



Queen Margaret University

CENTRE FOR COMMUNICATION,
CULTURAL AND MEDIA STUDIES

**THE 1ST BIENNIAL CONFERENCE ON
FOOD AND COMMUNICATION**

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Book of Abstracts

Plenary Speakers

Improving the healthfulness of children's diets. How can we be just good enough?

Dr Stephanie Chambers (University of Glasgow, UK)

This talk discusses the many influences on children's diets: parents and family, schools, the wider media and socioeconomic circumstances. It highlights that the cumulative nature of these influences means that no single approach to improving the healthfulness of children's diets is likely to be effective. Families and schools are under particular pressure to be part of the solution. This talk considers whether being 'good enough' is a more realistic approach. It also discusses the need for policy to be 'good enough' to support these endeavours.

Digital food: from paddock to platform

Prof. Tania Lewis (RMIT University Melbourne, Australia)

In this talk I provide a cook's tour of the growing entanglements between the digital and the world of food, arguing that the culinary world is a generative space through which to understand the evolving but often hidden role of the digital in our everyday lives. At the same time, I examine the growing role of the digital in shaping a wide range of food practices, from food photography on social media and cooking and eating videos on YouTube and Youku to food politics and the digital. I conclude the talk by discussing the role of big food players and their use of social media in an era of data management and monitoring.

Communicating Scotland's food tourism story

Fiona Richmond (Head of Regional Food, Scotland Food and Drink, UK)

As Scotland embarks on its recently launched plan to become a top global food tourism destination and unlock a £1bn growth opportunity, I examine the story so far, where we are going and how we are going to get there. I look at how the perception of our country's food and drink is changing, what both businesses and industry are telling the world today, and what the potential is to communicate a new narrative about our culinary landscape and attract both locals and visitors, near and far, to discover our food culture, traditions and contemporary experiences.

Round Tables

Film festivals and representation of food

Organised by Dina Iordanova (St Andrews University, UK)

We would like to discuss the way in which film festivals globally have embraced the representation of food – from specialized festivals (e.g. Slow Food Film Festival in Bologna Italy) to festivals that have gourmet sidebars (e.g. Berlinale, one of the largest world festivals, or some smaller festival sidebars in Thessaloniki or Pondicherry, India).

Participants:

Dina Iordanova (St Andrews University, UK)

Tim Bergfelder (University of Southampton, UK)

Ana Grgic (Monash University Malaysia, Malaysia)

Sarah Smyth (St Andrews University, UK)

Abstracts:

“*Politiki Kouzina*: food as embodiment of transnational (hi)stories”

Ana Grgic (Monash University Malaysia, Malaysia)

Food carries the embodied memory of a common cultural and socio-historical past of a particular community (Nadia Seremetakis), and can serve to trace its trajectories across the globe. Narratives of cooking and eating have often figured in national cinemas of the Balkans, as representations of social and cultural practices of the everyday, as well as a way of delving into difficult (hi)stories. In this paper, I will analyse how the popular fiction film *Politiki Kouzina / A Touch of Spice* (2003, Tassos Boulmetis) addresses a traumatic and contested national history of Greece and Turkey, through the trajectory of a common cuisine, and suggests that food, like people, carries transnational identities. In absence of other records, and since “every culture

privileges certain sense modalities as vehicles for knowledge, food is more important within gustatory epistemologies” (Marks 2000: 225), such as in the case of the Balkans, where gastronomy can become a major driving force for memory. In *Politiki Kouzina*, food functions as a “recollection-object” (Laura Marks) generating sensations in the body of the viewer, and offering a sensory experience of the protagonist’s story, his community (“Constantinopolites”) and ultimately the nation’s history (Greece and Turkey). The complex political relationship between the two countries is explored through gastronomical allusions; notably, the sensitive issue of ethnic Greek deportation from Turkey across several generations is broached without recourse to nationalist rhetoric through culinary practices. In several scenes, food acts as performative cultural memory of “home” for the ethnic minorities of Asia Minor Greeks now settled in modern Greece. The cultural difference of Greeks from Istanbul is attributed to a particular cuisine, which is transnational - Greco-Turkish, and as such unable to assume a clear national identity just like the people themselves.

Food Talk and Value: Linguistic Anthropological Approaches to Food

This roundtable brings together scholars in linguistic anthropology to consider the relationship between food and language in semiotic processes of value production. It will explore the ways that linguistic anthropologists approach the study of food: drawing on long-term ethnographic fieldwork and transcript analysis as well as highlighting the importance of cultural, political, and economic context to processes of meaning making. Analyzing food consumption and production, this roundtable proposes a semiotic approach to “value” that draws attention to entanglements between various forms of value (economic, ethical, symbolic, etc.). It considers the dialectic interplay of food and language (spoken and written) in processes of value production in diverse contexts: in official documents and everyday conversations among Italian salami-makers, in “Bornholmian food” talked about and served in rural Denmark et international restaurants, in child language socialization practices surrounding local and industrial foods in Dominica, transformations in the social value of breadfruit in French Polynesia, and in corporate discourses in a French multinational food company. Examining the ways that food is made and moved, talked about and tasted, this round table will examine the social work through which individuals and groups attempt to create and convert value.

Participants:

Jillian R. Cavanaugh (Brooklyn College and the Graduate Center CUNY, US)

Amy Paugh (James Madison University, US)

Kathleen C. Riley (Rutgers University & Emily Donaldson – McGill University, US)

Chelsie Yount-André (Cirad Research Institute, Montpellier, France)

Abstracts:

Materializing Safe Relations: Food, talk, and the documentation of food safety

Jillian R. Cavanaugh (Brooklyn College and the Graduate Center, CUNY, US)

This paper analyzes how various types of relationships within food production—among producers and government officials, farmers and their animals, customers and vendors—are materialized through language use, which in turn produces the conditions of food safety. Documents and conversations link people to goods, but also construct the ground upon which food items become safe to move across and beyond the commodity chain process. The paper uses ethnographic and linguistic anthropological field work among Italian salami-makers to demonstrate that, rather than an objective state that adheres materially to particular objects, food safety is a process and product of interaction.

Creating Creole Value: Talking about and around Local Foods in Dominica, West Indies

Amy Paugh (James Madison University, US)

This paper investigates how talk about and around food in Dominica contributes to cultural continuity and change in the sociocultural meanings and value of creole cuisine (Ochs and Shohet 2006). In Dominica, a distinction between local and non-local pervades discourses about food in the home, community, and nation. Types of foods and methods of food production and preparation index rural/urban differences, socioeconomic class, social identity, and ideas about tradition and modernity. Many foods that are grown and prepared in rural communities are considered local or “traditional.” Things “brought in” from town or abroad are valued as foreign and expensive, but also “modern” and desirable. In rural villages, packaged foods have become associated with higher status and wealth, while foods like root crops are increasingly considered old-fashioned and signifying lower socioeconomic means. Meanwhile, local “creole” food has become part of national efforts at cultural revitalization as well as the development of a tourism

industry. This paper examines how child language socialization practices in rural settings devalue local foodways and cultivate the desire for commercially available goods, while cultural revitalization and ecotourism discourses prize and promote them as representing a uniquely Dominican culture and identity. Language and food are intertwined and related to identity, nationalism, and cultural and linguistic change over time.

The Value of Breadfruit in the Marquesas, French Polynesia

Kathleen C. Riley (Rutgers University, US)

Emily Donaldson (McGill University, US)

Food values are semiotically produced, consumed, and circulated within material and symbolic economies. The use and exchange values as well as the cultural meaning values of foodstuffs and foodscapes are negotiated and set by social interactions about and around food as well as through and as the foodways and food ideologies involved in growing, preparing, sharing, and eating the food. In this paper, we use data collected through long-term ethnographic research in French Polynesia to examine how the salience of the arboricultural fruit *Artocarpus altilis*, known as breadfruit in the English-speaking world and *me'i* in the Marquesas, has been formed and transformed by both global and local forces over the past 200 years. We look at how this tree-borne starch made its way from Asia to Polynesia, and on to the Caribbean and the Americas, becoming the stuff and staff of life for some, a curiosity or commodity for others. Then we focus on how the tree's perduring (if not invariable) significance in the Marquesas has been produced and reproduced by discursive exchanges within a variety of food-focused social contexts that have transformed over historical time due to vagaries of island ecologies, colonial politics, global markets, and ideologies of modernity (to do, for example, with health, education, spirituality, and the individual). Drawing on multimodal evidence, we trace how these values are performatively deployed and semiotically socialized in both everyday and ritual life.

Corporate Food Cultures: The Language of Value Creation in a French Multinational

Chelsie Yount-André (CIRAD Research Institute, France)

“Each time we eat and drink, we vote for the world we want.” This message, resonant with the discourses of ecological activists and scholars of food politics, was delivered by the CEO of a major yogurt company at the 2017 Consumer Goods Forum. Presenting his corporation’s purported desire to enact a “food revolution,” the head of the French multinational suggested that ethics could deliver the company from economic decline and the loss of market share that has plagued major food corporations for the past five years. This paper analyses the everyday language employees use to express and carry out these “revolutionary” aims. I focus on attempts to convert cultural values into economic gain in “Food Styles” studies, qualitative research projects the multinational carries out in partnership with local researchers. Analyzing interactions between the company’s Paris-based “Food Cultures Group,” employees at its Southern Africa branch in Johannesburg, and ethnographic researchers, I trace the ways that emic values expressed by South African research participants were translated into business vernacular, to shape innovations and investments. I examine how corporate employees grappled with ethnographic data, analyzing the ways that language was de- and re-contextualized as the researcher brought anecdotes and reported speech into new contexts on conference calls and in PowerPoint presentations and as corporate employees responded to and assessed these findings. I show how attempts at value creation and conversion were enacted through a series of carefully curated communicative events, in which differently positioned social actors sometimes disagreed on which data were most relevant, useful, or valuable.

Presentations

Food Stories: Convening Cross-Cultural Conversation in Bradford, Coventry and London

Dr Emma-Jayne Abbots (University of Wales Trinity Saint David, UK)

Jolien Benjamin (Stories On Our Plate | SOOP, UK)

Jack Fleming (Stories On Our Plate | SOOP, UK)

This paper explores how the sharing of food and personal food stories can convene and foster cross-cultural conversation in diverse yet divided communities in Bradford, Coventry and London. Addressing the experiences of a collaborative AHRC-funded project between academics and the social enterprise SOOP (Stories on our Plate) that draws together community practitioners, migrant and refugee groups, chefs, and the general public for a series of culinary workshops, we discuss the ways in which telling and sharing stories about their food can promote an individual's sense of belonging, act as a form of place-making, and help dislodge otherness and difference by encouraging the recognition of shared experiences and similarities. In so doing, we elucidate how cooking alongside each other in facilitated workshops, which are designed in collaboration with community leaders and tailored to particular local circumstances and need, can prompt the sharing of food story experiences across diverse groups. We thereby highlight the ways in which food and their accompanying narratives can be a particularly powerful medium through which to express and value the self and others.

