

# Foodways and identity

18-22 November 2019, Copenhagen, Denmark

<https://www.islanddynamics.org/foodwaysconference.html>

*Note:* This provisional programme is subject to change. Activities on 18–20 November include lunch and dinner and are open to those who have registered for the ‘Full Conference’. Lunch and dinner on 21–22 November are open to those who have registered for the ‘Full Conference’ and ‘Short Conference’. Presentations on 21–22 November take place in the Aula room at Union (Nørre Allé 7).

## Monday, 18 November

*Copenhagen city centre.* Meet in Ibsens Hotel lobby, 11:00. Highlights: Torvehallerne market, Danish *smørrebrød*, & Christmas market at Nyhavn. Dinner at La Galette (Larsbjørnstræde 9), 18:00. Return to hotel in evening.

## Tuesday, 19 November

*Frederiksberg, Nørrebro, & Tivoli Gardens.* Meet in Ibsens Hotel lobby, 10:00. Highlights: Food scene around Frederiksberg Station, culturally diverse foodways in Outer Nørrebro, Superkilen park, & Tivoli Gardens. Dinner at Brd. Price, 18:00. Return to hotel in evening.

## Wednesday, 20 November

*Vesterbro & Amager:* Meet in Ibsens Hotel lobby, 10:00. Highlights: Radical sustainability on Saxogade, Meatpacking District, immigrant entrepreneur experiences on Amager, & Copenhagen’s craft beer revolution. Dinner TBA. Return to hotel in evening.

## Thursday, 21 November

08:45–10:00: Session 1: Introduction + Keynote 1

*Chair:* **Adam Grydehøj** (Island Dynamics, Denmark)

08:45–09:00: Introduction by **Adam Grydehøj** (Island Dynamics, Denmark)

09:00–10:00: Keynote speech: **Lotte Holm** (Department of Food & Resource Economics, University of Copenhagen, Denmark) **Food and eating in modern everyday life: Changes and stabilities in Nordic eating patterns 1997–2012.**

10:00–10:30: Break

10:30–12:30: Session 2: Exceptional food cultures

*Chair:* **Gerrie E. du Rand** (University of Pretoria, South Africa)

10:30–11:00: **Heidi Kosonen** (University of Jyväskylä, Finland). **Insect-eating and convulsion: Disgust’s problems and affordances in entomophagy’s representation.**

11:00–11:30: **Eran Viesel** (Ben Gurion University, Israel). **Why are Jews forbidden to eat meat and milk together? The function of eating restrictions in human societies.**

11:30–12:00: **Jack Dyce** (Scottish United Reformed and Congregational College, Scotland). **Nordic norm evangelism: The promotion of Nordic values through English-language cookery books.**

12:00–12:30: **Rachel Brown** (University of Victoria, Canada). **Consuming identity: The role of food in the identity negotiations of transnational Muslim immigrants.**

12:30–13:30: Lunch

13:30–15:30: Session 3: Literature and food

*Chair:* **Jack Dyce** (Scottish United Reformed and Congregational College, Scotland)

13:30–14:00: **Victoria Chang** (University of the West Indies, Trinidad and Tobago). **Recipes for life: Indo-Trinidadian cuisine as memory-making and bridge-building in selected novels by Lakshmi Persaud.**

14:00–14:30: **Kim Salmons** (St Mary's University, England). **'Without phosphorus, no thought': The importance of a healthy diet in Joseph Conrad's *Amy Foster*.**

14:30–15:00: **Laurence Davies** (University of Glasgow, Scotland). **Foraging, mystery meats, and xenotransplantation: Food and survival in Margaret Atwood's *Maddaddam* trilogy.**

15:00–15:30: **Pauline Greenhill** (University of Winnipeg, Canada). **How to serve your family: Incestuous cannibalism as revolt/ing in *Little Red Riding Hood* and *The Juniper Tree*.**

18:15: *Dinner.* Meet in Ibsens Hotel lobby. Meal at Restaurant Puk (Vandkunsten 8) from 19:00.

