

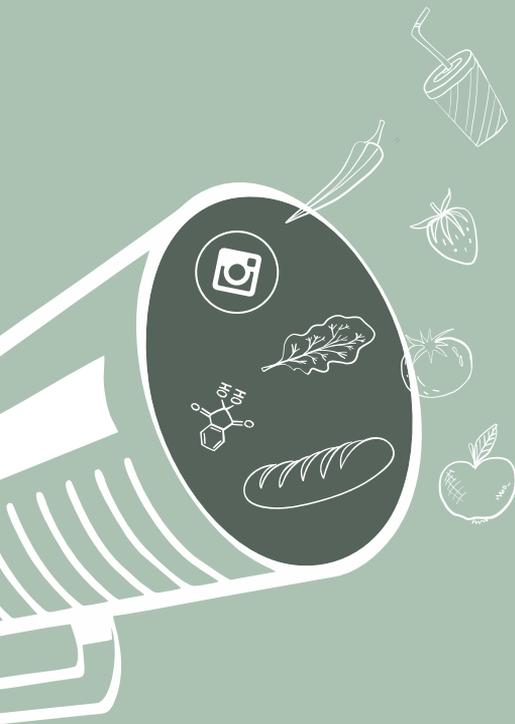


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Fakulteta za družbene vede

FOOD & COMMUNICATION

Discourses on the future of food

book of abstracts



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Food is one of the key aspects through which we represent ourselves individually and as a community. It is also located at the core of many social issues and interests (Lizie 2014), and the ways through which such relationships are constructed and communicated discursively speak of power, hegemony and ideology revealing the unequal and often problematic relationships within the food system. Food features as a powerful symbol in art, reminding us of associations it can acquire related to gender, class and ethnicity. Also, it is through food-related activities, such as restaurant spaces and eating manners, that most of us communicate with (and are being communicated to) throughout our daily lives. Given such centrality of food, there has lately been an increasing scholarly interest in topics at the intersection of communication and food studies. While initially confined to private, often feminine and certainly not academic discussions, in the last decades, food has been embraced as a worthwhile topic of study across the humanities and social sciences, from history to political studies and beyond (e.g. Scholliers 2007), suggesting a need for an international platform related to food and communication to discuss current developments, new ideas and make scholarly connections.

This conference, which comes out of the FoodKom Research Network, established in 2015 in Örebro University (Sweden), and a Communicating Food symposium at the University of Chester (UK) in September 2017, aims to bring together researchers that work in the areas of food and communication, be it academically or non-academically. It aims to establish a regular, biennial platform which will offer scholars space to share and discuss research at the intersection of communication and food studies, but also at the intersection of academic scholarship and professionals that work in the areas concerned with communicating food. Apart from academic papers, this conference also aims to host papers that share a non-academic perspective to the world of food communication but that speak to the current issues related to food communication in any capacity. Furthermore, to explore ways through which food can be communicated, we encourage participants to communicate their research findings or ideas via various (creative) forms of communication, possibly going beyond “classic” academic presentations.

All topics at the intersection of food and communication and communication-related disciplines of any methodology, are welcome at this conference, covering all geographical areas and historic periods, such as, but not limited

to: food and the media (incl. film, newspapers, magazines, television etc.); food and art/food as art; food and language; food advice and cookbooks; food and governmental discourse; communicating food through education/food and teaching (including teaching in schools from practical perspective); professional communication related to food (e.g. chefs, restaurants); semiotics of food; food and corporate discourse (advertising, marketing, etc.).

Discourses on the future of food

The 2nd biennial conference organized by the University of Ljubljana aims at shedding light on discourses on the future of food. Food is a key means through which we construct and represent ourselves discursively.

Food features as a powerful cultural signifier, often evoking associations with issues of gender, class, race and identity. Food-related activities, such as grocery shopping, meal preparation and eating, along with the public and private spaces in which these activities occur, provide the basis for many of our complex daily communicative practices. Food also is located at the core of many of the most challenging social issues of our time, often manifested in oppressive relations of inequality, and in the placement of food at the center of calls for social justice.

“We are witness to major changes in how the relationships between food systems and consumers are constructed discursively.”

Not surprisingly, food has been an important focus of research across the humanities and social sciences, from history to sociology, cultural studies, political studies and beyond. This conference extends that focus by providing an international platform that foregrounds the role of communication in the production, distribution and consumption of food. The aim of the conference is to address discourses, texts and communication evolving in relation to both widespread dissatisfaction with existing food systems and to visions for a more sustainable and regenerative future of food.

The conference explores the cultural and discursive construction of food. This includes analyses of political and policy texts on food sovereignty, food

security, food safety and nutrition, food waste, sustainability and climate change; texts produced by the food industry, including advertising, packaging, labeling, menus, social media and other means of food marketing; consumer and media narratives on “the pleasures of the table”; and texts promoting gastronomic tourism, to name just a few.

Today, cumulative food-related crises and controversies have become central to ongoing attempts to address the health of the global population and the planet. As a result, we are witness to major changes in how the relationships between food systems and consumers are constructed discursively.

“In response to these issues, the conference explores narratives about the emergence of alternative solutions to, and new imaginaries about, the future of food.”

The following topics are addressed:

1

Food as cultural signifier / text / medium, including food as:

- Expression of cultural identity
- Cultural capital
- Object of commodity activism
- Expression of cultural appropriateness
- Expressions and critiques of cultural appropriation
- Basis of ritual and community bonding

2

Representations of food, including:

- Journalistic and documentary coverage of the food and agricultural industries
- Food as the focus of entertainment media (narrative cinema, reality TV, celebrity programs, etc.)
- Food in social media
- Commercial communication about food (advertising, PR, lobbying, industry narratives)

- Political discourses (e.g., food safety, sovereignty, security; sustainability; regenerative agriculture; access to food; food deserts; animal welfare; etc.)
- Scientific and technical communication

3

Public knowledge (and lack of knowledge) about food, including:

- Food literacy (health, nutrition, safety and risk, etc.)
- Environmental impacts (e.g., waste, pollution, climate change)
- Cultural origins, history, appropriation

4

The mediation of food activism:

- Communication for direct action (protest, demonstration, petition, boycott, etc.)
- Commodity activism (through promotion strategies and consumer choices)

5

Imaginations about the future of food, including:

- New sources (e.g., insects, algae, in vitro meat)
- Genetic engineering of plants and animals
- Hydroponics
- Aquaculture
- Transparency, traceability, blockchain, etc.
- Food during and after COVID-19
- Visions of alternative cultural, political and economic futures of food production, distribution and consumption



CAROLYN STEEL

Dip. Arch RIBA | Carolyn Steel MA Cantab

SHORT BIO

Carolyn studied architecture at Cambridge University with Dalibor Vesely, Peter Carl and Eric Parry and subsequently taught with all three before running her own design studios at Cambridge and at London Metropolitan University. In 1989, she joined Cullum and Nightingale Architects, becoming a non-executive director in 2005. Carolyn has completed several major buildings with the practice, including the Embassy Theatre for the Central School of Speech and Drama. In 1995-6, Carolyn was a scholar at the British School at Rome, where she studied the everyday life of the Rione S. Angelo (the fish market and Jewish quarter), publishing her work as *The Mundane Order of the City* in the *Cambridge Architecture Journal* Scroope.

In 1998, Carolyn became the inaugural Studio Director of the London School of Economics Cities Programme. She began researching the relationship between food and cities in 2000, and from 2002-2012 gave a lecture series on Food and the City at Cambridge University School of Architecture, the first of its kind. In 2008 she published her first book, *Hungry City*, which won the Royal Society of Literature's Jerwood Award for Non-Fiction and was chosen as a BBC Food Programme book of the year. In 2009, *The Ecologist* magazine profiled Carolyn as a '21st Century Visionary' and her 2009 TED talk, given at the first TEDGlobal in Oxford, has gained more than one million views.

From 2010-13, Carolyn was a visiting lecturer and researcher at the Rural Sociology Department of Wageningen University in the Netherlands. In international demand as a speaker, she has lectured widely on food and the city, including at the Slow Food University of Gastronomic Sciences in Pol-

lenzo, Italy and the Harvard Graduate School of Architecture. In addition to numerous appearances in the UK and abroad, Carolyn has collaborated with a number of cities and institutions including Stroom den Haag (The Hague), The City of Groningen and the MAS Museum in Antwerp, where her work inspired the new permanent exhibition, Antwerp à la Carte.

Her second book, *Sitopia: How Food Can Save the World*, is published by Chatto & Windus on 5th March 2020.

ABSTRACT

Sitopia: How Food Can Save the World

Living in a modern city, it can be hard to ‘see’ food. We all eat every day, yet few of us really know where our food comes from. Industrialisation has obscured the vital connections without which our lives would swiftly grind to a halt: the complex supply chains that transport food from land and sea to our supermarkets, cafes, kitchens and tables. Yet whether or not we see it, food’s influence is everywhere: in our bodies, habits, homes, politics, economics, cities, landscapes and climate. We live in a world shaped by food: a place I call ‘sitopia’ (from Greek *sitos*, food + *topos*, place). However, by failing to value food, we have created a bad sitopia. Climate change, deforestation, soil erosion, water depletion, pollution, mass extinction and diet-related disease are just some of the ‘externalities’ of the way we eat. Our lives are built on the illusion of cheap food, while in reality so such thing exists. Only by restoring food’s true value and harnessing its power for good can we hope to thrive on our crowded, overheating planet. Sitopia is not utopia; yet by valuing food and consciously shaping the world through it, we can come close to the utopian dream of a healthy, fair and resilient society.



ALEXANDRA SEXTON

PhD in Human Geography | MSc in Nature, Society and Environmental Policy | MSc in Medieval Studies | MA (Hons) in Classical Studies Leverhulme Early Career Research Fellow in Geography at University of Sheffield

SHORT BIO

Alexandra Sexton is a Leverhulme Early Career Research Fellow in Geography at the University of Sheffield. Her research examines the geographies, politics and histories of food innovation, with a focus on high-tech meat and dairy alternatives.

She received her doctorate in Human Geography from King's College London in 2017. She also holds an MSc in Nature, Society and Environmental Policy (University of Oxford), an MSc in Medieval Studies (University of Edinburgh) and an MA Hons in Classical Studies (University of Edinburgh). Prior to her Leverhulme Fellowship, she was a Postdoctoral Research Associate on the Wellcome Trust-funded project 'Livestock, Environment and People' (LEAP) at the University of Oxford. She worked within the social science team and led research on the framings and innovation geographies of alternative proteins.

Alex has published widely within geographic and multi-disciplinary journals, including in *Transactions of the Institute of British Geographers*, *Economic Geography*, *Trends in Food Science and Technology*, *Frontiers in Sustainable Food Systems* and *Gastronomica*. She is particularly interested in the ways that notions of edibility, novelty and 'good' food become established, as well as how they change. Her research also investigates the changing economic geographies of food innovation that alternative proteins have prompted in recent years, with a particular focus on the relationship between place and the cultures of 'doing' innovation.

Alex has conducted advisory work on the future of protein foods for the UK Government, World Economic Forum and members of the European Parliament. She has lectured widely at international conferences, think tanks and public festivals, including at the EAT Stockholm Food Forum and the Hay Festival. She is a Council Member for the Food Ethics Council in London and a co-founder of Cultivate, the first UK-based non-profit group that supports informed, multi-voiced dialogue about the emergent field of cellular agriculture from UK perspectives. With her Cultivate colleagues, she has published multiple peer-reviewed open access papers and hosts an annual conference on the topic of cellular agriculture. She is a regular contributor to media and industry discussions on the future of food, including a recent BBC Minute video on cultured meat.

Her current research explores the implications of alternative proteins for rural landscapes and livelihoods in the UK, and considers what role, if any, these technologies might play in a just protein transition for UK agriculture.

ABSTRACT

Feeding the world Silicon Valley-style: Place, promise and the future of protein

In 2013, Microsoft co-founder Bill Gates declared food was ‘ripe for reinvention’. This call to action coincided with growing interest and investment – including by Gates himself – in a new high-tech entrepreneurial movement attempting to replace conventional meat and milk with plants and cell cultures. Global headlines heralded the world-saving and ‘disruptive’ promises of these alternative proteins: the ‘future of food’ had arrived, and the high-tech start-up culture of Silicon Valley was leading the way. But what does it mean to reinvent food Silicon Valley-style? What is promised from this so-called disruption, who will benefit, and what might remain undisrupted? In this talk I focus on the relationship between promise and materiality as a key mediator in the formation of this emergent food tech industry. I explore how the promissory power of alternative proteins has become entangled in places, bodies and things, and is reimagining what is considered possible in building sustainable food futures. This entanglement of narratives and materialities is, I argue, key to understanding the food futures that alternative proteins might deliver – as well as those they’re closing down – and more broadly what it means to look to Silicon Valley as the makers and saviours of our collective planetary future.



PRISCILLA CLAEYS

PhD in Political and Social Sciences | MSC in Environmental Management | MA in Business and Administration | Associate Professor IN CAWR

SHORT BIO

Priscilla Claeys is Associate Professor in Food Sovereignty, Human Rights and Resilience at the Centre for Agroecology, Water and Resilience of Coventry University (UK). She received her PhD in Political and Social Sciences from the University of Louvain (UCL) in 2013. She worked as a Special Advisor to the UN Special Rapporteur on the right to food, Olivier De Schutter, from 2008 to 2014. Her research areas include the right to food and food sovereignty, agrarian movements, global food governance and human rights. Priscilla is particularly interested in understanding processes of legal mobilizations by which social actors use and seek to transform the law to advance their claims. She is also passionate about food security governance, feminism and gender equality and ways to encourage inclusion and diversity in policy-making spaces. She has published *Human Rights and the Food Sovereignty Movement. Reclaiming Control* (Routledge 2015) and co-edited two books. Her research has notably featured in the *Journal of Peasant Studies*, *Sociology and Globalizations*. She is on the International Board of FIAN International. She previously worked for a number of human rights organizations and development NGOs.

ABSTRACT

Redefining Human Rights From Below. Peasant Movements and the Recognition of New Rights.

A growing number social movements demanding food systems transformation are using human rights to make their claims. Emblematic of this trend

is the adoption, in 2018, of a new international legal instrument protecting the rights of peasants, small-scale food producers and agricultural workers. The UN Declaration on the Rights of Peasants (UNDROP) is unique because it was elaborated from the bottom-up, with the direct involvement of peasant organizations. In this keynote address, Priscilla Claeys explores the implications, for social movements, of using human rights to frame their demands. She shows how agrarian movements achieved the recognition of new human rights, such as the right to land and the right to seeds, after 17 years of struggle, and analyses the key factors that enabled this success. She uncovers some of the challenges linked to participation of those most affected by hunger food insecurity in global governance. She also explores some of limitations of the UNDROP from a feminist and women's rights perspective. In her conclusion. She draws insights from her own experience as a scholar-activist and shares lessons for academics hoping to contribute to food system transformation. She shows that the fight to define human rights is deeply political.

FOOD DURING AND AFTER COVID-19: THE IMPORTANCE OF FOOD MEDIA TO SOCIALLY CONNECT AND INSPIRE

De Backer, Charlotte^a, Sara Pabian^{a,b} & Kathleen Van Royen^a, ^a*University of Antwerp, Belgium*; ^b*Tilburg University, Netherlands*

From the start of the year, 2020 has been dominated by COVID-19, the respiratory infection illness caused by the SARS-CoV-2 type of coronavirus. To prevent COVID-19's further dispersion, governments implemented various measures to ensure physical and social distancing between people, including the recommendation to work from home, the cancellation of major sports and cultural events, and limited or no access to restaurants, bars, (movie) theatres, sporting facilities, shopping, and so forth. These measures led to an increased use of (social) media to be entertained, socially connected, and informed. Moreover, the COVID-19 pandemic also has led to a profound impact on how people deal with food and cooking worldwide. In order to examine the effect of COVID-19 on food media use, food intake, and food literacy, consisting of planning, selecting and preparing foods, an international team of researchers from 38 countries developed and administered a cross-sectional online survey (*Corona Cooking Survey*). In total, data of 37,207 adults ($M_{\text{age}} = 36.7$, $SD_{\text{age}} = 14.8$; 77% women) were collected.

In this panel, we critically assess the (potential) power of food media on their consumers to provide social connections with others and to inspire and influence eating and cooking behaviors during the COVID-19 pandemic based on data from the *Corona Cooking Survey*. The four studies that will be presented during this panel help us to understand how consumers have changed their food media use during this challenging time period and how this change has impacted them. The studies allow us to discuss imaginaries of the future, how food media will be used after COVID-19 and which changes might be permanent.

We start (abstract 1) by highlighting the importance of social eating and drinking for the emotional well-being of adults. However, during a period of lockdown where e-drinking and e-dining is the only way to socially drink and dine, e-drinking and e-dining appear to be negatively correlated with emotional well-being and seem to not yield the same benefits as physical social drinking and dining. In a second talk (abstract 2) we further

explore how social media can connect us with others. Previous research has indicated that social media can create and reinforce identity bubbles which can influence our behaviors. We discuss that also ‘social media food identity bubbles’ can influence our food choices and food intake during the COVID-19 pandemic. In a third study (abstract 3) and fourth study (abstract 4), we advance our understanding of the influence of food media on our food choices and food intake, more precisely on our cooking behaviors and recipe use. Both studies propose a segmentation approach among young adults (aged 18 – 25, abstract 3) and middle and late adults (aged 26 – 75, abstract 4).

Santé! An investigation into whether the emotional and nutritional benefits of social drinking and eating also apply to e-drinking and e-dining during the COVID-19 pandemic.

Maldoy, Katrien^a, Karolien Poels^a, Lauranna Teunissen^a, Isabelle Cuykx^a, Paulien Decorte^a, Sara Pabian^{a,b}, Kathleen van Royen^a & Charlotte De Backer^a, ^a*University of Antwerp, Belgium*; ^b*Tilburg University, Netherlands*

A recent but growing body of research indicates that physical social eating and drinking has both emotional and nutritional benefits. During the COVID-19 pandemic, however, many governments have taken measures no longer allowing physical social eating and drinking outside one's household. This study investigated whether people continued to eat and drink with close ones online, and if so, if e-drinking and e-dining provided the same emotional and nutritional benefits as physical social drinking and dining.

This research uses data from the large-scale *Corona Cooking Survey project*, and more specifically the data from the questionnaire disseminated in Belgium during the first lockdown ($N = 6,964$), a period in which physical social eating and drinking outside one's household was not allowed. Analyses were done by means of independent sample T-tests. We compared e-drinkers versus non-e-drinkers and e-diners versus non-e-diners among 1) all participants and 2) people living alone. People living alone do not have household members and are therefore excluded from physical social eating and drinking, which is a necessary condition to investigate whether the effects of physical social eating and drinking apply to e-dining and e-drinking.

The results show that although more than one third of respondents joined e-drinking or e-dining, these events could not match the pleasure of a real get-together. Contrary to previous findings on social eating and drinking, e-dining and e-drinking frequencies were found to be both negatively correlated with emotional well-being. In terms of nutritional benefits, the results were inconclusive. E-drinking and e-dining therefore do not appear to yield the same benefits as physical social drinking and dining. Explanations for these findings are provided.

Let's talk about food. Involvement in "social media food identity bubbles" in relation to food choice and dietary quality during COVID-19.

Pabian, Sara^{a,b}, Charlotte De Backer^a, Lauranna Teunissen^a, Isabelle Cuykx^a, Paulien Decorte^a & Kathleen Van Royen^a, ^a*University of Antwerp, Belgium*; ^b*Tilburg University, Netherlands*

Communication connects food to identity and social relations. What we (not) eat communicates who we are in relation to others as much as others' communication influences what we (not) eat.

Communicating about food has always been popular on social media, yet clearly took an uptake since the onset of COVID-19. Knowing that social media create and reinforce identity 'bubbles', it can be assumed that during the COVID-19 pandemic involvement in "social media food identity bubbles" increased. We predicted (and pre-registered <https://osf.io/mqwvn/>) that involvement in social media food identity bubbles during COVID-19 would relate to food choices, food intake and dietary quality scores.

