

How can selling surplus food reduce waste?

Scope of Food Waste



1/3 of all food is wasted

Overview

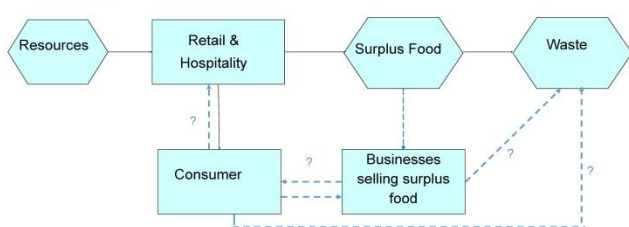
- "1/3 of all food produced for human consumption in the world is lost or **wasted**" (FAO 2013: 6).
- Agricultural products of **\$750 billion** (producer prices) are discarded, equalling the GDP of Switzerland.
- **Most food wasted is edible**: in the UK 78% of the food wasted along the food & drink supply chain is edible (Whitehead et al. 2013).
- Edible, safe food that is not consumed is called **surplus food** (Garrone et al. 2014).
- Most **surplus food is sent to landfill**, where it generates the harmful Greenhouse Gas methane when decomposing, contributing **8% of global emissions** (Farr-wharton et al. 2014).

Environmental & Social Impact of Food Waste (FAO 2013)

- **30% of global agricultural land** is created (deforestation) and used to grow waste.
- Surface & groundwater **3 times** the volume of **Lake Geneva** is used to cultivate surplus food.
- Surplus food **could feed 12.5%** of the world's malnourished people if it wasn't discarded.
- Food waste ranks **third as global carbon emitter**, after China and the USA

Resource depletion, climate change, pollution, malnourishment, species extinction, etc.

Selling Surplus Food



Why do consumers buy or reject surplus food?

Do consumers buy less "fresh" food, is surplus food consumed?

Is less food wasted?

Which contextual factors affect the diffusion of the surplus food businesses?

Innovative **economic solutions** to reduce food waste have been **pioneering recently**.

Among those are:

- **Shops selling surplus food** from supermarkets at reduced prices (*Wefood, Niftie's*)
- **Apps linking consumers with surplus food**, such as *Too Good To Go*, which enables restaurants to sell their leftovers cheaply to consumers
- **Supermarkets selling imperfect fruit & vegetables** at low cost (*Asda, Waitrose, Tesco, Morrisons*)

These business models have the **capability to reduce food waste** on a **big scale** while also **discouraging the consumption** and thus demand and production of new products. **Degrowth** is the **precondition for sustainability**, leading to less pollution and lower resource consumption towards a **more balanced ecosystem** (Lorek and Fuchs 2013).

Research Aims & Objectives

- Few empirical studies have investigated business models selling surplus food (Göbel et al. 2015).
- The original contribution of this research is to empirically analyse the **socio-cultural environment** of these innovations, **consumers' perceptions**, and the potential success of these approaches to **reduce food waste** while remaining **economically sustainable**.
- This knowledge will be useful to **determine whether and how** these concepts can simultaneously **scale up and reduce food waste**, while also **discouraging the consumption** of new products at the same time as **raising awareness** of the issues at stake.

Theoretical approach: **The Diffusion of Innovation** (Rogers 2003)

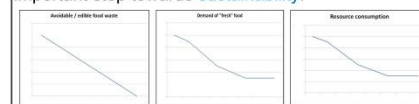
Methodology

Exploratory cross-cultural comparative case study research (2 businesses in UK, 2 in Denmark):

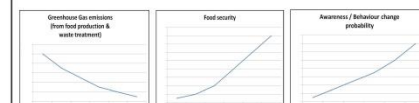
- **Mixed methods**, majority of data will be gained by **inductive interpretative qualitative research**
- **Phenomenology**: understanding the phenomenon of buying or not buying surplus food
- Data analysis via **explanation-building strategy**, based on an iterative process of comparing evidence from the case studies and developing & revising propositions (Ragin, 1994; Yin, 1994).

Impact

Supporting the realisation of a **circular economy**, an important step towards **sustainability**.