## **Friday, 22 November**

09:00–11:00: Session 5: Rethinking local food

*Chair:* **Pauline Greenhill** (University of Winnipeg, Canada)

09:00–09:30: **Gerrie E. du Rand** (University of Pretoria, South Africa), **Nerike Uys** (University of Pretoria, South Africa), & **Ana Dinorah Bupo** (University of Pretoria, South Africa). **Application of the Culinary Innovation Framework: A method to capture cultural identity in innovative recipe development with indigenous foods.**

09:30–10:00: **Julie Cassidy** (University of the Highlands & Islands, Scotland). **Orkney food culture in the Long 18<sup>th</sup> century.**

10:00–10:30: **Samuel Irvboje** (Lead City University, Nigeria), **Osagie Nosakhare** (Lead City University, Nigeria), & **Arojoye Tosin** (Lead City University, Nigeria). **Development and quality control of the food and drinks industry in Southern Nigeria.**

10:30–11:00: **Kübra Sultan Yüzüncüyıl** (Sakarya University, Turkey). **Understanding immigrant experience through the lens of foodways: Circassian diaspora in Turkey.**

11:00–11:30: Break

11:30–12:30: Session 6: Keynote speech

*Chair:* **Adam Grydehøj** (Island Dynamics, Denmark)

11:30–12:30: **Tobias Richter** (Center for the Study of Early Agricultural Societies, University of Copenhagen, Denmark). **Foodways and Identity in the (very) longue durée: Making and eating food in human prehistory.**

12:30-13:30: Lunch

13:30-15:45: Session 7: Politics of consumption + Conclusion

*Chair:* **Heidi Kosonen** (University of Jyväskylä, Finland)

13:30-14:00: **Tanya Pal** (Independent Researcher, Denmark). **The poster child for sustainable diets: The position of sustainability within urban Nordic food culture.**

14:00-14:30: **Dawn Woolley** (Leeds Arts University, England) & **Zara Worth** (Leeds Beckett University, England). **The politics of food culture on Instagram.**

14:30-15:00: **Michael S. Debus** (IT University of Copenhagen, Denmark). **All just fun and games: Historical drinking games and their implications for contemporary drinking game research.**

15:00-15:30: **Aynülhayat Uybadın** (University of Hacettepe, Turkey). **Mouth wide open to the world: Memories of foreign food in 1980s and 1990s Turkey.**

15:30-15:45: Conclusion by **Adam Grydehøj** (Island Dynamics, Denmark).

18:00: *Dinner.* Meet in Ibsens Hotel lobby. Meal at Kopan Rice (Linnésgade 24) from 18:15.

## Abstracts

**Rachel Brown** (University of Victoria, Canada) **Consuming identity: The role of food in the identity negotiations of transnational Muslim immigrants.** Based on the presenter's manuscript, *Consuming Identity: Food and Maghrébine Muslim Experience in Paris and Montréal* (McGill Queens University Press, 2020), this presentation will explore how Muslim immigrants relate to their homeland (communities and cultures), and to their host context (communities and cultures) through their food practice. The presentation addresses the following two questions: (1) how can food act as a means of reimagining, recreating, reaffirming, and expressing, sometimes complicated and contested identities for minority religious immigrant communities in highly secular contexts? And, (2) what does an immigrant's food practice reveal about their relationship to the concepts, communities and contexts, that impact these identities? By choosing which food practices to continue and which ones to alter, by choosing to label them in precise ways, by relegating these practices to specific places and times, my interlocutors revealed the complex and varied ways that Muslims negotiate their identities in transnational context. In highly secular contexts, where public signs of religiosity are viewed as problematic, I argue that these kinds of actions take on particular importance for minority religious immigrants living in these settings.

