

Spirituality in Agri-food sector: a complementary vision of slow food principles

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ABSTRACT

The goal of this paper is to develop a better understanding on the potential to recognise a fourth principle encompassed by the slow food movement – agri-food philosophy – supported in three factors: spirituality, socialization, and knowledge. Twenty-four national experts from business, administration and academic backgrounds have contributed their thoughts over three rounds: the first round was to auto-evaluate the degree of knowledge and the contributions of each expert, improving the design of the final questionnaire, which was answered in two successive rounds in a set of 105 statements. Statistical measures (arithmetic mean, standard deviation and coefficient of variation) were used. The results allowed to predict that until 2027 for the new principle purposed – Philosophical Dimension, the value of food will involve, the "training of taste" and the "wise gourmand" of food traditions and artisans. This scenario can occur in (89.4%) as a Socialization factor.

On the other hand, based on the spirituality factor, the experts panel states that food associated with physical exercise and meditation will be, in 2027, the most important axes for achieving harmony of being. It will be a trend with the possibility of occurring around 82.8%.

In contrast, one of the trends pointed out by the expert panel is that the food purchase decision will be based on individual beliefs. This trend has an 80.4% probability of occurring.

Additionally, in 2027, the several forms of human sensations (e.g., smell, taste, vision) will influenced the perception of food consumption. This trend has an 76.5% probability of occurring.

As a result of the knowledge factor, it was concluded that a standard of conduct assumed by all stakeholders will be possible based on full transparency (from raw materials to consumption) and access to true information. This trend can occur in 88.9%.

Keywords: Slow Food, Agri-food Trends, Delphi, Supply, Demand Chain

1 Introduction

The current global agri-food systems lack a deep strategic thinking, political commitment and involvement of the different areas of knowledge that surround, food behaviour. This involvement must be serious, and above all, must be based on agri-food truth. The promiscuity between science, politics, economics and technology, in the case of food, should be banned today. Agrarian deception and misinformation have reinforced and contributed to the high degree of illiteracy about food, places, people, modes of production, preparation, authenticity and the table, losing an agri-food DNA, whose heritage built back many centuries ago. As assumed in the Manifesto (Opera Comique, Paris, 1989), the search for a far-reaching agenda with food-related concerns is urgent. Already in 2012, during the Slow Food World Congress 2012-2016 with the theme "The Centrality of Food", other paths are pointed out that are necessary to move towards a better understanding of the complexity of agri-food and forestry systems, as the basis of existence human.

The production of food, its conservation and its distribution, have created an immense wealth of knowledge, transmitted over time and space, and object of constant transformation to ensure adaptability and efficiency. Keeping memory and transmitting this knowledge from generation to generation is an effective method for not repeating mistakes already made, but also a primary condition for discovering new frontiers and new opportunities. For centuries, this knowledge was one of the main elements that characterized the communities. Slow Food believes that it is only through dialogue, dialectics and the exchange between these two realms of knowledge - Official Science and Traditional Knowledge, that one can imagine a sustainable future. But dialogue must take place among all, on the level of equality, highlighting the competences and specificities of each, "in the Slow Food World Congress on" The Centrality of Food "(2012-2016).

Giving validity to the central concerns of this research and supported in several researches, the time to do pressure "eye in eye" to the agri-food and forestry sector produce, transform and communicate with truth, arrived. It's not "fashion" anymore, it's a trend, Dias, (2016).

The main goal of this research is to further develop the principle of agri-food philosophy within the Slow Food (SF) as a major trend for the agri-food and forestry sector in Portugal in a ten-years' time frame. Based on the original SF principles – good, clean and fair, we proposed elsewhere the inclusion of a fourth principle: agri-food philosophy unfolded in three dimensions: spirituality, socialization and knowledge. This is because, although SF principles are claimed as the building-blocks of the SF philosophy, neither the academic or anecdotal literature on SF explains how philosophical, religious or spiritual arguments might be useful to research and further understand sustainable food choices. To do so, this paper presents the results retrieved from the application of the Delphi methodology to validate the abovementioned principle - agri-food philosophy, divided in three main factors: spirituality, socialization, and knowledge.

The paper is organized as follows: the following section overviews the still scarce literature concerning the SF movement and principles and concerns regarding philosophical and spiritual dimensions of social practices related to food (growing, preparing, consuming food). Section IV summarizes our methodological decisions and procedures towards the adoption of the Delphi method. This is followed by the presentation and discussion of our results in Section IV. Finally, the last section concludes this paper by outlining the main contributions of the study along to its limitations and suggestions for future research.