This was tested by means of an online survey ($N = 615$) that was part of a bigger research project. Data for the presented models was collected via validated scales capturing participants' media use, involvement in social media food identity bubbles, food choice, food intake and dietary quality. Analyses were done by means of regression and MANCOVA analyses, controlled for gender, age and self-evaluated socio-economic status.

Results show that the more participants reported to be exposed to messages about food via *Instagram* ($\beta = .26, p < .001$) or *YouTube* ($\beta = .16, p < .001$), the more strongly they were involved in social media food identity bubbles. In contrast, the more participants reported to be exposed to messages about food via *other social media*, the less likely they were involved in social media food identity bubbles ($\beta = -.09, p < .05$). Being exposed to messages about food via *print media, TV shows, websites or blogs, Facebook, Pinterest or Reddit* was unrelated to being involved in social media food identity bubbles. In none of these analyses gender, age or SES were significant.

Second, results show that involvement in social media food identity bubbles

was positively associated to participants' *mood* related food choice motivations ($\beta = .22, p < .001$) and being motivated to choose *natural foods* ($\beta = .15, p = .01$) while negatively to being motivated to choose *familiar foods* ($\beta = -.08, p < .05$). Other food choice motivations (health, convenience, sensory appeal, price, weight concerns and environmental concerns) were unrelated to participants' involvement in social media food identity bubbles.

Finally, the more participants were involved in social media food identity bubbles, the better their score on the Dietary Quality Index ($\beta = .16, p < .001$). The DQI was also higher for women as compared to men ($p < .001$), positively related to age ($\beta = .22, p < .001$) and not related to self-reported SES. Looking at food intake detail, results show that involvement in social media identity bubbles was positively related to the intake of fruit ($\eta = .01, p < .01$), fish ($\eta = .01, p < .05$), legumes ($\eta = .03, p < .001$), nuts ($\eta = .02, p < .01$).

In sum, results confirm that exposure to food via some, yet not all social media, especially among emotionally motivated people, can lead to involvement in social media food identity bubbles, which in the end relates positively to dietary outcomes.

How effective are celebrities and influencers as recipe endorsers during COVID-19? A segmented approach among young adults

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During this ongoing COVID-19 pandemic, people are exceedingly searching for recipes. Recipes are valuable sources to examine food choice behavior and are often used as promotional tools to endorse food-related products. This makes them an interesting topic of study within food media, particularly among young adults (18-25), whose food choices are known to be predictive of long-lasting nutritional habits and who are more prone to the influences of media personae.

This study aimed to explore young adults' (a) recipe influencer reliance and perceptions and (b) recipe choice motivations, in addition to potential shifts in these behaviors due to COVID-19. A larger international project provided data through online surveys at the onset of COVID-19 ($N = 556$). Measures included recipe choice motivations, recipe influencer sources, top-of-mind recipe influencer, and their perceived qualities before and during COVID-19. Data were analyzed using repeated measure ANOVAs, after segmenting respondents based on their interest in different recipe influencers (celebrity chefs, lifestyle influencers, other celebrities).

Results grouped young adults into *potentials* for recipe endorser promotions and *avoiders* of it. Although recipe use by different endorser types was not particularly high among both groups, it was higher and more consistent across endorser types among *potentials* than *avoiders*. Top recipe choice motivations were similar among *potentials* and *avoiders*: taste, easy-to-find ingredients and health, although *potentials* relied on taste significantly more than *avoiders*. Recipe choice motivations relating to convenience (ease and speed) were valued significantly higher among the *avoider* group. Notable differences were also found in the types of top-of-mind recipe endorser noted by young adult respondents, with *potentials* entering both food lifestyle influencers and celebrity chefs, whereas *avoiders* only entered the

latter. Media use for recipes differed significantly between both clusters as well. Lastly, our findings show significant changes during COVID-19; more *potentials* sought a different influencer, and we also noted significant shifts in recipe choice motivations.

In conclusion, young adults differed in terms of recipe endorser reliance, media use for recipes, recipe choice motivations, and top-of-mind recipe endorser. This confirms the added value of more nuanced and interest-based young adult targeting approaches for food marketeers and nutritional interventions alike.

From culinary to cooking capital: Comparing three segments of home cooks on recipe use before and during COVID-19

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Based on Bourdieu's theory of gaining power in a class society via various sorts of unevenly distributed capital, food-related scholars have specifically investigated the unequal distribution of 'culinary capital', or people's "*engagement in food-related practices that reflect a certain set of values that are privileged over others*". Culinary capital is (mostly unconsciously) used as an identity means by groups to determine who is part of the group and who is not. It affects amongst others groups taste preferences and shopping behavior. This research contributes to previous studies by examining recipe use amongst segments who differed on 'cooking capital', a specific component of culinary capital that consists of a person's cooking skills, knowledge, and symbolic resources. Additionally, since COVID-19 had impacted many items related to recipe use and cooking, such as shopping experience and time spent at home, the evolution in recipe use during the pandemic was measured for each segment of home cooks. In total, 5510 participants, aged 26 to 75, who cooked at home and lived in Belgium, completed an online survey. Recipe use and cooking attitudes/behaviors were questioned via 7-item Likert scale questions. Based on their incorporated capital (self-reported cooking skills, attitudes, behaviors) and objectivized capital (cooking barriers), three segments were identified: microwave cooks, everyday cooks, and hobby chefs. These segments did not differ in terms of financial struggles or educational background. Results initially show more frequent use of high-capital media such as cookbooks and magazines amongst hobby chefs and less frequent use of recipe-media by microwave cooks. During COVID-19, all segments used all recipe-media less and indicated to more often use no recipe or their own recipe. Second, hobby chefs placed a higher value on recipe-aspects typically linked to high culinary capital, such as taste, healthiness, and sustainability. In contrast, more practical aspects such as accessible ingredients, a short preparation time, and ease were valued higher by microwave cooks. In some cases, these contrasts decreased

during the corona pandemic. These results suggest the importance of a different communication approach for higher- and lower cooking capital segments.

HOW FOOD MEDIA DISCOURSES CAN AND COULD INFLUENCE THE EATING HABITS OF CONSUMERS

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Mass mediated messages about food and eating (i.e. “Food Media) are not novel; even Ancient Greeks shared recipes carved in stone. Yet what marks current and future times is that food media are everywhere, and can no longer be ignored. Cookbooks, magazines, TV cooking shows, and the most recent explosion of messages about food via social media have created an overflow of -often conflicting and non-evidence-based- media messages about food. Today many talk about food, yet few “see the forest for the trees” in this Food Media landscape. Researchers have warned about the potential negative effects of food media, that often focus on unhealthy dietary choices. Yet can we turn this around, and how can we shape future discourses on food? Can we use the different voices that talk about food to navigate towards healthier and more sustainable food consumption patterns for everyone? And what can we learn from present food media discourses to positively influence eating habits of consumers? In this panel we critically assess the (potential) power of food media on their consumers and provide insight in how we can shape future food discourses and food policy in order to promote healthier and more sustainable consumption patterns.

We start (abstract 1) by showing that in the past, food policy makers and food media have spread very different messages, in this case regarding the consumption of red meat. Based on these results, we highlight the need for more intense collaborations between policy makers and food media, and for taking culture into account in food policy.

In a second talk (abstract 2) we present our learnings for shaping future food media discourse with the aim to reduce red meat consumption. By unravelling the association between meat and masculinity, we demonstrate that targeted communication messages to reduce red meat consumption addressing environmental concerns only could work for men who agree with new forms of masculinity.

In a third study (abstract 3), we further explore how successful food endorsers communicate about food and nutrition based on a content analysis of their food media messages. We highlight what we can learn from their discourse in order to contribute to the empowerment of food literacy.

Finally, the fourth talk (abstract 4) concludes with an overview of the known effects of food media on eating habits, building towards a new Healthy Food Promotion Model that can help future researchers, health institutes and policy makers to successfully design healthy food interventions.

'Why We Won't Banish Bacon': The Circuit of Culture versus Food Policy in UK media reporting of recommendations on red and processed meat consumption

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Bowel cancer is the fourth most common cancer in the UK, accounting for 12% of all cancer cases. Public Health research has identified a link between bowel cancer incidence and high levels of red and processed meat consumption. While there is uncertainty surrounding the evidence underpinning this link, in 1998 and again in 2011 the UK government recommended that high consumers of red and processed meat should reduce their intake. This recommendation still stands today. Despite stable government advice in this area for almost two decades, in reporting this issue the UK print media have frequently used alarmist headlines, at the same time often attempting to undermine government recommendations. This paper reports on data collected for research investigating media reporting in this area of food policy, and draws on a data set of national UK newspaper articles published between 1993-2012 ($n = 157$) and policy documents from the same period. Using the Circuit of Culture model from the field of cultural studies, I argue that journalists reporting on policy and nutrition recommendations in this area heavily emphasized arguments about the cultural significance of red and processed meat in the UK diet. Analysis of the policy making process that led to recommendations on red and processed meat revealed that these cultural factors were not emphasized by policy makers in discussions leading to dietary recommendations. Scholars have long argued for the application of a cultural lens when identifying health risks, taking into account shared and common beliefs and meanings. Noting recent and pressing calls for integrated food policy approaches, the paper goes on to argue for a more coherent approach on the part of policymakers when developing dietary recommendations and communicating health risks; an approach that takes culture into account in food policy.

Real men eat meat: investigating within-gender differences in meat consumption

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Research has associated eating too much red meat with several negative health effects, such as inflammation, oxidative stress, and an elevated risk for cardiovascular diseases, cancer or type 2 diabetes. Despite these negative effects, meat consumption is on the rise, particularly among men. Gender differences in the selection and consumption of meat seem to partially explain this phenomenon. More specifically, men eat more meat than women, red meat in particular, and are more attached to meat than women are. In order to convince avid male meat eaters to reduce their meat intake, targeted communication is warranted. Messages men can relate to must be considered, and these may include messages about meat and masculinity. That is, because meat is generally associated with masculinity, some men may (over)consume meat, as it makes them appear strong and manly. This association between meat and masculinity can also be seen in advertisements on different platforms, such as television and print media. This study aims to investigate which men may and may not relate to the “meat is masculine” idea, starting from a masculine gender identity perspective.

Via an online survey (N=879) this study investigated consumer’s attitudes, motivations and behavioural intentions towards different types of meat. We captured within-gender differences by means of the Traditional Masculinity-Femininity scale and the New Masculinity Inventory.

The results confirmed that men eat more meat than women, and these gender differences are larger for redder meats than for fowl. While 3% of men and 7% of women avoid chicken in their diet, 13% of men avoid goat meat compared to 35% of women. Results also confirm that meat consumption among men correlates with their views on masculinity. Men who are more open to new norms of masculinity are more likely to already reduce both red and white meat intake. Moreover, men who are open to these new norms of masculinity are less attached to meat, just as men who identify as more feminine are less attached to meat. When combining gender, the Traditional Masculinity-Femininity scale and the New Masculinity Inven-

tory, we observed significant associations with white meat reduction for all three variables. Concerning the motives for reducing meat intake, it was found that men who agree with new forms of masculinity are more likely to reduce their meat intake because of environmental concerns as opposed to men who are not open to these new norms of masculinity. Men who identify as more feminine are also more likely to reduce their white meat intake for environmental reasons.

In sum, these findings prove that it is not just about “men”. More awareness of within-gender differences and the role of different types of meat is necessary to fully understand the association of meat and masculinity.

#instafood: analyzing the food explosion on Instagram

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Since the emergence of social media, a so-called “online food explosion” has arisen and it is now inevitable to come across food media (i.e., media messages about food). While food media are perceived as highly entertaining they are also known to influence the behavior of people. While previous content analyses have focused on the nutritional content of food media recipes, food safety features, and linguistic aspects of other content, no study has looked at the potential use of behavioral change techniques and reference of food literacy aspects. Defined as the skills, attitudes, and knowledge to plan, select, prepare and consume healthy meals, food literacy can empower people, vulnerable groups, in particular, to develop lifelong healthy relations to food. The question remains if and how food media can and do contribute to the empowerment of food literacy.

The current study presents a content analysis of food media messages (N = 800) posted by different popular (inter)national culinary celebrities on Instagram who were followed for a period of seven weeks. The content analysis focuses on four aspects: (1) the presence of food literacy components, (2) the applied communication strategies, and (3) the used behavioral change techniques, and (4) if recipes are mentioned the nutritional value was calculated via the Nutri-score (i.e. nutritional value converted into a simple overall score). At this moment, data collection is still ongoing and will finish in mid-April. Full results of the food media representation from different culinary personas will be presented. Based on these results, we will present learnings for future discourse on food and nutrition in order to improve food literacy.

The Healthy Food Promotion Model: A theoretical basis for future research about healthy food promotion

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Systematic reviews and experimental studies have repeatedly shown that food promotion for energy-dense foods stimulates unhealthy eating behavior. Moreover, most food promotion techniques target automatic process and focus on the rewarding aspects of palatable food products, inducing snack intake subconsciously. Due to the effectiveness of these food promotion activities, people and our future generations (i.e. children) in particular, consume too much energy-dense foods and not enough healthy foods, according international dietary standards. The prevention and treatment of current and future obesity has one of the highest priorities of worldwide health institutes. The intake of fruit and vegetables are negatively related with overweight and obesity, psychological dysfunctioning risk of cardiovascular disease, coronary heart disease and hypertension, and multiple forms of cancer. Targeting adults' and children's fruit and vegetable intake may have strong effects on noncommunicable diseases and mental well-being of future generations. Considering the effectiveness and success of food promotion of unhealthy foods, it is highly promising to examine *whether, how, and when*, food promotion for healthier foods can increase eating habits of consumers. Food promotion consists of different forms of communication that are designed to, or have the effect of, enhancing the recognition, appeal, and/or consumption of certain foods, brands and services. Different empirical studies have been conducted that tested the effect of healthy food promotion, showing inconclusive results, but an overarching theoretical model that explains and predicts these effects is missing and needed. In order to move forward in this research area, a theoretical understanding is needed to improve our knowledge and guide future steps in scientific research. This review describes recent studies that have tested the effect of healthy food promotion on children's eating behavior and aims to present an integration of empirical findings in a new theoretical framework, the *Healthy Food Promotion Model*, that increases the understanding of the effects of healthy food promotion on eating behavior that might also be used for future research in this area. Guidelines are provided that aim to stimulate new scientific research objectives in the future.



diversiTASTES® game

Simons, George & Maura Di Mauro

Are you passionate about travel and are you curious to discover and learn about the world? Are you curious about cultural diversity and do you like to explore and enjoy foods and cuisines of cultures different from your own? Would you want to know how best to behave when you have to dine with or prepare a lunch or a dinner for people from different parts of the world? **diversiTASTES®** provides answers to these questions. It was originally developed by Intercultural Management Masters students from the University of Burgundy from four different countries: the Netherlands, Italy, China and the Philippines.

diversophy® is the powerful game framework that helps you engage successfully with people of other backgrounds as well as understand the dynamics of your own culture. **diversophy®** brings people together, not only to learn about each other's cultures, but to connect in a very human way. Players are enriched by each other's stories, values, knowledge and skills. The "us versus them" mindset is replaced with mutual appreciation.

How does **diversiTASTES®** Game work. Whether played face-to-face or online, small groups of participants interact by being presented with cards representing questions that provoke five kinds of learning. Wisdom about the topic of gastronomy from past and contemporary experts; questions of fact about food and its cultural significance; questions about guest and host behavior; reacting to novel and challenging dining situations; sharing about one's own cultural perspectives and practices about food and dining.

Big, Liquid and Digital: Neo-Ottomanism Ideology and Cultural Representations of Food

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This paper examines *Instagram* accounts of popular and celebrity chefs' in Turkey and their peculiar forms of representations of Neo-Ottomanism in the context of changing food culture. We attempt to analyze *CZN Burak, Er-can Steak, Nusr'Et Instagram* accounts fundamentally with two methods: Firstly, we tried to understand these celebrity chefs' interactions with each other through networks by using network analysis. Secondly, we analyzed their short videos using semiotic analysis in relation to their intertextuality of the hegemonic political imagination.

Turkey encountered 2000s with a strong rightist and conservative movement ended up with the power of Justice and Development Party (*JDP-Adalet ve Kalkınma Partisi*). JDP's period in power reflects a qualitative transformation of the Turkish political climate, originated in the 1980s and 1990s when an organic crisis occurred and consistently continued. Turkey welcomed millennium with a devoted conservatist government without any hesitations in conjunction to neoliberalism. Economic crisis was not peculiar to Turkey and this crisis led JDP come to power in Turkey. This crisis was a reflection of dot com crisis occurred in the United States and spread to some developing countries including Turkey. Dot com crisis paved the way to a new wave of digitalization and financialization in core countries. This wave comprised emerging markets in a very short span of time as Turkey was one of those emerging markets as well. Financialization, construction-oriented economic growth and extensive adaptation of younger generations to digital technologies determined the outlook of Turkey in mid 2000s. However, outburst of financial crisis in the US, led to a new global crisis resulting in a new hopelessness and rebellion. Hence, cultural and political representations were started to be made in a logic of digital world and technology.

In this context, this study assumes that digital cultural representations become essential and they are in correlation with hegemonic political imaginations either contradictory or symbiotic. Turkey's economic growth policies relying on finance and construction during the period of JDP is

in power, has cultural consequences. This paper discusses cultural representations particularly by focusing on food. Concurrently with the political climate after the 2008 financial crisis, Turkey's dream of being in the league of developed countries ended up with a revanchist, romantic, nostalgic and liquid ideological apparatus so called Neo-Ottomanism. This period was also a rapid extension of social networks worldwide. Accordingly, representations were increasingly started to be constructed through Instagram, Twitter, Facebook. Neo-Ottomanism has an ideology of referring the 'greatness' of the past, resulted in new cultural forms in the realm of food culture. CZN Burak, Ercan Steak, Nusr'Et *Instagram* accounts are the platforms that constructs invention of tradition as the proof of respect to past in terms of 'greatness'. These accounts represent 'greatness' of the Ottoman Empire in the form Neo-Ottomanism and appeals Middle Eastern foodies and food culture.

Food journaling as a path to 'perfectness'? A Multimodal Critical Discourse Analysis of Commercial Food Diary Apps

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In a society where health is seen as an individual responsibility (Ayo, 2014) and a super value (Crawford, 1980), the health industry has been one of the fastest growing markets in several years. In a society that emphasizes free choice and a free market (Ayo, 2014), the commodification of health has entailed a wide variety of health-related products. At a time when everyone is not only expected to take responsibility for but also optimize their health (Petersen and Lupton, 1996), apps, “self-tracking” and “everyday analytics” become extra interesting.

In this paper I examine the design of commercial Food Diary Apps in relation to their socio-political context. More specifically, the purpose of the paper is to show how the design of the apps not only shapes how practices that affect health, such as a healthy diet and exercise, are represented and communicated, but how the design itself reproduces and encourages certain ideas, values and actions that are highly valued in contemporary society. Previous research shows that apps and self-tracking devices contribute to self-monitoring and self-advocacy (Sanders, 2017; Doshi, 2018) and enable self-government and self-care (Whitson, 2015). However, not as many studies critically examine the ideas and values that the design of these apps promotes or facilitates.

The data consists of material from food diary applications. The study draws on the principles of Multimodal Critical Discourse Analysis (MCDA) (Machin and Mayr, 2012) using a discourse-design approach (Ledin and Machin, 2016). More particularly, I discuss how the design of these apps serves certain purposes and how it interacts with the user and encourages certain choices. Interface elements are not only considered to represent certain meanings using textual, visual and interactive modalities, but they are also understood as allowing users to act and by acting achieve certain effects (Adami, 2014). The analysis shows that the design of the apps, and its use of various interface elements, enables health, healthy food and healthy eating to be understood in relation to values such as freedom to choose, autonomy, personal responsibility, improvement and accomplishment. The design of the app is thus central to the process of shaping the user into a “good” and “healthy” citizen.