Development of parameters with increasing consumption of surplus food



Exploring & understanding consumers' perceptions & behaviour via semi-structured interviews, focus groups and observation

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EATING AND BODY REPRODUCTION PRACTICES THROUGH THE CONSTITUTION OF CONSERVATIVE CULTURE IN ISTANBUL ¹



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¹ This study relies on the results of TÜBİTAK Project No: 114K079/2014-2016 'Eating and Bodily Reproduction Practices in the Axis of Constitution of Participant Citizen Identity'

Introduction

Bourdieu (1984) suggests in his distinction theory that eating practices produce class distinctions. He maintains that class distinctions emerged as a consequence of being effective on daily taste preferences besides being constructed by family history and education. In this framework, eating practices differentiate according to economic and cultural capital (i.e., occupational differences related to educational and income levels). Considering that eating practices have class properties and they are the fundamental practices that build the cultural capital of a class, Johnston and Baumann (2010) suggest that 'a significant component of contemporary foodie culture involves a specific element of cultural capital'. Ethical food practices, tending towards healthy food consumption by involving environmentalist practices on one side and tending towards healthy body on the other side, enable lifestyles to change and allow new values to be adopted as cultural capital. This situation enables the middle class to achieve a more privileged status.

In this understanding, first prerequisite of nutrition with healthy food and caring the body is to have high income in order to afford accessing the kind of food implying elitist conception and not belonging to mass production. The second one is the need to have the necessary information in order to access these kind of food. This information might be retrieved from social circles of individuals and it might also be acquired culturally. As seen from this point of view, it is seen that ethical consumption is class practice belonging to middleclass who are educated and who stay in high income levels and by this way they acquire cultural capital.

From point of view of Bourdieu's class distinction analysis, it can be said that conservative tastes and preferences of middleclass individuals in Istanbul are important. (It should be mentioned that the middleclass culture in Turkey is in a dualistic structure which differentiated as conservative and secular.) (Göle, 1997). It is seen that middleclass category who have conservative lifestyle which exist since long time in Istanbul strengthen themselves in social area both economically and culturally by the help of new Islamic policies. Gradually increasing the voice of Islamic authorities in social area, emergence of Islamic culture industries and direction of Islamic media institutions are important in the emergence of conservative tastes and preferences. Thus conservative middleclass bring forward their own conservative cultural identity by having an important power in consumption area.

The middleclass individual in Istanbul who has a conservative lifestyle reinterprets the conservative cultural field through ethical food consumption understanding by bringing out new eating and bodily practices by the help of acquired new conservative powers. The conservative cultural field is reproduced by the help of acquired new practices. In other words, conservative middleclass build distinction by differentiating themselves with this cultural field.

Abstract

This study explores the problem of reproduction of conservative culture itself by looking from daily sphere. We deal the subject of reproduction of cultural field with an approach of Bourdieu's argument that class distinctions are effective on daily taste preferences as well as they emerge with family background and education. In this framework, cultural tastes of conservative middleclass individual play an important role in reproduction of conservative culture.

For cultural tastes daily field practices related with food are important practices as maintaining class distinctions. An important change effecting the variation of cultural tastes related with food is the emergence of new ethical eating form. This change is seen as tending towards healthy food against industrial food and preferring to live in a clean environment. The new taste practices which emerge in relation with ethical food reproduce the cultural field as well as constitute class distinctions.

The market movements in the axis of ethical eating emerge mostly in Istanbul. The new dispositions of conservative culture were followed by following the ethical consumption tastes of educated and professional individuals living in this city who have conservative life style. In addition, the subjects were demonstrated in which the emerging ethical practices constitute conservative cultural distinctions.

It is important among the conclusions of this study that in ethical food consumption process, conservative cultural field gradually diverges from the decisiveness of traditional customs but on the contrary it is reconstituted under stronger influence of religious knowledge.

Research Question

In this study, in Istanbul the conservative tastes and preferences developed in an ethical understanding of "healthy eating and having a healthy body" by the conservative middleclass individuals who strengthen themselves through new Islamic policies reinterpret the conservative culture and obtain the reproduction of conservative culture

Methodology

This study is based on retrieving data by ethnographical field research. The study was planned to be carried on in Istanbul because Istanbul city has the dynamics of new food industry and the intensification of social sections who are well educated and compose of professional individual and at the same time the conservative culture rises here.