We close the paper with an account of the collaborative process of compiling and sharing a cookbook that comprises and champions the food stories of a number of our participants, and consider the ways in which the featured cooks' experiences of verbally narrating their biographies through food, as well as demonstrating their recipes, was an empowering encounter that prompted them to reflect on their personal journeys and situate themselves in their new environment. In line with these innovative outputs and methods of the project, we present our findings through the narratives and stories of the project's participants.

This is us! – Nationalist discourses in the marketing and packaging of Swedish dairy

Helen Andersson (Örebro University, Sweden)

In this paper I examine the marketing practices of a Swedish dairy company in relation to banal nationalism (Billig, 1995). In the center of the discussion is the marketing discourse and its colonization and appropriation of the ‘Swedish landscape’. More specific, the purpose of the investigation is to understand how a nationalist discourse is realized through a company’s semiotic activities in relation to emplacement. Previous research has shown that nationalist company advertising is common within the branding of food products since employing nationalist appeals is one way to create differentiation. Research has also shown that the promotion of food is closely connected to place and identity. Nations and their symbols are used in marketing to link a brand to a national identity, and by that re-imagining, representing and reproducing the nation. (Ichijo and Ranta, 2016, Prideaux, 2009, Kania-Lundholm, 2014).

The data consists of material from two of the company’s marketing activities: advertisements placed on train tables and food packages used at an annual festival arranged by local Swedish Arla farms. The study draws on principles of Multimodal Critical Discourse Analysis (Machin and Mayr, 2012) and principles of geosemiotics (Scollon and Scollon, 2003). More particularly, I explore how a nationalist discourse is realized through choice of design, texts and images used in signs and on food packages, and how the materializations in relation to emplacement enable a commercial colonization and appropriation of the ‘Swedish landscape’. The analysis shows that the company through its semiotic activities is able to legitimate and naturalize nationalistic values and ideas associated with the brand. Overall, the analysis will show how the marketing discourse colonize and appropriate a geographical entity as well as the national myth connected to it in a way that puts nationalism in the service of capitalism.

A Case Study of the Lived Experiences of Parents and Carers Nourishing Their Children in Gorebridge, Midlothian, Scotland

Mhairi Barrett (Queen Margaret University, UK)

This presentation aims to demonstrate how Multimodal Critical Discourse Analysis can be used to investigate ‘The lived experience of parents and carers nourishing their children in Gorebridge, Midlothian, Scotland. Midlothian was historically an industrial area; this area remains predominantly working class, with pockets of deprivation. The research will be conducted in the areas that most represent Gorebridge, the 2nd and 3rd most deprived decile within the Scottish Index of Multiple Deprivation. The research question asks ‘Do parents and carers feel that they have a sense of agency, and a notion that they can act independently on the subject of how they feed their children? Alternatively, do they perceive that the structure of society, structural factors within society, and popular culture override their free choice, and influence the decision-making process?’.

In order to answer the research question Multimodal Critical Discourse Analysis will be employed to analyse data from participant observations, audio recordings, field notes, and images from a series of Photovoice projects and Street Phenomenology. The photovoice projects are based on focus groups, and will use images as a platform for the participant to express their lived experiences. Street Phenomenology will be used as a Go-along research tool to allow the researcher to ‘go along’ with the participants whilst they engage in food related activities.

How people make meaning from the visual cues, written descriptions, and local and global food discourses, will be analysed in relation to food. In addition to this, the analysis will also consider the power structures that have shaped an individual’s understanding and experience of food.

The Italian Food You Don't Expect

Motel Agip's Restaurants and the Idea of Fighting Modernity with Modernity

Dr Francesco Buscemi (Catholic University of Milan, Italy)

This paper historically analyses promotional items of communication regarding the restaurants of the Italian chain *Motel Agip* from 1954 to 1980. These motels were created by the public oil company ENI and by its president Enrico Mattei. Agip motels and restaurants were based on the idea of 'modernity', presenting new and stylish forms of design such as steel home-furnishings and aluminum doors, and self-service dishes composed of 'new' industrial food. Motels and restaurants were built along important motorways, and aimed to give relaxation to the travelers. They were first projected for lorry drivers but were later adapted to the needs of the 'new' massive modern tourism based on the car, which in Italy was promoted by the governments in order to favour the big private car company FIAT.

The research is based on the visual and textual analysis of advertisements, commercials and other promotional materials produced or commissioned by ENI. The results show that ENI constructed the Agip restaurants as a nest where tourists could escape the stress of modernity. The analysed items continually underlined the stressing character of the modern lifestyle and the necessity for people to escape it. However, the cure to all of this was modernity. Stylish dishes, male professional chefs, new architectures, etc. were the new panaceas put forward by ENI, sometimes in clear contrast to tradition, which was only seen as an unimportant element of the past.

In conclusion, the Motel Agip restaurants represent an unusual perspective in Italian food culture, which frequently see tradition as the sole solution to the problems of modernity. Agip motels and restaurants, instead, were an attempt to present modernity as the only weapon to fight modernity, before the rise of the Slow Food movement's model, where tradition is the only way to defeat the many problems of modern life.

Bread Riot: A Case Study of the Movement to Revive Heritage Grains

Andrew Calabrese (University of Colorado-Boulder, US)

This paper is about a food movement emerging from dissatisfaction with prevailing industrial practices of hybrid wheat farming, milling, and bread-baking, and efforts to revive the cultivation and use of heritage or “landrace” wheat varieties that have evolved through a combination of natural and farmer selection since the beginning of human agriculture. Only a small number of relatively small-scale farmers grow landrace wheat, and recent scientific claims about the environmental and health advantages of these grains do not yet significantly threaten the market power of industrial hybrid wheat. But the movement challenging hybrid wheat agriculture and food production is rapidly gaining momentum. This paper and presentation will focus on communication among key participants in the movement – farmers, millers, bakers, experts, activists, and consumers – to revive heritage grains, and it will be supported by video footage from a documentary I am producing about this subject. Although the paper draws from trends happening throughout the United States and other countries where a heritage grain revival is happening, the primary geographic focus of the case study will be on the area within and around Boulder, Colorado, a city that is widely considered to be a center of progressive food activism and culinary innovation, and where there is a significant number of heritage grain farmers, artisans, and activists. Among the major issues that the paper will address is the question of how race and class privilege factor into the growing success of the heritage grain movement in the predominantly white and affluent city of Boulder and the surrounding area. The paper will explore the prospects for the health and environmental messages of the heritage grain movement to reach and benefit less-affluent populations, given current political, economic, and cultural challenges of scaling these emerging forms of agriculture and food production.

What's Your Beef?: Addressing the Disconnect Between Producers and Consumers of Beef

Amber Campbell (Kansas State University, US)

Audrey E. H. King (Kansas State University, US)

Barbara Brown (Oklahoma State University, US)

The production and consumption of food is one of the most culturally elaborated areas of human experience and involves complex stories we tell ourselves about its meaning and how the food we produce and consume informs our identities. As with many food commodities, beef producers and consumers are generally separated by a distribution system that limits direct communication and forces communication via corporate discourse and commodity group marketing in a society where the vast majority of consumers have no first-hand experience in production agriculture. Both consumers and producers are cognizant and have varying levels of concern regarding of this disconnect. Consumers are increasingly interested in the story of food. Where does it come from? Who produces it and how is it treated along the production, processing and distribution chain? A focus group study with rural and suburban consumers in Oklahoma identified factors they considered when purchasing beef including environmental impacts, and if information that the beef cattle industry was working to reduce those impacts would change consumer perceptions or choices (Brown et al. 2014). In-depth interviews with cattle producers in Kansas and Oklahoma revealed producers were conscious and concerned about consumer's perception and understanding of management practices including animal welfare and environmental stewardship. In an environment where fake news and social media are prevalent sources of information, one must ask, "who is telling the story of food and how is its telling being transformed by altered interactions between producers and consumers within the food system?" How do we facilitate communication and a sense of shared community between producers and consumers? Traditional and non-traditional channels (i.e. community-supported agriculture, local food, farmers markets/cooperatives and the cooperative extension service) will be needed to reconnect producers and consumers and rewrite the stories of beef.

From Simplicity and Thrift to High-Consuming Ideals and Hyper-Domesticity: A Case Study of Popular Home-Baking Narratives

Emma Casey (Northumbria University, UK)

The paper draws on a range of historical examples of popular home-baking narratives, from the ‘wholesome, simple and economical’ post-war *Bero* baking recipes; through to the renewed emphasis on display and baking as interwoven with new consumer cultures in the best-selling 1960s recipe book *Cooking in Colour*. Drawing on the popular British television baking show *The Great British Bake Off*, the paper considers how historical associations of baking with thrift, competition and ‘betterment’ are repackaged as cosy and nostalgic via a hyper-real reflection of the past. The paper examines how via the medium of home baking, contemporary home-baking narratives reinforce both neo-liberal myths of individuals as agents of their own successes, and also normative assumptions of self-transformation via consumption and commercialization (Ringrose and Walkerdine, 2008). The paper concludes by arguing that *The Great British Bake Off* offers a version of baking that is both ‘hyper-domestic’ and a type of ‘post-feminist homemaking’, whereby feminist discourses of choice and equality are entangled with highly conventional modes of domesticity.

Protein = Healthy? A Multimodal Critical Discourse Analysis of protein snacks packaging

Ariel Chen (Örebro University, Sweden)

Göran Eriksson (Örebro University, Sweden)

In this paper, we examine how protein snacks are marketed as a healthy choice through their packaging and discuss the cultural meanings of protein that are communicated to consumers via packaging. With the rise of obesity and chronic disease, the EU and many member national governments are promoting healthy diet as the solution to this public health challenge. The new wellness food industry is now a trillion dollar business. Food companies are capitalising on this via reformulating products to appear healthier. One common strategy is adding protein to food that was formerly seen as unhealthy. This is in line with research that has found that consumers believe high protein food has a positive impact on physical performance, body composition, and weight control. It has been discussed that in the West the modern healthy food discourse has become not being healthy per se but instead linked to multiple possibilities of cultural meaning. What has not yet been carefully explored is how ideas of healthy eating and its cultural meaning are embedded in food packaging. Adopting Multimodal Critical Discourse Analysis (MCDA) we look at the packaging of a group of snacks that are usually high in fat and sugar that have been reformulated to enhance their protein content and thereby appear to be healthy food options. We argue that the kind of healthy food messages this packaging creates is often confusing and misleading. The discourse favours profit-driven marketers and might have a negative impact on public health.

Post-Apocalyptic Imaginary and American Reality: Reflexions on the Representation of Food in the AMC Series ‘The Walking Dead’

Natacha Chevalier (University of Sussex, UK)

Based on the systematic analysis of food and foodways and their evolution on the long-term survival journey of the characters of AMC’s series ‘The Walking Dead’, this paper discusses the representation of food in post-apocalyptic imaginary in relation with food in the American society. Apocalyptic narratives have been used in various academic fields to explore a variety of topics, usually related to what Retzinger qualifies of ‘speculative vision of the future’ (2008, p. 369), especially in relation with the rhetoric of catastrophe (Buell, 1995, p. 285; Wright, 2015, pp. 1–2). Regarding specifically the zombies apocalypse genre, scholars also used such narratives, mainly to explore the human condition (Blumberg, 2014, p. 36).