Digital Media influence on food habits in Portugal: why do people look for food information on the internet?

Andreghetto, Adriano,

https://www.instagram.com/digital_media_and_food_habits/

Digital media (websites, social media and blogs) about food and nutrition are becoming increasingly popular and might have a significant influence on food choices, food consumption and the health status of the population.

This study aims to understand digital media usage in the search for information about food by users, as well as understand their motivations and also the content that generate interest in those channels. Qualified food organizations in Portugal, such as the PNPAS (National Program for Healthy Eating), have made use of digital media to disseminate information about the topic in order to offer quality content to users. However, they do not have the same reach as other non-official channels.

The study adopted a descriptive and exploratory methodology. The exploratory process ought to provide, through a focus group, some guidance for the next step of the investigation. The descriptive process aimed to identify and analyze the characteristics and variables that relate the search for information about healthy eating in digital media. The survey included a non-probabilistic sample of 356 people of the Portuguese population. The sample consisted of 255 women (71.6%) and 101 men (28.4%) with a mean age of 38 years ($s = 11.775$, $mo = 53$, $min = 16$ and $max = 74$).

The results confirm that users are concerned with their eating habits and that they have the habit of looking for information about food. Through the surveys it was possible to realize that digital media is mentioned as a source of information, however, for this study Health Professionals remain the main source, followed by websites.

In general, *Health and Well-being* are the main motivations in the search for information about food. In comparison, for the 16-24-year-old group other motivations such as *Control or Weight Loss* and *Aesthetics* presented themselves as more relevant. The digital media contents that arouse the users' greatest interest are *Recipes* and *Quick Tips*. However, the 16-24 age group stands out, once again, for showing a greater interest in the contents related to *Diet*.

It was found that respondents attribute a high degree of confidence and credibility to digital media information and tend to include food tips they find in digital media in their daily routine. Still, they are not used to confirm the authorship of the information. The study also identifies that PNPAS is little known by respondents and that other channels with information not validated by official organizations or specialized professionals have the leading role as sources of food information in Portugal.

Food Communication on Social-Media-Platforms and its Interrelations to Everyday Food Behavior of the Users. A Scoping Review

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The importance of food communication on social media platforms is increasingly being discussed and it is repeatedly attributed a major influence on the behavior of users. This raises questions about the scientific consideration of the interrelations between this food communication and the actual food-related thinking and acting of the users in their everyday life. This conference contribution investigates these questions in a scoping review, synthesizes previous findings against the background of media-sociological findings and derives recommendations for future research.

Via Web of Science and PubMed, 267 peer-reviewed journal articles from the period from 2004 to 2020 were identified. First, the abstracts were systematically analyzed. Finally, using exclusion criteria, 24 studies were selected in which the relationship between social media food communication and the food behavior of users was empirically and theoretically considered.

The full texts were then analyzed in more detail with regard to the methods used, theoretical frames of reference and outcomes. First, the review points out that the interrelation between social media food communication and the actions of the users is considered in three different ways with different epistemological bases in the analyzed studies. One perspective is based on a model understanding of food behavior, another on a sociological understanding of food practices, and the third takes a media-technical perspective. It is shown how these different perspectives consider the interrelations between communication and behavior and which statements can be derived from these perspectives on the actual food behavior of the users.

Second, the findings of the individual articles on the interrelation between food communication on social media platforms and the food behavior of users were synthesized against the background of media-sociological findings. It is shown that food communication on social media platforms is linked to the identity-, relationship- and information-management of the users. In addition, it is shown that food communication on social media

platforms has an impact on the daily food-related management of users (organization and planning of everyday nutrition).

The review shows how these four different “forms of management” are related to variables of the users’ food behavior in everyday life. The review highlights promising methods and theoretical framework for analyzing social media food communication. In addition, new survey contexts for sociological food research and the resulting data on the food behavior of the users are highlighted.

Tracing transnational culinary practices of exiles in the works by Aleksandar Hemon

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The purpose of this paper is to explore the role of transnational culinary practices in exilic cultures as presented in Aleksandar Hemon's work.

Aleksandar Hemon is a Bosnian-American writer whose literary texts explore the experience of those transmigrants who are often characterised by trauma, displacement, loss of cultural identity and hybridity. The analysis of Hemon's two non-fiction works attempts to provide an insight into how embodied knowledge of food creates a sense of place-based memory, home and belonging as food is an effective trigger of deep memories of feelings and emotions, and forms a significant part of our identity, linking us to our intimate histories, childhood memories and home. As noted by Hall, food may 'ground' a person's belonging and identity and according to Bourdieu eating habits may be one of the most difficult to change: "And it is probably in tastes in food that one would find the strongest and most indelible mark of infant learning, the lessons which longest withstand the distancing or collapse of the native world and most durably maintain nostalgia for it" (Bourdieu 79). Therefore, food may be one of the main areas in which migrants feel most uprooted if they cannot (re)create it.

On the other hand, food consumption might be the one domain where continuity is most pursued and may result in migrants feeling rooted as it allows them to hold on to the familiar, serving as an anchor in their otherwise fluid and mobile world of exile. By being tangible and constant 'migrant food' thus has the power "to evoke the memories on which identities are formed" (Sutton,74), thus giving them the ability to hold on to their cultural identity, which may otherwise be displaced. Also, food consumption is an act of nostalgia as "Heritage food and foodways are a physical means through which immigrants maintain ties to and remember the world they emigrated from (Holtzman 369). But, new culinary patterns also arise as migrants hybridize their homeland culinary practices with those of the host country as well as those of migrants other countries.

The paper explores how the migrants depicted in Hemon's works recreate

and negotiate their culinary culture and the role that food assumes in their practices of (not) belonging and home-making. It also demonstrates how the food we eat at home is rarely just the food we eat at home as it is often linked to past histories and subjectivities.

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“Let Them Eat Bread”

Bullivant, Kristen, *University of Brighton, UK*

In April 2020, almost one month into the UK’s first national lockdown @10DowningStreet (the official page for Prime Minister Boris Johnson’s office), tweeted a graphic with the instruction “DO SOME BAKING”¹. I decided to examine this image as part of an ongoing research project that applies a critical food design perspective to investigating representations of *food issues* and *food values* in the UK. At first glance, the aggressive and crude nature of the image seemed at odds with typical food media depicting baking. As I took a closer look, a number of points of interest began to emerge surrounding the context and connotations of the advert. Most obviously, that it was posted during widespread and widely publicised shortages of flour, eggs and yeast in supermarkets, meaning that the resemblance to Marie Antoinette’s alleged declaration ‘let them eat cake’ was hard to ignore. This tweet demonstrated an overt lack of awareness towards continuing food insecurity, with many forced to rely on food banks and community support throughout the pandemic as a stark contrast to those able to luxuriate in the comfort and solace of baking as a past time. I responded with a two-part video performance exploring a history of bread and baking propaganda in the UK. I included reference to Mrs Beeton’s recipe for a ‘Toast Sandwich’ (1861), Elizabeth David’s *English Bread and Yeast Cookery* (1977) alongside narratives of the national loaf in my exploration in to the weaponization² and performance of food.

Part 1 - <https://www.youtube.com/watch?v=BasktJOoeUQ>

Part 2 - <https://www.youtube.com/watch?v=7C3j5P7ywhc>

This example forms part of my current research practice, which positions food as a form of inquiry and investigates food and eating as discursive research tools³. I build upon Jennifer Brady’s approach to food-making and the body as a site of knowing⁴, by embracing food design as a method of

1 UK Prime Minister (@10Downing Street), “Keep the family entertained this weekend by trying some home baking,” Twitter, 18.04.2020, 2020.

2 Ronald Ranta Atsuko Ichijo, *Food, National Identity and Nationalism*, 2 vols., vol. 2 (UK: Palgrave Macmillan, 2016).

3 Jennifer Brady, “Cooking as Inquiry: A Method to Stir Up Prevailing Ways of Knowing Food, Body, and Identity,” *International Journal of Qualitative Methods* 10, no. 4 (2011), <https://doi.org/10.1177/160940691101000402>, <https://journals.sagepub.com/doi/abs/10.1177/160940691101000402>.

4 Brady, “Cooking as Inquiry: A Method to Stir Up Prevailing Ways of Knowing Food, Body, and Identity.”

knowledge production. This study interrogates what is given importance, and how notions of sustainability and ethical eating manifest across food media. It is urgently concerned with how food futures are framed, the environmental and nutritional health values that are promoted as ‘solutions’ and who is leading them? This presentation seeks to propose that conflicting attitudes towards the urgency of food related environmental issues are deeply embedded in our relationships to food, what is delicious and how it is constructed. My presentation would share examples of food design methods with the aim of engaging scholars from other disciplines, and generating a contribution to wider discussions on the communication of food futures.

The Movement to Build Local Grain Economies

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Since the time of the industrial revolution, the agricultural production of grain (wheat, maize, rice, barley, etc.) has become increasingly dependent on mechanization, chemical inputs, genetic modification, heavy irrigation, and the concentration of land ownership. These developments have coincided with the increasingly intensive methods of grain storage, processing and distribution, always with a focus on economies of scale, the de-localization of grain production and processing, and financial speculation emphasizing the value of grain as a global commodity. In recent years, a response to this dominant pattern has been the emergence in many countries of a movement to revive and/or build anew local grain economies that shorten the supply chain from farmer to consumer, with a focus on grain as food for direct human consumption. During the Covid-19 pandemic, the value of local supply chain resilience in many industries, including grain, became more evident as we saw breakdowns in long supply chains. This led to an increase in the awareness and appeal of shorter supply chains for many goods, which has further encouraged the emergence of the local grain movement. This movement to create shorter grain supply chains involves many players, and the communication networks required for it to succeed are complex. The farmers, bakers, millers and others involved in bringing locally produced grain and related products to market depend on the strengthening of communication systems that link them together. This paper will provide an overview of the economic, policy and cultural discourses that emphasize the movement of grain production and processing to a smaller scale that is intended primarily for local markets. Rather than a romantic and utopian movement, or one that categorically rejects high technology, the local grain movement depends on sophisticated strategies and systems of communication for its success.

Kitchens of the Future: New Tech and New Food in Science Fiction Narratives

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What will the kitchen of tomorrow be like? In her 1893 essay written to promote the World's Fair, Mary Elizabeth Lease predicted that "the problem of cooks and cooking will be solved" (Lease 1992, 178) by the meal-in-a-pill, now a well-worn trope of science fiction (sf). While this invention never came to pass, in mid-20th century USA, a similar utopian desire began to manifest itself in the development of 'Kitchens of the Future.' Advertised with a technoutopic fervor, such as in General Motors' Populuxe industrial short film *Design for Dreaming* (1956), these kitchens were works of speculative fiction themselves, conjuring up liberated futures for women while never suggesting "that men of the household might enjoy taking a turn at the hob" (Wilson 348).

While these kitchens faded from commercial promotion, the premise – that technology could solve that troublesome (and gendered) "problem of cooks and cooking" – remained, and can be read today in trends towards biotech foods as solutions to climate crisis. It can also be read, literally, in numerous works of sf. The "push-button magic" (Solow 1956) promised by the Frigidaire Kitchen of Tomorrow anticipates a number of sf inventions, from *Star Trek's* (1966 – present) replicator to *The Hitchhiker's Guide to the Galaxy's* (novel 1979; film 2005) Nutrimatic to food-transforming microwave in *Spy Kids* (2001). Future kitchen tech can also be read in more recent sf texts, such as the food recommendation display in Bina Shah's *Before She Sleeps* (2018), the FreshGoodz ordering system in Lavanya Lakshminarayan's *Analog/Virtual* (2020), or the 3D food printers of John Feffer's *Splinterlands* (2016) and Amazon's *Upload* (2020).

Through technologizing the kitchen, these and other texts, as well as the speculative narratives put forth by food tech startups, attempt to circumvent the gendered, racialized, and animal-centric histories of kitchens and cooking, proposing instead what José Bové calls "food from nowhere" (qtd in Maughan 2019, 5). The New Foods they necessitate (i.e., in vitro meat, air protein, yeast-based proteins, etc.) help to create a "a no-place, sprung fully formed from the brain of capital and locatable anywhere" (Williams 2021,

155). While these New Foods and new tech are still not scalable for commercial use, their sf counterparts have long been part of narratives grappling with the sociopolitical repercussions of their implementation. Through readings of a number of these sf narratives, this presentation will ask: what does it mean for the kitchen to be a place where you do not cook? What does this vision of the future kitchen do to our understanding of cooks and cooking now? And why can't I get a decent cup of tea in outer space?

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Lay interpretations of 'healthy' and 'unhealthy' food on Facebook

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In recent years, there has been a growing interest in healthy nutrition among the general population. However, there is no consensus among experts on what exactly is considered healthy food and different health organizations around the world provide different guidelines. This study set to identify the working definition laypeople use to make meaning of 'healthy' and 'unhealthy' food in their daily lives. According to the humanistic model of health communication, what people know, or what they think they know, is consistent with how they share meanings with other people, including on social media platforms such as Facebook.

Based on a thorough review of the Google food trends 2017 report and the dietary recommendations from Health Ministries in Israel, US, Netherlands & Australia, 62 nutrition-related terms related to healthy and unhealthy were identified (e.g., Baked/bake/baking, Sugar, Salt, Olive oil, Trans fats, Saturated fats, Sodium, Avocado). In the sampling period from January 1 to April 30, 2017 over 13,000 Facebook items were identified based on these terms, posted from all open blogs, forums, social networks, groups, and personal profiles in Hebrew.

A quantitative, semi-automatic analysis revealed a consensus among users regarding food components. For example, olive oil paired with 'healthy' in 100% of the appearances in Facebook items (n=2,890). On the other hand, sugar (n=3,041), salt (n=3,040), trans fats (n=2,637), saturated fats (n=2,455) all paired with 'unhealthy' in more than 95% of the appearances. A qualitative manual content analysis, however, revealed a polysemous interpretation of the concept 'healthy food': Common interpretations (0.82 inter-coder reliability) were preventing disease (87%), improving the quality of life (9%), and aiding weight control (4%). 'Unhealthy' was mostly interpreted as causing cancer, and unhealthy food was commonly understood to contain added preservatives. The least common interpretation of 'unhealthy' was

food stored in plastic containers, this contrasts strong scientific evidence for actual risks in plastic containers, as the latter may contain harmful chemicals such as Bisphenol A (BPA) or Phthalates.

Moreover, in order to examine whether lay people's interpretations of healthy are scientifically based, five-hundred items (n=500) were randomly selected and tested in a fact-checking process. Each item was verified scientifically based on a literature search in professional nutrition journals and databases and cross-verified with a registered dietitian nutrition expert.

Findings revealed that the interpretations the discussants gave for 'healthy food' mostly did not match the scientific facts. In fact, only 14% of the claims matched scientific evidence. For 27% of the claims, no scientific evidence exists to either support or refute them. Nevertheless, only 8% of the claims were in fact, incorrect. 51% of the claims were phrased too vaguely or ambiguously to determine if they are true.

The findings suggest that critical assessment of information still holds place in social media, and that we may need a more nuanced approach to assess health literacy. Moreover, understanding public perception of what constitutes healthy food could contribute greatly to risk, science, health, and crisis communication and thus has implications for industry and society.

Questioning the Educational Turn of Food Commercial Communication: Two Case Studies of In-School Communication about Sustainable Eating Consumption

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Since the 1960s communication research has emphasised the role played by the images and texts produced by food companies in the circulation of knowledge about food (Barthes 1961). The ways in which media advertising attempts to influence citizens' choices about what is good to eat have been widely investigated (Nestle 2003; Kline 2010, Nestle and William 2018). Recent research has shown how during the second half of the twentieth century, in a context of loss of trust in industrial food products, food companies have tried to gain credibility by linking their actions to the actions of other actors: governmental institutions, nutritionists, public schools, and educators (De Iulio 2019). In particular, over the past decades, in France and other European countries, commercial communication for brands and food products has progressively espoused the principles of public policies on health, nutrition and sustainable eating.

Our paper explores and questions the appropriation by food companies of knowledge, ideals and norms at the core of public international and national food and nutritional programs. It focuses on a little—studied aspect of commercial food communication, namely in-school communication materials and actions developed by food companies. In order to understand how economic actors' images and texts embrace and exploit new visions for a more sustainable and regenerative future of food, we adopt a qualitative research approach based on the exploration of two case studies of in-school communication devices including teaching resources, worksheets, slideshows, online software and other materials aimed to increase food literacy of students of primary and secondary French schools.

Our paper is organized in to three parts. The first part sketches the context in which food in-school communication has developed in France during the last two decades. The second part presents two case studies: the educational kits on the consumption of vegetable proteins created by the foundation Louis Bonduelle linked to a French multinational producing processed vegetables; the second one concerns materials produced by the

International Meat Association (Interbev), an interprofessional association and lobby grouping the main French players in the beef industry. The third part discusses the results of the analysis of these communicational and educational packages. It examines the way in which they promote dietary patterns that should be both healthy and sustainable and questions the purpose of these new forms of food communication implemented by French companies.

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Food Trends: Discourses on the Web

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The food sector is undergoing a lot of change at the time being. New food trends are finding new followers. These trends show that the questions of how we eat and how we should eat are never and will never be resolved in purely nutritional terms. Dietary styles are highly cultural and subject to social change. They combine cultural knowledge, social norms, moral-ethical attitudes, and body constitution and they refer to both the symbolic and the physical-material sphere.⁵

This great diversity in the food sector is still growing, since people understand food and drink more and more as a medium of individual self-definition and self-presentation and align it more with their values, views and desires than with gender, age and social class. The so-called *food trends* summarize the changes and structure these developments. A specialized area of market research provides annual analyses which, in varying depth and via different media, communicate emerging trends and changes to an interested audience as well as to the F&B industry.

The inspiration for this work was a quick online search on the topic: “What will we eat tomorrow?”, with the German keywords *Essen* (food) and *Zukunft* (future) including only German findings. Numerous hits related to food trends, had notable similarities in terms of content and structure, and referred to the same persons of reference. The collection of data was made deliberately via the search engine *Google*, because this is the (often unique) way, how the average person gets information about a question in everyday life. Especially in times of inaccessible libraries, this is sometimes the only possibility for research too. The selection is therefore influenced by the algorithms of SEO (search engine optimization) and also by chance. Nevertheless, this method in particular seems to be well suited for investigating how individuals gather information about certain topics and then interact with each other about them. Indeed, highly read posts usually appear at the top of the list.

5 Tanja PAULITZ / Martin WINTER, Ernährung und vergeschlechtlichte Körper: Eine theoretische Skizze zur Koproduktion von Geschlecht, Embodiment und biofaktischen Nahrungsmitteln, in: *Open Gender Journal* 2 (2018) 1, <https://doi.org/10.25595/440> (March 2021).

The number of findings suggests that the future of food is definitely of interest, either from a global policy perspective, focusing primarily on food security and food justice, or from an economic perspective, primarily related to marketing-relevant food trends.

The findings will be examined using discourse analysis: Who writes or speaks about the future of food? Which persons and institutions are regularly quoted and assume the role of authority figures? For whom respectively for which audience is this information provided and for what purpose? How has this topic been discussed in recent years and how are the future nutrition trends portrayed? What terminology is used and what are the concepts behind it? What similarities and differences might be found in the various images of the future's nutrition? Which commonly shared notions of and questions about the "diet of the future" exist and consequently influence people who are looking for answers to their various questions?