The processes of food purchasing, nutrition, cooking and using leisure time has been focused in order to retrieve tastes, preferences and practices related with conservative eating and body. The detection and analysis of conservative taste preferences and practices were retrieved as a result of research of data by thematically analyzing these findings. These themes which were classified as conservative are grouped as adherence to Turkish customs and tradition; family and relative relations being decisive; appealing frequently to local cultural experiences; referring to religious belief and tradition and decisiveness of male dominant culture being determinant.

Participants

Individuals related with these processes were selected from people residing and living in Istanbul. These people were found by snowball method. Data is retrieved by making deep interviews with 37 educated and professional individuals who have conservative cultural identity and whose income level is above average. For detection of conservative cultural identity, sufficient condition was that their life style were constituted according to Islamic rules.



Conclusion

The findings retrieved by the analysis of these themes which we determined above through practices which emerged in four processes determined in relation with "healthy eating and having a healthy body" understanding are briefly as follows.

Purchasing practices are constituted as new practices with concepts of 'halal (permissible according to religion)', 'haram (forbidden by religion)', sin and waste suggested by religion together with purchasing practices of buying traditionally familiar ones. Food safety practice determined by religious regulations was emerged together with the practice of being in relation with reliable familiar people. Therefore, they are not interested in practices of consumer rights and responsibilities. In acquiring information about healthy food consumption, different information sources are not explored since religious information takes primacy. This attitude of being close to differences was also reflected on food purchasing practices. As prominence of the family and relative relations increased, practices of not referring to available information on food and other information sources. The practice of referring to information sources containing religious knowledge is important in order to consider religious regulations. Though the sustainable practices in food consumption are available traditionally, excess food is consumed by the rising of income level and also by the effect of consumption culture. But as religion becomes more effective, the new sustainable practices were emerged under the concept of waste.

Cooking is a process which makes the continuation of gender role of woman traditionally. Traditionally the cooking of hot and pot food with sauce continues and traditionally labor intensive food preparing methods are kept up.

Nutrition is an important practice in conservative identity. Arranging ration amount the ration amount suggested by religious rules is also applied together with traditional practices. In relation with eating rules, practices related with eating rules and manners suggested by religion are emerged in opposition with modern eating rules. Besides having traditional monist eating taste (Turkish food) practices, local food different food taste practices of Islamic countries appear. Nutrition is also one of the solidarity forms. This attitude which appears traditionally as a philanthropic practice at the same time appear as a religious practice of doing a good deed. Body concept in new conservative culture is built by practices which are applied especially by women in Islamic faith culture. This understanding is in a form of having a healthy body built complying with religious faith.

Eating practices in public area emerge in religious social networks besides traditional interfamily social area. Eating out practices or invitations transform into practices of exhibiting and demonstrating religious life styles instead of a traditional way of a family demonstration. This causes the new conservative consumption field to arise. The watching practices of social media which focuses on Islamic life style or traditional media channels have quite a lot role in the emergence of public field practices.

As a conclusion, although the conservative practices followed in eating process of conservative section in Istanbul are constituted by referring traditional culture, many practices in which religious regulations referred emerge. It is seen that religious practices gradually advance traditional practices by the placement of Islamic culture in power field more and more.

Background

Prof. Konyar is at Akdeniz University, Faculty of Communications, Department of Journalism. After graduating with a degree in Social Anthropology, she received her Ph.D. degree in Political Sciences. She currently focuses on cultural studies. She has written a book (2011) on pop music culture related to the media industry in Turkey and has also published several articles on this subject. Her other studies are related to media and consumption culture.

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Role of Small Farms in the Preservation of Heritage Animals: An Australian Perspective

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Australian livestock agrobiodiversity

Many breeds of farm animals in Australia and elsewhere, are now extinct, or facing extinction, as they are replaced in large scale agriculture by improved, more productive, and more specific to purpose breeds (FAO, 2015).

Australia's stock of farm animals was mainly imported from Britain and Europe in the late 1700s and 1800s. Preservation of these heritage breeds is important in terms of maintaining a diverse genetic pool of animals to meet unknown future requirements (FAO, 2015).

A recent example of the unexpected utility of a heritage breed is the Shropshire Sheep (see figure 1). Numbering in the hundreds of thousands in the early 1900s in Australia, they were replaced during the 1930s by more competitive breeds. There are now less than 300 breeding females in Australia (Bond, 2016). However it is only recently that the Shropshire Sheep has been recognised as potentially, the only safe sheep to graze in orchards (Geddes & Shimwell, 2017) and efforts to save the Shropshire in Australia are underway by a network of dedicated breeders.