I argue that post-apocalyptic imaginary not only reflects our existential anxieties, but also mirrors existent issues, in this case food anxieties and the question of food and power in time of scarcity. By offering a long-term narrative of survival in a post-apocalyptic world, the series ‘The Walking Dead’ provides a perfect lens to observe the relationship between lack of resources, long-term survival, and empowerment in a death-defying world that offers neither institutional structures nor salvation. Following a short introduction on the material analysed, the paper firstly reveals the current food concerns represented in the series. Secondly, it examines the relation to food and power in the various human groups met by the main characters of the series, in particular the Cannibals and the Utopians communities. Thirdly it presents the analysis of the different patterns of eating observed in the series in relation to the question of food, choice and power. Finally, it discusses the representation of food in the series and the question of food in the US today.

Riddle me This? What stories can a cookbook that is not a cookbook tell?

Nathalie Cooke (McGill University Library, US)

McGill Library recently acquired what the vendor described as “a collection of 12 manuscript recipe books containing over 1300 culinary and medical manuscript recipes, plus a box of 200 further loose recipes also mainly manuscript, most from the Doncaster area of South Yorkshire, centred on Hooten Pagnell Hall, ca. 1790-1840.” The documents seem to be either written by Sarah Ann Warde of Hooten Pagnell Hall or for her, as in the case of medicinal prescriptions. However, two of the books had begun to be written in 1805, before she was born, and both in the same hand. One is a handwritten cookbook that, in the fashion of 18th century examples, blends medicinal remedies and culinary receipts. The other, however, provides an unusual mixture of medicinal receipts, poems, and most surprisingly, a large variety of riddles. Perhaps most intriguing are the pages containing table setting diagrams where the items are described only in riddle (see diagram). Even more curiously, some solutions to the riddles are given, written in a different hand, and seemingly at a later date in 1834. That those riddles remaining unsolved seem to require intimate knowledge of an individual or place suggests that the riddle solver was not an intimate of the original author.

This paper will explore the stories that these manuscripts tell about the world of Hooten Pagnell Hall and the social network of those who lived in it. Next it will begin to unpack what is communicated when a cookbook is not just a cookbook, in part by reflecting on how these manuscripts constituted a dialogue entertained by a coterie of gentry ladies. It will conclude by describing ways in which crowdsourcing through social media channels has recently extended the dialogue begun in manuscript form to solve food riddles penned more than 200 years ago.

Food lovers? Decoding Spanish food influencers discourse in the age of Instagram

Lola Costa Gálvez (Universitat Autònoma de Barcelona, Spain)

Cristina Miguel (Leeds Beckett University, UK)

The advent of the Internet has changed the way in which we experience food. Initially, with food blogs, where ordinary people can share their recipes (Lofgren, 2013), and, later with food influencers. The proof is in the pudding, in 2017 Forbes released a list of top social influencers considering three categories: food, tech/business and kids (Forbes, 2017). Within this context, Instagram has experienced an overwhelming growth, with 700,000 million of users in 2017 (Fernández, 2017). Influencers are digital users that have a large following from posting personal content that others engage with, curating affiliations with brands as well as becoming their own brand (Carah et al., 2016; Marwick and boyd, 2011; Serifanelli & Villi, 2017). From the marketing point of view, co-creation with influencers will allow brands to increase consumer reach as the co-creation centrality of a specific interest is localised (Weijjo et al., 2014). That is to say, Instagram influencers attract a huge amount of “followeranchored” (Abidin, 2016). However, all that glitters is not gold, in Spain, a renowned chef complained about a food influencer fees (Cantó, 2017) or as an American chef stated, “the power of Instagram is a double-edged sword” (Yagoda, 2017). Above all exposed, this chapter approach one specific issue: How is the Spanish Instagram food influencers discourse performed? Spain is a country with a renowned gastronomy and prestige on avant-garde gastronomy, but an emerging sector on Instagram influencers (Toca, 2017). Drawing on quantitative and qualitative methods, we will select a sample of Top 10 Instagram food influencers in Spain by defining specific hashtags and using Keyhole as a tool for select the sample. Qualitative methods will include the interview of the selected food influencers. On the quantitative side, a content analysis of the posts will be done during one month in 2018. Considering variables such as image characteristics, use of hashtags and mentions; the word count, the embedded links, the expression of opinion and feelings, the topics, brands and restaurants mentioned, the type of food discourse (i.e. Gourmand or foodie) or how they relate food trends such as convenience, on-the-go, junk or eco food (AZTI Tecnalia, 2012). Finally, we declare to follow the digital ethics methods guidelines (Miguel, 2016; Borgatti & Molina, 2005).

Global Food Security and the Agri-Biotech Issue-Framing Contest

Isla Farley (The University of Nottingham, UK)

This paper takes a political agency view of framing, using the concept of discursive opportunity structure (DOS) to understand how organisations with competing interests influence the outcomes of the public issue-framing contest around global food security (Koopmans & Statham 1999). The relative political agency of organisations from different sectors – their power, reach, and regulatory influence – affects their capacity to engage effectively in this contest. Consequently, some are able to play a much more prominent role than others in shaping food and agricultural policy, and in determining what resources get deployed, where, and by whom (Boin et al 2008). The empirical setting of the research is the public debate surrounding agricultural biotechnology as a response to the issue of global food security. For more than 25 years, an active issue-framing contest has unfolded in the international arena as organisations have offered competing representations of agricultural biotechnology, reflecting their different interests and agendas. The paper focuses on two periods of intense debate and significant media coverage, firstly surrounding the issue of genetically modified (GM) food aid in the early 2000s, and secondly surrounding the global food crisis in the late 2000s. Using documentary data, competing framings of agri-biotech as a response to the issue of food security are mapped against the socio-political context through these periods. The subsequent analysis gives insight into the extent to which different types of organisation are able to access and utilise discursive opportunities to promote their preferred interpretations. In doing so, it raises important questions about the power dynamics at play in this issue-framing contest whose outcomes not only hold the power to sway public opinion around agri-biotech, but also to shape the international development agenda and consequently the ways in which we respond to the challenge of global food security.

Gastronomic Leisure as Cultural Activism: Case study of Basque Image and Identity

Rebecca Finkel (Queen Margaret University, UK)

As Congdon (2015, 94) suggests, “If we want to understand a nationalist movement, there can be few better places than a market.” This also can be applied to food festivals and other gastronomic leisure activities. This research examines spaces in the landscape of Basque food culture which also gain further cultural capital as centres of national identity construction. Contextualised within the overarching concepts of regional food as outlined by Kuznesof et al. (1997), this research focuses to some extent on the work of Burnett (2004), who suggests that food is circumscribed by a particular iconography and ideological reference and examines how particular products are linked to a local identity. This identity, she argues, has connections with tradition and heritage.

The Basque region already has a distinct food identity and food-based culture driving the leisure activities of local communities. The acts of participating in collective leisure surrounding traditional culinary practices (e.g. pintxos and siderias) can be considered to be symbolically and politically important, as it is linked to a distinct Basque national identity that is separate from a more holistic Spanish identity. It is argued that food from this region is viewed as representative of a living Basque heritage and is shared with the rest of the world as such. Relationships created through food, especially socialisation surrounding Basque cuisine, can be seen as a political acts. This research examines how gastronomic leisure activities are linked to cultural activism in helping/hindering the shaping of a distinct Basque identity and image, especially among younger generations who also participate in such events. Methodological approaches employ qualitative research methods, such as semi-structured interviews and ethnographic visual and participant observation methods, to examine the perspectives of relevant stakeholders related to Basque identity formation and potential activism. Food festivals and other gastronomic leisure activities can act as a focus for national sentiment, as they have the potential to increase cultural capital by forging connections between people, increasing civic pride, making links to heritage, and providing a commonality of experience.

Food, media, and masculinity: How instructional cooking media reflects new gendered realities in South Korea

Jennifer Flinn (Kyung Hee University, South Korea)

In post-war South Korea, massive shifts in family structure and gender have resulted in changes in the gendered politics of home cooking, creating new spaces for men to participate in what was once an almost entirely female realm. The decline in multigenerational family living, increase in age at first marriage, and increasing globalization and urbanization have altered or made obsolete many traditional assumptions about gender and cooking in Korea, giving rise to a new generation of male home cooks. In tandem, both traditional and new media have started catering specifically to these young men in the form of cooking shows, online media, and cookbooks that work together to create new, masculinized genres of food while providing cooking information at a more basic level than available in more established, “feminine” media

as more women pursue education and careers, and less time as home cooks.

The purpose of this paper will be to examine the ways in which media has responded to the changes in home cooking as a result of new residence patterns for South Korean youth and the rise of the male home cook. The paper will focus on analysing both traditional print media and cookbooks in particular, looking at the ways in which cookbooks have changed to appeal to a broader audience that includes men and inexperienced cooks, and further on media representations of cooks and cooking, in particular instructional television and online media in their representations of masculinity in the kitchen, as well as utilizing ethnographic information from interviews with home cooks. By looking at the gendered messages embedded in instructional media for home cooks and enthusiasts, this paper aims to explore gender and masculinities and how they are intertwined with media images in a rapidly changing East Asia.

Communicating through food horror in *Meat Grinder* (2009)

Louise Flockhart (University of Stirling, UK)

I will explore how food horror is used in *Meat Grinder* (2009). This film contrasts patriarchal abuses with food horror, including cannibalism, in order to provoke an ironic response to the female cannibal.

Scenes of food and cooking in *Meat Grinder* are used to illustrate the ways in which women have been oppressed by patriarchal gender roles, and how feminine domestic skills can allow women to access power. As Hollows (2006, 114) states: 'The domestic can't simply be celebrated as a site of feminine virtue or as a site of pre-feminist subordination. Instead, the meanings of the domestic, and domestic femininities, are contextual and historical and what operates as a site of subordination for some women may operate as the object of fantasy for others.'

In *Meat Grinder* cannibalism is used to communicate nurturance and well-being even while it communicates violence, revenge and a rejection of the patriarchy. The cannibalism is a shared tradition, and is used to maintain the spiritual welfare of the community. It is an opportunity for women to improve their welfare by using cannibalism as a method of revenge. Turning abusive members into a healthy meal provides both spiritual and physical catharsis for patriarchal abuses. The ambiguity of the cannibal act is reflected in the dark humour with which the food horror is presented. On one hand, this film is categorised as torture porn with scenes of extreme violence as people are rendered into meat. On the other hand, however, the very excesses of food horror become ironic and darkly humorous when they are contrasted with the horrific realities of patriarchal abuse. By evoking sympathy for the female cannibal as well as horror, this film uses food to illustrate how female domestic labour can be both a form of oppression and a way to access power.