“We only know exotic dishes” ((laughs)) – Humor over and about food

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The paper investigates how humor regarding food is used in an interactive meal setting. The data comes from a set of German Taster Lunches (Brunner & Diemer, 2016), each with three German native speaker participants, recorded at Saarland University, Germany, in July 2016. Participants were given three different courses to taste, one Japanese, one Senegalese, and one German, without providing information about the respective backgrounds of the meals (see Szatrowski 2014: 27ff. for the concrete setup of the Taster Lunches). The conversation during the meal was recorded and selectively transcribed. For the purpose of the current paper, I focus on humorous interaction both over the food items being consumed and about food in general. Results suggest that humor is interwoven in the complex process of food consumption and evaluation, and framed by personal descriptions and storytelling (cf. also Brunner et al. 2014 on personal food-related stories in online discourse) as well as identity construction and negotiation. Anecdotal descriptions of food items unknown to one or more of the participants are frequently accompanied by the narrator’s humorous downplaying of the expert identity constructed by the telling, while identification of culturally familiar food items, particularly from the three participants’ own culture, are often accompanied by ironic statements resulting in small humorous exchanges. Both types of humor are usually surrounded by mutual and joint laughter, indicating successful creation of rapport (Spencer-Oatey 2002). Humor is also used to challenge assumed expert identity with heavily ironic statements. While the actual evaluations of both known and unknown food items themselves only rarely lead to humorous statements, perceived disagreements in evaluation can entail humorous exchanges employing irony and punning, increasing the pressure to reach agreement. The Taster Lunch situation itself is occasionally the subject of humorous statements, and the times between courses are frequently filled with small talk joking, for example in humorous anticipation of an imaginary next food item. While much of the humor is focused on and dependent on the presence of the food being topicalized as interactional nexus (Mondada 2009, Goodwin 1981), there are also instances when food that

is not present is evoked through personal storytelling and establishment as a personal, regional or national marker of identity (cf. also Brunner & Diemer 2018) and then functions as object of irony or punning. In conclusion, the findings suggest that humor and food in German Taster Lunches are intrinsically connected and reflect similar observations on dinner table conversations (Tannen 1986) and in virtual settings (Diemer & Frobenius 2013). Humor is expressed on several levels, anchoring, but also downplaying expert food knowledge, accompanying food evaluations, and creating rapport through food in the complex negotiation of personal, regional, and national identities.

Consider the Cookbook: A Tried-and Tested Method For Writing Food Injustice

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In an interview with Jean-Luc Nancy published in *Who Comes After the Subject?* (1991), Derrida asks ‘how for goodness sake should one eat well?’ In posing this question, Derrida considers both the physical act of eating as well as acts of metaphorical consumption. Nowhere is this criss-crossed overlapping of the material and the imaginary more powerfully articulated than in the pages of a cookery book. And so, to engage with Derrida’s question of what it means to eat well, it is my suggestion we consider the cookbook. Drawing on Kyla Wazana Tompkins’ work on recipes and race, I examine three South African cookery books as literature that records past as well as ongoing injustices and inequalities. Starting with the first ‘South African’ cookery book to be published abroad in London in 1891. The white settler and author Hildagonda J. Duckitt imagined the world tasting what South Africa had to offer. In that offering, there were recipes from named white women, unnamed people of colour and none at all from indigenous people. Cookery books are not bound to regurgitate society back to consumers as it is. They also possess the potential to create imagined selves, communities and countries, for good or ill. In the culinary imaginary Duckitt constructed, the fledging nation of South Africa was both mostly white, and racially hierarchal. Later on, recipe books published by people of colour unsettled this whitewashed narrative of nation and ordering of people by offering readers and eaters what Janet Theophano in her monograph *Eat My Words* calls ‘counter-memories’. The first cookery book authored by people of colour was *Indian Delights*, (1961). In the first edition, the editor Zuleikha Mayat dedicates a pickle recipe, which brings different elements into a ‘harmonious whole’ to the multiracial nation of South Africa. In subsequent editions, African, Indian and Western cuisines and ingredients jostle against one another and intermingle on the pages, in defiance of both the racialised ordered separation of the apartheid state and the settler cookbooks of the past. The final cookbook I consider is *Cooking From Cape to Cairo*. Only published in 1999, it was the first cookbook authored by a black South African woman, a publication which she and many other felt was long overdue. Sitole’s introduction shows she is hyper-aware of the

international misrepresentation and non-representation of Southern African cuisine. Accordingly, she presents the cookery book as her contribution to righting how the world tastes and knows the culinary cultures of Africa. With reference to *Indian Delights* and *Cooking From Cape to Cairo*, I explore the ways in which the cookbook genre may empower consumers to imagine a different way of living, and, in turn, a more just future, while also acknowledging the obstacles their authors face in publishing, both locally and globally.

“WITH GREAT TASTE COMES GREAT RESPONSIBILITY”: A Multimodal Critical Discourse Analysis of corporate storytelling

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This paper examines how snack brands represent themselves as producers of healthy food through company stories on their websites. In the new public health era, adopting a healthy diet is not only seen as a key solution to the obesity ‘epidemic’ but has also become an individual responsibility and personal value. This has created a profitable opportunity for food producers. Healthy snacks are now one of the fastest growing sectors in the food industry. The concept of eating healthily is not straightforward nor well-defined. This raises the questions: (1) how do snack brands represent themselves as producers of healthy products? (2) what kind of healthy eating ideas do they communicate to consumers? and (3) how can these ideas potentially affect consumers’ diet choices? Research has shown that consumers interpret their exposure to, and experiences with, brands and products through stories. This paper, therefore, studies the company stories of healthy snack brands, through a Multimodal Critical Discourse Analysis, to answer the questions raised. The results show that healthy eating is colonised by a moral discourse which is employed by these companies as a marketing tool. The morality and healthy qualities of food are communicated at a symbolic level. We argue that while positioning themselves as moral companies that provide healthy snack options, their company stories can potentially confuse consumers and lead consumers to consume less healthy food while having the intention to eat healthily.

Performative food literacy in the Global South: Showing off agri-food knowledge in the context of global culinary de-skilling

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The rise of the foodie movement, and more proximately the Covid-19 pandemic, have witnessed a rise in home-cooking, fermentation, home gardening, and other self-sufficiency activities. In the Global North, newly-acquired or latent culinary skills have been increasingly shown off with great enthusiasm in traditional media and social media. The same conspicuous performativity has been more muted in much of the Global South, where expressions of individual food literacy are perhaps more taken for granted or less publicly esteemed. This narrative aligns with the view that young people in developing countries are increasingly caught up in the global nutrition transition, which is compromising the development of food literacy by maligning traditional food systems while elevating processed foods and consumerism. By viewing young people in the Global South as passive victims of, or unwitting participants in, global food trends, the more understated, vernacular expressions of agri-food knowledge, which represent the continuing importance of local food systems and repudiation of global trends, can be easily missed or marginalized. In this paper, I explore the ways and means by which young people in Southeast Asia show off their accumulated agri-food knowledge in ways explicitly or implicitly demonstrate discontent with global food trends. Through interviews with young people and analyses of public expressions of food literacy (in large gatherings, gift giving, social media, communication with friends), I illuminate the emerging forms of performativity that interact with, and respond to, pressures from global food trends and idiosyncratic desires for domestic capabilities. The allure of global foods drives a parallel urge to explore, display wealth, and seek a stylized sense of modernity, but these desires do not often become hegemonic as long as structural factors (time pressure, cost, institutionalized canteens, etc.) do not impinge on young people's essential freedom to engage with local food systems. While I find that the performativity of food literacy is often gendered, or constrained to certain audiences, it is nevertheless cognizant of the struggle to pre-empt de-skilling and to shore up the social status of agri-food knowledge and domestic

skills. Broadly, food literacy in the Global South is beginning to be discretely recognized, in the Amartya Sen perspective, as a capability that has passive and active impact on initiatives to prevent malnutrition, protect culinary heritage, and promote food sovereignty.

Visions of the future of meat eating in public discourse: looking back on 70 years of coverage in the German magazine "Der Spiegel"

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Of all foods, meat especially is an element of discord. The acquisition of needs many resources, hence it is associated with power, potency, and health as well as an indicator for the prosperity of individuals and societies. Meat used to be constructed as a necessary part of human nutrition. With the legitimization of meatless diets in public discourse, meat loses this status of a physiological necessity and on the contrary is vilified as health risk. Instead, an exceptionally good taste is proclaimed, and many interpretations assume a natural desire or even a need for meat, that could not be fulfilled by anything but meat. Due to its resource intensity, meat is the cause of many risks regarding human health, the environment, social justice, and animal welfare. Additionally, meat creates relationships of power, where a live must be taken, which creates a perceived need for moral legitimization of meat eating. In sum, meat is both associated with a sense of well-being, tradition, and consistency, and at the same time with feelings of guilt towards different entities.

These questions are discussed publicly and change over time. Media coverage both reflects and influences these discourses. Both utopic and dystopic visions of the future of meat can demonstrate, which aspects are missed and/or problematized at a time and thereby (re-)produce current wishes and perceived risks. An analysis of these changing perspectives can give valuable information about how public awareness has changed over the years, which visions have become reality, and which have not. Whereas in the 1950/60s, visions of future of meat eating have focused on progress and extension, in the 1970/80/90s gloomy colours have been painted and rising social and environmental problems were proclaimed should no changes be made. The 2010s, alternative meat products such as organic meat, meat-replacements (made from plants, fungi, or insects) became a widely discussed hope for future guilt-free pleasure.

The talk focuses on public discourses on meat eating in German print me-

dia. In a journey through time, it aims to illustrate how the future of meat eating was perceived at different points of the past seventy years, using a corpus of a thousand press articles as an example, which thematize meat eating in general and which have been published in the German magazine and leading medium *Der Spiegel*. The analysis is based on Keller's (2011) theoretical approach to discourse of a Sociology of Knowledge (SKAD) and methodically leans on Mayring's (2014) proposal of content analysis.

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Regional products: Indication of origin as guidance, marketing tool or cover-up?

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In recent years, the demand as well as the supply for regional fresh food has risen sharply in Germany. Actors from politics and civil society call for a growing supply of regional food products. Especially at the beginning of the COVID-19 pandemic, when some shelves in the fresh produce section were empty, claims were made to push self-sufficiency. In addition, regional production is said to have positive effects in terms of social, ecological and economic sustainability and represents an alternative to globalised mass production.

We would like to explore what (new) conflicts arise when regional offers should not only complement the standard assortment, but replace it as some actors demand. How can the indication of origin help to mitigate the lack of knowledge of consumers about the products they purchase? How regional is a product actually when we consider its sociotechnical design? In order to answer these questions, we will introduce three protagonists and their expectations and demands: A consumer, the food retail trade and a seemingly regional tomato. The comparison of the positions reveals conflicts on different levels. Many consumers turn to regional goods in order to avoid unsustainable production. Retailers are taking up this concept as it allows them to generate special offers and increase profits. But as long as the conception of regional food is not legally defined, it offers room for deception of consumers and therefore can cause even more uncertainty instead of guidance for purchasing decisions. Besides this, we ask how regional a regional tomato actually is if neither the seeds nor the technologies used or the labour force come from the advertised origin? As even the regional cultivation of fresh produce is determined by translocal interdependencies. Thus, what kind of valuable information can consumers derive from the indication of origin and can it actually be useful to help consumers navigate through the varieties of products? We argue, that in many cases, the origin can only be a proxy for other kinds of information consumers cannot get at the point of purchase or can even become a pure marketing tool. At the same time the overemphasis of a single origin can even be used to cover

up the complexity of the production network and therefore even increase ignorance instead of educating consumers.

Our results connect to general questions, such as how the demand of consumers for fresh, healthy and sustainable produce and the respective information can be fulfilled. Which role does the retail sector play as a provider of a sustainable but yet competitive range of goods? And how can it function as a provider of useful information that helps consumers to orientate themselves in the overwhelming world of goods? To what extent should politics intervene, e.g., through legal standards or consistent labelling of goods, in order to relieve both retailers and consumers of the burden of assessing different sustainability criteria?

Lockdown Cooking: Corpus Linguistic Discourse Analysis of an Italian-English Bilingual Food Blog during COVID-19

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This paper analyses the relation between language and identity as it emerges from food blogs (Ligorio & Barzanò 2018), an increasingly popular genre of computer mediated communication (Herring, Stein & Virtaten 2013), still relatively unexplored in language research, which has so far mainly concentrated on the generic and lexicogrammatical features of food blogs in British English, using corpus tools to bring out the nature of food blogs as a hybrid professional/ popular interactive genre (Cesiri 2016 and 2020; Diemer & Frobenius 2013; Diemer, Brunner & Schmidt 2014). In particular, we concentrate on the specific features of a fairly popular bilingual food blog, *Jul's Kitchen – Stories and Recipes from Tuscany*, maintained in Italian and English by Giulia Scarpaleggia, a food writer, photographer, and teacher of Tuscan cooking classes. Our specific focus is on how food and identity are played out in blog entries published during the period of total lockdown in Italy (9 March –18 May 2020), not limited to the notion of “comfort food” and the different way in which this is conceptualized in the Italian and English version of the same blog entries, but also extending to the wider meaning that food and food preparation were assigned at a time of total confinement, when the home and the kitchen acquired, for Italians generally, and for this specific blogger particularly, a completely new cultural connotation.

All entries in *Jul's Kitchen* are written in both English and Italian, and the two versions address followers in very similar (the texts are adapted translations) but also meaningfully different ways, depending on the role the recipe (as well as the personal preface preceding it) may play in the culinary culture and heritage of different audiences reading it, respectively, in English and Italian. The aim of this analysis is, thus, to look mainly at the differences between the culturemes (Pamies 2017) that are used, reformulated, or not used in the texts under analysis.

To achieve this aim, all blog entries published by Giulia Scarpaleggia during total lockdown were stored and analyzed from a corpus linguistic discourse analytical perspective, using the Sketch Engine (Kilgarriff et al. 2014), es-

pecially with a view to extracting culturemes (including, but not limited to ingredient names or other lexical borrowings, Faber & Vidal Claramonte 2017) and investigating the co-texts in which they appear.

The results show that most keywords are actually not related to food itself, but to its being traditional of a certain area (toponyms) or in terms of the technique used to prepare it (e.g. “sun-dried”, “sourdough”); foreign borrowings also play an important role, both in the English and in the Italian version, to characterize food making as an activity that provides a creative substitute for travelling and enjoying life “in this difficult/ absurd/ hard time”, as the blogger describes it. The notion of time itself is analyzed in relation to both cooking time and lockdown time, as well as in the intertwining that emerges from the texts between these two chronological perspectives.

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Does taste matter when replacing ingredients in recipes? – The construction of taste in vegan food blog commentary

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With an increase in allergies and intolerances, a rise in health consciousness, growing environmental concerns, but also the proliferation of food as life-style choice, food genres such as recipes increasingly contain “no-X constructions” like “no fat” or “sugar free”. This paper will analyse the commentary sections of vegan food blogs with regard to such “ex-gredients” focusing on the role taste plays in this matter. It will discuss taste as a socially negotiated category that is used as a resource for identity construction in computer-mediated communication (CMC). Hence, taste is not seen as a physiological inner-state category, but as a socially negotiated, publicly disputable resource in talk-in-interaction (Mondada 2019).

Studies on vegan CMC have shown that not only animal-based products are excluded from recipes, but also a range of other ingredients is marked as being non-present, e.g. “gluten free” or “no artificial flavours” (Gerhardt 2020). When looking at the commentary sections of vegan food blogs, the high demand for “no-X” recipes become apparent in that readers often ask whether there are alternative preparation methods or surrogates e.g. to replace soy. The traditional “list of ingredients” seems to be accompanied today by a complementary construction, the *exgredient*.

The reasons for excluding certain ingredients or preparation methods are manifold: besides health considerations, readers also often refer to ecological or environmental concerns (“palm oil, as everyone knows, is neither good for the orangutans nor for the planet.”) Some users simply base their request on family regulations (“we don’t use any oil in our house”) reminiscent of Bourdieu’s notion of ‘distinction’ (1984). Some users rely on food theories (“it is believed that out of all the plant foods, those in this family [garlic / onions/ chives...] resonate at a different frequency and have subtle effects on the energy of the mind”).

However, replacing ingredients has a direct impact on the taste of a dish. For this reason, taste is evoked as a meaningful factor when ruling out certain ingredients: “you can totally omit the cashews and it still tastes great

(it just lose a tiny bit of richness).” Given the lack of direct transmission of taste through screens as well as language being limited to the visual and auditory senses, this paper analyses how the bloggers/users come to terms with these limitations. Also, it will discuss the uses evocations of taste are put to by the bloggers / users portraying themselves as true vegans or experienced experts.

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Preserving Wild Irish Smoked Salmon: Food Heritagization and Environmental Conservation

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This research contextualizes the role of small-scale Irish smoked salmon producers using wild Irish salmon, within the dual movements to preserve food both within environmental conservation and food heritagization frameworks. Through an analysis of ethnographic interviews with smoked-salmon producers, their online marketing, and the national media discourse on Irish wild salmon, this paper demonstrates how producers construct and communicate smoked salmon as Irish food heritage. Wild salmon in Ireland today exists at the same contradictory crossroads as salmon globally: nearing extinction due to environmental degradation and overfishing, yet highly valued culturally for its role in national food history, mythology, and contemporary food tourism. To maintain their salmon population, Ireland has developed a robust farmed-salmon industry, and from an agricultural and culinary perspective this salmon has largely replaced wild salmon. However, smoked salmon producers who still use wild salmon rely on the history of not only their production methods, but also the land and seascapes to market their product as they communicate a narrative of historical continuity to a customer base that is increasingly interested in “local” and “authentic” food products in the experience economy. This research aims to contribute to the literature on food heritagization by considering how local and national food histories are communicated in a changing climate that can make their methods of sourcing and production impossible to maintain. It contributes as well to the discourse on the intersection of cultural and environmental conservation, and analyzes the role of food producers within the network of people and organizations that typically are at the forefront of conservation efforts. As Ireland has made a significant effort to define a national food heritage and develop a food tourism industry, this research argues that there must be a better understanding of the sustainability of their food production and how food producers function as intermediaries in these systems. Smoked salmon producers in Ireland today play an important role not only in communicating Irish food heritage to the public, but also in understanding how these historic foodways can create a more sustainable future.

Tripe Stew, Sausage and Fermented Cucumber: Hungary's Right-Wing Gastropopulism

Horvath, Gyorgyi

Drawing on existing literature on how right-wing populists use food to legitimise their political views (Cole 2021, Demuru 2021, Paura 2019), this paper analyses the political discourse around food that Hungarian right-wing politicians are using to promote their nationalist and populist messages. Whereas currently, on EU level, much attention is paid to how to build sustainable food systems (through, for example, reducing meat consumption), Hungary's current right-wing FIDESZ government, in power since 2010, is heavily invested in promoting certain types of Hungarian food – first of all, spicy and fatty meat dishes – as a symbol of both Hungary's national sovereignty and the government's alleged people-centrism. Consequently, these types of food – that Hungarians typically decode as very “masculine” food – have recently become a powerful tool of political communication to demonstrate political alliances and to construct the nation as an imagined (culinary) community (Anderson 1983). Food has also become a device with which populist politicians can present themselves as “ordinary citizens” who are keen on the very same tastes and likes as any other citizen. Whereas using food as a symbol of national sovereignty and/or people-centrism has long-standing political traditions, my focus is on the gender component of the Hungarian government's political communication around food and also how it fits into the government's broader policies regarding gender identities. Drawing on existing literature that focuses on 1) how cuisine is used to construct nations (Baldacchino 2015; Johnston, Baumann & Cairns 2010; Warde 2009), and 2) how nationalist assumptions are produced through masculinity (Nagel 1998, 2005; Yuval-Davis 1997) my paper investigates how these very masculine dishes are used in political communication to create a new, conservative image of the Hungarian nation, and how all this creates synergies with the local Hungarian version of the so-called “anti-gender transnational discourse” that the Hungarian government has been using since 2016 (Corrêa, Paternotte & Kuhar 2018; Grzebalska, Kováts & Pető 2017; Korolczuk & Graff 2018; Kováts & Põim 2015; Kumar & Paternotte 2017). I use Critical Discourse Analysis as a method, and study government mouthpiece media and also Facebook posts by prominent FIDESZ politicians and state officials to show how food has become one of the many aspects of everyday life that the Hungarian government.

