporary caretakers.

Often, when we eat we do so without thinking.  
Do not forget to breathe!

In the dimension of time and space,  
*We chew as rhythmically as we breathe*  
Maintaining the lives of all our ancestors,  
Opening an upward path for descendants.

While we eat, we can try to pay attention to just two things--  
The food we are eating and the friends or family that surround us,  
Creating mindfulness, cultivating love for both food and community

So, how do we care for the world? For one another?  
How can we truly care for ourselves--are we not a part of the infinite whole?

See the world not as your self. Have faith in the way things are.  
Love the world as your self; then you can care for all things.

## The Sweetness of Berries

The earth has plenty and offers us abundance, with gifts enough to overflow our bowls. In a culture of gratitude, gifts shall flow back in the circle of reciprocity. You give, and you receive.

In the Potawatomi language, the word for giveaway is *minidewak*, or “they give from the heart.” The root of the word, *min*, means *gift*, but is also the word for *berry*.

**What is a gift you can share with the world?**

**Write it down on a berry and put it in the bowl!**

## Seattle Urban Honey

**98104**

Harvested 8/7/2017

Honey by Zip  
Carnation, WA

Bright, lemony honey with  
a hint of peaches

## Clover Honey

**USA**

Harvested ??

Clean, mild, grassy notes.  
Made by commercial,  
traveling bees.

## Seattle Urban Honey

**UW CUH**

Harvested 7/31/2017

From hives at UW Center for Urban Horticulture

Starts lemony and smoky finishes  
with a crisp, herbal note

## Corn Syrup

**USA**

Harvested ??

Made from corn starch with  
dilute hydrochloric acid.  
With “real” vanilla.  
You decide the flavor profile!

## Imagine You Are a Bee!

One of the most intriguing aspects of honey is that you can taste locale, you can taste the sun, you can taste the wildflowers. In Greek mythology, honey was deemed *ambrosia*--food of the gods, brought to Olympus by doves and bestowing longevity upon whoever consumed it.

So give some honies a taste and see if you can distinguish the differences among them.

Fun fact: Honey lasts forever!

# A Community Café

## Menu

### Organic Baguette

Shepherd's Grain wheat from Inland Northwest

### Organic Rosehip & Blueberry Jam

*"You will live forever!"*

vitamin C, iron, antioxidant-rich  
repairs blood vessels and purifies blood

### Roasted Sunflower Seeds

sometimes known as the "fourth sister"  
which protects biodynamic cornfields

### Organic Ploari-tea Blend

fennel, flax, fenugreek,  
licorice, peppermint



Mindful eating starts with a deep breath!

To receive a gift you have to have open hands.

*What are you grateful for?*



## **Now What is the Telos of This Human Endeavor?**

With diminishing returns to vanity and minefield of heart

Not, at the end of the day  
The river of cash flows entrenched entrenched  
Nor, the flight of the metallic avian to lands away

Let us reside in the home of hearth and heart  
Let us receive this cup, this life to this body

This--extension of soul

Reception of gratitude  
Cornucopia delight of emotions

Sure as spring and cherries burst forth  
The season arrives

Enter now the symphonic chamber of heart.

## **I Am Within Monolith**

And the fire besides me burns might  
O'er cobble and stone and leathered tether

Chain of command chain of production  
Chain of supply

Here we constructed a path upon  
Which the queen shall walk fifteen feet  
Pedantic, a pedagogue for the demagogue of narcissus

Seize the day seize the means  
Cog within clogged blood thin.

*Now we figure what binds us together.  
Is music emotion enough for your soul?*

## **Here We Have A Request**

For stories untold and narratives bold  
To catalyze civic unrest

With jest and justification,  
Stranger to another, foreign to this land

Shift anew yet  
Uncover what you will, perhaps twine perhaps sinew

RSVP for hypocrisy, give the man a mask  
And he will reveal his true self

The façade of dirt, smite, and mirth  
Circular, cyclic as rhythms of earth.

## **An Ocean Away From My Ancestors**

Though continents may divide the ocean  
The water is still connector of all

Give thanks for hope  
Give thanks for the love that binds us together

A hymn, a warrior's cry for peace  
As we navigate in this canoe, together

One, beneath star and story  
Linear navigation, bless this food  
Let the elders eat first, for it is tradition

Once,  
My grandmother danced upon island shores  
While rays of tropic sun  
Enrobed patterns, checkered, straw

Now,  
I have many more grains of rice to eat before I share her wisdom  
But still I am her blood  
The tidal wave, the pride of the lion.