How do I ...: Analyzing Food Advice in 21st Century Cookbooks

Rebecca Freeman (University of South Carolina Lancaster, US)

Jean Moats (Johnson & Wales University, Charlotte, NC, US)

Food advice has been a part of cookbooks for centuries. It may come in the form of providing advice to the hostess or providing health tips. While some aspects of the cookbook format have stayed the same, many aspects change with societal norms, including what advice is given and if advice is given at all. Cookbooks do vary depending on their audience. For example, if the audience is coming to this item specifically for health information, a successful cookbook will be chock full of advice, specifically nutrition and health. What messages do cookbooks communicate in the 21st century versus earlier times in history? Does it matter if the food/cooking advice shows up in a separate chapter, or at the beginning of a section or in the recipe headnote? Did the book start out as a blog that the author has decided to expand? If so, do the readers' expectations change in terms of the food advice found within the book? How does the popularity of the author affect the amount of food advice within their book? How has the Food Network influenced the type of food advice found in cookbooks today? All of the questions are beginning points for research and analysis about food advice in 21st Century cookbooks. This presentation and paper will attempt to start to answer these questions and explore how food advice varies across the cookbook genre throughout the 21st century.

Not all prawns are equal. The benefits of collaboration in food communication - a practical case study.

Karen Galloway (Independent consultant)

Professional chefs are expected to have a detailed understanding the sourcing and sustainability of their ingredients. In the case of seafood this could be as many as 100 species from the same number of countries, many with complex sourcing, sustainability, ethics and quality dimensions. Through increasing industry consolidation, large marketing focused commercial organisations do now exist in the industry but in many areas and for many species the seafood industry structure is based around small to mid scale producers with little marketing capability but with a need and a desire to increase preference and value for their products in the professional market.

The Wild Atlantic Prawn chef education programme is a collaborative marketing initiative with partners from Denmark, Canada, Iceland, and Norway who came together with one collective ambition - to educate chefs that not all prawns are the same. This is a world first for the seafood industry where competition is put to one side and a shared objective realised.

The term prawn is a collective for over 150 species of shellfish - some farmed and some wild; some big and some small; some sustainable and some grown in less responsible ways. Some species are better used in hot dishes with others better suited to colder dishes however many professional chefs do not understand these differences and as a result diners are often left disappointed and products undervalued and seen as a commodity. Since 2015, this co-funded project has delivered chef based masterclasses and interactive sessions to address this knowledge gap and instil a deeper understanding of sourcing, sustainability and usage occasions in turn raising quality and value for the harvesters and processors. This paper will outline the background to the project, the issues and challenges raised in establishing it and the success and next steps for this innovative collaborative group.

Nailed It! The history, development and evolution of entertainment in British Television Cooking Programmes 1936-1976

Kevin Geddes (Edinburgh Napier University, UK)

Television schedules and streaming services are currently packed with cooking programmes to be binged on, talked about and enjoyed. Social media platforms are awash with hashtags from people consuming and communicating their thoughts, good and bad, about what they see, what they cook and how it has turned out. This year's Netflix 'hit', "Nailed It!" is based on an internet phenomenon - the practice of sharing images of food recreated at home, with varying success, shared, for continued entertainment with the #NailedIt hashtag for millions more to enjoy.

People have traditionally watched television cooking programmes for a variety of reasons – to learn from, to aspire to, and simply for fun. The notion of 'edutainment', a merging of education and entertainment, has been associated with television cooking programmes for some time, with many researchers linking the rise of food formats on television to the development of cable and satellite channels, and therefore choice and availability, since the 1990s.

The development of cooking shows on television, and the rise in powerful, influential, bankable 'celebrity chefs' is often seen as a modern phenomenon involving cooks like Jamie Oliver and Nigella Lawson in Britain. 'Food Television' is now often seen as a source of entertainment rather than education, as it is assumed it was before the 1990s, with shows focused on competition rather than encouraging viewers to be more competent.

However, can the link between education and entertainment in television cooking shows be traced much further back? Were viewers always engaged in 'productive leisure' being educated and entertained at the same time? Was it Oliver and Lawson who turned the tide? Or had the link been established much earlier?

This presentation will review the history to present an alternative view on the entertaining world of television cooking programmes in Britain.

The construction of veganism in vegan food blogs

Cornelia Gerhardt (Saarland University, Germany)

The proliferation of food as a matter for identity construction and distinction in the industrialised countries seems to have coincided with the advent of the internet and the rise of new technologies for sharing information and for interacting across space (e.g. Sneijder & Te Molder 2005, Gerhardt 2013: 46ff). One such happy marriage of foodiness and technologically-mediated communication (TMC) instantiates in vegan food blogs. They allow the blogger and their users to construct and celebrate a certain food-based lifestyle, to create symbolic capital and a virtual, but real community across the globe. Linguistically, food blogs are of interest since they represent contemporary versions of a centuries-old genre, the recipe (Norrick 1983). In this paper, I will analyse structural and lexical features of vegan food blogs as opposed to classical written recipes with a view to the communal TMC construction of vegan lifestyle in the general framework of discourse analysis.

The structure of vegan food blogs is investigated against the backdrop of classical written recipes from cookery books to highlight their increased interactivity and communicative thrust (Diemer & Frobenius 2013). One handy example is the comments section which does not have an equivalent in the book world and allows for a calibration of vegan identity and practice.

Lexically, adjectives such as “creamy” or “meaty” flag the inherent problem that veganism is, in the end, defined negatively, in the sense of “no animal products”, but depicted as a choice for something by vegans themselves. Hence, vegan food blogs construct veganism as an eye-opener, a gaining of independence from trodden paths, a discovery of new ways, while concurrently having to tackle the problem that the English lexicon for tastes and textures of food is non-vegetarian and non-vegan.

‘Close your Eyes and You’re Eating in Italy’: Postwar American Advertisers Cultivate the Cosmopolitan Palate

Melissa Gray (College of William & Mary, Virginia, US)

In the midst of nationalist movements in Western countries, cosmopolitan tastes, as a marker of advanced, democratic capitalist societies, appear incongruous. In a country whose citizens eat tacos on Monday, a curry on Tuesday, and a hamburger on Wednesday, can we assume that its cultural and civic citizenship is as egalitarian as its collective palate? My paper looks to the past to bring a retrospective to this contemporary conundrum. By tracing the impetus behind advertising so-called 'ethnic' or 'foreign' food to postwar American consumers, I argue that to understand the early spread of culturally eclectic eating habits, it makes more sense to consider the strategies of advertisers than seek to identify a developing multicultural consciousness. Using records from advertising and public relations firms, including the J. Walter Thompson Company, as well as food-centered media, such as *Gourmet* magazine, and mass-printed cookbooks, I show how manufacturers of mass-produced 'Italian' food, like the Buitoni Foods Corporation and American Home Foods (owner of Chef Boy-Ar-Dee brand) sold their products by borrowing concepts circulated in elite, gastronomic circles. By elevating their products with claims of 'authenticity' and being a substitute for physical travel, advertising campaigns sold Italian pasta, which heretofore for most Americans was a culturally unspecific pantry staple, as part of an exclusive lifestyle. Reflecting the American advertising industry's drive to grow consumption by selling to a segmented market, the ad campaigns did more than cast cosmopolitan eating as a consumer choice; emphasis on the 'untainted' Italian roots of *American-made* products devalued the culinary innovations of Italian-American immigrants. Eating *genuine* Italian affirmed the status of a largely northern-European American consumer group and helped to circumscribe the valued contributions of Italian immigrants to American culture, limiting them to those that demonstrated a closeness to the 'old country.' Americans' inclusive appetite belied unequal rights to self-expression.

Modern Recipes: A Case of Miscommunication

Peter Hertzmann (Independent scholar)

Modern recipes are intended to communicate a set of clear instructions to the cook. The last decade of the twentieth century saw the introduction of terminology that was designed to clarify recipes for novice cooks but instead had the opposite effect. Imprecise words, mostly indeterminate adjectives, were commonly introduced to make recipes seem simpler but added confusion. The cook was instructed to use a ‘large’ bowl, but no definition of the size was provided.

Words used for decades to describe cooking techniques were determined to be archaic. No longer could the cook be instructed to ‘rice’ potatoes or ‘cream’ butter and sugar. Cooking methods became bastardized. A ‘simmered’ dish became a ‘braised’ dish because it sounded more elegant. Artificial accuracy was introduced, especially by celebrity chefs using modernist techniques, while at the same time precision was ignored. Meaningless adjectives were given to ingredients, such as ‘kosher’ salt, while at the same time, important political nomenclature was disregarded.

To overcome some of the confusion generated by the current standard recipe form, alternatives have been presented. Methods based on ratios or pictures have been proposed. Entire books purported to teach cooking without providing recipes have been published. All these methods fail to totally eliminate all aspects of traditional recipe forms, and in some cases simply present recipes but call them by a different name.

In this paper, I will discuss the various forms used for modern recipes and how all them have communication issues. I will discuss the history of how this situation has come about and the publishing forces preventing better communication. Finally, I will discuss the ‘recipe paradox’: The relative ability of a recipe to communicate being dependent upon the cooking skills of the reader and the complexity of the recipe.

Food and Media; Communicating Food through Education

Maya Hey (Concordia University, Canada)

Voracious readers. Consumer culture. Discriminating tastes. Beyond these instances of linguistic overlap in food and media, research in food studies and communication studies share common themes in the production, consumption, and distribution of matter and meaning. How these ideas circulate within a culture go on to formulate notions of identity and peak the interests of scholars who analyze knowledge, power, and representation. In charting the borders of what constitutes each discipline, some contact zones emerge. Communication studies and food studies both concern themselves with the materiality of their subject matter. However, the current state of food studies merely writes about materiality instead of engaging with it methodologically. Both operationalize a performative framework, though communications/cultural studies offers a more robust literary set in this domain. This paper aims to explore the elision of materiality and performativity in food studies research and proposes eating as an inter-epistemological encounter.

- The first section covers the existing areas of overlap between the two disciplines and explores food and/as media.
- In the second section, new understandings of materiality and performativity will be proposed to reexamine epistemological assumptions within both fields.
- Lastly, a case study of a project that straddles food and communications will provide a more in-depth understanding of inter-epistemological concerns, with specific attention to eating as a material-semiotic encounter.

Adopting some of the epistemological perspectives from communication studies will keep food studies from becoming stagnant because a renewed focus on the making-and-doing of food-related research will keep interventions fresh, relevant, and impactful. Even though the terrains of each subject area may seem distinct and separate, their point of overlap could provide possible solutions to disciplinary blindspots. Taking the cartography metaphor one step further, a more grounded, situated perspective is necessary to understand the lay of the land where these fields intersect.

Communicating positive food messages via public engagement events

Kay Johnson (The Larder, Lancashire and Region Dietary Education Resource, UK)

With the media overload of conflicting food messages and the clever marketing of processed and snack foods it is not surprising that people are confused about what constitutes a healthy, sustainable diet. Social media continuously bombards us with misinformation about what we should eat and guilt trips us into making uninformed decisions that can lead to deficiencies and diet-related illness. The media are consumer's main source of info on food but this doesn't provide context for consumers to correctly interpret advice.