Modernist Chefs at Work: Transforming the Field of Fine Dining

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In the kitchen of the 3-Michelin-star restaurant Alinea, head chef Grant Achatz purées a strawberry, pours it into a tomato shaped mold and garnishes it with a green “stem.” He then purées a tomato, pours it into a strawberry mold, and garnishes it with “seeds”. The tomato looks exactly like the strawberry, and the strawberry is identical to a tomato. The truth is only revealed once the diner begins to eat. This is modernist cuisine, a culinary movement whose focus on artistic expression, scientific innovation, and challenge to fine-dining norms has re-invigorated this exclusive field. This paper analyses media representations of chefs like Achatz as the elite vanguard of modernist cuisine; it argues that their visibility in mainstream television is a by-product of their efforts to encourage innovation and creativity at the highest level of the restaurant industry.

The exclusive field of fine dining is characterized by 3–4-hour long meals, carefully constructed menus and extremely high expectations by diners. The \$350/person price tag and frequent use of exotic and rare ingredients exclude all but those bearing rarified combinations of cultural and economic capital: industry insiders, wealthy food enthusiasts, and (most importantly) critics. With razor thin profit margins standard in the restaurant industry, the opinions of diners and critics are decisive for success. The Michelin Guide is a major tastemaker in the field of fine dining; its 3-starrating system affects revenues but also investments and is widely seen as the most reliable and respected rating system by both diners and chefs. Obtaining even 1 star brings prestige to the restaurant and the chef who runs it.

In such a volatile industry, attracting diners, critics, and investors encourages chefs to follow established norms. Grant Achatz, Albert Adria, and other modernist chefs, however, pursued what Bourdieu calls a strategy of “deroutinization”; preferring to base their career strategies on series of “position-takings” that involved reaching into aesthetic and scientific realms for innovations that would challenge diners and critics but not alienate them completely. Plated dishes like “strawberry and tomato” are examples of this carefully curated approach.

Today, both Grant Achatz, chef-owner of Alinea, and Albert Adria, pastry chef of El Bulli and now chef-owner of Tickets, are among the most highly respected and awarded chefs in the world. With their success has come an increased awareness of modernist cuisine. The stunning visual appearance of their food has also contributed to an increase in media coverage. Netflix's *Chef's Table*, for instance, show cases the struggles but also successes of both Achatz and Adria. Yet the field remains highly restricted and volatile. The combination of economic and cultural capital required to dine at these restaurants remains a high barrier of entry for the vast majority of the public and raises the stakes for young chefs who seek to make a name for themselves by challenging the established practices.

Ask the farmer! Narratives of greek agriculture

Kapartiziani, Xrysa

The rapid evolution of Biotechnology (Techno science) gives birth to new food and biodiverse endangerments, but similarly insinuates itself increasingly in process of decision-making. The process of democratizing of such issues is evident emphatically. It seems like intergovernmental networks fail to engage in coherent, open and honest risk communication, resulting in a crisis of farmers confidence. What are the views of greek farmers about their involvement and participation in shaping the agricultural policy? Did that resulted in a crisis of confidence? What do they know and think about the new generation of GMOs (GDOs)? Will a European shift in GMOs policy lead to a agricultural crisis? How can we overcome that crisis? Trust determination theory supports that trust ought to be established in advance of a crisis event. The participation and institutional entrenchment of smaller interdisciplinary research groups in global governance, is of imminent value. The advancement of environmental literacy and farmers legal consciousness is of outmost importance. It is certain that farmers are aware of how vital it is to: assert and claim proper information, participate in the making of decisions, and monitor during their implementation. At the end of the day people are developing their own understanding about social institutions and policies. In order to do so we have to enhance farmer's legal consciousness. We will present the preliminary results of our on-going research which is funded by the Hellenic Foundation for Research and Innovation (H.F.R.I.), aiming at highlighting the complex issue of GMO cultivation, especially the scientific uncertainty and the important social and economic impacts that may be caused by GMOs cultivation. Our study combines qualitative doctrinal and socio-legal research using a synthesis of secondary and primary qualitative data.

Discursive Practices and Culinary Constructions in Istanbul's Food Landscape

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Spanning two continents, Istanbul is a vibrant food capital in Turkey, with over 14 million people, and a rich history that includes a diverse culinary, ethnic and religious heritage. This presentation provides a portrait of Istanbul's current food discourses through interviews with food influencers, ranging from academics and writers/bloggers to chefs/restaurateurs and activists. Few scholarly works have been published about contemporary food in Istanbul in the social sciences (although much has been written about food by historians), hence first the paper provides a description of 'food matters' in the city, within the larger context of Turkey. Secondly, the research focuses on identifying how cultural identity (through a discussion of national, regional, ethnic, religious affiliations), culinary representation (national as well as at the city level), and social class come to the dinner table of those who represent all things food in Istanbul in the last decade.

Through semi-structured interviews with 47 food activists, chefs, restaurant owners and food writers (collected in 2014-2016), this presentation maps current food discourses; ranging from culinary belonging to environmental concerns, from urban residents' relationship to food to social class on the table, and from the culinary stamp of old migrants from Anatolia to the new migrants from Syria and beyond. These discourse setters engage in overlapping discursive practices that signal common concerns, especially around issues of ethnic culinary diversity versus culinary patriotism where geography is invoked as a mediator to soothe anxieties around culinary ownership.

The proposed presentation inquires how these discourse setters perceive and articulate primary issues around food and culture in Istanbul, and in Turkey. The constant comparison analysis revealed a remarkable variety of interests and tactics, but generally, a broad agreement on how food and culture connect. Interviews are split into three loose categories for comparison: Food as Business (17 popular chefs who articulate a stance around Turkish, local or Istanbul cuisine, and establishments that are considered Istanbul culinary institutions), Food as Idea (17 food thinkers and writers) and Food as Cause (13 food activists).

Food literacy in policy and practice: French ministerial discourse and teaching initiatives in secondary schools

Kovacs, Susan, *University of Lille, France*

Food education has recently come to the fore of transdisciplinary curricular reform in France, as attested by a series of ministerial position papers and by the restructuring of national online pedagogical resource platforms. Programmatic texts and initiatives developed by national and local school actors seek to define food literacy as a multifaceted set of competencies, yet this vision remains difficult to implement because of longstanding institutional traditions and lack of support for teacher training. Recent studies in information science and communication studies have shown that despite such calls for a wide ranging approach to food literacy, the dominance of nutritional (and nutritionist) discourse in primary and secondary school curricula leaves little room for competing entries such as taste education, consumer awareness, or issues in sustainability (De Iulio *et al.*, 2019, Krause C. *et al.*, 2018). In addition, as consideration of the circulation of scientific, political and media discourses on food in the educational sphere suggests, curricular reform is itself tied both to public health policy and national communication strategies emphasizing rational nutritional choice, and to events and discourses promoting agricultural products and agroindustry. Defining the contours of food literacy in education programs thus involves a nexus of social, economic and political issues, discourses and actors.

How do teachers respond to these competing curricular directives and pressures in their approaches to food pedagogy (Oljans E. *et al.*, 2018)? To what extent do teachers attempt to weave together the strands of different scientific, didactic and media discourses on food, food systems and food practices?

In this presentation we propose critical analysis of recent French ministerial texts and communication devices which outline, and construct, ambitious visions for food literacy. We then confront these discourses to the results of a survey of French secondary school teachers' pedagogical practice, conducted in 2020-2021. The survey includes an online questionnaire and semi-structured interviews with teachers covering their classroom teaching priorities and favored resources, their involvement in school project

development and their communication initiatives regarding food and food systems. Through our analysis we seek to develop an understanding of the ways in which teachers seek to position the food literacy of their students at a key moment of curricular change. We will conclude with discussion on the implications of current educational policy which places increased expectations on school actors to engage students in issues of food sustainability.

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"Cooking from the Margins: Community and Intersectional Food Futures in *Broken Bread* (2019-)"

Kutlu, Alkim, *University of Freiburg, Germany*

In recent years, food television has branched out to include a new genre format; political food shows. Popularized by Anthony Bourdain and his CNN show *Parts Unknown* (2013-2018), the genre has since grown and evolved to voice various cultural, sociopolitical and environmental issues. With that said, the address of food literacy and justice has remained—for the most part—limited, directed mostly to an affluent white demographic inhabiting the Global North. This limitation creates a singular mediated discourse around food activism, secluding diverse voices within the food system, failing to communicate true food justice. Furthermore, these shows often represented current research and development in food futures, as removed from lived experiences, and maintaining a didactic tone which is ultimately insufficient to incite action.

Food futures depend on communicating change on interpersonal and intercultural levels. Kathleen C. Riley and Amy L. Pough have coined the term “food (inter)activism” to explain the use of language that communicates food problems through palatable discourses, to inspire change. In this presentation, I will look at the KCET and Tastemade Studios co-production *Broken Bread* (2019-), hosted by Roy Choi, to understand how “food (inter)activism” can be facilitated through mediated narrative discourses. Using discourse analysis, I will trace different layers of narratives scaling from the (inter)personal to the (inter)cultural. Through my analysis, I will explore that the layered narrative is established through situating broader debates around food within local communities—particularly in marginalized ones—and, in doing so, offering personal narratives imbued with resilience and optimism. I will also consider intersectionality in the framework of this show, particularly in how it communicates more feasible solutions to food problems that arise from systematic and socioeconomic injustices. By focusing on Los Angeles throughout its six episodes, the show is able to communicate food futures on both micro and macro scales, framing broader food problems within established solutions of alternative food networks often overlooked by mainstream food media coverage.

This presentation will foreground the importance of an intersectional approach to discourses around food futures to instigate “food (inter)activism”, promote accountability, and achieve food justice for all.

Foodscape against Landscape: Representing Restaurants in US National Parks

LeBesco, Kathleen & Susan Ericsson

The US National Parks were founded in the late 1800s with two somewhat contradictory aims: conservation of wilderness and enjoyment by the public. The parks were born of Romantic notions that glorified nature (in opposition to human-made industry) and emphasized the importance of individual experiences of solitude for spiritual renewal; at the same time, their founding was urged by private interests with profit motives in providing railroad travel, hotels and concessions to park visitors.

At present, most concessions in the 63 parks are owned by industrial food service operations: multinational hospitality corporations like Xanterra, Delaware North, Ortega, Aramark, and Forever Resorts dominate the landscape. In this respect, the profit motives of the private interests have prevailed, and appear to be in direct tension with the anti-industrial, preservation-minded, self-making impulses of the Romantics. This presentation considers today's representations and experiences of eating in US National Park restaurants against their historical backdrop.

Specifically, we explore the descriptions and framing of park restaurants in print (travel guidebooks) and digital media (park-created and professional web content and restaurant reviews by professionals), and consider eater experiences as presented in digital spaces (reviews by non-professionals on sites like TripAdvisor and summaries/depictions on social media like Facebook and Instagram). Utilizing cultural studies methodologies, we analyze how the tensions identified above manifest in the eating experience in park restaurants and other commercially available dining experiences in park spaces. This work yields an analysis of how national park food discourses, to paraphrase the Call for Abstracts, evince both widespread critiques of the existing food system and visions for a more sustainable and delicious food future.

The relevance of media literacy for individual food practices and social media

Leismann, Kristin & Jasmin Godemann, *University of Gießen, Germany*

As part of the United Nations' Sustainable Development Goals (SDGs), the topic of nutrition has been put on the global agenda. 7 goals out of the total 17 SDGs have been introduced by the United Nations with the purpose of addressing the issue of nutrition and the need for change in the global food system. As a consequence, nutrition is perceived as essential parts of sustainable development (United Nations 2021). And the field of nutrition is relevant for everyone: Daily nutrition is about maintaining the health and well-being of each individual. Here, more clearly than in any other field of action, the personal, individual level meets the large overarching challenge of environmental pollution and resource consumption.

In times of “Digital Food” (Meifort 2017) and #healthyfood (Instagram 2018), food communication is discussed and presented in different digital ways. Discourses increasingly take place online and there are often messages communicated that are ambiguous and contradictory. Communication about food are “resources of meaning” that are discussed in public, mass media products and interactive media (Bartelmess, Godemann 2020; Warde 2016). And they are decoded differently by consumers, communicatively negotiated in interactions and made compatible with everyday life (Keller und Halkier 2014).

Social networks are used as platforms to present one's food practices as an expression of identity (Zielinski 2016). Media serve as a “space of experience and source of orientation” (Schorb 2014, 178), the reception of media content causes an integration of the information into one's own self-concept (ibid.). The great variety of food-related content on social media platforms gives an idea of the influence this perception can have on food practices.

So, what role does food-related content play in social media for people? When is social media communication successful and has its influence on food practices? What potentials can be identified for a sustainable food communication?

The talk will discuss newly collected data of a survey on the relation between media literacy (knowledge, evaluation, practice) and the individual food practices of people between 18 and 49 years. It focused individual food practices, which deal with the reception of social media food-content and its effects on users as well as their food practices.

Using a practice-theoretical analysis the results help to understand the complex daily communicative practices and the relevance of media literacy (Riesmeyer et al. 2020, Hepp et al. 2018). The results are necessary for future research on communication to vision a more sustainable and regenerative future of food (Godemann 2021, Kannengießer 2021), as they show the innovative potential of social media for supporting individuals in their daily life and to create a more sustainable and healthier food environment for individuals to move and act in.

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Tasting Memories. Food Literacy tool in cooking classes context

Lins, Anna, *Estoril Higher Institute for Hotel and Tourism Studies, Portugal*

The *Lancet* commission report indicates that it is no longer sustainable to eat as we do and in doing so there is an impact on the natural ecosystems. People can act as agents of change in their various roles as parents, teachers, consumers, politicians, citizens, and by influence of the societal norms stimulate, among others, the reorientation of human systems, promote health, and sustainability. The main objective of my project is to intervene in food literacy, and I will try to approach it through the education of future cooks about the right kind of products, techniques and nutritional information so that they can educate the consumer through the choices they will offer in the future. Essentially, better prepared cooks will present better food, thus teaching consumers to eat properly, in so creating an impact on society. In previous studies, it is referred that we are at a point where there is no longer a transference of skills from mother to child, no one learns to cook at home -in most cases -and as there is no mother or grandmother thereto teach, a total loss of food agency takes place. There is also a need to adequate the classical cooking syllabus that has been around since the 1950s and to rethink master-apprentice pedagogical relationship in light of all these situations. The development of a literacy tool that would help teachers to bridge that gap between the lack of basic food knowledge and new teaching techniques more centred on the development of critical perspectives and reflexive thinking skills is the aim of the project. Accordingly, four decks of ideation cards were developed with contents that range from ingredients of animal and vegetable origins to cooking techniques, creativity and design thinking strategies. The contents have detailed information about nutrition, sustainability, texture, flavour construction, etc. In addition to the cards, a teacher's booklet was developed with guidelines and strategies, as well as a student's notebook to record information. Findings on the creation and tasting memories project are still tentative and need further testing to consolidate.

The Journalistic Construction of the Mexican Wine Culture

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Speaking of wine as a cultural signifier might be banal when we talk about countries as France or Argentina. Nevertheless, the same statement becomes dubious when talking about a country like Mexico. This paper argues that the wine culture in Mexico is not only being forged in the vineyards, but discursively through journalistic production. Specialized Journalists contribute to expand the possibilities for everyone, connoisseurs and amateurs, to appreciate wine as part of their Mexican identity.

Through the use of in-depth interviews to eight people writing for the media about wine, this paper explores the journalistic construction of wine as a cultural signifier through the analysis of three tensions in which people writing about wine in the media are embedded. The first one raises the question if they should be considered as (wine) journalists or not, given that many of them did not attend journalism schools and constructed a career as sommeliers or wine specialists who ended up writing for the media. The second one is related to the dilemmas existing between what the industry wants them to say and the cultural aspects journalists want to extol. Finally, it shows how, against the belief associating wine exclusively to very elitist discourses, some journalists encourage wine consumption and appreciation for all budgets, converting expensive consumption and high-brow taste for wine into a socially diverse cultural concern.

Mexico is a country that historically developed a very late wine culture. This latter emerged as a result of colonization after it which stunted its development and it remained trapped in marginality for centuries, relegated behind the meaning given to other “more Mexican” alcohols such as tequila and mezcal. Nonetheless, this factor has not been a reason to appreciate this industry of a barely significant production with high quality wine labels that compete in international contests, thanks also to the daily journalistic work.

Diplomatic Gastronomy: Relationships and National Identity at the State Table

Mahon, Elaine, *Technological University Dublin, Ireland*

When a head of state hosts a state banquet in honour of a visiting guest, that act of commensality is laden with symbolism, and signals status and kinship. While historically these events were often seen as being more important than the food served, research now shows that understanding the semiotics of the diplomatic banquet permits an understanding of the subtle messages relayed between participants, and provides a means by which they can be decoded and the relationships between parties, defined.⁶

In early 2011, it was announced that Queen Elizabeth II of Great Britain was to visit to Ireland. It was the first time since Ireland had gained independence from Britain in December 1921 that a reigning British monarch was to pay an official state visit, and as such the visit was considered to be highly symbolic, displaying all of the necessary protocols associated with the state visit of one head of state to another. Amongst these protocols, was the state banquet hosted by Irish President Mary McAleese in honour of Queen Elizabeth at Dublin Castle, and which was carefully crafted to communicate Irish cultural and culinary identity. The brief given to the chef responsible for creating the menu was that it was to be 'Ireland on a Plate'; it had to be Irish, it had to feature the very best of Irish ingredients and all of the ingredients had to come from the island of Ireland.

The key element in the creation of the menu for Queen Elizabeth was the intention to express Irish cultural identity through Irish cuisine, a new development which had only begun to emerge in the previous decade in light of the changing dynamics of public dining in Ireland.⁷ It was a move which marked a distinct change from the French haute cuisine which had typically been the mainstay of Irish state menus since the Irish government estab-

6 Morgenthau, H. J. (1993). *Politics Among Nations, The Struggle for Power and Peace*. 6th ed. Boston, Mass.: McGrawHill; De Vooght, D. ed. (2011). *Royal Taste, Food Power and Status at the European Courts after 1789*. Surrey: Ashgate Publishing Limited; Morgan, L. (2012). Diplomatic Gastronomy, Style and Power at the Table. *Food and Foodways*. 20 (2), 146-166

7 Mac Con Iomaire, M. (2015). Haute cuisine restaurants in nineteenth and twentieth century Ireland. *Proceedings of the Royal Irish Academy*, Section C, 115, Special Issue, Food and Drink in Ireland. Dublin: Royal Irish Academy, 371-403

lished a framework for entertaining important visitors in its first decades of independence.⁸

This paper will explore the semiotics of the state banquet for Queen Elizabeth II and discuss how the different elements of this highly formalised event, from the menu, material culture, venue, and consultation in the creative content, were carefully orchestrated as signifiers of Irish cultural identity, at the start of a period of new confidence and renewed investment in the cultural capital of Irish food and Irish ingredients. The symbolism embedded in this state banquet had the ability to not only create relationships but to define them as well, giving particular meaning to the axiom ‘to eat together is to eat in peace’.⁹

8 Mahon, E. (2019). ‘Irish Diplomatic Dining, 1922-1963’. PhD Thesis, Technological University Dublin.

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Discourse on Deep Adaptation of Food Systems

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In 2018, when Jem Bendall's concept of 'deep adaptation' went viral, it exposed the ultimate inconvenient truth – societal collapse, defined as the end of familiar modes of sustenance, security, pleasure, identity, meaning and hope, is inevitable. Arguably, Bendell's view is supported by the Intergovernmental Panel for Climate Change (IPCC) declaration of a climate emergency in which we have perhaps 10 years to stall a tipping point that leads to catastrophe, and possibly human extinction. Food systems, responsible for up to 37 per cent of global emissions (IPCC, 2019), are widely cited as part of the problem.

Prevalent discourses promote technological solutions and put the onus on eaters to practice 'purity politics' (Shotwell, 2016) in their consumption practices. In this paper I contest this rhetoric, arguing that pleasure is one of the highest principles we need to cling to in the struggle for 'food democracy' (Carlson & Chappell, 2015); we need it if we are to overcome any apocalyptic rhetoric that shuts down the creative thinking essential to living well and creating messages that promote constructive and collective action. This position embodies a refusal to maintain the 'fictitious separation between subsistence and pleasure' deprives millions of people of 'gastronomic dignity'. It renders visible the knowledge and practices that traditional cultures have 'built up and refined over centuries of adaptation to their land [which] continued to be plundered and expropriated from them' (Petrini, 2007, p. 40). It is an approach that acknowledges the ecological and economic legacies of colonialism in our food systems (Mann, 2021), and promotes the value of diverse food cultures as sources of cultural transmission and insurrection (Nossiter, 2019).