2 Theoretical framework

2.1 Slow food movement

Slow Food was founded by food activist Carlo Petrini in 1986, originally to counteract fast food chains or as simply put by Ritzer (2001) to resist the 'McDonaldization' of food. Their advocates contest many aspects of the modern capitalistic economy and defend a multidisciplinary approach to sustainable food production and consumption towards more balanced and slower paces of life. Overall, the philosophy behind SF is that Eating is an agricultural act, and that informed consumers make better decisions and become co-producers of good food. Hence, the movement aims to protect our right to consume good food while respecting the Planet, by conserving regional, traditional and artisan cuisines, techniques and products, respecting food heritage, promoting fair trade, protecting biodiversity always in harmony with the ecosystems and with the gastronomic pleasure in mind (Morrissey, 2010; Petrini, 2001, 2006, 2007, 2013; Ritzer, 2001).

The main proposal of the SF movement is their conceptualisation of food defined by three interconnected principles: good, clean and fair (Petrini, 2005). According the official SF website, available resources and

manuals such as 'The Slow Food Manifesto for Quality' (Slow Food, n.d.), the "good", undoubtedly a very subjective characteristic, stands for pleasurable, quality flavoursome and healthy food, the "clean" embraces the notion of production that does not harm the environment, and finally, the "fair" symbolizes equity for consumers and producers, that is to say, accessible prices for consumers and fair work conditions and payments for producers.

Despite its growing visibility around the World (present in 160 countries), the contributions of the academic and scientific community are still modest towards a deep discussion on the impact of SF in sustainable agri-food systems. There are some anecdotal (Morrisey, 2010; Petrini, 2005, 2013), conceptual (Chrzan, 2004; Laudan, 2004) and empirical studies (Dias & Afonso, 2015; Dias & Alas, 2016; Germov, Williams, & Freij, 2010; Hayes-conroy, 2010; Kjörstad, 2017) presenting a diversity of approaches on the movement. For example Pietrykowski (2004) embraces a social economy approach to explore how SF fruitfully balances the central role of the material pleasure of eating while promoting social and environmentally conscious food consumption. Wexler, Oberlander and Shankar (2017) discuss the ideological premises of SF and claim that they have successfully engaged millions of followers by creating a critical mass from other social movements sharing similar ideologies. Using SF as an empirical case study, Parkins and Craig (2015) draw on the importance of culture in the places, practices and politics within emerging alternative food networks. On the other hand, critics of the SF movement have called attention to the fact that SF advocates are somehow elitists, in the sense that they promote expensive gastronomic and touristic experiences (Donati, 2004; Laudan, 2004). Moreover, as remarkably pointed out by Chrzan (2004), there seems to be a deep gap between SF intentions and their capacity to actively implement programs to achieve its goals. Despite these arguments Donati (2004) recognises SF capacity to bring together and positively influence individuals from all over the World.

It is our understanding that each of these perspectives has something important to offer to researchers interested in understanding future patterns of agro-food production and consumption. While debates about SF philosophies and ideologies will continue to proliferate, we agree that its advocates successfully contribute to deepen our critical thinking process and understanding upon the three main principles of SF – "good", "clean" and "fair". Overall, we acknowledge that SF movement constitutes an undeniably important milestone towards the promotion of sustainable agri-food systems. However, while acquiescing that through their choices and individual behaviours, everyone can contribute to Good, Clean and Fair agri-food systems, we also posit that behaviour is also dictated by individuals' philosophical and spiritual stances which utterly determines producers and consumers food choices. The next section briefly discusses this topic.

2.2 The inclusion of agri-food philosophy as a slow food principle

Slow Food principles have been subtly connected to philosophical, divine and spiritual dimensions. Laudan (2004) in her provocative review on SF movement, remind us the words of Sonnenfeld, culinary historian, according to whom SF allows to reflect on the table as an 'altar' "that offers the template for the preservation of human rights and the environment." (Sonnenfeld cit in Laudan, 2004, p. 135). Or Batali, chef, writer, restaurateur, who claimed that SF movement is "far more spiritual, nay, religious, than any club (or religion, for that matter) I have been asked to join" (Batali cit in Laudan, 2004, p. 135). Furthermore writings around the movement frequently discuss it as "the philosophy of SF" (Jung, Ineson, & Miller, 2014; Kjörstad, 2017) or as a "coherent philosophy" among different national and local conditions (Andrews, 2008). However, neither the academic literature nor the non-scientific literature on SF explains how philosophical, religious or spiritual arguments might be useful to research and further understand sustainable food choices. Hence, we bring contributions from sociology, anthropology and cultural studies to strengthen our understanding on how social food practices are heavily rooted on philosophical and spiritual beliefs.