After a consultation in 2014 (to develop a Sustainable Food Charter for Lancashire) a need for consistent, evidence based information about food in Preston was highlighted. Over the last 4 years the Preston Food Partnership has been communicating positive food messages as widely as possible via events such as 'Pumpkin Fest', 'Disco Soup' and 'Feast for Peace'

These events take place where people are at, usually on a Saturday afternoon in the city centre. They are run by volunteers who make meals from surplus ingredients which are donated by supermarkets, farmers and suppliers. The food is sold on a pay-as-you-feel basis so that no one is excluded from the experience, the events are extremely well attended with over 1000 people at Feast for Peace last year.

In addition to raising awareness about food issues such as food poverty and food waste, the events provide learning about different cultures through food. The strapline for the Feast for Peace after the Brexit referendum was 'If we can eat together, we can live together'. And last year's event had a historical theme where the food heroes of WW1 were celebrated and was featured on The Food Programme with Sheila Dillan

These events also aim to create a demand for good food through exposure, experience and access in a city that was awarded the 'Unhealthiest Highstreet' in the UK in 2016 because of its huge number of takeaways and where obesity levels are higher than the national average.

Rather the Lobster than I: Strategies of Transference and Emotional Displacement in Patricia Highsmith's Ripliad

Sally Jones (The University of Chester, UK)

Mme Annette gave him an understanding smile, because she had seen such a reaction in him before [...] 'Oh, Monsieur Tome, you are always so worried about the lobsters! Even the mussels, isn't it!' She laughed with real mirth. 'I tell my chums – *mes copines* Genevieve and Marie-Louise – Patricia Highsmith, *The Boy Who Followed Ripley*.

Key words: gastronomy; murder; food culture; performance; transference of anxiety;

Highsmith's Ripliad is littered with references to haute food culture, the comprehension and enjoyment of which alludes to the relative refinement of her characters. As Highsmith herself indisputably perceived French gastronomy as the pinnacle of culinary tradition, it is no surprise that her favourite protagonist and alter ego, Tom Ripley, becomes a gourmet; mastering this specialist vocabulary and appropriating its signature dishes in his performance as a social climber.

Lobsters, in the European market at least, are one such luxury item; priced accordingly. Further, they require, aside from a certain bravado, precession timing in their cooking. As such, a chef has the formidable responsibility of handling, and thus potentially ruining, the execution of an expensive product. For Tom Ripley to regularly have such a delicacy on his menu, therefore demonstrates his own economic and cultural capital, and the superior skills (and relative value) of his housekeeper in the same gesture.

However, lobsters serve, for Ripley specifically, a second and more abstract function. Through the horror of their deaths, they provide a necessary (safe) cathartic vent for Ripley's anxiety and self-doubt. By being able to demonstrate trauma, in the arguably displaced context of M. Annette's food preparation of lobsters: running away from the scene, displaying nervousness, failing himself to kill them, Ripley can safely act out the terrifyingly debilitating alternative to his succeeding in life without reprisal. Further, Ripley's reaction is ironically construed by his domestic circle as tangible evidence of his sensitivity, thus furthering his self-presentation as cultured, civilised, and most importantly harmless.

Drawing on contemporary animal defence theory and Foster Wallace's 'Consider the Lobster' (2003), this paper explores the food culture and symbolism invested in the consumption of lobsters in Patricia Highsmith's *Ripiad* series. It will argue that, in repeatedly requesting the enactment of a scene which he finds so distressing, Ripley can be seen strategically using his vicarious experience of lobster killing to compartmentalise his emotions and behave decisively and without remorse in the outward performance of being Tom Ripley.

“Respect of the product”: elements for an Anthropological assessment

Aida Kanafani-Zahar (Centre National De La Recherche Scientifique; Collège De France, Psl Research University, Paris, France)

“Respect of the product” is a recurrent expression in food and culinary documentaries broadcasted on French television and radio. Formulated by French and other Western chefs in their discourse on cuisine, this proposal will address it in the light of the broad lines drawn by the tendencies in Western gastronomy to counter industrialized and globalized food and its effects. After a brief evocation of these tendencies, some of the key criteria that seem to underlie this notion will be identified : to anchor the product in its seasonal cycle; to emphasize the type and conditions of its production -namely organic agriculture that seeks quality while intensive agriculture pursues productivity-; to ascertain its provenance and root it in a *terroir* (interaction between land/soil, human endeavor, cultural traditions and knowhow); to use elaborate techniques in the transformation process of the product while celebrating its visual, olfactory and gustatory singularities. Through the media, new gastronomical norms are transmitted to the general public among which the notion of “respect of the product” that this proposal particularly targets

“The New Turkey” and Its Invented Traditions: Nationalization of Foods and Drinks

Defne Karaosmanoğlu (Kadir Has University, Istanbul, Turkey)

This paper looks at the processes of nationalization of foods and drinks in contemporary Turkey, and the ways that they are used in the promotion and branding of Turkey both inside and outside. The concept of “new Turkey” is first used by the newly elected president, Recep Tayyip Erdoğan, after the presidential elections in 2014. Then it was commonly used by AKP party and Erdoğan to refer to a powerful state and nation, economic development, and prosperity. In this study, the new Turkey basically comprises AKP party’s last four years of leadership from 2014 to 2018. In the new Turkey, I analyse the ways that foods and drinks are used to promote “the local and the national” and the type of dynamics and discourses behind those constructions. My aim is to understand how and what kinds of foods and drinks AKP party and its representatives, NGOs, the mainstream media, and nation branding campaigns construct as “local and national,” and then promote to represent Turkey both inside and outside. The main question I ask in this study is: In the nationalization processes of foods and drinks in the new Turkey, what kinds of discourses are included and what kinds are excluded? I specifically pay attention to the discourses of nationalism, localism, regionalism, globalism, cosmopolitanism and multiculturalism. To be able to answer the question above, I analyse the statements and policies of government agencies, politicians and party representatives; national and international festivals; national promotional programmes; the mainstream media; and the media representations of the kitchen and cuisine of the presidential palace.

Healthy eating for successful ageing: A Multimodal Critical Discourse Analysis of Swedish food advertisements

Lame Maatla Kenalemang (Örebro University, Sweden)

Drawing on a Multimodal Critical Discourse Analysis (MCDA), I will focus on how discourses of healthy eating and successful ageing are re-contextualized in Swedish food advertisement, specifically, advertisements from COOP, one of the biggest food retailers in Sweden. In an era where population ageing is a key social challenge, successful ageing has become a key prerequisite for the European society. As people are growing older, research concerning ageing has raised important political questions in many European societies. Debates surrounding the concept are becoming increasingly important for many countries which seek to understand the social ramifications of ageing societies. Throughout the years, successful ageing has been associated with a variety of factors, among which healthy eating appears to play an essential role. Considering that this particular segment of the population constitutes the largest and the most lucrative consumer market, contemporary media continuously try to incorporate this social group in their advertisement campaigns. These media campaigns provide models of how individuals should behave throughout their life-course in order to age well, including which type of food they should eat. The advertisements suggest that maintaining healthy behaviors among older people, for example eating healthy food, will make people stay healthy as they age and live longer. Nevertheless I argue that these constructions of successful ageing in the advertisements are used to promote a dichotomy between bad and good ageing. I maintain that the transformations that occur in these re-contextualizations reinforce neoliberal norms and values, which emphasizes individual responsibility for ageing well and ignores essential structural factors, including financial standing.

Pop-up dining

Katrina Kollegaeva (Freelance writer)

I would like to explore the phenomenon of pop-up dining over the last 5-10 years as a form of post-modern sight-seeing, travelling to experience the other – where the guests are both the observers and the ones being observed. How do they/we create, articulate and communicate their stories and those of their dishes. The vast majority of pop-up dining tap into the host's own story and roots, or the story of a specific time period or a theme. I will explore how these spaces both valorise the person's past (the social construction of authenticity or 'Everyday life is composed of souvenirs of life elsewhere' MacCannell, 99) and allow for, what Fernandez, 86 calls, return to the whole – the state of relatedness, conviviality in experiencing these ritualised feasts.

An Inconvenient Life: Ideology in the Representation of Hipster Foodways

Kathleen LeBesco (Marymount Manhattan College, New York City, US)

Peter Naccarato (Marymount Manhattan College, New York City, US)

In a world taken with the fast, the cheap, and the convenient, what does it mean to eat and cook in intentionally inconvenient, slow and expensive--while highly stylized--ways? Representations of hipster food practices in recent web content allow us to better understand the ideological function of “the food hipster” within mainstream culture. We explore the ideologies underpinning popular media representations of hipster foodways as well as their reception. Examining web content from English-speaking countries (including blog posts, articles, and videos, as well as public responses to these texts) about hipster food, we discuss a number of themes, including frivolity, food cost increases, culinary and cultural appropriation, that emerge. Is the hipster, following Jace Clayton, truly “a straw man in skinny jeans?” We draw conclusions about the function of romanticizing the conveniences of mainstream foodways in popular representations, questioning how food discourse would change if the kind of effortless censure that is directed at hipsters were rechanneled to recognize and reform our complicated relationships to the consequences of our foodways.

Stories of Veganism in News Media: Shaping Ideologies in Human-Animal Relations

Mario Leto (Meiji University, Japan)

This presentation will discuss the preliminary results of a long-term textual analysis of online media about veganism and meat consumption. The research is theoretically grounded in the field of Ecolinguistics and employs a variety of analytical approaches—including critical discourse analysis, metaphor analysis, appraisal theory, and frame analysis. The overall goal of the study is to identify and evaluate current mass media stories about veganism and to determine their potential to influence larger cultural ideologies of the human role in the natural world. The data source for textual evaluation is 26 articles from *The Guardian* online, and preliminary results show that the stories we tell about veganism in mass media generally have an intimate, familial focus, an ideology evaluated as positive and closely aligned with the author’s eco-philosophy which emphasizes ethics, compassion, cooperation, and inclusivity in dietary choices that involve the presence or absence of non-human animals. Animals themselves, on the other hand, are often depicted rhetorically as lacking agency and are frequently the objects of verbs with violent connotation. Overall, while the stories we tell about veganism are becoming more intimate and accessible to a non-vegan public, depictions of the animals themselves need adjustment to more closely align with an eco-philosophy grounded in compassion and sustainability. The study is influenced by the work of Arran Stibbe (2012, 2015) and seeks to contribute to both the natural and social sciences by highlighting the role of language in human-animal relationships (Cook, 2015; Cook and Sealy, 2017) and by offering more productive ways to talk about and live within the natural world.