*Biography:* Rachel Brown is the Religious Studies Teaching Fellow at the Centre for Studies in Religion and Society at the University of Victoria in British Columbia, Canada. She completed her PhD in Religion and Culture at Wilfrid Laurier University, and has expertise in food, religion and migration, qualitative research methods and religion in the public sphere. During her doctoral research, she conducted ethnographic fieldwork in North African Muslim communities in Paris and Montreal, exploring how members of minority immigrant communities, create, maintain and present their religious, cultural and transnational identities through their foodways in highly secular contexts.

**Julie Cassidy** (University of the Highlands & Islands, Scotland) **Orkney food culture in the Long 18<sup>th</sup> Century.** The Long 18th Century in Orkney was a time of exposure to new cultures and commodities. Used as a port for ships from the East Indian Company, the Hudson's Bay Company and numerous trade, whaling and exploration ships, Stromness harbour offered shelter, supplies, repairs and men for ships passing from Northern Europe to Greenland, Canada and further afield. At the same time, the kelp industry was booming, creating wealth that trickled down from the wealthy lairds into the towns. In return came luxury food stuffs like tea, coffee, brandy and gin. These goods were often smuggled to avoid high excise tax, creating a tradition of smuggling in some Orkney communities. Prior to this period, Orkney food traditions were insular, relying on a limited range of locally sourced and farmed subsistence. This paper will look at the luxury foodstuffs that came into Orkney for the first time during the Long 18th Century and discuss how these complimented or replaced traditional Orcadian food customs.

*Biography:* Julie is a PhD Candidate for the Institute for Northern Studies, UHI, based in Orkney. Her thesis is looking at the history of the Highland Park Distillery and the socio-political and economic impact of whisky to Orkney. Prior to the PhD, Julie was an archaeologist specializing in material culture, working on several archaeological sites, 8 years as a 'Portable Antiquities Scheme' Finds Liaison Officer, and most recently for Orkney Museums.

**Victoria Chang** (University of the West Indies, St. Augustine, Trinidad and Tobago) **Recipes for life: Indo-Trinidadian cuisine as memory-making and bridge-building in selected novels by Lakshmi Persaud.** Aparna Rayaprol notes that among many conservative Indian diasporic communities, the duties of women are often regarded as “memory work” – providing recollections of home through religious rituals, dress and of course, ethnic cuisine (64). The preparation and sharing of food, in this regard, take on added significance among female members of these collectivities. Indeed, Mehta notes that “attitudes towards food promote a certain sociology of gender relations, deeply rooted as they are in traditional perceptions of culture, as a basis for identity formation” (117). As such, this site of “memory” is also a closely guarded space, often associated via conceptual patterns of cultural struggle and retention. In her novels *Sastra* and *Daughters of Empire*, Indo-Trinidadian author Lakshmi Persaud does not shun these attitudes but rather, utilizes them to convey the notion of food as a site of agency, growth and transformation for women. Whether at home in Trinidad – amidst other ethnic communities, or abroad – where home must be remembered and traditions passed on to the next generation, food is used to invoke memories, form meaningful connections with “outsiders” and to symbolize the possibility of new ways of seeing, being and belonging that incorporates both tradition and modernity.

*Biography:* Victoria Chang currently holds a BA and MA, Literatures in English from The UWI, St. Augustine and is currently a full-time, PhD Literatures in English candidate at that same institution. She has gained over five (5) years’ experience in the area of Corporate Communications at The University of Trinidad and Tobago (UTT). Her core research interests pertain to literary representations of female, Indo-Trinidadian identities in the novel form, with added emphasis on the ways in which these are constructed in light of, and in response to, historical stereotypes of East Indian women.