Researchers claim that the ritual and social practices of obtaining, preparing, serving, sharing and eating food may constitute vehicles by which individuals express their spirituality (Bone, 2005; Caldwell, 2007; Classen, 2007; Mcguire, 2003). Actually, in the last few year, spirituality has been referring to a wide sweep of beliefs and practices. Although there is still a lot to do, since 9/11 the increase in research in the psychology of religiosity and spirituality by psychologists in the mainstream has accelerated (Paloutzian, 2017). And according to a study related to the psychological impact of Hurricane Katrina (as well as natural disasters) spirituality was identified as an important source of resilience. Highlighting the loss of psychological resources (e.g., sense of purpose, optimism) after experiencing a loss of tangible resources (e.g., food/water, sentimental and physical possessions) (Massengale et al., 2017). Bone (2005) for example, in a study on spirituality, food and early childhood education, suggests that social practices around eating, not only feed body and soul, but also provide social interaction, encourage harmony and love for life and more importantly "an opportunity for spiritual renewal" and to connect with a variety of philosophical beliefs (p.316). In other words, spirituality expresses the fact that humans are impelled by goals beyond physical satisfaction or mental supremacy to pursue what can be considered as spiritual fulfilment. Hence, spirituality refers to the deeper values and meanings for which

people seek to live (Sheldrake, 2016). Germov and Williams (1999) remind us, that food habits are significantly different according to sociocultural and religious/spiritual beliefs variations: “from the sacred cow in India, to kosher-eating among the orthodox Jewish community, to the inclusion of animals such as dogs, horses, and kangaroos on menus in some countries while they serve as pets in another. (p. 1)”. Nath (2010) presents a rich set of qualitative findings that demonstrate the importance of recognising the relationships between food, health, social life and philosophical and spiritual beliefs in the Indian spectrum. Hence, each culture has treated food rituals in different manners, but always as a key cultural element that is embedded with reverend, ritualistic and religious dimensions (Classen, 2007). On other hand, O’Leary (2007) in his research *Ethical Habituation and Pleasure*, add that experiencing pleasure may assume various forms, enjoyment being only one of them. He refers that we can, for example, take pleasure in something by being pleased by it, liking it, being delighted by it, finding it satisfying, rejoicing in it, being absorbed by it, being amused by it, or being glad of it. No doubt these are not the only ways in which pleasure may be experienced, nor does any one of them fit all cases of pleasure. The question is whether any of these forms of pleasure can credibly be symptomatic of the presence of a virtue. (Volume 16 (2007), No. 1, pp. 41-45). Furthermore, researchers of traditional food systems (Turner & Turner, 2007) have claimed that, as a result of the transformation of food systems around the world, most people have neither time, energy, opportunity or skills to engage in food rituals as before. As a consequence, people became distant from their traditional food sources, spending less time in cultural practices dedicated to food harvesting, preparation, distribution or storage.

Similarly, to the original arguments behind the creation of the SF movement, Classen (2007) and Turner and Turner (2009) launches an issue of major concern to the debate, claiming that fast-food chains are completely changing social practices around food and destroying any deeply rooted culture based on food. He further adds that Western cultures are gradually losing respect and concern for food preparation and eating rituals. Using lessons learned from Esquivel (1950), the author calls our attention to the fact that “with this loss, however, also comes a loss of respect for life and spirituality in their crucial components” (p.316.)