Recipes On-Air and By-Touch: Parallels in the Development of Food Radio and Braille Cookbooks, 1932-1948

Katherine Magruder (New York University, US)

Food corporations and the United States Department of Agriculture began experimenting with radio as a promotional venue when US home radio ownership increased after the First World War, resulting in a host of new ways to reach homemakers and farmers. Following the success of the USDA's early broadcasts on market quotes and weather reports, in 1926 Secretary of Agriculture William Jardine created a radio division to produce more programming for farmers and rural households. Of these new programs, *Housekeeper's Chat* featuring the fictional character Aunt Sammy had particular success. Following the publication of the broadcast's text companion *Aunt Sammy's Radio Recipes* (1927), in 1931 the USDA contracted Cloverbrook Publishing House for the Blind to print a braille version of *Aunt Sammy's Radio Recipes*, becoming ostensibly the first cookbook in braille. This paper interrogates the sensory aspects of mediated cooking instruction, analyzing how the development of food broadcasting on radio at first prompted, then inhibited the publication of cooking instruction for the visually impaired. The history of braille cookbooks is a critical gap in the food media literature. Contextualizing this history with the development of radio broadcasting begins to fill this gap, and allows for the discourse on 'tactility' in food communication to be conceptualized outside the visual domain. This study asks how the function and meaning of recipes on radio and in braille - two media that are devoid of visuals - compare to printed recipes. This paper presents an archival investigation utilizing sources from USDA archives, newspapers, diaries, and publishing house corporate records, and analyzes how new technologies and social movements transformed food communication in the early-mid twentieth century.

An examination of the role of social media as an influencer of consumers' food choices and identity using applied self-determination theory

Kristen Marshall (Queen Margaret University, UK)

This research provides a better understanding of how social media shapes consumption and interaction with food choices for “foodies”, or self-defined food enthusiasts. Because consumer relationships with food choice are complex and can define identity and relationships over long periods of time, the influence of social media must be weighed against other influences. This research applies Deci & Ryan’s self determination theory (2008) as a lense through which to evaluate how individuals make use of social media to inform food choices and food-related identity (as conceptualized by Furst et al., 1996). Data was collected from pantry audits, in-depth interviews and food diaries. Preliminary analysis of the qualitative data has confirmed that food choices are highly individualistic. The motivations for engaging with social media and the variability of psychological needs satisfied through social media use vary widely. Male respondents were most likely to engage in communication about food via social media, while mothers with young families ‘lurked’ without comment. Health was consistently highlighted as a priority when making food choices, but there was no consensus as to what constitutes a healthy diet. Results suggest users are seeking and applying content from social media influencers to not only make self-determined food choices, but to self-define what constitutes a healthy and satisfying diet. The data demonstrates how and why consumers use social media to explore and inform choices around food, and how these choices are both guided by and re-affirm identity. This study of foodies and how they engage with social media around food choices not only contributes to a better understanding of marketing concepts, but also wider understanding of social change and evolving communications from the perspective of consumers. Findings from the research will be of interest to consumer behaviorists as well as the wider community of social scientists interested in a deeper understanding of the impact of social media on food choice.

Territories of flavor: the social construction of the *terroir* of Brazilian “Cerrado” biome

Fernanda Martinelli (University of Brasília, Brasil)

João Guilherme Xavier da Silva (Brazilian Federal Government, Ministry of Planning, Development and Management; National School of Public Administration, Brasil)

This article discusses how the idea of “local” is produced, appropriated, consumed and diffused in Brazil, using the case of the Federal District predominant biome of “Cerrado”. We take the French notion of *terroir* to discuss the relation between nature and culture in creating meanings about what and how we eat and how we produce and distribute what we eat. We look at how those meanings impact on forms of work and consumption, lifestyle, health, public policy and social organization. The objective is to investigate how production, work and consumption - considered parts of the same system - of some specific food products constitute differentiated supply chains organized both within the so-called traditional economy and permeate the creative economy. The hypothesis is that the dimension of *terroir*, when incorporated into production chains, adds material and symbolic value to a systemic perspective of local development.

We depart from the canonical instance made by communication and food studies that historically focus on the means and purposes conveyed by media products on food consumption (advertising, television programs, movies, internet content) to expand this perspective to the analysis of the whole production chains and the political economies underpinning them. We do so by considering public discourses on food as "a universe of controlled meanings" with interacting interests and their specific stakeholders (namely corporations, legislators, the media, the state and agribusiness among others) dispute the symbolic production of notions and labels defining which practices and products are deemed healthier, frugal, eco-friendly, authentic etc, and pointing to how these circuits of work, access and fruition of such goods indicate stark contrasts between lifestyles of consumers and production modes that highlight social, cultural and class differences in contemporary Brazil, creating not only territorial continuities but networking of values, perceptions and beliefs.

Framing food through the lens of climate change

Radhika Mittal (University of Hamburg, Germany)

The production and consumption of food along with the communication mechanisms that inform public and market behavior patterns, acquire increasing relevance in the face of climate change. Sustained research informs us that choosing plant-based, organic and local food practices offer environmental dividends and direct benefits for mitigating climate change. Researchers and policymakers have urged that the concept of sustainable diets be included holistically within the food security and environmental sustainability agenda. Most national guidelines urge for a reduction in animal products, including meat, fish and dairy consumption and recommend local, seasonal and organic fruit and vegetable produce. Communication research that unravels discourses around sustainable food practices is a relatively untrodden area. Mass media often set the agenda and drive decision-making and behaviour when it comes to personal choices, making it crucial to examine how various world media frame the narrative of choosing sustainable and climate-friendly food. A spurt of studies in recent years, focusing largely on the global north, point to the manner in which mainstream media cover sustainable food practices. This presentation will provide an overview of the narratives surrounding sustainable food practices in USA, UK, Australia, Norway, Spain, Italy and Sweden.

The topic of food in the context of climate change currently offers an arena for discursive debate and a space for new frames to emerge. Through my own analyses of Australian and North American newspapers, I offer a structural classification of frames specific to the food and climate change conversation. These include frames of consumption and utility, affirmative action, lifestyle change, public health, advocacy, technological progress, revival and denial, among others. This presentation highlights the need to develop richer narratives to communicate food in the context of climate change, while operationalising its criticality as an environmental imperative.

Communicating and/or building nation through sausage? the role of Carniola sausage in Slovenian nationalization process

Jernej Mlekuč (The Slovenian Academy of Sciences and Arts, Slovenia)

The Kranjska klobasa (Carniolan sausage) is one of the most durable and rich Slovenian national symbols and has played a significant role in the formation and development of Slovene national consciousness from the Spring of Nations onward. From its first recorded mention in a Slovenian written newspaper in 1849 to the present day, it has shown stability, continuity and endurance that would be hard to find in other items identified with Slovenehood. This sausage, made out of pig meat and named after the most ethnically “Slovenian” province of the Austro(-Hungarian) Empire, therefore was (and still is) one of Slovenia’s crucial items of national recognition and differentiation, a dish that Slovenes enjoy not just for the calories, but mostly for the pride.

The Carniolan sausage can offer a certain amendment to Anderson’s idea of nations as imagined communities. A nation is not imagined by its members solely with the help of books, newspapers and other media in its language, but also with the help of national things, among which—in the case of Slovenia—the Carniolan sausage undoubtedly belongs. The Carniolan sausage is therefore an integral part of the unified field of exchanges which enable the collective recognition of the members of the nation. But, it would be insufficient to understand the Carniolan sausage as merely some sort of image, an emblem of national consciousness. The power of the Carniolan sausage lies hidden in its ability to generate national belonging, in its capacity to form a specific community. The continuous preservation of mutual recognition via the Carniolan sausage ensures the continuous reconstruction of the nation. So, the Slovenian (as any other) nation was not created only by politicians, writers, soldiers, poets, diplomats and other great men and woman, but also by a blind and uncontrollable mass of things, objects, and items, among which the Carniolan sausage occupies a distinguished place.

Proving Taste: Gustatory, Olfactory and Tactile Experiences in Cooking Shows

Eggo Müller (Utrecht University, The Netherlands)

Olfactory extensions of media apparatuses like 'AromaRama' or 'Smel-o-Vision' remain footnotes in the history of media technologies, and it seems unlikely that digital technologies will provide a viable solution for screen media to immediately address the gustatory, olfactory and tactile senses. The audio-visual 'limitation' of screen media is particularly obvious in cooking shows where the taste, smell and touch of food are central to the cooks' experience and performance. TV Cooks therefore express their sensual experiences ritually and enthusiastically. This paper analyses the rhetoric strategies cooking shows use to express how their food feels, smells and tastes and to let viewers participate in these experiences: the chefs' central function in articulating his/her sensual perceptions, the visual strategies suggesting immediate taste, smell and feel and the social confirmation of these experiences by participants on location. The paper reflects on these strategies in the context of the phenomenology of sensual perceptions. Like visual perception, gustation olfaction and the tactile sense are heavily influenced by mental expectations that are shaped by discursively cultivated multisensory experiences. Therefore one can suppose that audio-visual strategies can not only evoke gustatory, olfactory and tactile perceptions, but also redefine viewers' actual taste.

The safe sweet for children': Marketing maple syrup in Canada and abroad.

Brigit Ramsingh (University of Central Lancashire, UK)

Contemporary debates on sugar and its detrimental health effects (see: Yudkin, 2012) have opened up new markets for seemingly healthier alternatives such as agave, honey and maple syrup. Maple syrup has become a favourite among self-proclaimed expert nutrition bloggers, clean eating proponents and marketing firms hired by powerful lobbies who suggest that it is healthier because it is natural, has a lower glycaemic index, and a source of anti-oxidants, zinc and manganese.

The marketing of maple syrup began in earnest in the 1920s, led by large cooperatives such as the Québec Maple Sugar Producers' Society. The messages involved telling the story of the maple production process, the flowing of sap and the general romance of the sugar bush and harvesting season, especially 'sugaring off' parties where the 'amorous instincts of the budding youths' might be awakened (Spencer, 1913; Vaillaincourt, 1927). In spite of rampant early problems with adulteration, a nutrition angle was employed to position maple products as being 'pure' sugar as opposed to cheaper 'refined' cane sugar or molasses. Maple sugar and syrup were presented as being more calorific and hence of higher value and a good source of iron which would benefit anaemic persons (Maple Sugar Producers of Québec, 1920). By the 1930s the Canadian government launched a marketing campaign featuring adverts in magazines across the country, displays at railway stations, and educational events in schools. Again, the healthfulness of maple syrup was invoked as grounds for making it a part of a child's daily diet as the 'safe sweet for children'. The cooperatives also enlisted the help of women's institutes to contribute ideas on how to use maple products at home. Recipes were distributed in pamphlets containing photos and instructions on how to construct delights such as maple blanc-mange, maple candied rice, maple peanut brittle, and prunes in maple syrup.

Drawing upon archival evidence, I will trace the history of maple syrup marketing in the twentieth century. Although the romance of the maple grove remains part of today's narrative, as does its strong association with Canadian identity (Newman, 2017), I will show how maple syrup's purported benefits have shifted over time to mirror changing health, dietary and gastronomic concerns.