## **A Fostered Forest**

Together the future  
Between you and I and we  
Stand like redwoods

Here, today, tomorrow  
Should we strip back the mines  
And strip back the time  
For mind and beeswax

What does the oracle reveal?  
A tight lip sealed within molds  
Congealed--there is congenial continuity  
In sounds most pleasant

The inputs are outputs and  
I'm from the land of mercury and hummingbird:

Oaken, acorned  
A valley of delight has known much sorrow  
Our Lady of Guadalupe, Our Lady of Sorrow  
And I believe a mining camp rests beneath the golden poplars atop peak

A love for the home, a love for the land  
But it is hard to remember the purity of earth when it is covered in concrete.

## **An Ode to the Guard**

Advance my career, my yearning potential  
I AM MORE THAN HUMAN CAPITAL  
My health is my wealth, extend to the Earth!

Contain here, all:  
Souls bodies a mind a beautiful heart

Will here, love--  
*A choice*

And industry for packaging,  
Now that's a wrap.

## **A Fostered Factory, What is Your Name?**

Here, the greenhouse atrium  
A fire divided by glass walls and  
Here, a community is seperated

Windows? Sometimes the sun will peak through  
And shed light unto my hair illuminate eyes  
Sometimes, I ascend to terraced tongue from bellied beast

The experience of place, of time passage  
Brick mortar glass shared knowledge shared experience  
But do I even know your name?

Mark my words market prospection  
Inner reflection between steel and fluorescence  
Perceived notions of knowledge,  
But what do the souls of these seats reveal?

Artistry--arterial links of chains supplied  
Capital investments capital influx capital  
Sentences to crowds, not shared

But an ethic of care? Oh, I would not dare!  
For that would not increase shareholder wealth!

Systemic! Systemic! Perhaps epidemic--  
Suppress your true self, for here is a mold, if you adhere correctly your house shall  
be gold,  
But just know the labor has cost  
And blood on their hands now stains your walls.

## **50% OFF, Buy One Get None Free**

This holiday season  
I don't know the reason  
Praise other than capital? Why,  
That would be treason!

Syrup of corn,  
Crude oil and cocoa

A chemical formula to make you go loco!

But hush, don't ask questions  
Stifle education with simplistic words  
Profits will rise with practices unheard!

And while on the subject,  
Remain but a sheep  
And surely to you this promise I'll keep:

My sole's goal but to *increase shareholder wealth*  
TO HELL WITH THE EARTH AND TO HELL WITH YOUR HEALTH.

## Legal Personhood

Yes, I am a corporation.

Yes, you can trust me.

Yes, I am your friend.

Yes, I am your religion.

Yes, I am the architect,

    The invisible hand that puppeteers your actions and bleeds out oil,  
infrastructure.

Yes, you are but a pawn to me.

Yes, you are but a number.

Indeed, I am quite victorious.

Indeed, I am quite deplorable.

Yes, I am a corporation.

Granted personhood over many more-than-human beings without voices.

*And now, I implore you:*

We must head our separate ways.



## Love in the Time of Business School

Notes from a MGMT 430 class discussion of E-Harmony's business case

Love around the watering hole  
Clear as intent and crystalline geyser  
Come now, gather round

The breadth of pool is as narrow as  
It is shallow--liquid ethos, courageous?

Brokered, connected by capital  
Here, a match for your pockets, squared  
A matrix of opportunity, with problems of agency

Yes, the industry is quite unattractive  
But what composes harmony?

Fill your name in the blank,  
The top brand the top dog the fairest of them all  
This tongue is both mother's and father's and their lyrical lineage.

## Downstream

I am what I consume,  
My body a factory--outsourced offshore  
Accounts for few

And capri blue waters dredged from Tide Red  
Bloom in the spring and bloom for algae  
Star-spangled bursts of sunlight in my eyes  
And a ripple of wit in a pond otherwise calm

This is the surface, but what lies below?

Surely words are merely heard  
Over talk and sonic wavelength  
Capture wish caption this what will others think?

A time ripe with anticipation  
A song, an anthem,  
A poet  
To interpretation and yearning potential

A woman without a country,  
A veil of lace and garland of pearl  
Unfurled and whirled down drains choked  
With the excess of my body

Downstream lives a blue heron  
Who surveys the wetlands in search of food  
Gather stimulus forage a feast and  
Preserve the harvest

And let me know when enough is enough.

*And while my life is short, my legacy remains.*

## **I Am A Wordsmith**

Socratic, emphatic, let us review these years  
Reflection, connection, surely we know each other by now?