A review of the literature on the Slow Food movement has led to the conclusion that there is space for a discussion of SF basic tenets, not only centred on the three universal principles of Slow Food - Fair, Clean and Good, but also on a continuous questioning on how philosophical and spiritual dimensions might be of help to promote sustainable food choices. We have argued before (Dias & Nogueira, 2018, 2019) that in opposition to other movements based on "consumption for consumption" where the struggle hangs on supermarket shelves, SF proposes to resolve this conflict, with the dining table as starting point. In doing so, SF provides space to discuss food as convivial, conscientious and ethical. In other words, pleasurable sensations are reinforced by ethical considerations in a convivial atmosphere (Dunlap, 2012). Slow Food is not exclusively a movement related to gastronomy, but also, a movement that defends and promotes a "*slow philosophy*", of which, gastronomy is only one component (Petrini, personal communication, February 21, 2010). Hence, a more overarching and embracing Slow Food model was already proposed that allow the reflection on its fundamental principles and include a fourth principle: agri-food philosophy unfolded in three dimensions: spirituality, socialization and knowledge. This is because, although SF principles (good, fair, clean) are claimed to be the building-blocks of the SF philosophy, neither the academic or anecdotal literature on SF explains how philosophical, religious or spiritual arguments might be useful to research and further understand sustainable food choices (Dias & Nogueira, 2018, 2019). The proposal was twofold: firstly, the suggestion that each of the main principles of SF needs to be further conceptualised and dissected in order to be empirically researched and operationalised and secondly, the consideration that the agri-food philosophy must be a principle of its own, that also needs to be acknowledged and addressed if we genuinely aim at understanding sustainable food practices.

The new principle proposed - agri-food philosophy - represents the set of beliefs and guiding principles of the identity, conduct and lifestyle of the agents as human beings. This dimension is explained by the presence of three factors: socialization, spirituality and knowledge.

Socialization represents the process of building and developing the identity of agents, resulting from their immersion in contexts influenced by social, educational, psychological, personal, cultural, emotional and situational factors, throughout life. In line with previous research (e.g., Ekström, 2006; Block et al, 2011; Mugel et al, 2019) socialization, in the context of food choices and consumption, refers to the processes through which consumers learn to consume food, from childhood throughout our lifetime. Hence, socialization grants cultural and symbolic meaning to food consumption. The role of learning in lifelong taste development is emphasized through age-appropriate education systems as a means of recognizing, appreciating, and preserving quality food, intrinsically related to the local culture and society (Dias & Nogueira, 2019). The

dimension **Spirituality** brings the need to reflect on the human propensity to search for the purpose of life, balance, peace of mind and harmony through food. As stated by Bone (2005) “Food is a very common metaphor and reference is frequently made to food for the mind, feeding the spirit and food for the soul” (p. 308). We attribute a double significance to spirituality: on one hand, we define it as the sensation of happiness, peace, harmony and balance with the nature resulting from contact with the earth in the moments of production and preparing food, translated as ‘Food for the soul’; on the other hand, the conscious and deliberate decision-making of individuals by foods with 'spiritual qualities' such as the gift of cleansing and purifying the body, trust and safety in food and its producer, and the natural and genuine attributes of taste texture, smell and appearance of food. Turner and Turner (2007) presages that the spiritual aspects of food are being lost and further add that “without spiritual context and protocols for food (...) it is impossible to maintain traditions of food use” (p.64). Linked to this challenge, the third dimension brings the need to safeguard valuable and cumulative knowledge regarding food production, distribution and consumption. By **Knowledge** we understand the cumulative process of converting information on agri-food systems into active behaviour, that is the long-term development of a motivational attitude, and skills, to research, understand, evaluate and compare information on food that the individual chooses to consume, in the guarantee of his health and quality of life, which are influenced by his processes of socialization, education and spirituality. This goes hand-in-hand with the premise that embracing Slow Food principles allows to safeguard traditional knowledge. As asserted by Bernardi (1997) “It is in the production and collection of food, in the times of consumption and in the relation to places that aspects of material and non-material knowledge come together” (p.100).

3 Methodological Approach

To predict distant scenarios for phenomena of great complexity, as is presented in this research study, required the use of a methodology that would guarantee the reliability of the results. In this regard, the Delphi technique was identified as one that would allow a research approach according to the objectives outlined. (Dias, R. R., 2018).

Delphi as a methodology, has been assumed like a research (Wang et al., 2003), method (Linstone and Turoff, 1975;), procedure (Rogers and Lopez, 2002) and (Broomfield and Humphries, 2001; Snyder-Halpern, 2002; Sharkey and Sharples, 2001). This technique was recognized after the ancient Greek Oracle at Delphi which offered visions of the future to those who sought counselling (Gupta and Clarke, 1996, p. 185). There is a consensus that it was first used in technological forecasting studies initiated by RAND (Research and Development) Corporation for the American military in 1944 (Gupta and Clarke, 1996). Delphi can be defined as "a method of structuring an effective group communication process, allowing that group of individuals to deal with a complex problem as a whole." (Linstone and Turoff, 1975, p.3). It is based on a divergence of opinions, towards convergence, without external influences or biases.