Theoretical Approaches to Food in Digital Games

Ashley Rezvani (Brunel University London, UK)

Perhaps unsurprisingly, video games offer a wealth of representations of food. Our inability to experience this digital food through the senses of taste and smell, however, renders our traditional ways of studying food and eating ineffective in the analysis of digital food. As such, no methods for studying representations of food in video games have yet been identified—an omission which this paper seeks to rectify. First, food must be defined in the context of video games, which is achieved through a semiotic analysis of how food gains meaning within virtual spaces when lacking its usual ties to human corporeality and the physical senses of taste and fullness. Then, after reviewing how food has been studied in the related disciplines of anthropology, film, literature, art history, cultural studies and media studies, relevant methods from these fields are considered in terms of their applicability to the study of digital food. Taking into consideration the unique aspects of video games as a media, three main theoretical approaches are developed for the study of digital food by adapting methods from other disciplines. These approaches explore how digital food constructs rule systems, contributes to setting and narrative through its symbolic qualities, embodies cultural values and ideologies both in and out of the game space, and even changes how we think about ourselves and our identities. Together, these approaches construct a helpful toolkit for those hoping to understand digital food, what it communicates to players, and how it shapes experiences of play.

Communicating food through cultural programming. The Eat Spain Up! project as an example of a multi-source and multi-layer approach to food communication.

Gloria Rodriguez (Eat Spain Up!, Spain)

Eat Spain Up! is a non-profit cultural project that was created in 2013 to fill what was perceived as a gap in Spain's cultural diplomacy, a gap in relation to food. With the intention of adding gastronomy into Spain's cultural programming abroad, the project set up to gather the necessary public and private funding to produce a multiple-day cultural event that would provide a faithful image of Spain's food culture.

The enormous difficulties of funding such a complex event, with activities that went from exhibitions to masterclasses, screenings, talks and exhibits, with the participation of Spanish chefs as well as foreign schools and Spanish restaurants abroad, called for an innovative approach to fundraising that engaged not only cultural institutions, but also tourism stakeholders, food export players and a number of other partners.

The participation of these diverse partners in the project had an unexpected effect on the final outcome on the project in that it created a multiple-source program that did not correspond exactly to any of the partner's views/discourse on Spanish food culture. Instead, the final program offered a varied set of examples conveyed in first person by the actors themselves; a loosely curated program that provided a less directed story on Spain's food culture to the public. In this presentation I'd like to share with the audience the thought process behind Eat Spain Up's programming during the past four editions of the event. The objective of the presentation is to generate an open discussion on the benefits and shortcomings of this multi-source, multi-layer approach to communicating a food culture as an alternative to the predefined, marketing-informed governmental discourse.

Of K-Pop and Muk-bang: The Online Era of Shameful Appetite and the Performance of Overeating

Astrid Schwegler-Castañer (University of the Balearic Islands, Spain)

Advances in technological communication such as internet have transformed consumptive habits. The reduction of temporal, economic and affective distances (Handel 2017, 7) has facilitated the sharing of cultural products from all over the world. In this context, South Korea has been remarkably successful in its exportation of popular culture in the first decade of twenty-first century (Shim 2008, 27). The success of those cultural exports might be explained by their paradoxical representation of contemporary values while also providing gaps to challenge those values. This paper will analyse user-made YouTube videos which respond to two South-Korean cultural exports that are pertinent illustrations of the interrelated ways of being and eating. This will be done so as to consider how body image and food consumption, in particular women's, are impacted by global exchange and online user-generated content.

One export is the Korean pop music industry, known as K-pop, which is one of the major exponents of extreme beauty standards and the cult to thinness as well as an example of the manner in which women's bodies are policed through shame in the form of cyberbullying disguised as health concerns (Fuhr 2016). In response, user-made videos of K-pop celebrities' "weight stories" (see AnMiAngel 2017) seemingly attempt to highlight this hypocrisy by establishing a narrative comparable to what Su Holmes calls "My anorexia story", that is, videos that "present narratives of recovery, or efforts to recover, from anorexia" (Holmes 2016, 2) in ways that contest society's definition of corporeal imperfection, of the "too much or too little" (Hirdman 2017, 2). The other cultural export is "muk-bang", a compound meaning "broadcasting" and "eating" (De Solier 2018, 54), that usually consists in the broadcasting of a single person eating a considerable quantity of food, which has been adopted by YouTubers (see hyuneeEats 2018). While those videos also reflect the mainstream values of a consumerist society, they seem to also challenge bodily policing by their displaying of a usually shameful, private kind of overeating.

“Food without Borders”: A Civic Media and Participatory Ethnographic Film Project

Christy Shields (The American University of Paris, France)

Beth Grannis (Filmmakers without Borders; The American University of Paris, France)

Maurice Ravel, a public school in eastern Paris, houses a unique program that mixes two different kinds of students in one class; half are local students who follow the classic French curriculum, while the other half enter upon examination, are bi-lingual in French and English and have 10 additional hours of instruction in English literature and history. This diverse class, and their teachers, sometimes struggle to live and learn together. Each grade-level at *Ravel* has such a class, though we worked with the 6th graders because it is their first year in this environment.

“Food without Borders” is a collaborative ethnographic film project aimed at promoting a sense of community in this classroom, empowering students to tell their stories through film and food, and bridging students’ different lifeworlds. It was developed and implemented in the fall of 2017 by anthropologist Christy Shields, filmmaker Beth Grannis and a team of AUP students. Through a series of workshops the AUP team introduced this unique class to basic food anthropology perspectives and methodologies as well as filmmaking techniques. The collaborative project produced two films: the “Making Of” (10 mins), which outlines the process of this participatory media endeavor, and “Food without Borders” (40 mins), the class-produced documentary food film.

We propose to detail the project and discuss its achievements and shortcomings (and hope to also show excerpts of the two films). In so doing, we will also explore: 1) food, film and ethnography in education, 2) cross-disciplinary and inter-generational communication within such initiatives, and 3) the relationship between food and identity construction in a global world.

Food, Art and Communism. Political Meanings of Food in „WPROST” Group Paintings and Graphics (1966-1986)

Agata Stronciwilk (Jan Dlugosz University; University of Silesia in Katowice, Poland)

The aim of this paper is to consider political aspects of food in the works of Polish artistic group called „WPROST”. In 1966 Zbyslut Grzywacz, Jacek Waltoś, Barbara Skąpska, Leszek Sobocki and Maciej Bieniasz formed a new artistic group “WPROST”. The WPROST group combined the "new figuration” with critical content. Their paintings were deeply pessimistic, as they did not fear to raise the issues of poverty and hopelessness of everyday life in PRL (Peoples Republic of Poland 1952-89). Zbyslut Grzywacz in his “Beef” cycle referred to meat scarcity in PRL. Artist painted characteristic feature of the life in PRL period – the endless queues in which women stood to buy basic food products. The insufficient amount of meat was one of the most distinctive problems of that time and one of main motifs in Grzywacz’s paintings. In the “Help” paintings Grzywacz painted other characteristic feature of everyday life in communist Poland – the food packages received from families from Western Europe. By opposing different food products Grzywacz contrasted two different worlds – the poverty of communism and the imaginary wealth of Western Europe. Leszek Sobocki in his cycle “Substitute Labels” raised the issue of “ersatz” and temporality of communist economy. The substitute labels appeared in Poland in 1969/70 and they mainly appeared on food products as a result of shortage of good quality of paper and ink. For Sobocki those labels became a symbol of PRL reality which was based on makeshift and substitutes. For artists from WPROST group food became a topic which had an critical potential as the food shortages were a clear sign of inefficiency of socialist economy. Food shortages were not only social and economic problem but also a political issue. The key aspect of proposed paper is an insight into ways how food can communicate various meanings. In their paintings and graphics artists from „WPROST” group used food images as a way to speak about reality around them and to criticize the communist government.

Food Hospitality Activism, Race and the Digital Everyday

Elaine Swan (University of Sussex, UK)

To date, food studies and communication studies scholars have done little research on food social enterprises - from Germany, Sweden, the US to Australia - which claim to facilitate connections between people of different racial backgrounds through food and hospitality. Drawing on the concept of ‘food hospitality activism’ (Flowers and Swan forthcoming), this paper examines the use of digital media by the *Welcome Dinner Project*, a food social enterprise, which connects ‘established Australians’ with ‘newly arrived Australians’ – refugees, international students and migrants - over potluck dinners. Rapidly growing since being established in Sydney in 2013, and run by volunteers, the project now operates in all states and territories at a time of intense racist government policies and media reporting towards refugees and asylum seekers and the resurgence of white supremacist anti-immigration politics in Australia. In this paper, I draw on feminist and critical race theories to examine how the *Welcome Dinner Project* produces ideas and affects about food, strangers, commensality, and conviviality through its use of digital technologies, formats and communications. Like many social enterprises, the project relies on digital platforms and social media for marketing, public communications and PR, creating its own webpages, Facebook pages, Instagram, and twitter account, all managed by volunteers. *The Welcome Dinner* organizes a ‘designed’ one-off special hospitality encounter over food in people’s private homes, inserting the racialized Stranger into its digital representations of the everyday, tapping into people’s desire to connect with the Other through sharing food and conviviality. Digital media formats and their material properties such as those used by the *Welcome Dinner* can engender affective, bodily and semiotic reactions which connect and reverberate with other images, bodies and digital formats, catalyzing social change on race through transforming minor gestures, habits and affects (Graeber, 2016; Pedwell, 2017). At the same time, critical race theorists stress that such affects are not free floating, but circulate or even stick to some bodies through pre-existing racialised emotion economies. In this paper, I explore these movements through images of food and the Other.

Eating the Other in Museums: Intersectional Approaches to Food Education and Exhibitions in Australian Museums

Elaine Swan (University of Sussex, UK)

Emily Gray (RMIT University, Australia)

Deana Leahy, Sian Supski, and Rosie Welch (Monash University, Australia)

Adele Wessell (Southern Cross University, Australia)

In this paper, we draw on the concept of ‘representational intersectionality’ to analyse the gendered and raced communication practices in food exhibitions and education in museums in Australia. Australia is a settler colony with a history of state racism towards non-Anglo groups and the colonization and dispossession of Indigenous people. Our focus on food in museums is timely because internationally museums collect, exhibit, display, educate and tell stories about food from its production, consumption, history, culture and aesthetics such that ‘food is changing the current museological landscape’ (Levent and Mihalache, 2016). That said, the exhibition of food in museums is not new being integral to the colonial exhibitions of the nineteenth century (Mihalache, 2014). But the international proliferation of food exhibitions, food education and food museums means that food is being used to teach adults and children about food as a material, health, cultural, historic object at the same time as reproducing power, racism, heteronormativity, whiteness and colonialism.

Drawing on our empirical research on food education and exhibitions Melbourne, we interrogate the extent to which an ‘intersectional consciousness’ was constructed, and displayed (Robert, 2016). Taking on board critiques of ‘ornamental intersectionality’ (Bilge, 2011: 3), we interrogate the curatorial and exhibition work, labelling, taxonomic and display conventions, use of museum spaces, and pedagogical approaches in relation to food. In so doing, our paper is part of a bigger project through showing that intersectional approach is about transforming ‘epistemological inequalities... historical memory, cognitive authority and inequalities’ in representational spaces (May, 2014: 67). As Nicole Robert (2016) writes, an ‘intersectional consciousness’ inflects how museum staff and visitors complicate a ‘way of telling’ a story.