**Laurence Davies** (University of Glasgow, Scotland) **Foraging, mystery meats, and xenotransplantation: Food and survival in Margaret Atwood’s *Maddaddam* trilogy.** Margaret Atwood’s *Maddaddam* trilogy (2003–13) is a rich mixture of dystopian and apocalyptic visions, satire, and verbal brilliance. The narrative fluctuates between a period of environmental collapse and a subsequent period of devastating, human-instituted plague, caused by reckless greed in the first case and irresponsible genetic and medical experiments in the second. Attempts to identify the genre of this mercurial group of fictions have not fared well because its elements are so varied that they can never be pinned down. All through the trilogy, food (whether abundant or in desperately short supply) is a major motif, both as a satire on the fast-food culture of North American and as a speculation on how foodways could be modified in times of crisis. Among the topics considered are foraging, apiculture, the making and breaking of taboos, the insights of ecologically-minded saints, ceremonial feasts, carnivorous dilemmas, and links between nourishment and good health. Atwood’s trilogy is encyclopedic yet immediate and gripping, horrific yet often playful, minatory yet creative. Above all it is challenging in its representation of human and other (frequently manipulated) species and its depictions of communality and ruthless individualism. The gathering and consumption of food is a vital part of the whole, and seen from many angles.

*Biography:* Professor Laurence Davies is Welsh by origin. He holds an MA from Oxford and DPhil from Sussex. His general field is comparative literature, with specialisations in

modernism, speculative fiction, literature and orality, and microfictions. He is the general editor of the Collected Letters of Joseph Conrad (Cambridge University Press, 9 volumes). Soon he will be retiring from his post as Honorary Senior Research Fellow at the University of Glasgow. Previously he has taught at Monash University (Australia) and Dartmouth College (USA).

**Michael S. Debus** (IT University of Copenhagen, Denmark) **All just fun and games: Historical drinking games and their implications for contemporary drinking game research.** Contemporary drinking game research is mostly concerned with the potential negative consequences for college students that participation in these games brings with them (e.g. Borsari et al. 2007; Clapp et al., 2006; Kenney et al., 2010). Results of such studies are flawed due to an underlying understanding of drinking games as ‘mere means for intoxication’. To avoid such biases, it is important to gain a deeper understanding of the formal systems of drinking games. The earliest, so far documented, drinking game is Kottabos, played by the Ancient Greeks around 500BC (Johnson, 2004). Using Kottabos (and other historical, as well as contemporary games) as examples, my presentation will argue that motivation for participation in drinking games is not inherently linked to intoxication. Instead, I will argue for drinking games as a natural part of (drinking) culture, in which drinking is not an inherent element of the game, but instead a frame for the activity (see also Sotamaa and Stenros, 2019). To really understand the reasons for participations, we must examine the motivations for players that lie within the game system itself, instead of its socio-cultural or alcohol-related surroundings.

*Biography:* Michael S. Debus is a PhD Fellow at the Center for Computer Games Research since September 2016. His current PhD research focuses on the analysis and synthesis of existing game ontologies into a clearer terminology for the study of games. One of his interests is the history and ontology of drinking games. He holds an MSc in Video Game Analysis from ITU Copenhagen and a BA in Media Studies from the University of Siegen, Germany.

**Gerrie E. du Rand** (University of Pretoria, South Africa), **Nerike Uys** (University of Pretoria, South Africa), & **Ana Dinorah Bupo** (University of Pretoria, South Africa) **Application of the Culinary Innovation Framework: A method to capture cultural identity in innovative recipe development with indigenous foods.** The culinary innovation framework was applied in two masters student projects as a 4 phase process that is followed using knowledge and skills to create products to meet the demands of a growing and more urbanised African population. Indigenous bio-diverse food sources namely African Green Leafy vegetables (ALV's) and Crocodile were used to design products and create recipes that are appealing and appetising. The products were developed as being nutritionally adequate, having a competitive advantage and meeting the needs of the urban consumer. The projects both promoted the use of indigenous foods which in turn contributes to food security and sustainable consumption practices. The protection of the culinary heritage and the use of local indigenous foods by the urban consumer needs to be addressed. Although these products are used throughout South Africa by the urban community, consumption has decreased due to a variety of factors. This paper therefore illustrates how the Culinary Innovation Model is applied in the exploration of traditional foods and the development of modern urban cuisine while maintaining the cultural identity of the South African urban consumer.