Biosecurity

Australian biosecurity regulations regarding livestock importation have created a relatively isolated genetic island. This is a great advantage to commercial agriculture as Australia has a largely disease-free status, however this is a barrier to agrobiodiversity as it is either not permitted, or excessively expensive, to import animals and genetic material. Therefore the existing genetic pool in Australia must be relied upon in the preservation of Heritage breeds.

Creating demand for agrobiodiversity

There are numerous calls in the literature to place a value on agrobiodiversity (e.g. Ahtiainen & Pouta, 2011; Drucker et al, 2001) and to encourage agrobiodiversity by creating demand for diverse breeds such as heritage livestock, usually by encouraging their consumption as food.

Small 'lifestyle' farms in Australia

There are conservative estimates of between 60,000 (Hollier, 2007) and, in excess of 100,000, small "lifestyle" farms (Abrams et al, 2012) in Australia. A preliminary finding of this study is that this diverse group may have a largely unrealised role in creating demand for heritage animals, by purchasing heritage breeds in preference to commercial breeds of livestock, and therefore ensuring that the existing agrobiodiversity is maintained. There is evidence to suggest that heritage breeds may be better suited to the lower input, lower technology, and lower specialist knowledge of many lifestyle farmers.



Figure 1: Shropshire Sheep – almost extinct in Australia – have an unexpected utility as a safe grazer of orchards

Methods

This study uses qualitative interpretive methods based on *Sense Making* theory (Weik, 1995; Weik et al., 2005) and *Systems Thinking* (Checkland, 1981; Flood, 2010) with a focus on multiple perspectives (Mitroff, 1998), based on analysis of published literature and social media narratives (Abolafia, 2010).

The purpose of the study is to determine to what extent lifestyle farmers can create additional demand for heritage animals in Australia, and then determine how this is best achieved.

Preliminary findings/recommendations

Increase demand for heritage livestock by encouraging peri-urban lifestyle farmers to purchase genetically diverse livestock in preference to standard commercial stock.

Do this by:

- Educating smallholders on the value of purchasing heritage livestock from registered breeders and breed societies in terms of immediate utility and collective benefit to Australia.
- Create government policy that recognises the value of genetic diversity in livestock farming and reward registered breeders and breed societies, and smallholders, through grants and tax incentives. Set an Australian livestock genetic diversity target.
- Create a national livestock genetic diversity register that links with, and collates information from existing breed societies and social media groups. Use this register to facilitate the purchase of genetically diverse livestock by linking lifestyle farmers and registered breeders using existing online livestock sale systems

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BAMBOO REACH & TEACH

Creating an Effective Participatory Strategy for Local Citizen Engagement

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Designed to attract, engage, interact with and educate the community at large about the possibility of a new agricultural crop, bamboo, using taste tests of familiar foods substituted with bamboo.

abstract

With the belief that the path from participation to empowerment to positive change is not linear, it is necessary to develop and simultaneously implement participatory strategies for diverse but interconnected communities. This poster presentation focuses on one participatory strategy designed to attract and engage with the community at large in conversations about the possibility of a new agricultural crop, bamboo. The sharing of food can be an effective way for diverse people to gather and connect. The strategy of bamboo as food, coupled with the taste test method, were used to attract, engage, interact and educate visitors at a vintage market held monthly at the local farmers' market venue. This event is attended by a cross-section of the community and provided a unique opportunity to participate with the public in meaningful dialog about bamboo. Locally sourced bamboo was used to make bamboo salsa, relish, slaw and four different types of pickles which were offered for free taste tests at ten consecutive markets. The process of developing this strategy, its implementation and results are discussed in context of the Black Belt Bamboost project.

BLACK BELT BAMBOOST PLANTING CHANGE WHERE IT IS MOST NEEDED

The Black Belt Bamboost project exists to showcase, educate and connect people in Alabama with bamboo and how it could be an agricultural catalyst in the Black Belt region of the state. The vision is to demonstrate how this plant could change the lives of many, not just a few, improve the environment and become an economic and creative benefit in the community. With the belief that the path from participation to empowerment to positive change is not linear, it is necessary to develop and simultaneously implement participatory strategies for diverse but interconnected communities.