The Delphi panel was constituted according to three basic criteria - professional origins, connection with trends and involving in Agri-food sector chain, cumulatively supported on predefined variables about the profile of each selected member. There is no predetermined optimal number of experts in Delphi studies. According to Powell (2003) the representativeness of the panel is based on the quality of the experts rather than the number of itself. The panel found was of 24 national experts, conferring the representativeness of the study based on public sector, academic sector and private sector as showed in next graphic.

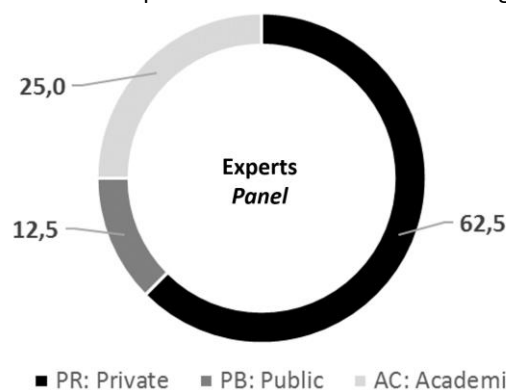


Figure 1: National Panel Experts (Dias & Nogueira, 2018)

Three questionnaires were administered, divided in the following way: the first allowed to evaluate the degree of self-knowledge of each member of the panel and simultaneously receive the contributions of each one with his knowledge, improving the construction of the final questionnaire, which was answered in two successive rounds in a set of 105 statements.

Trying to obtain the opinions of the experts on the different four dimensions designed in the survey, and supported in several Delphi studies, all of them, realized in the agri-food sector, we decided to use Likert scale. Based on Corbetta (2007) this scale could be select for attitudes studies, due to its simple structure which is normally represented by a series of individual statements on which the experts must answer demonstrating the degree of agreement or disagreement.

Table 1.
Scale used (Dias & Nogueira, 2018)

Totally disagree	Disagree	Indifferent	Agree	Totally agree
1	2	3	4	5

3.1 Statistical analysis

Statistical measures - arithmetic mean, standard deviation and coefficient of variation, were used, as suggested in the literature review.

The analysis of the results was supported in a quantitative analysis of the responses as well as a qualitative one based on some of the comments provided by the Delphi panel and the own ideas and experience of each researcher. As mentioned by Mili and Rodríguez-Zuñiga (2001), and Toppinen et al. (2017), the quantitative analysis, as it is the case in many Delphi studies, consists in the use of descriptive statistics to determine the position of the answers and to quantify the consensus degree. Compared with other Delphi researches, the mean was the statistical trend measure defined for the central responses. As specified by Saldanha and Gray (2002), the level of consensus - agreement or disagreement, is defined as a percentage higher than the average percentage of majority opinion (above 50%). In other hand, to understand the level of agreement of the participants, two statistics of dispersion was performed: standard deviation and the coefficient of variation (CV).

The consensus is reached if the CV - which is the ratio between the standard deviation and the mean, is less than a predefined result. In opposite, the statements with less consensus were included in the next round for the expert's re-evaluation. In Delphi literature it is commonly accepted that a CV below to 0.5 or until 0.5, must be the indicator of agreement. Authors such as English and Keran (1976), Mili and Rodríguez-Zuñiga (2001) as well as Zinn et al. (2001) used it as a consensus criterion. In our study we decided to adapt the level of CV to the following scale:

Table 2.
Degree of Consensus (Dias & Nogueira, 2018)

Degree of Consensus		
Range of CV	Consensus Position	Round Decision
CV ≤ 0.15	Very high degree of consensus	Accepted. First Round
0.16 < CV ≤ 0.3	Medium degree of consensus	Accepted. First Round
0.31 < CV ≤ 1	Very low degree of consensus	Rejected. Second Round

The cut-off points for the second round were set between 0.3 and 0.1 to build a stronger final consensus. We decided to use these criteria because the study was supported in trends phenomena and unknow subjects.

Furthermore, to test the stability of the answers we checked for changes in the relative coefficient of variation between successive rounds, as suggested by Dajani et al. (1979).