Accordingly, this paper argues that 'food systems themselves can be a source of innovations' (Fanzo et al, 2020) – if we engage in the necessary truth-telling. I apply the food lens to Bendell's "Deep Adaptation Agenda":

- *Resilience* – how do we preserve and maintain the food practices, processes and behaviours that we most value, those that will best aid our survival in a changing climate?

- *Relinquishment* – what foodways do we need to let go of in order not to worsen human and planetary health?
- *Restoration* – what can we repair, restore and recover in terms of ecosystems, attitudes and beliefs about food that will help us cope with the difficulties and losses that will face us?
- *Reconciliation* – through our foodways, how do we make peace with our losses and mistakes to lessen our suffering, and that of all species, in the future?
- *Reckoning* – how will we call to account those who profit with impunity from foodways that continue to inflict hunger, poverty and despair?

I argue that this systems approach to re-visioning our foodways is essential to broadening discourse on the future of food beyond academic forums and policy arenas to growers and eaters who have vital, lived experience to share.

Gendered environmental discourses through the food lense: global policymaking at the Conferences of the Parties to the United Nations Framework Convention on Climate Change

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This paper focuses on the gendered environmental discourses accumulated at the Conferences of the Parties of the United Nations Framework Convention on Climate Change and their impact on the way gender is understood, presented and discussed as a part of the international climate change policy-making. For studying discourses, the critical discourse analysis is used, researching the documents produced at the Conferences of the Parties that speak about gendered effects of climate change. This study demonstrates that women are labelled as climate victims, but at the same time, they are viewed as having special knowledge on how to adequately address climate change challenges. These dominant discourses are most commonly emphasized when looking into women's involvement with food; women are vulnerable to climate change as they perform the majority of food-related work, thus they would need to walk further to get water and spend more time farming or producing food. However, due to the food provisioning role, they are portrayed as having power to adopt sustainable farming techniques or make sustainable choices when buying and preparing food. However, the study points out that these framings are limiting as in the dominant discourses, the differences between women are disregarded as well as the social inequalities that have placed them in the precarious positions in relation to the changing climate. Therefore, this paper concludes that an intersectoral approach and a micro level perspective is necessary to understand the gendered effects of climate change, and to secure a just and inclusive climate change policymaking.

In search of joy of eating. Attitude survey on nostalgic and sustainable food consumption in the context of an experimental focus group research

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In our stories from the past, food items, dishes or eating situations often occur that are connected to the present courtesy of memory. Nostalgia can determine our eating decisions. Sustainability, its various dimensions provide additional aspects to food choice.

The research relies on a data collection in 2019 of three special focus groups, that can be considered experimental dinner series, too. Participants shared dishes and related personal memories and then thought about alternative ways to make the same food in changed circumstances of the future (2050).

The paper overviews the findings of the nostalgia literature relevant to our topic and undertakes a summary of the definition of sustainable food consumption and its dimension related to economy, society, health and ecology (ERDMANN et al., 1999). Nostalgia can be defined as an ambivalent emotional reaction triggered by internal or external stimuli (smells, sounds, tastes, inanimate objects, whether family recipes or food products) that take us back to an idealized moment of the past experienced by ourselves or indirectly (BAKER et al., 2005; HIRSCH, 1992; STERN, 1992). The mechanism of action is analogous to one of the scenes described in Marcel Proust's *In Search of Lost Time*, in which the protagonist, biting into a madeleine, recalls his childhood memories he thought he had forgotten. At the time of Proust's iconic moment (1913), the needs of humanity were in harmony with the opportunities provided by the planet, which in turn has changed since the 1970s, according to the Global Footprint Network methodology and annual databases developed by WACKERNAGE and REESA (1996).

The aim of the research is to map whether the participants are willing to change the basically (sweet, bittersweet or bitter) nostalgic food choices to sustainability aspects, and if so, according to which aspects. An important and noteworthy aspect is food experience and the experiential nature of eating, as the joy of eating often appeared in the participants' feedback, which belongs to health dimension of sustainability according to the clas-

sification of ERDMANN et al. (1999). It is worth comparing the results with PINE and GILMORE's (1998) theory of experience economy and CSÍKSZ-ENTMIHÁLYI's (1990) concept of flow.

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Eating for the future: elite media framing of sustainable food choices

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Food, central to human existence and well-being, makes for an arena of vibrant conversation. In recent times, food consumption is also an area of critical concern given the environmental impact that food production-consumption has globally, as well as its obvious necessity for global health and species survival. Recently, the EAT-Lancet Commission issued a report highlighting the measures required to maintain a healthy diet from sustainable food systems (Willet et al., 2019). In such transformative times, it becomes necessary to examine mediated discourse to access the information input disseminated in the public sphere.

This paper examines the framing of food choices by international, influential newspapers in USA, Germany, and India. We conduct an in-depth qualitative analysis of 60 articles to identify the master frames deployed by two national newspapers in each country (one liberal, one conservative each) in covering food. The selected media sample includes: *The New York Times* and *The Wall Street Journal* in USA; *Süddeutsche Zeitung* and *Die Welt* in Germany; *The Hindu* and *The Times of India* in India.

Our findings reveal that the most salient master frame detected across the sample is of Body and Health, followed by Sustainable Living. Both liberal and conservative press go beyond mere acceptance of ‘alternative’ diets such as vegan, vegetarian and organic food choices. They uncritically promote these food decisions, highlighting health, environmental and commercial aspects, while calling for restraint in consuming animal foods. There is a focus on plant-based, organic, local and reinvented traditional food practices, as well as an enthusiasm around foods created in the laboratory. Sub-frames emphasize nutritional benefits, the importance of sustainable production processes and changing lifestyles. The German media sample creates more complex frames with multiple food-oriented perspectives as compared to the American or Indian media sample. The coverage of food choice is driven by the construction of ‘good’ taste, signaling an appetizing, rather than punishing, trend. This study opens up a large arena

for further examination and fills the space for an up-to-date, comparative frame analysis on food choice, integrating a non-Western economy, from the perspective of sustainability.

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A spirit in the service of the nation. Slivovitz and (banal) nationalism in socialist Yugoslavia

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The paper discusses the role of slivovitz or plum brandy (šljivovica in Serbian and Croatian, *slivovka* in Slovene) in the reproduction of Yugoslav banal nationalism. It reminded Yugoslavs on a daily basis that they were members of a particular state or national community. The article is based on an analysis of texts containing the word *slivovka* that appeared (in any context) in *Delo*, Slovenia's newspaper of record, in the period 1959–91 (up to the first day of Slovenian independence) or in *Delo*'s predecessors *Slovenski poročevalec* and *Ljudska pravica* in the period 1945–59.

As Michael Billig points out in his influential book *Banal Nationalism* (1995), which has to a large extent served as a basis for this reflection, it is not the flags waved by patriots on special occasions that matter in the long term in the life of a nation, so much as those flags that hang limply yet constantly along everyday routes and remind people, in a largely “unconscious” manner, that they are members of a given nation. One such limp, omnipresent and mostly unnoticed flag of the Yugoslav nation was, as this analysis of a selected newspaper (or newspapers) shows, slivovitz. It played the role of a signifier, a representative of the Yugoslav state and the community of its citizens. It was a matter of pride and was therefore frequently the subject of particular care. Occasionally it represented a form of Yugoslavness that needed to be superseded – acting as a signifier of stasis, backwardness, cheapness, etc., and therefore sometimes provoked rejection or even disdain.

Nationalism is not, Billig emphasises, merely one of many identities. Nationalism is more than that: it is a way of thinking or an ideological consciousness. National identities appear or seem to be “natural”, and the world of nations and states seems to be the “natural”, moral order. This conceptualisation of “us”, “them”, homeland and the other must therefore be as unobtrusive as possible. And within this conceptualisation, there is no doubt that slivovitz also had its place – often in the many and varied contacts of the Yugoslav state and its inhabitants with other countries and their citizens.

Meat in the media: an analysis of the narratives around meat and plant-based alternatives in news online sites consumed by lower income groups in the UK

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While meat has been a staple in the diets of people in the West for many years, a rising awareness about the environmental impact and potential health risks of meat, as well as the long-standing ethical arguments about killing animals for food, has seen plant-based lifestyles grow in popularity. Following a plant-based diet in the UK have never been easier: restaurants have expanded their menu options while supermarkets have diversified their offerings. However, despite this rising awareness and increase in plant-based food options, meat consumption remains high.

The media plays an important role in disseminating information about the pros and cons of meat-eating. For this reason looking at media depictions of meat, its consumption and its production, as well as plant-based counterparts, can give us not only some indication of what narratives are being fed to the reader, but also an insight into the informational context in which consumers might be influenced to change their dietary behaviour. We focus on meat-related narratives found in the online news media most widely consumed by UK readers from lower socio-economic groups. Scholarly attention has thus far tended to focus on elite media, often in print form, but consideration of meat-related narratives in non-elite online media is equally important. This is partly due to the declining importance of print media as a source of information, but more importantly, because it adds a significant layer of demographical nuance to previous findings.

In this paper we offer an overview of the narratives and counter-narratives around meat consumption and the meat industry read by lower income groups in eight online news sources: the Mirror, Sun, MailOnline, Guardian, BBC, Sky News, LADBible and BuzzFeed. After offering an overview of the topics into which our collection of articles falls (such as “food/cuisine”, “plant-based” and “lifestyle”), we then focus our analysis on the three topics with the most salient pro-and anti-meat narratives: “environment”, “health/nutrition” and “animals welfare/rights”. Through detailed quantitative content analysis of around 300 articles from 2019, we identify the

most common narratives and counter-narratives concerning these three topics, as well as the overall sentiment of articles: are they more in favour of, or against, meat consumption and/or large-scale animal agriculture? We also explore whether narratives differ by type of media outlet (e.g. right-wing versus left-wing, popular versus up-market, niche versus non-niche) and, if they do, offer some observations as to how and why. We conclude by offering an analysis of what might be the major informational obstacles to dietary change.

“Farm forward”: Data imaginaries in productivist food discourses

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Big Data – like anything in the world – do not have meaning in themselves, they become meaningful in social practices and their corresponding narratives. In the realm of Big Data, these narratives are produced by the data analytics industry, that, as David Beer (2018) has described it felicitously, creates a “data imaginary” – a presentation of “a series of problems and inadequacies to which data analytics are offered as the solution.” However, the more Big Data and data technologies proliferate society and everyday life, the more other industries and institutions create their data imaginaries to legitimize emerging data practices in the respective societal sectors. One of these sectors, huge in terms of economic turnover, is the agro-industry where data are gathered on large scale to optimise processes in farming and retail. In their instructive comment on “Big data in food and agriculture”, Kelly Bronson and Irena Knezevic (2016) discuss the digital revolution in farming and advocate for a “critical data scholarship in food and agriculture”. This critical scholarship includes research into how “the images circulating in the promotion of Big Data tools normalize hegemonic farming systems”, as they argue with respect to John Deere’s Farm Forward marketing campaign.

This paper takes this campaign as a starting point to analyse data imaginaries as produced by diverse agricultural Big Data technologies and their promotional and instructional presentations. Examples are, among others, diverse brands of soil scanners such as the *AgroCares Scanner Device*, that is linked to AgroCares proprietary soil database and “tests the nutrients in a soil or a feed sample in real time” (AgroCares Webshop). The paper asks how these data imaginaries are linked to power structures of existing food systems, whether they just legitimize established productivist agricultural concepts or whether they also might foster an inclusive transition to sustainable and healthy food systems.

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Eating places, digesting identities. A discursive-libidinal political economy of food labeling in the Province of Salerno

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The legal and commercial protection of original quality food production from the bio-cultural homologation of agri-business and cruel global economic competition has an ambivalent character. Even if apparently objective definer of quality in food production, EU food labeling systems still remain semantic battlefields of competing discursive constructions of human-nature relationship. Indeed, food certification, as Protected Geographical Indication (PGI) and Protected Designation of Origin (DPO) relies on precise, but still highly socio-politically contested, legal definitions of local food (animal breeds or local vegetable species) and their discipline on techniques of production within defined geo-morphological configurations (environmental configurations, landscapes). The aim of this paper is to deconstruct IGP and DPO definitions drawing on Guattari's reflections on the three ecologies (social, environmental, and subjective) applied to a discursive political economy analysis of semiotic and performative communicative strategies of local professionals contextualised within the structures of the word-ecology system. With this theoretical framework, I investigate discursive productions and the legal-juridical jurisdictions that emerged in the making socioeconomic significance of food excellence in the global political economy. To do so, I analyse three GPI and PDO cases in the Italian region of Campania: the Amalfi Coast Lemon, the Mozzarella di Bufala in Paestum area and the Fico Bianco del Cilento. Studying these cases, I combine understanding of producers' sociotechnical organizations and technical-financial tools of local professional and civil servants, with semiotic and discursive analysis of as well as local media outlet images and institutional communicative strategies promoting quality food discourses. I will look at the Amalfi Lemon as a commodity-sign for international tourism on the Amalfi coast; at the Mozzarella di Bufala Road as the epicenter of the spacial restructuring and ruralist revival linked to the touristic attraction of Paestum archaeological park and export-led agricultural enclave of Piana del Sele. Finally, I analyse the process of labeling fig (Fico Bianco del Cilento) in the Cilento National Park as part of broader professional strategies and

communitarian activism in of territorial valorization. The critical analysis of these cases aims to show how, even if formally called to defend and promote the techno-symbolic practices of geographically-identified communities from the most perverse effect of global food regime, the politics of labeling system could produce opposite results: the creation of unsustainable market practices, ecological degrading and territorial dispossession as privileged site for professional jurisdictions engaged in the making of the biggest (global oriented) touristic district of Europe.

Valorising Hidden Culture through Phenomenology and Habitual Cultural Practices

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This session will present the findings of fifteen digital cook-alongs with residents of Leicester, UK, undertaken during the COVID-19 lockdown. The paper documents a phenomenologically-inspired enquiry which aims to form an enhanced understanding of cultural value through food practices. Challenging dominant and institutionalised narratives of western cultural forms, this paper is invaluable to highlighting everyday cultural forms around food practices, and lends weight to the notion of hidden culture. This project reframes culture and cultural value to incorporate the preparation, cooking and sharing of food, which can act as an indicator of power, identity and feeling.

Findings show that talking about food is accessible, universal, and opens up a richer dialogue with participants than the amorphous idea of “culture”. Therefore, I argue that in studies of cultural value, it is important to use the everyday, including food, as a starting point for culture, not as an afterthought. Of principal importance in the data are deeply personal affective and emotive experiences which are enacted when cooking, eating and sharing food (see Highmore, 2010; Falconer, 2021). This provides an individual perspective on culture that is missing from much literature concerning cultural value (see Kaszynska, 2018).

Food practices also present alternative iterations of power, in contradistinction to the predominantly hierarchical view of societies presented in earlier food literature (see Goody, 1982), with data suggesting that there are subtle forces such as care (see Gross, 2019) which might be argued to be enactments of power on micro scales. Data also shows that food plays a significant role in shaping cultural identity (see Ashley et al, 2004), both for communities and individuals, through the transfer of implicit knowledge, skill and stories.

The paper concludes that food practices in particular are a universally practiced cultural form, and thus understanding of such practices through a cultural value lens speaks to broader issues of social justice and personal

lived experiences. This suggests a need to reframe food, and the everyday, in future policy-making around culture, communities and identity.

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The role of identity gaps in vegans' identity management practices

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Numerous people around the world now subscribe to a vegan diet and thus don't consume any animal products such as meat, fish, dairy, or eggs. Within the United States, approximately 7.5 million people identify as vegan. However, relatively little is known about how people communicate about such a seemingly restrictive diet and what implications this might have for communication theory and the growing field of food communication. Therefore, the purpose of this study was to explore the potential presence and implications of identity gaps (Jung & Hecht, 2004) by using Hecht's (1993) communication theory of identity (CTI) as a guiding framework.

CTI asserts that identity exists in four distinct yet interdependent layers: personal, enacted, relational, and communal. The personal layer of identity accounts for one's self-perceived identity, including their self-concept. The enacted layer of identity refers to the ways in which identity is communicatively enacted and performed. The relational layer accounts for how identity is inextricably related to interpersonal relationships. The communal layer accounts for how identity is constructed and negotiated in relation to society as a whole and identity-specific communities of people. Jung and Hecht (2004) explain that gaps in identity can emerge when people's layers of identity are inconsistent with each other. Such gaps are common among people with nontraditional identities, who are often at odds with normative behaviors (Maeda & Hecht, 2012).

I conducted phone interviews with forty vegans residing across the United States and completed thematic analysis (Braun & Clarke, 2006) to qualitatively analyze interviews. Interviews lasted an average of 41 minutes and transcription resulted in a total of 336 pages of single-spaced text. I analyzed participant accounts to see if any discrepancies (i.e., identity gaps) emerged between the ways vegans negotiate their identity. Results indicate that some vegans experience or create up to four different identity gaps between different layers of identity (Personal-Enacted Gap, Relational-Enacted Gap, Enacted-Enacted Gap, Communal-Personal Gap).

Six types of personal-enacted identity gaps emerged when participant self-perceptions deviated from their behaviors. One type of relational-enacted gap emerged from participants who disputed a family member's claims that their vegan identity inconvenienced and disrupted the family unit. One within-frame gap emerged in the enacted layer of one participant's identity, who explained that she has a partially visible vegan tattoo but generally withholds her vegan identity within the professional workplace. Lastly, a communal-personal identity gap emerged from a discrepancy between societal stereotypes of vegans and vegans' personal perceptions of themselves. Research results were verified using referential adequacy and the audit trail (Lincoln & Guba, 1985).

Although identity gaps are often associated with depression (Jung & Hecht, 2008) and decreased communication satisfaction (Kam & Hecht, 2009), the results of this study suggest that identity gaps can also be useful. Additional implications and directions for future research will be discussed.

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Third-Party Food Delivery Platforms: Brokering a Sociotechnical Food Imaginary

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Online food delivery is projected to reach \$151.5 billion in revenue with 1.6 billion users globally in 2021, representing 27% growth in revenues and 25% in users over 2020.¹ The proliferation of third-party food delivery platforms is creating a seismic transformation in our food system, influencing both how we get food and what we eat. Ironically, food delivery platforms have little to do with food. Instead, they offer a matchmaking service between consumers, restaurants and drivers, selling simply the *convenience* of delivered food. After 26 years, third-party food delivery platforms have yet to be profitable. The exorbitant delivery fees paid by restaurants and consumers do not cover expenses. To increase profits, platforms are slowly maneuvering away from the labor costs associated with brick-and-mortar restaurants and delivery by using ghost kitchen facilities and exploring autonomous delivery. They are also working to increase their customer base with consumers whose tastes and preferences align with standardized menus to increase efficiency. Given the magnitude of platform growth and financial pressure on platforms to produce profit, this research asks *how is food delivery changing our relationship to food?* What are the mechanisms that platforms use to increase both users and profits? Over the course of this paper, I explore these questions using the theories of brokerage, sociotechnical imaginary and deskilling, demonstrating their application through food delivery platform advertising. I argue that Uber Eats, DoorDash, Grubhub and Postmates broker a sociotechnical food imaginary and discourage home cooking, resulting in the deskilling of users and altering domestic food geography.

A Hug and a Pint: The Importance of the Pub and Ritual Beer Consumption to Masculine Intimacy and Identity

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Scenes of men sharing a beer with friends or strangers, joking, goading each other, flirting with women, confiding and confessing while in a pub or bar are commonplace in Western film. Yet, although existing research has explored how gender is portrayed in film, beer is rarely mentioned. Furthermore, despite being a core element of the dominant masculinity (Chapman et. al 2018), there is little research investigating how film uses beer as a masculine signifier. David Lynch's 'The Straight Story' (1999) exemplifies how beer consumption, within the setting of a pub, allows for male intimacy and the sharing of emotions through confiding and confessing.