Food and cooking on early European TV: A case of Yugoslavia (Slovenia)

Ana Tominc (Queen Margaret University, UK)

In this paper I focus on representation of food on early television in Europe, with particular focus on Slovenia, then part of the federal state of Yugoslavia. I first discuss early television and its meaning for food research, and then proceed to the case study. Apart from television being means to educate audiences about “modern” ways of cooking through various genres, such as a cooking show, a reportage or a documentary in the 1950s and 1960s, the developing Yugoslav industry also found a convenient way to introduce new ideas and products to consumers who through the 1960s already became acquainted with practices, commonly associated with the West, such as advertising, and who were increasingly able to acquire television sets for their living rooms in order to be entertained.

As a special case in between the two political spheres, Yugoslav socialism paved its way between both communism and capitalism, developing a unique approach, known as “self-managing socialism”, that allowed its citizens a greater openness to the West, while at the same time adhering to communist ideas. In this vein, Yugoslav television (similarly as other Eastern European broadcasters), as Mihelj (2012, 2014) finds, was less oriented towards promotion of official ideology, as was striving to educate and entertain its increasingly demanding audiences. Everyday practices, such as food, made for a convenient programme, as they were appealing to the audience that strived to learn about Western ways but was at the same time not too politically problematic.

Based on food-related programme from roughly the first decade of TV Ljubljana’s broadcasting (1958-1969) found in the Archive of RTV Slovenia, this paper addresses various ways through which television represented food and food-related practices in Slovenia, including the iconic TV chef, Ivan Ivačič, whose chef-centred cooking show can be compared to similar Western cooking programmes, such as Julia Child in the US.

Terroir as Text: Symbolic Capital and its Contradictions

Robert C. Ulin (Rochester Institute of Technology, US)

Ever since the linguistic turn in social theory advanced by scholars such as Wittgenstein, Barthes and Ricoeur, to name just a few, social action has increasingly been viewed as communicative or a text. This perspective has been taken to heart in food studies (see, for example, Counihan and Van Esterik eds. 2013; Ulin 1996, 2013) as a valuable way to look beyond food as a commodity to grasp its cultural importance and meaning. I intend to bring this perspective to bear on the notion of “terroir” as it has been applied to viticulture in southwest France. I argue that terroir is both a source of localization of taste and a vehicle for naturalization of what is historical and social. My paper thus offers to link wine and food studies more generally to a celebration of distinction while pointing to mystification of nature associated with science.

The notion of terroir has a long history in France and was originally applied more generally to agriculture before assuming its nearly global importance for wine. It is a concept that has implications for protecting wine estates from fraud and challenging the production and marketing of mass produced wines in the age of mechanical production, to borrow from Walter Benjamin. Moreover, the importance of terroir is apparent for wine tourism and the experience of wine tasting up close. However, terroir has also been used to support a claim that quality wines come quite literally from terrains that have a favorable climate and soil. While this claim has some merit, it overlooks the semiotics of power that likewise have played a role in differentiating wine estates. It is this line of inquiry that I will pursue in this paper.

Micro-Algae & Biopolitics: An Exploration of Discourses on the Future of Food

Andreja Vezovnik (University of Ljubljana, Slovenia)

According to experts a rapid growth of world population, food crisis, climate change, scarce virgin land, overfished oceans, growing drinking water shortages, etc. is forcing food industry and governments to radically rethink current food production and search for more efficient alternatives in order to address the challenges for future food security and safety. In 2012, the European Union (EU) adopted a strategy entitled “Innovating for Sustainable Growth: A Bioeconomy for Europe” that states the necessity of identifying new raw materials and processes to convert them into food products/ingredients. Amongst these are growth of artificial meat from stem cells, development of new crops by avoiding GMO, desert greening, introducing insects in our daily diets, and growth of micro-algae. The future of food therefore still seems an open discursive field. However, micro-algae seems one of the most plausible scenarios, since it is based on better use of the diversity that Nature already offers and is already in use to fight malnutrition in 3rd world countries. Commercial production of micro-algae as an alternative source of proteins, fatty acids and carbohydrates is still an infant industry, but it aims to significantly contribute to the reduction of the food-feed insecurity world-wide.

At the moment texts on micro-algae tend to be grounded in different discourses such as: environmental, nutritionist, health, lifestyle, ethical, historical, cultural, evolutionary, biological, and technological. Anyhow, the question of food and food provisioning has been since always most certainly a political issue and hence a matter of relations of power. That is why our paper looks at micro-algae from a Foucauldian perspective. Not only in terms how discourse is understood in the Foucauldian stream but also in terms of problematizing the biopolitical charge such discourses and discursive practices carry. We see the introduction of micro-algae in daily alimentation as a biopolitical maneuver in the way that it focuses on safeguarding the population’s well-being by engaging techniques and technologies which govern human social and biological processes.

The analysis focuses on the online magazine Algae Industry Magazine (<http://www.algaeindustrymagazine.com>) and explores expert discourses on micro-algae by using Multimodal Critical Discourse Analysis. The aim of the paper is to explore discourses on micro-algae, especially those that see the use of micro-algae as a resource to manage malnutrition in third world countries as well as in developed countries that due to environmental issues, the growth of the world population etc. will have to find a valid replacement for animal proteins in the near future. In addition to algae related food discourses, we aim at exploring regimes of truth as well as the biopolitical efforts to exercise power over the population.

Parents' and Stakeholder's Views Regarding the Regulation of Digital Advertising of Unhealthy Food and Beverages to Children and Young People: Individual Autonomy vs State-Level Regulation

Lauren White (University of Glasgow, UK)

Stephanie Chambers (University of Glasgow, UK)

Hilton, S. (University of Glasgow, UK)

A key feature in the public health policy debate surrounding childhood obesity is the role that digital advertising of unhealthy food and beverages plays. However, little research has been conducted in the UK seeking to understand the perceptions of both parents and stakeholders in regards to regulating the digital environment, and whether this is a viable policy option. This study seeks to do this.

Eight parent focus groups and eleven stakeholder interviews were conducted. Ethics approval was given by the University of Glasgow's College of Social Sciences Ethics Committee. All interviews were recorded and transcribed verbatim. Data were analysed inductively and thematically using NVivo. Data was then triangulated.

It was clear from the focus groups and interviews that when discussing regulation, there exists a tension between the role of individual autonomy and the role of state-level regulation within the lives of children and young people. Parents argued either for increased regulation, delivered by the government, or that parents and children should be responsible for the food choices they make. Advocacy and advisory stakeholders argued for increased regulation of the digital space. However, industry felt state-level intervention would not be the most appropriate solution for digital advertising, often citing a lack of evidence. It was agreed by all participants that they all must take some form of responsibility for protecting children against arguably harmful digital advertising of unhealthy food and beverages. The ethical considerations associated with regulation must be considered in the context of digital advertising of unhealthy food and beverages. The tension between the roles individual autonomy and state-level intervention are key to understand in order to better improve public health policy approaches in relation to childhood obesity.

Examining the ban on raw milk sale in Australia: paradox, danger, risk and civil disobedience

Penny Wilson (Australian National University, Australia)

Raw milk sale is prohibited in Australia; the official governmental risk message supported by scientists, regulators and risk managers is that the potential for harm is too great to allow the legal sale of raw milk. Regulatory agents investigate allegations of raw milk trade, track down perpetrators, take offenders to court, prosecuting retailers and cow owners.

Although there is no political will for legalisation, there are those in the regulatory space who consider that prohibition creates a much riskier environment than legalisation. Two powerful stories came from my interviews of drinkers, regulators and scientists.

Firstly, raw milk trade happens and will continue into the future, without regulation and control. There is a desire to source and consume raw milk for reasons such as health, taste, culture and nostalgia. To date in Australia, various means of selling raw milk have been explored and tried by farmers and cow owners. These include herd share operations, selling raw as bath milk, trading raw for other commodities.

Secondly, there is a fear that the lure of unmet demand will encourage the ‘cowboys’, those without appropriate knowledge, ethics and care, to start selling a riskier raw milk for the highest price to those who will buy it.

Currently, producers trading raw milk are knowledgeable and informed, relying on handed-down wisdom, formal learning, networks of support. Many have always drunk raw, appreciating taste and texture, decrying the commercially available pasteurised, homogenised alternatives. However, many producers acknowledge the potential for risk in raw milk and understand the optimum conditions for managing the complexity of milk’s microbiology.

Their desire is for an environment where conversations can take place openly about the benefits of safe handling and storage, identification and minimisation of risky practices. But prohibition prevents communication between consumer, producer and regulator, paradoxically contributing to a riskier product.

Bland Meats and Sweet Treats: Communication of Power and Resistance in Prison

Clair E. Woods-Brown (University of Glasgow, UK)

We know that what prisoners eat, when, where, and how much, impacts significantly on their physical health. As significant though, is the impact food practice can have on prisoners' mental health and well-being. Food is inextricably linked to the culture of any prison and may be used by prisoners as a tool for identity construction and maintenance, and resistance to carceral authority. At the same time, food is used by some institutions as part of the punishment. It certainly perceived this way by those who have no authority to choose for themselves the food they eat. In prison, food is imbued with heightened meaning; it functions as a break in what can otherwise be a monotonous day, acts as a symbol of the prison's power over the individual, but also as a means by which the prisoner can express autonomy, self-hood and resistance. This paper presents the preliminary findings of a systematic literature review and meta-synthesis of prisoner's experiences of food in prison globally. A key theme identified is the manner in which food is symbolic of the prison's power over the individual and how it functions as part of the "pains of imprisonment" (Sykes 1958). Equally interesting is the way prisoners use food to resist this power, through sharing, trading or illicit cooking they adapt, create or invent anew the prison fare and make it a symbol of their own individuality.

Nationality of national cuisine

Kristina Zábrodská (Charles University Prague, Czech Republic)

Czech Republic is very popular destination for tourists - in hearth of Europe, with beautiful old fairy tale architecture, good and cheap meals and traditional beer culture. There are few dishes offered to tourists as a traditional Czech cuisine. After the Velvet revolution in 1989 in Czechoslovakia and later on Czech Republic started to flourish various movements towards healthy life style. Traditional Czech cuisine was described as old, fatty and extremely unhealthy - not modern at all.

In the past eight or ten years few top Czech chefs started to praise Czech cuisine for its culture background, unique tastes and recipes in worldwide context and no waste use of ingredients. They referred to the First Republic era, between the world wars, when Czechoslovakia gained for the first time independence and democracy and became a state. Prague belonged among Paris and Wien to the most interesting and innovative gastronomy European towns. But how could the chefs know it so precisely? There is no omnibus covering alimentation in Czechoslovakia during the years 1918–1938. The ideal source seems the former cookbooks and print media, widely read and spread during the 1920s – 1930s, so I conducted the research.

I used the history analysis and content analysis of four most influential Czech print media, one German written published in second large Czech city and eight women magazines and one magazine for middleclass men from that time in order to find the real gastronomy in the cradle of Czechoslovakia and its national cuisine. The analysis proved that print was interested in gastronomy, but has shown quite different picture of former gastronomy and of Czech national cuisine. How old are the traditional meals? Where did they originate? What did people eat at 1920s-1930s and what we still eat today? The text should give the answers and show how the myth of national cuisine is actually built.