Choose the path and find others like-mind  
And this I came to realize, this much is true  
For what we aim to do:

We came here to build  
Connection between people and place  
*Catalyze communitas!*

## **Don't Make Me Sing**

Not even a competitor,  
But rather substitute, alternative

Skewer industry and roast over methane flame

You are no match for me.  
And my competitive advantage?  
~~Differentiation~~ Diversity.

*Sweeter from the honeypot  
All is one--how could it not be?*

## **Harvest, Wild, True, Invasive, Indigenous**

Blackberries from the store are not the same as  
Community, harvest, hours up the mountain

Now, encased in clarified oil  
Not, cedar--red, scaled and strung, tree of life  
Nore, hands stained vibrant with jeweled juice

But here, the berries are blue  
And yes it is true that the carbon hands and footprints in global south  
Summer are traced to winter markets north  
But demand removes taste  
Removes nutrition removes health  
And replaces with wealth generated

Generated relentlessly aggregated  
Now put your coins into the swine bank,  
Swelled fat greed and anti-biotic.

## Storytelling, Storyselling

An upwelling of thought and emotion  
Inundated with melancholy, steeped in wit  
Decolonization not a metaphor for mind  
    Your own business, but allow me to say  
    What I mean and I'm me when I say

That there is obstruction of the psyche unfolded,  
Little molded for critique where value espoused  
Allies the strength of difference  
    For scale and for figure the gold foil withers  
    Press methane release on television please

To run and to jump, to leap and to soar  
Impervious siren of pearl she will roar

But to blame? What a shame!  
Or all but a frame?  
Make haste to sustain what little remains

Pyramids for structural support schemed in triple dimensions  
Diamonds on the souls of shoes encrusted with tar

Forget not that we are celestial bodies

*What is your art?*

## **Ocean Levels Will Rise, Cannot the Same Be Done For Awareness?**

Collective upswell of nutrient bodies to balance death, the despair  
No more because passivity allows fallow, trampled downtrodden  
Soil of ammonia and chemical manufacturers  
Are not fixing the problem of nitrogen

What Soles Bear Resemblance to the Divide Between Land and Feet?  
My body cannot rest until lightning  
Strikes roots noded

Saturated bandwidth stuffed stuffed stuffed  
To the top the top we must be the top  
The apex the predator at the expense of women and children  
And do we even realize the deficit of nature  
Or have the aggregate chemicals of mother's culture

Paralyzed our tongues  
So that we cannot taste, we cannot feel anything  
But oil and fat and salt of the Earth?

## **Ashes to Ashes, Dust to Dust, Cradle to Cradle**

The blood on my hands is not my own  
But that of the faceless and nameless  
Hands tied down to the machine ages  
Upon ages returning at intervals

A product grossly domestic and revolted  
Revolted cults of society  
Chemical cocktails served as the bar raises higher higher  
High roads to the fickle cheers by sponsored ads at the counterfeit  
Encountered contenances, though  
Rather façades--because profit is relentless in seeking your loyalty

To the master puppeteer,  
Obey the god of thrown away things,  
Bring them closer and sell them to me

Reality infinite, truth beyond the chasm  
Cross the abyss and paint me a painting,  
Or perhaps just a dream  
Merrily merrily are things as they seem?

Seams mended by hands arthritic  
Ten wears is enough for cheap labor in distant lands

## **Opaque for the Namesake!**

Fabric fake jewel  
Transparency? No, don't tell me, it's cruel  
I wish to know not, my ignorance bliss  
Instead i shall give preachers my harsh spiteful hiss

The world will not change!  
For that means I must,  
Too lazy and scared to forgo the husk  
That keeps my blood starch and oil and fat

Distract with what's cute!  
Dogs, cats, never rats

So I wish to remain my dear culture's pet  
Abused and misused, oh it won't regret

Ambition! Ambition! New leaders, next Jobs  
How unrealistic, motivation it robs

Individual light repressed to conform:  
Just let them like me! I'll take social norms

Because roots? They are weak, too shallow and meek  
Yet still we maintain the virtual streak

To numb pain of loss, of personal freedom  
"How easy!" they laugh, "it was to deceive them"

The world is my oyster! And I? The pearl!  
Though acidification might make me unfurl  
The thoughts that define us as boys or as girls

Shine light! Shine light!  
Scared, though we're might  
So gather by night to make mourning right.



## **Daily Manifestations, Capitalist Affirmations**

I am a product of industry.

