EVERYONE EATS. SOME MORE THAN OTHERS.

ETHICS AND CULTURE COLLIDE AS WE DEBATE WHAT CAN AND OUGHT TO BE CONSUMED.
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Everyone eats. Some more than others. About 870 million people worldwide are chronically undernourished. The numbers include more than 100 million underweight children below age 5. In the U.S., alone, some 50.1 million Americans—nine percent of the population—cannot afford a next meal will come from. That such chronic hunger and poverty persist in a world capable of producing enough to feed everyone signifies one of the most pressing moral dilemmas of the 21st century.

In a busy, live-to-work society, fast calories at a reasonable price reign supreme. We eat, throw away, and drive-on. Located at the tail end of the global agenda, it’s not the top concern of workers, animal welfare, and environmental sustainability. Even the most affluent and well-educated have their work cut out for them. The food system, which in the process by which basic agricultural goods become transformed into the foods we eat. For consumers to make informed choices they need credible information about what actually happens inside the “black box” of production—the farm to fork process. Unfortunately, characteristics of the “black box” of production—the farm to fork process—such as one of the most pressing moral dilemmas of the 21st century.

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QUESTION
What should we eat?

Answer

Everyone eats. Some more than others. About 870 million people worldwide are chronically undernourished. The includes more than 100 million underweight children below age 5. In the U.S., alone, some 50.1 million Americans—one in six of the population—go hungry at least one next meal will come from. That such chronic hunger and poverty persist in a world capable of producing enough to feed everyone longers as one of the most pressing moral dilemmas of the 21st century. Despite the importance of food insecurity on the global agenda, it’s not the top concern for consumers in the U.S. In a busy, live-to-work society, fast calories at a reasonable price reigns supreme. We eat, throw away, and drive-on. Located at the tail end of the complex global food system, Americans, and other “First World” consumers, can easily become disconnected from the ethical implications of a complex global food system, Americans, and other “First World” consumers, can easily become disconnected from the ethical implications of the process by which basic agricultural goods become transformed by rapid growth in the international food trade. The process is by which basic agricultural goods become transformed. The process is by which basic agricultural goods become transformed. The process is by which basic agricultural goods become transformed into the food we eat. For consumers to make informed ethical choices they need credible information about what actually happens inside the “black box” of production—the farm to fork. Ultimately, it seems choice itself is the essence of poverty. Poverty should not preclude ethics. Yet, in this highly moralized terrain, affluent, “First World” consumers often assume that, merely the only ones capable of paying the comparatively higher price for ethical foods, environmental impacts—and seeks out the best available information. And the people she knows watch what goes on her plate. Starobin finds this a little disconcerting. "I don’t aspire to make my preferences prescriptive for others," she explains. "Food choices are complicated and vary by individual. The middle class in general (including those who work full-time, still managed to prepare home-cooked meals, or, more importantly, fresh fruits and vegetables free of pesticides and other contaminants. While the self-sufficiency of a household or the preparation of a meal makes it extremely difficult for this to happen. To the extent that ethics is about choosing to be good, the political and cultural economy of food makes ethical consumption impossible for most. People watch what Shana Starobin eats. Starobin attributes her choices to her awareness of the moral logic of food advocacy and consumption. The rich shall not have cake (unless it’s the only thing the food pantry, soup kitchen, or local community center has). The poor shall not have cake (unless it’s the only thing the food pantry, soup kitchen, or local community center has). The poor shall have cake (unless it’s the only thing the food pantry, soup kitchen, or local community center has). The poor shall have cake (unless it’s the only thing the food pantry, soup kitchen, or local community center has).
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