The ritual of beer drinking is synonymous with the pub, creating a community and a place which allows for masculine intimacy and expression. Beer within this setting affords the ability to enact such non-hegemonic behaviours without social repercussion. Men have self-identified the key role this plays in their mental health (Emslie and Hunt 2013), yet it is important to note the potential health dangers of associated overconsumption. Although hegemonic masculinity may call for excessive drinking of alcohol, as demanded by the ideal male drinking body (Thurnell-Read 2013), gender accomplishment is still possible through more moderate beer consumption (de Visser and Smith 2007). The Covid-19 epidemic has had a dramatic impact on these spaces, from medium term closures to drastically altered functioning. Spontaneous or group gatherings have not been possible, disrupting this masculine ritual and removing these communities, creating a crisis of masculinity. In response, online forums such as virtual taprooms and tastings have emerged.

This paper uses critical discourse analysis combined with the grammar of visual design to analyse scenes from the film 'The Straight Story' to establish the importance and cultural normalisation of beer as a signifier of masculinity, alongside the importance of the pub as a masculine space. Combining this with critical discourse analysis of data from semi-structured interviews provides insight into the current phenomenon of the Covid-19 pandemic, its potential future impact on drinking spaces and subsequent

repercussions for men, which are not yet available through film. Through sourcing data from both film and interviews this study aims to provide a deeper understanding of media representations of masculine identity through beer consumption, enhanced with lived experience.

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Who do we trust to give us advice about food online? Insights from parents who use social media platforms and how these might inform future food waste reduction campaigns

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Online social media platforms have transformed how we source and share information about food. A key factor determining whether or not we act on the information we read is the extent to which it is trusted. Here the results of a study of online forum posts about food on a popular parenting website and interviews with parents who use social media in relation to food will be presented. The posts and interviews provide insights in to how assessments of trust in relation to information about food are made online, insights that are relevant to future food waste reduction initiatives.

Across Europe, a high proportion of the total food wasted takes place in households. So understanding how the food-related practices in the home, from food planning to cooking and eating, result in food waste is important to efforts to reduce waste. These days, social media platforms are increasingly used as a resource that shapes food practices, among other things acting as a source of knowledge and as a place where normative expectations in relation to food are shaped. So they are an important part of the equation.

The research presented here explores how parents negotiate the intersecting demands of food-related practices using social media platforms. By understanding more about how online practices influence domestic practices related to food, this may inform future campaigns aimed at reducing food waste in family homes – a type of household where levels of food waste are often relatively high.

A focus here will be on what influences the extent to which parents trust the advice and guidance they receive though social media platforms about food. Who do they trust and how do they decide what to trust using the content of social media posts? Social media interactions by parents in relation to food offer compelling insights into online trust given the implications for the safety and health of their children that advice offered there has.

Some of the findings of this research will be a cause for concern for organisations seeking to launch communication campaigns aimed at influencing food-related practices in the home to reduce food waste. The research indicates that traditional notions of expertise are challenged online and subtle differences in the tone of communications can have a large influence on how receptive the recipients of information are. But it also points to new opportunities for a new form of communicator who is able to foster meaningful connections with their intended audience based on shared experience.

The Far-Right and Performances of Exclusionary Populism

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Anthropological studies have long demonstrated the role of food in conferring identity, status and belonging (Elliot, 2008). Drawing on a discourse theoretical approach to populism (Laclau and Mouffe, 1984; Carpentier and de Cleen, 2007; de Cleen and Stavrakakis, 2017), I am concerned with the ideological function of food insofar it helps sustaining nationalist and exclusionary populist discourses. This work analyses the notion of “food populism”, or populism through food, in the official Instagram account of Matteo Salvini during the 2019 European Union election campaign.

The main argument is that Salvini uses food as a cultural trope that brings him closer to the people while constructing boundaries of national belonging and exclusion. Just as Hitchcock’s *Rear Window*, Salvini’s food posts offer his followers a window through which they can observe the privacy of “our neighbourhoods and those outside them” (Bell and Valentine, 1997:15). Therefore, the politicisation of food allows the leader to delineate the spatial, temporal, and moral grounds of being Italian.

Food, as a cultural product, helps creating/reinforcing social divisions that organize our image of the social world and our place on it. In his social critique of taste, Bourdieu (1984:466) considers that it “functions as a sort of social orientation, a ‘sense of one’s place’”. This idea is similar to Ranciere’s (2010) notion of a social distribution of places between the proper and the improper. “By categorizing foods into what’s good to eat and what is not, a cuisine helps a society’s members define themselves. To eat appropriate foods is to participate in a particular group; eat inappropriate foods and you’re an outsider. Like language, a cuisine is a medium by which a society establishes its special identity” (Belasco, 1989:44).

Political leaders have traditionally placed themselves on the side of a distant gastronomic culture, that of a high-end elite. However, populist leaders perform a twofold role, attempting to present themselves as part of the common people and distancing themselves from the traditional elite. This change in social positioning is reflected in their social media accounts, often posting “authentic” glimpses of their cultural practices, such as cooking

and eating. Methodologically, this paper uses a mixed-methods concurrent design, combining digital ethnography and visual rhetoric analysis for examining both the discursive and the aesthetic clues that construct Salvini's social positioning towards taste. Through food, being Italian becomes a matter of constructing Italian authenticity against the national intellectual and political elite, but also against the European value-building project.

As a Struggle Arena Social Media of Turkey Food Movement: Twitter Network Analysis with NodeXL

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This article examines the interactions between Turkey Food Movement and the global movement of food and its media through online media content.

It is possible to say food movements have become widespread as a part of the new social movements seeking solutions from different parts of the world against for the policies imposed by neoliberal global capitalism and the problems posed by the industrial food system under company control. Initiatives such as community-supported agriculture network, a new type of production and consumption cooperatives, producer markets, urban gardens in Turkey, especially, events after the 2000s increasing food movement. The research is theoretically based on the field of new social movements and new media studies.

The aim of in this study is to explain how the social media for struggle arena is used for Turkey Food Movement. I especially pay attention to the interaction of the Turkey Food Movement, focusing on the content of media initiatives on Twitter. In this article analysed approximately 8,905 tweets from @kadikoykoop, @SeferiPazar, @RomaBostani Twitter accounts. In the analyzed tweets, especially the hashtags #foodsovereignty,#foodsecurity, #foodjustice,#sustainability, #slowfood, #agroecologyare examined. In this study, the main question that I asked: How the relationship is between The media of the Turkey Food Movement, and the global food movement and the media? I broaden this question with the following two questions: First; is there any exchange of information and culture, a collaboration between Turkey Food Movement media and, cross-media movement (ecology, health, labor movements, media, etc.) over local, national, and transnational? Second question: does Turkey Food Movement Media promote, the political discourse of the global food movement (food security, food sovereignty, sustainability, food justice, slow food, etc.)?

In order to answer the above questions, I use two research methods in the study. First, I use a program called NodeXL, prepared by the Social Media Research Foundation, which stands out in the analysis of social networks

and is one of the computer programs accepted in the literature. I'm having Turkey Food Movement media initiatives data on Twitter from NodeXL program. I apply Social Network Analysis (SNA) which is provided by the NodeXL program. In the second stage, I complete the analysis by combining the findings we have gained through social network analysis and my interviews' declarations which I made with Turkey Food Movement representatives.

Nutrition communication through the political instrument “Kleine Anfrage”

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Recent German food policy focuses mainly on consumer protection and the consequences of climate change. Traditionally, another political area of action is the country's agriculture and support of the farmers. One common political instrument in order to hold the government accountable is the so-called “Kleine Anfrage”. Parliamentary groups make use of this specific form of inquiry to collect and oversee information about political interventions and raise questions about topics relevant to the German population. For the sake of transparency, the “Kleine Anfrage” is public record.

In order to obtain an understanding of political nutrition communication on a federal level, the German parliament's “Kleine Anfragen” from the current and previous legislative terms (2013-2019) were examined. Filtered through the wide definition of nutrition including the entire value chain, from the food production, to consumption, to food disposal and education, the final text sample consists of 64 “Kleine Anfragen”. Applying the qualitative method of frame analysis, the study attempts to identify patterns of nutrition communication. In addition, quantitative variables, such as party, main topic and number of issued questions help to contextualize the data set.

The predominating topics are consumer protection and agriculture, which are in line with the aforementioned food policy in Germany. Furthermore, the analysis reveals five specific frames: (1) responsibility to consumers, (2) governmental gridlock, (3) influence of corporate interest, (4) environmental and climate protection and (5) positive attitude towards agriculture. Frames (1) and (2) are deployed most frequently. Frame (2) experiences a high degree of overlap with other identified frames. The findings show that, in terms of nutrition and food, the “Kleine Anfrage” is only used by opposition parties in order to pressure the government.

The frame analysis is proven to be a valuable tool for classifying the “Kleine Anfrage”. On that note, further research on “Kleine Anfrage” in the realm of

nutrition on a state level appears to be promising, especially for states with a strong agricultural market. It can be assumed that the Covid-19 pandemic impacts the political tone and therefore expands the nutrition-related topics placed on the agenda through “Kleine Anfragen”.

"Maybe the machines couldn't figure out what to make chicken taste like, which is why chicken tastes like everything": Imagining the Future of Food With Sci-fi

Shaw, Fitzhugh

In this paper, I draw a connection between food representations in science-fiction and the task of imagining just food futures. Sci-fi is an under-utilized field for discursively constructing equitable futures for food.

Science fiction (sci-fi) is a major tool with which we imagine the future. Sci-fi has the special capacity to declare possible, probable, and preferable futures based on anxieties and trends specific to a moment in history. Further, our prefigurative capacity to call futures into being is nowhere more explicit than in sci-fi. Take the ways Gibson's *Neuromancer* (1984) famously theorized the early internet, or how many works together—Lang's *Metropolis* (1927), Cameron's *Terminator 2* (1991)—have founded and shaped current misgivings towards artificial intelligence.

Similarly, food is an essential practice through which we express social anxieties and encounter terrains of power. More specifically, food is a central space for shaping the future by contesting presumed social givens and staking particular ethical positions in relationship to dominance. Popular examples of food future-shaping include the animal welfare movement, agroecological land stewardship, or the moralized maintenance of the (quantified) body. In this sense, both food and sci-fi are spaces for practicing the future we want or believe to exist already: the two fields are beautifully suited to inform one another. For this reason alone, sci-fi can act as an important discursive field in advocating and forging particular real-world directions for the food movement.

To develop this thesis, I draw from a number of science fiction texts to detail the ways in which sci-fi has presented (and ignored) food. My examination shows how sci-fi has as yet failed to represent transformative visions for food systems. Such a lack discloses limits of our cultural imaginary: i.e. what we believe about our own future and how we communicate those beliefs through food. Because of this, we're deprived of one of our most essential popular tools for prefiguring a just future.

More exactly, I propose four overlapping categories of food representation in sci-fi: increased invisibilization (*Star Trek*, 1966-current); expected innovations in agriculture (*Sunshine*, 2007); structures that are already familiar to us (*Parable of the Sower*, 1993); and, most commonly, shocking food encounters, sometimes used to convey an author's politics (*Soylent Green*, 1973).

I conclude with a call for a deeper investment in science fiction from those who wish to communicate just food futures, and a deeper understanding of food systems from sci-fi authors who want to more fully represent equitable futures. Science fiction that takes food systems as its object can contribute to imagining brilliant futures, particularly futures in which food systems are a primary method of practicing equity. Such imagination work has very real impacts for our justice movements and larger society. In other words, combining sci-fi and representations of food justice is an invaluable weapon for constructing the futures we desire, need, and deserve.

To this end, I close with a micro-fiction story of my own, advancing a sub-genre we could call "food-fi". This story is titled "Kernel Panic".

International food festivals and the making of a world gastronomic Scene. How visibility structures careers and markets

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Visibility has become a key issue in contemporary capitalism. In many sectors, particularly economic sectors with a strong symbolic component such as cultural sectors, access to opportunities for trade is conditioned by visibility and reputation (Brighenti, 2007; Leahey, 2007). The growing importance of visibility and reputation in structuring economic and social spheres is due to the development of the media and communication sector since the end of the 20th century (Thompson, 2005) and the proliferation of rankings and evaluations (Espeland and Stevens, 1998).

The case study chosen to address the role of visibility in the professional world is the constitution of a world gastronomic scene. The world gastronomic scene is made up of chefs known and recognized outside their main country of practice. Membership of the world gastronomic scene means being both recognized as an excellent cook and receiving media coverage. This scene is a space with blurred outlines that delineates a world professional elite. It is physically embodied at events (awards ceremonies, food festivals, association meetings, dinners, etc.), but also intangibly by the joint presence of chefs on lists of award winners and in guides, their participation in identically formatted television programs, their common knowledge and their professional reputation.

The existence of a world gastronomic scene is inextricably linked with the proliferation, starting in the late 1990s, of devices of social evaluation ranking and making chefs visible at world level (online customer rating systems, 50 Best ranking, international media coverage, international food festivals, social media communication), and with the transformation of local cuisines into an instrument of symbolic competition at world level (“gastrodiplomacy”).

The purpose of this paper is to understand how visibility contributes to the structuring of hierarchical professional spaces by studying how visibility combines with more traditional forms of recognition such as peer recog-

dition and economic success. The case of international food festivals helps understanding if visibility is a prerequisite, a consequence, or a new ranking principle independent of other forms of social evaluation.

International food festivals are cultural events lasting from two to four days where chefs from all over the world gather to do cooking demonstrations for their peers. The core of the events consists in cooking demonstration by famous chefs or young creative cooks selected by the organizers. There are also industry conferences and award ceremonies. Usually, food business actors are exhibiting their produces in a dedicated area surrounding the demonstration rooms. International food events are attended by an audience of cooks, cooking students, food business actors, media professionals and sometimes amateurs.

The first international food festivals were created in the mid-1990s in different parts of the world (e.g. Melbourne food festival in Australia (1993); World Gourmet Summit in Singapore (1997); Lo Mejor de la Gastronomía in San Sebastian (1999), Semana Mesa in San Paulo (2003), etc.). Today, more than 20 international food festival are held each year. Their official aim is to highlight innovative chefs and culinary excellence while allowing chefs from all over the world to meet.

My communication aims at understanding why such events have multiplied over the past 25 years, what is their role in building a world gastronomic scene and whether they keep their promise in terms of internationalization.

A market analysis of the potential for introducing aquaponics in Italy and Slovenia

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Aquaponics is a combination of aquaculture (cultivation of aquatic organisms) and hydroponics (soil-less cultivation of plants). It represents a sustainable production technique that reflects the principles of green growth and circular economy. Therefore, over the last four years, the Italian and Slovenian partners in the Interreg project BLUEGRASS have been engaged in research, market, educational and promotional activities related to aquaponics. As part of the project, the University of Ljubljana, Biotechnical faculty, coordinated a market analysis conducted as a survey among the general population in Italy and Slovenia. The main objective of the survey was to characterize the potential market for aquaponic products in the project area. The study of the demand market included the analysis of the behavior, decision-making processes and motivation of consumers when purchasing vegetables and fresh water fish suitable for aquaponic production.

The results show some significant differences between Italy and Slovenia. In general, Italian consumers are better informed about aquaponic production technologies and show a higher interest in their adoption. Slovenian consumers reported being very poorly informed about aquaponics. They showed scepticism towards the consumption of vegetables originating from soilless farming systems. Regarding the factors contributing to the purchase decision for agricultural productions, the most relevant factor for both consumer groups was quality. However, familiarity with the production technology seemed to be one of the key barriers to purchasing aquaponics products for Slovenian buyers. On the other hand, sustainability of the production process and organic production were very influential factors for Italian respondents.

The results imply that buyer awareness of aquaculture technologies and the potential of aquaponics is critical to the introduction of aquaponics in the program area. Although aquaponics, which requires a lot of knowledge, investment and risk management activities from producers, cannot cur-

rently compete with traditional agriculture. This is especially true in Slovenia, where aquaponics is currently unlikely to be recognized as an essential agricultural practice. Additionally, farmers who want to expand their products with aquaponics should take into account consumer rejection of such products. However, if the general awareness of healthy, farmed fish food and vegetables with almost no environmental impact will increase due to the efficient use of resources in Slovenia, the introduction of aquaponics can be considered a good investment.

Minced meat: from the masses to the middle classes. Re-signifying working-class eating for middle-class taste

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The paper aims to shed light on a consumer trend in Bucharest's food scape consisting in the appropriation of a selection of traditionally working-class foods and eating experiences by middle-class consumers. The (on-site or online) communication and marketing strategies of foodie entrepreneurial projects create middle-class discursive frames which enable the transfer of meaning and aesthetics and the processes of appropriation.

The paper will analyse how foodie entrepreneurs in Bucharest reframe the working-class Labour Day celebrations and the grilled minced meat rolls ("*mici*") typically consumed on the occasion, to make them palatable for middle-class taste. The research focuses on the on-site as well as on the digital discourse of food businesses which address an omnivore middle-class taste: the visual aesthetics of posters, the design of events, menus, social media posts etc. The aim is to capture the process of forging a new 'junk foodie' identity (Naccarato and LeBesco 2012) based on the temporary hedonic appreciation of (and indulgence in) working-class foods and eating experiences.

Mici, the food in focus, represent the quintessential affordable street food, available particularly around open-air markets or bus terminals and typically eaten on cardboard plates, using toothpicks as cutlery. They were central to the festive consumption rituals on Labour Day (May 1st) during Romanian state socialism. As the workers' class identity eroded as a result of postsocialist transition processes, the tropes associated with the socialist working class, including Labour Day, underwent a process of re-signification. As communication resources for media and popular culture, they have come to function as negative metaphors or objects of ridicule.

The current tendency is to reconsider some of these as symbolic resources useful for the authentication and localisation of post-industrial chic (Rousseau 2021), in the context of an emerging consumer culture in which a segment of Bucharest's middle class started to adhere to a globalised

transnational aesthetic regime of consumption coined ‘global Brooklyn’ by Parasecoli and Halawa (2021). Selling *mici* thus appears as the local equivalent of setting up a burger truck.

A key challenge for the foodie entrepreneurs is to discursively frame Labour Day celebrations and the associated consumption of *mici* as transgressive and escapist experiences, whose enjoyment is accessible only through appropriate culinary capital (Naccarato and LeBesco 2012), which allows middle-class foodies the flexibility to consume outside their class taste.

The paper stems from an ethnographic research on the multiple dimensions of symbolic appropriation of the marginal food experiences.

MENÜ imaginaire - do you feast with care? A selection of speculative gastrofuturological artistic practices

Szalipszki, Judit, Anna Tüdős & Emese Mucsi, *BÜRO imaginaire, Hungary*

The aim of this talk is to present certain artistic approaches that will be featured in the exhibition *MENÜ imaginaire* in April-May 2021 organized in the frameworks of OFF-Biennale Budapest, curated by BÜRO imaginaire (Emese Mucsi, Anna Tüdős, Judit Szalipszki).

Most of us develop the most intimate bond with nature while eating: after all, eating is internalizing nature. *MENÜ imaginaire* focuses on the future of our food systems: artists, designers and philosophers raised questions regarding the most pressing problems. Our lifestyle and consumption habits have a significant impact on the natural environment – the presented works and the speculative hypotheses set forth by them will examine the impact of human activity on the environment through the topic of eating.

Research-based artworks and exhibitions communicating food is newly emerging in Hungary. However, there is an identifiable interest in contemporary art for these themes, and an artistic methodology allows works to render global processes – which are difficult to fathom on account of their scale – imaginable locally through the visceral, quotidian experience of eating. The artworks and speculative design projects that we selected for the exhibition as well as for the focus of our talk have one thing in common: they articulate and reflect on different ecological issues and problems, but they do it in a way that engages the visitors, not only on a theoretical level but also through the very visceral act of eating. Therefore, the works invite the viewers to step beyond the ocular-centric modes of encountering art and design and invite them to retune their focus to another sensory modality, namely taste (eg. *Smog Tasting by the Center for Genomic Gastronomy*). The projects can also be regarded as ‘provocations’ as speculative proposals by their nature confront their public with hardly imaginable scenarios and by that, create space for reflection on and critique of the current modes of living, including our food choices and food systems.