Human: Capital

Of global economy

My blood rich with oil and byproduct of war, toxic

Reduced, distilled into essence

100% natural, herbal, artifice

Now I feed off the voracious yearning for endorsement and sponsorship

I am a brand, ambassador to bargain and continuous promotion

I am a consumer--apex predator of all species.

## **For Whom Are These Mountains Named?**

The ground beneath my feet:  
The time the place the sacred space  
Reserved not for indigeneity but rather a toolshed for the master

Division of ego and soul  
Continental mind, imperial body  
Rabbit grip of heels and hurried breath  
Expel carbon from the lungs

What shall be imperative in a land of peace?  
Artistry woven into textilian mosaic,  
In rush the sound of white rapids

Here, a guard looks out towards the West  
Olympic monumental  
Pray to the mountain and perhaps it shall forgive  
But indeed, it will always remember

The sediment and fossils sequester stories  
Poetic musings of life once was  
But today the sun peaks between bouts of hail and half-freeze

Dimensions of a lifetime experience  
I've heard stories before, but did I listen so that I could recount to the nightingale?

Sportatic burtstings before the seed, chemical castration by honey and bumble  
THIS IS IT.

## **WAR--To What Avail?**

Is it the quest for peace that begets violence, or something more?  
Quest for gain, quest for power,  
And breast of maiden most pure

What is man made of?

Now let us rub salt of the earth  
In this wound  
And begin with deep breath  
To heal to feel to reveal souls nourished

*What is collective historical trauma?  
Perpetrated strategies of erasure  
We must restore our relationship with land, one another, kinfolk*

*Manifest the world's untold mission to love love love!  
And if it remains untold, let us tell it!*

## **Telluric, Of the Earth**

Of land and water and  
Life within soil rich  
With vitality of breath

Indigo sky, light scatters  
Peeks through night's veil  
Who is to say what is not real?

To dream, ardently  
Of wanting so tense  
To become a vision

Of the people,  
Flesh of flesh  
Bone of bone

In the dawn awakens  
Fruit, flower, fawn  
Beyond shifting shores, ancestral sands

Doves and sparrows alike  
The first breath of day  
Begins anew

The song of my soul  
The song of soil  
Again and again

Creation unfolding unto  
    This  
        Eternal tapestry.

## Where Are The People and What Are They For?

To be a human being  
Washed by rain mist soak the toes  
And soak to match my inner composure  
Wells near empty running river dry  
Repress your feelings do not cry

Still I AM HUMAN and maybe  
I feel everything and maybe I feel too much in a world that does not let itself feel  
enough

But blue is the sky blue is the spirit of horses stirruped and saddled  
Blue is a color for boys and blue is this overwhelming hue

The streets of Seattle wafting  
Fumes below and neon lights lure the brain closer, closer  
But intimacy is not for now and perhaps not ever  
For some days are dust, but others glimmer

Where is vibrancy? Where is the love reflected?  
Still there is beauty in sadness, vulnerability beneath  
Cracks in my skin for it is cold and dry on this winter day

And perhaps my productivity is dismal, with  
Quarterly prophets lower than ever but alas here  
I am I am I am a beating heart!  
And a brain circuitous!

With fire in my blood,  
Welcome to the Anthropocene.

## **Cry for the Land, Cry for the People**

Allow for tears upon the earth, perhaps then  
Cleansing waters of your own life unto  
Creation from which you came will

Heal  
Grief: another name for love  
Exhale the air that is most stale  
And breathe in spring, blossom forth  
Into the next cycle of being

Peace  
Upon land  
Roots from your own feet

Meanwhile,  
Seeds of dreams sowed by  
Wind of breath  
Shine forth your light

Salute the sun  
Flow, now  
Water of life

Watch, now  
See what grows in time.

## **The Food That Grows on Water**

Is wild  
Tastes of lake, smells of lake  
An honorable harvest from the earth  
Story not just of this season

But from the ancestral hands  
That sowed, reaped, and are  
Now returned to soil

Nutrient wisdom  
    The song and dance of this language embodied.

## **So I Shall Be a Citizen**

And learn from the world how to be human  
    Witness to the eternal unfolding of love.

For this body is celestial  
    As it always was,  
    As it forever shall be.

**CUMIN**

**PAPRIKA**

**CARDAMOM**

**CLOVE**

**LICORICE**

**BLACK PEPPER**

**ROOT**

**TURMERIC**

**BEE POLLEN**

**CURRY**

**CARRAWAY**

**CINNAMON**

**CAYENNE**

**MUSTARD SEED**