In addition, it's important to mentioned that we found no substantial differences were observed in the coefficient of variation between the first and the second round with many items displaying a change in CV lower than 15%, which complies with the stability criterion suggested by Dajani et al. (1979) and Scheibe et al. (1975) and thus allows the termination of the process.

4 Results

Regarding the main conclusions and possible trends concerning the Philosophical new principle, the results will be presented as follows: the main trends (based on the coefficient of variation) for each factor – socialization, spirituality and knowledge) was the following:

Socialization factor Principle

Training of taste

The main trends encountered by all Experts members for the new slow food principle proposed in the model - Agri-Food Philosophy, point out that the "Training of taste" and the "food wise" based on traditions and artisan's know-how, will encourage consumers to fit the importance to be at the table as way to educate, promote happiness, pleasure and leisure. As we can see in the graphic this trend has a strong expert's consensus with 89.4%.

"Training of taste" and "food wise" supported on traditions and artisans.

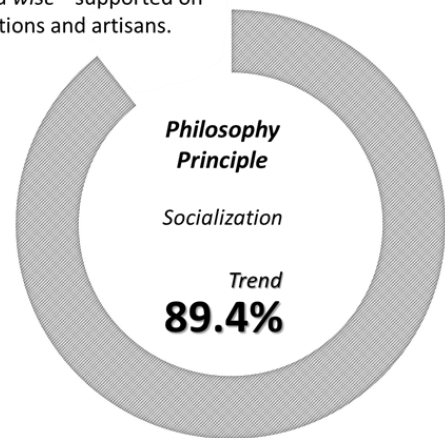
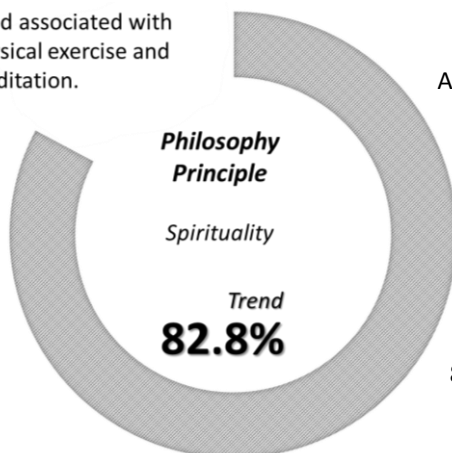


Figure 2: Training of taste (Dias & Nogueira, 2018)

Food associated with Physical exercise and meditation.



As far as the Agri-Food Philosophy is concerned, in 2027 we will face the possibility to understand the importance of the spirituality meaning around the food consumption behaviour with more relevance for all activities that involves cultivating (connecting with soil and nature), buying (critical thinking at the purchasing moment), preparation (direct relation with the ingredients - sensations) and share food at the table (conviviality). All these aspects together can be considered as an equilibrium between body and soul. The best balance of the human being. This trend is 82.8% sure to occur.

Figure 3: Food associated with Physical exercise and meditation (Dias & Nogueira, 2018)

In 2027, one of the trends pointed out by all the experts is that the decision to purchase food will be based on individual beliefs. As we can see, this trend is 80.4% certain to occur.

Valuation of food by associated beliefs.

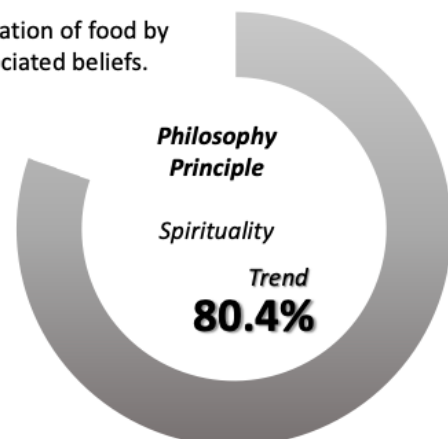
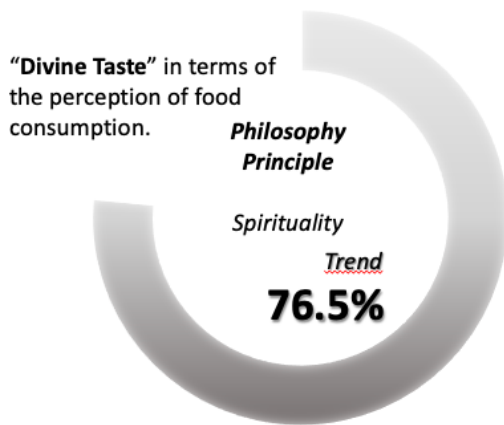


Figure 4: Valuation of food by associated beliefs (Dias & Nogueira, 2018)



According to the results obtained, in 2027, the several forms of human sensations (e.g., smell, taste, vision) will influence the perception of food consumption. This trend has an 76.5% probability of occurring.