MISSION

We are driven to boost bamboo awareness in our community through educational endeavors and creative activities.

VISION

People working together in order to positively affect its community's economy, education, creativity, and environment one bamboo shoot at a time.

- Raise awareness of how bamboo could be a catalyst for a new type of agriculture development in the state
- Bring public attention to the possibilities of developing a bamboo industrial complex in Alabama
- Showcase the full value cycle of bamboo and the possibilities for creating downstream industries

WEBSITE

www.blackbeltbamboost.org

BAMBOO PARK

Individuals will have the opportunity to learn about and explore all of the varied and wonderful aspects of bamboo through a diverse array of artistic, cultural, educational and recreational opportunities throughout the year. The bamboo park can become a destination, offering a place of serenity, beauty and culture, drawing residents and visitors from the local, regional, and international communities, and will help our community thrive.

BAMBOO ACRE

Farmers will have the opportunity to learn about and explore best practices for farming through the use of a one-acre planting of Hoso, the timber bamboo. In addition, plans include an organic garden which would allow farmers to see how to inter-plant with bamboo, use the ladder form bamboo to make trellis and use canes for hoop houses and stakes.

BAMBOO BUILD CENTER

Bamboo is a renewable material with a simple production process and is expected to be a sustainable alternative for more traditional materials like concrete, steel, and timber. Individuals will be able to attend workshops at the bamboo build center focusing on how bamboo can be used in innovative and experimental ways that demonstrate its architectural possibilities. In addition, there will be rotating exhibitions featuring the potential for small scale value added bamboo processing and manufacturing opportunities.

BAMBOO REACH & TEACH

On average, the 5th Street Vintage Market features 40 vendors and attracts 400 visitors representing a cross-section of the community. It offers a program to which non-profits can submit an application for participation that includes a waiver. In order to reach and teach community members about bamboo, it was believed that this would be a venue. Making bamboo pickles sparked the idea for this participatory strategy - engaging people in conversation about bamboo pickles. This led to developing further products - salsa, slaw and relish. Due to the amount of products produced it was packaged for sale at the market. At the first market, over 60 people sampled the products and all the products sold in less than three hours. This successful event coupled with encouragement from participants the reach & teach bamboo participatory strategy was held at the following nine markets.

5th street vintage market

The brainchild of three local small business owners, dedicated to creating and sustaining community, the 5th Street Vintage Market started on 2 December 2012 at the Northport Farmers' Market pavilion. The venue, built in 2012, is owned by the non-profit organization Friends of Historic Northport, Inc. It is maintained by the Northport Farmers' Market who have their markets on Thursday and Saturday.

Held on the first Sunday of each month, from September-December and March-June, the 5th Street Vintage Market attracts a diverse group of vendors and customers. It provides members of the local community with a unique shopping experience specializing in vintage clothing, accessories, furnishings and vinyl recordings. In order to maintain high standards, the vendors are curated and required to pay a nominal participation fee.

participatory methods

Participatory methods (PMs) include a range of activities with a common thread: enabling ordinary people to play an active and influential part in decisions which affect their lives. The means that people are not just listened to, but also heard and that their voices shape outcomes.

Researches, community members, activists and donors all use PMs. Because respect for local knowledge and experience is paramount, the result is interventions that reflect local realities, often leading to better supported and longer lasting local change.

The reach & teach proved to be an effective strategy for engaging in conversation with community about bamboo and its agricultural possibilities for Alabama in a new and collegial way. Within the framework of the Black Belt Bamboost model of engagement, education is a key pillar for developing unique and creative strategies to interact with individuals which is essential for success. More pickled bamboo products were made to sample and sale at additional nine consecutive markets. In the south, food has historically been an inviting way to bring folks together. The 5th Street Vintage Market, held at the local farmers' market venue, offered a diverse group of people, many who live in rural communities, the opportunity to learn about bamboo, its many characteristics and how it could be an agricultural game changer for the state.



Over 600 plus individuals sampled the pickled bamboo products, engaged in discussions and walked away educated about bamboo during ten markets. In total, 446 jars of bamboo products were sold for both personal consumption gifts and 100% of the proceeds were donated to the Black Belt Bamboost project. The reach & teach participatory strategy was extremely successful as the market venue provided a welcoming atmosphere to engage, provide information about bamboo, have meaningful conversations and raise awareness of bamboo.

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