The works in the exhibition query the idea that humans can be dissociated from the environment or “nature”, regardless of place of residence or life-

style. The body plays a special role in this thought experiment, for example for *Arne Hendrik's Incredible Shrinking Man* project: not only as a terrain of reception, but – even reducing itself and its consumption – as a sentinel species that adapts to environmental changes to different extents. The ideas of participating artists are diverse: some positions are optimistic, some are pessimistic, some reinterpret traditions, some build on the potentials of new technologies or question their efficiency (eg. *Thomas Grogan, Studio Fuzzy, Gerard Ortín Castellví*).

Proposing strategies for the radical degrowth of our bodies, contemplating on co-creating with technology, on new, different modes of care towards our companion species, the works presented in our experimental talk will highlight how artistic presentation can contribute to processes of learning and unlearning to achieve the adaptability required by the not-so-distant future.

Improving media discourses about medical diets: representations of food allergies in British newspapers and medical blogs, and the role of technology in reshaping knowledge and experiences of medical dieting.

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This paper explores the characteristics of British news coverage of food allergies, and narratives about food allergies in top British medical blogs. Previous research has analysed the media portrayal of laws and policies about food allergy and anaphylaxis (Rachul and Caulfield 2011), but the many ways in which food allergies are discussed in the media are less explored, although they remain very relevant in shaping public understanding of medical dieting. Research exploring the relation between cultural dietary requirements (e.g. veganism) and media is widely available and multidisciplinary, but there is a lack for research exploring news coverage of dietary requirements originating from medical conditions. The aim of the paper is to investigate which representations of food allergies are given priority in the media, how, and in which contexts and circumstances, and to compare these journalistic representations to medical narratives online. To do this, the paper presents the results of a pilot content analysis of one year of coverage of food allergies in British newspapers, and a narrative analysis of a top medical blog about food allergies. The final part of our paper will reflect on how the results of the media analysis can inform the development of new digital apps for individuals with food allergies. This project intends to cement a multidisciplinary collaboration investigating food allergies communication and the role of technology in innovating food experiences for people with medical dietary requirements, in collaboration with Zess, a British-based company that helps people make food choices for their health, wellbeing and the environment using medical science and innovative digital technology. In particular, this study aims to prepare academics, citizens, and businesses to engage constructively with the debate about Natasha's Law, which will come into effect from October 2021 in the UK. The new law will include stricter requirements for the allergens labelling of foods, and it will provide an important occasion for knowledge exchange about food allergies in this country and globally. In these ways, this

multidisciplinary project provides the basis for a discussion about media language and narratives that can enrich the debate about food allergies in society, and normalise social interactions where food allergies are present.

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Fulfilling the self through food in wellness blogs: Governing the healthy subject

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People's culinary preferences speak about more than just food, since food is, now more than ever, a cultural sphere that enables individuals to express themselves through cooking, farming, consuming and forming all sorts of culinary collectives. And still, considering 'food as a hobby' or even 'food as a lifestyle' does not really compare to the wellness food culture of the twenty-first century—where food is more than a lifestyle but is rather life itself; food is you, and you are, essentially, food brought into being. In the world of wellness, food and eating are fundamentally important to one's subjectivity: the self in this sphere is created and maintained through food consumption along a plant-based, 'wholesome' and healthy personal journey to well-being.

Food blogs are central to food media, and their tremendous popularity – and thus their cultural impact – makes them a culturally significant site for studying both the peculiarities of online food media as well as the dominant cultural understandings of (gendered and classed) food work. This paper focuses on the analysis of wellness food blogs, aiming to map out the subjectivities through which the 'ideal wellness subject' is created in these texts. The paper approaches food, class, and the wellness food blogosphere via the concepts of postfeminism (f. ex. Gill 2007), technologies of the self (Foucault 1988), and healthism (f. ex. Turrini 2015). The analysis examines technologies of subjectivity as they aspire towards (1) balance, (2) healing and (3) narrativization of the self. What kind of subjectivities are represented as legitimate in the wellness food blogs, and what kind of subject positions are at all discursively possible? How are neoliberal ideals negotiated within the wellness discourse?

The paper suggests that the subjectivities related to wellness culture draw from postfeminist and healthist ideologies, and are based on a neoliberal discourse of individuality and self-control. The sociocultural indifference of wellness culture and its prerogative to police the self through culturally hegemonic pursuits based on (the right kind of) consumption makes the language of wellness a prominent neoliberal discourse. The educational,

cultural, embodied and economic capital required to enact these subjectivities renders wellness food culture inaccessible to unprivileged consumers and thus establishes the quest for perfect balance, excellent health and continuous preoccupation with the nourishment of the self as a middle-class pursuit.

Brexit and the Future of Food in the UK media: Policy and Food Myths during the referendum campaign

Tominc, Ana & Mary Irwin, *Queen Margaret University Edinburgh, UK*

Claims about interference in British food played a significant part in constructing popular myths represented in the press which contributed to the anti-EU agitation culminating in the UK's withdrawal from the EU following the June 2016 referendum. The presentation examines how food was used as one of the central symbols of this anti-EU sentiment during the Brexit referendum campaign of 2016. Using a mundane subject, such as food, to communicate its distrust of the EU the British press created myths, such as that of "bendy bananas", as a way to construct the EU as a bureaucratic, out-of-touch institution that shows little regard for the "common sense" British everyday life. On the other hand, food served as one of the vehicles to demonstrate how Britain – and its food – could exist in the "sovereign" Britain of the future, freed of the EU "interference" in its laws and traditions. Based on a combination of corpus and critical discourse analysis, the paper will examine the construction of the "European Other" vs the "British Self"; it will show how the sense of national identification (as an in-group) is constructed in text through food. It will conclude with the suggestion that everyday life subjects, such as food, play important part in shaping the character of political discourses, the focus to which has to date been somewhat neglected.

Flexitarian discourses on environmentally friendly novel foods

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Meat has been identified by scientists as one of the most problematic food-stuffs used in Western diets. Health experts are concerned about the heavy consumption of meat in high-income countries because it has been negatively impacting people's health. Environmental experts are concerned about the devastating impact of massive meat production on the environment, which is worsening amid the rapid growth in the world population, climate change, scarce virgin land, overfished oceans, and increased drinking water shortages. Policy aims at directing citizens towards adopting more sustainable diets (UN, WHO, EC). It seems that within this shift, in the future, meat will have to be reduced and substituted with other protein sources rapidly developed by the food industry. This includes plant-based alternatives but also novel foods, such as insects, micro-algae, and in-vitro meat. But how willing are people for such dietary transition, and what could motivate them to voluntarily reduce meat intake?

This paper looks at discourses coming from a specific segment of meat consumers who intentionally reduced their meat intake, namely flexitarians or meat reducers. The segment of meat-reducers has been under-researched especially when it comes to qualitative studies. The paper addresses this gap by exploring flexitarians' discourses on meat, health, meat alternatives, ethics, and environment. The analysis is based on 15 in-depth interviews with young flexitarians (age 18-35) in order to give insight in this complex group of consumers by exploring their attitudes, thoughts, moral inclinations, practices and identitarian positions.

Consumer knowledge and information seeking behaviour on cardioprotective nutrition -A representative CATI Survey in Germany

Voigt, Charmaine, Regine Breneise, Tobias Höhn & Bettina Storch,
University of Leipzig, Germany

A proper diet is key to healthy living. However, strategic food communication addressed to specific target groups can only succeed if the advantages of cardioprotective food are common knowledge. The purpose of this consumer survey is to obtain reliable data on the awareness and information-seeking behavior towards food and diet, aiming at the improvement of the future generation's nutritional habits in Germany. The representative Computer Assisted Telephone Interviews (CATI) were conducted by USUMA on behalf of the Competence Cluster for Nutrition and Cardiovascular Health (nutriCARD) from May to June 2019. The average age of the participants ($n=1003$) is 55.9. 51.6% of the respondents are female and 78.2% live in the Western German states. The sample contains a wide range of educational backgrounds. The questionnaire consists of 37 issues subdivided into a sociodemographic part, including height and weight, the participants' knowledge of risk factors for cardiovascular diseases, cardioprotective food products, and Germany's Reduction and Innovation Strategy, launched by the Federal Ministry of Food and Agriculture. Furthermore, it draws attention to mental and physical health. The majority of participants rate themselves well-informed about nutrition, while women ($M= 3.91$, $SD = 1.12$) chose a slightly higher category than men ($M=3.72$, $SD = 1.10$). Respondents between the ages of 50 and 99 feel better informed ($M = 3.89$, $SD = 1.11$) than those of the age group 18 to 49 ($M= 3.66$, $SD = 1.09$). Rated as reliable sources of information are physicians, nutritionists as well as interpersonal communication with family members and friends. The most frequently used information-seeking media is the internet (59%), followed by newspapers and magazines (21.4%), television (14.6%) and radio (3.7%). 17.3% of participants gather nutrition-related information on social media platforms due to the fact that social media are generally viewed as biased and manipulative. An insignificant number of participants (7.7%) list food blogs as a source of information. When asked about causes of cardiovascular diseases, on a scale of 1 to 5, smoking is considered the most indicating

risk factor (45.2%), followed by poor diet (32.7%), sedentary and inactive lifestyle (23.8%), low willpower (12.3%), environmental factors (11.7%), and genetics, which is rated least relevant (8.5%). Further repeatedly mentioned factors include stress (5.6%), alcohol abuse (4.4%) and obesity (1.3%). 81.6% of participants are entirely unfamiliar with the German Reduction and Innovation Strategy. 82.3% have no knowledge of cardio protective food products. Despite the fact that the German population consider themselves well-informed, the findings show a lack of awareness of cardio protective measures and nutrition policy. Previous nutrition and health campaigns have clearly had little to no educational impact. Consequently, nutrition literacy strategies need to improve and evolve. Therefore, our findings indicate that future nutrition communication could benefit from the people's trust in health professionals.

Overmoralization of (m)eating behavior?

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(Theoretical) Background

Communication is fundamental for sustainable development (Robertson, 2019; Weder et al., 2020; Newig et al., 2013; Godemann & Michelsen, 2013). Sustainability itself sits at the core of a societal discourse on meeting climate change related (global) challenges as well as progress and social and cultural transformation. On an organizational level, sustainability is increasingly fundamental to provide legitimacy and the “license to operate”. However, sustainability seems to be a highly complex issue that requires comprehensiveness, transparency, proximity and balance to avoid being (ab)used by mainly corporates to replace what was innovation or future orientation a decade ago.

On an individual level, it gets even harder to deal with sustainability as “buzz word”, bringing in a certain degree of morality in everyday life choices regarding transportation and mobility, food or retail. Thus, from a theoretical perspective, we are interested in the degree of morality in sustainability communication in general and in social practices in particular. Weder, Tungarat and Lemke (2019a) had developed a new model for coping with cognitive and moral dissonance:

Sustainability Dissonance Harmonization (SDH) combines Festinger (1962), Lowell (2012) and Gardiner (2013, p. 307) using different aspects of each model to acclimatize it to the notion of sustainability which is applied to sustainable food choices in the project at hand.

Study

In recent years, there has been growing critical debate about meat consumption due to health risks, environmental concerns and the economy. Being one of most energy-intensive and ecologically heavy foods, meat products are said to be highly unsustainable (Dagevos & Voordouw, 2013).

The need for sustainable food choices has become more known to consumers going hand in hand with organizations increasingly displaying more information on sustainability as core value in their production and processes (Wognuma, Bremmers, Trienekens, Vorst, & Bloemhof, 2011).

Furthermore, increasingly information in the media and particularly social media influence individual habits (Bellotti & Panzone, 2015; Verbeke, 2008) and more sustainable consumption (Fischer et al., 2017; Krause, 2009). With the empirical study at hand, we seek to better understand sustainability as moral compass, influencing eating behaviour and mainly meat or plant-based food choices. The methodological background is that narratives represent storied ways of those perceptions, meaning making and communicating, thus, have always been a key feature in media and communication research (Bryman, 2016; Weder et al., 2019b).

Convenience samples of individuals between 20 and 40 in Austria ($n = 20$) and Australia ($n = 10$) and Indonesia ($n = 5$) were interviewed (live and then online due to Covid19) in the following dimensions: What are your beliefs and values about food and nutrition? What factors influence individual's food habits? How did eating behaviours of people change and which factors make people change their eating behaviour. As well, we were interested in the attitudes towards meat consumption and the thoughts with regards to food choices and the environment?

Findings

The two major findings, that we would like to put up for discussion at the conference are that (1) sustainability apparently plays a minor role in food choices; furthermore, even if climate change is perceived as threat, thinking about the horrors of industrial livestock farming, animal rights, pollution and waste, it does not directly influence people to change from a meat- to a plant-based diet; (2) individual food choices and changes from meat consumption to veganism or becoming vegetarian are mainly influenced by being exposed to new ideas within the closer network of family and friends, rather than media or key events. Even more interesting for a discussion at the conference is that mainly accessibility as well as general cooking and eating practices (food is celebration vs. food is necessary for survival) influence meat- or plant-based food choices.

Outlook

Thus, apparently, ethical reasons and sustainability as moral compass play a smaller role than we assumed and apparently are rather insignificant when people considering their eating behaviour. The discussion at the conference will be particularly valuable due to the fact that more comparative data in a different cultural setting will be gathered later this year; a constructive debate will help refining questions and sample choices.

Authenticating and commodifying the culinary Other in transnational families

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Eating is integral to human existence and hence it may be perceived as a mundane necessity. However, in recent years, the interest in food and food consumption has escalated, which is reflected in multiple cooking programs and culinary documentaries on TV, food-related interactions in social media, culinary tourism and various forms of food activism, for instance, campaigns addressing food insecurity and promoting sustainable, ethical eating. Culinary practices and discourses surrounding food not only index our sociocultural backgrounds, but they increasingly reveal our shaping convictions about the changing socioeconomic situation across the globe, our consumption ethics, individual preferences, and thus, our various identities.

In this talk, I examine video-recorded mealtime interactions in a transnational, UK-based Polish-British family. Focusing on food talk, I explore how the speakers position themselves towards their foodscapes and how these stance acts reflect their shifting allegiances, social roles and identities. In particular, my qualitative discourse analysis addresses a recurrent theme in the data – co-constructed displays of culinary Otherness. The multimodal data reveal how trivial mealtime interactions can surface as complex semiotic performances, during which food and food practices of the Other become reflectively exoticized and staged in front of family members. The paper contributes to the growing body of research into the affordances of culinary talk and its role in identity projections, specifically, in the context of migration and intercultural encounters. More broadly, the analysis offers further insights into the processes of authentication and commodification of food in everyday talk.

Wood Floors and Free Range Chickens: Social Media Representations of Hickster Restaurants

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Cloud-kissed mountains, brushed wood floors, antique pendant lighting, and heritage free-range chickens grazing in the yard. Explore Instagram and you will find that these are frequent images found in social media posts by ‘hickster’ restaurants, farm-to-table establishments rooted in counter urbanization. These restaurants, opened by urbanites escaping high rents and prohibitive operating costs brought on by gentrification in metropolitan regions are common in places like the Catskill Mountains of upstate New York. The eateries are prolific on social media, offering alluring yet manicured snapshots of country life by those escaping Brooklyn and its immediate city environs.

While the restaurants’ Instagram images are superficially beautiful, they are carefully curated depictions of “the good old days,” stereotypical representations of the rural and of the past. Caramel-colored barbecue pork loins roasting on a spit, freshly picked heirloom tomatoes, and refined ‘classic diner’ dishes served on second-hand plates are orchestrated attempts to transport us to that *better* time, that time when food was perceived to have come from the garden and not from the factory. Predominately published by millennials of a higher tax bracket, these posts are more than mere nostalgia. Rather, they constitute a practice of mediated memory, a negotiation of past and present in the service of identity construction (Halbwachs, 1992; van Dijck, 2007); they are tools of power entangled with issues of class, gentrification, and authenticity (Zukin, 2010).

‘Hickster’ identity centers on counter urbanization and whose expression emphasizes the quality of foods, objects, and experiences via the embrace, not transformation, of an adopted culture. Utilizing a thematic analysis along with Zukin’s (2010) theories on class, gentrification, an authenticity, this paper unpacks ‘hickster’ depictions of *authentic* country life to explore the tensions at the core of counter urban identity: rural/urban, rich/poor, old/new. This paper contributes to the intersection of memory studies and food studies by analyzing the mediated representation of food as both as a key locus of contemporary negotiations of identity, power, and authenticity.

“Feeding bellies, not bins”: A simple solution or simplifying assumption

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Food waste is a glocal issue. According to FAO¹⁰ every year, consumers in rich countries waste almost as much food (222 million tonnes) as the entire net food production of sub-Saharan Africa (230 million tonnes)¹¹. Data from 2015 shows that EU consumers averagely generated 123 kg per capita of food waste, 80% of which was still edible and could be avoided (EC, 2015¹²). Although the amount of the food waste generated by the Slovenian consumers in 2019 was with an average of 67 kg per capita, our of which 39% was still edible (SURS, 2020¹³), significantly lower, public debate on the issue of food waste remains visible and vibrant.

The issues related to the food waste, food loss and food surplus are provoking broad discussions across the world. Actions against food waste and food loss are taken by transnational bodies such as FAO, especially in the relation to the Target 12.3 of the Sustainable Development Goals, planning to halve per capita global food waste at retail and consumer levels by 2030, as well as reducing food losses along the production and supply chains- Similarly the EU institutions (EU actions against food waste), national governments, international civil society organisations (such as FEBA – eurofoodbank org) and different initiatives are developing policies and actions on the issue. Frequently solutions are focusing on twofold aspects of the food waste. One is addressing the issue of the food waste generated in restaurants, catering, and institutions, such as kindergartens, schools, hospitals, or elderly homes. These types of businesses create about one third of the food waste, are frequently trying to tackle the challenge through improved food planning and portion sizing. On the other hand, several measures and cam-

10 Food and Agriculture Organization of the United Nations.

11 FAO. SAVE FOOD: Global Initiative on Food Loss and Waste Reduction. Accessed through: [http://www.fao.org/save-food/resources/keyfindings/en/\(2December 2019\)](http://www.fao.org/save-food/resources/keyfindings/en/(2December 2019)).

12 Average EU consumer wastes 16% of food; most of which could be avoided. Accessed through: [https://ec.europa.eu/jrc/en/news/average-eu-consumer-wastes-16-food-most-which-could-be-avoided\(8December 2019\)](https://ec.europa.eu/jrc/en/news/average-eu-consumer-wastes-16-food-most-which-could-be-avoided(8December 2019))

13 Golobič, T. Vidic, T. (2020). Prebivalec Slovenije je v 2019 zavrjel povprečno 67 kg hrane. Accessed through: *Odpadna hrana in kazalniki za odpadke, Slovenija, 2019* (stat.si) (8 February 2021).

paigns are targeting private households, who generate approximately half of the food waste. Initiatives that are targeting households are frequently associating the issue of edible food waste with the issue of poverty, while trying to influence consuming practices and patterns of the individuals. This is consequently affecting the public debate emphasizing the responsibility of the individual to prevent food waste, and to consider donating edible food waste to people experiencing poverty.

For this reason, we are particularly interested in the discourse on edible food waste and its relation to poverty reduction. The intersection between the phenomena of food waste consumption and poverty will be discussed with the use of the concepts of disgust (wonky food) and fear (poisoning with food, reheated food, use of fertilisers and additives). We are interested in the underlying reasons that influence the decision to waste edible food and motivations that are leading the individuals to donate food for the poor. Data will be gathered with an online questionnaire and contextualized with an analysis of relevant newspaper articles on food surpluses or food waste donations.