Figure 5: "Divine Taste" in terms of the perception of food consumption (Dias & Nogueira, 2018)

Finally, the results also indicate that around of the knowledge factor, it will be possible design and practice a new standard of conduct to be assumed by all agri-food stakeholders based on new values: transparency (from raw materials to consumption) and true marketing information. This trend can occur in 88.9% until 2027.

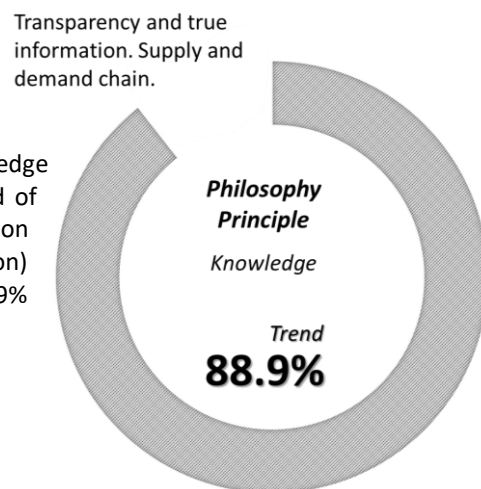


Figure 5: Transparency and true information. Supply and demand chain (Dias & Nogueira, 2018)

5 Conclusions

According to the contributions of this study, the conceptual model, and the new agri-food Philosophical dimension, we believe that we are contributing to stimulate a serious and more deeply critical thinking around the importance of the food and beverage sector. We argue that by advancing a proposal for a more comprehensive and in-depth understanding of the principles of Slow Food, which encompasses an interpretation of food as embedded in philosophical and spiritual meanings, we are helping to new research approaches, on the need to promote changes in lifestyles and food consumption. With this paper we hope to inspire new researchers to embrace philosophical and spiritual approaches to food practices to contest the loss of food control, strengthening the local farmers, local markets, local and circular economy and the need to understand that "we are all food". We need to promote the small markets at the local basis, stimulating the proximity between producers and consumers by investing more in shorts channels.

Second, regarding the implications of this study for business, with this forecasting trends for the next 10 years we predict that there is a slow change to move from a food wild consumerism basis, to an ethical, Philosophical and a transparent one. By putting to the test of the Delphi panel a set of arguments for each principle of the model proposed, we were able to predict major future trends, and simultaneously we validate our model.

At the individual and collective level, this study contributes to reinforce the need to understand concepts like for example "Hygge" (Söderberg, 2016), associated with the relationship of food. Concepts and terms as cosiness, bliss, happiness, share, ethics, appreciation, philosophy, simplicity, comfort, gratitude, warmth, should be trained with food, nature, and people, from kindergarten level until senior stage. The importance of slow food moments and our new Philosophical principle is both bold and humble - it is the ultimate feel-good dimension.

Paradoxically and after several warnings, the "natural resources-biodiversity or lack thereof" will prevent the maintenance of the global current consumption patterns and agri-food and forestry waste. The global per capita food consumption must be reduced. The climate, the food and the table, will form an equation of balance, which will force new consumer standards. Simultaneously, we will see new values associated with food: well-being in the sense of spirituality, and more food respect, as well as ethics, transparency, and truth

at marketing agri-food companies. In the next ten years we expect that the "food table" will gain more importance as basis of socialization, respect for the producer and territory, and will tend to be more spiritual, propitiating individual or collective moments.

In terms of limitations of the research, we argue that only Delphi experts from the Portuguese context were inquired. It will be relevant to inquire a diverse panel of experts trying to get more knowledge to the debate concerning Philosophical and spirituality context to the food.

A recommendation for new studies could be another approach for this philosophic principle at the global perspective, connecting different and complementary Academic and Scientific fields, such as Anthropology, Philosophy, Economics and Ecology. If this will be possible, we have sure, that maybe we will better understand the influence of the spirituality relations at agri-food different value chain levels.

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