*Biography:* Dr Gerrie du Rand is an associate professor in the Department of Consumer and Food Sciences in the Faculty of Natural and Agricultural Sciences, and the Head of the Food and Hospitality section. She is recognised academically nationally and internationally as a researcher and expert in the field of Food and Hospitality related consumer behaviour. Her specialty area of interest is Food Tourism and the use of Local foods in culinary mapping. Prof Du Rand's research experience comprises food related consumer behaviour in the culinary field and consumer-related food product development. Her current extensive involvement with postgraduate students focuses on topics ranging from consumer food practices and behaviour, culinary practices, innovative culinary product development and food tourism. She is currently involved in various research projects, the CoE project on Consumer Aspects of Food Safety of Fresh produce, Food waste management and Food security of UP Students. She was awarded Dux Docens award for the best lecturer at UP for 2009 and two best paper awards at international conferences in 2010 and 2015.

**Jack Dyce** (Scottish United Reformed and Congregational College, Scotland) **Nordic norm evangelism: The promotion of Nordic values through English-language cookery books.** In the ethno-cultural/symbolic repertoire, national/regional foods frequently play a significant role in the formation and affirmation of identity, though this has been questioned as being true of Norden. The Nordic governments' programme *Traces of North - Let's show The Nordics in the World* is but one sign of a focus on external promotion, including putting Norden on the 'gastronomic world map'. This branding interplays with other Nordic promotional engagement – fiction, TV and cinema, tourism, design. Narrowly, this relates to economic goals such as food exports and tourism. Its impact, beyond economic marketing, is also however in the development of soft power or regional influence in the wider world. Norms, values, policy priorities, supposed virtues, are marketed to others – e.g. 'greenness' and sustainability, harmony with nature, healthiness, simplicity and purity, authenticity and aesthetics – asserting also Norden's role as global front-runner in these areas. This paper explores the contribution of English-language Nordic cookery books, in asserting and advocating such key values through recipes (ingredients, techniques and composed dishes), selection of content, introductory, commentary and contextual text, illustrations and peritext, but also in promoting Norden's imagined role as global leader.

*Biography:* Jack Dyce is currently Emeritus Professor of Nordic theology at the Scottish United Reformed & Congregational College, where formerly he was Principal. He has a broad research interest in Nordic studies from modern Danish cultural history to Viking studies and Old Norse mythology, from Nordic Noir fiction to the influence of Pippi Longstocking, and from eco-criticism to national ethno-culturalism. His degrees include a PhD and MLitt in Scandinavian studies. He has presented papers recently in Norden – in Svalbard, Linköping, Copenhagen and Helsinki, and has completed a book chapter on Danish prisons in popular media.

**Pauline Greenhill** (University of Winnipeg, Canada). **How to serve your family: Incestuous cannibalism as revolt/ing in *Little Red Riding Hood* and *The Juniper Tree*.** Cannibalism (humans eating humans) appears in more than ten fairy-tale types, and anthropophagy (anyone eating humans) in many others. The fairy tale's ambiguous take on the subject applies in particular to the many versions that involve familial or incestuous cannibalism, wherein a character is served in a meal, and often also actually eats, a member of their social and/or

biological family. For example, in versions of “Little Red Riding Hood,” the wolf leaves aside some of the grandmother’s flesh and blood, and invites Red to eat it, which she does. In “The Juniper Tree” a stepmother murders her stepson and then cuts him up and serves him in a stew to his father, who greedily eats it all. I explore presumptions that both cannibalism and incest are disgusting (hence revolting), but also their gendered implications in the characters of killers, the eaters, and the eaten. In particular, I focus on two double entendres that these tales invoke: to serve (in the sense of giving help; but also as giving food); and to revolt (in the sense of disgust, but also as dissent) as they apply to film, TV, and/or game versions of these two fairy tales.

*Biography:* Pauline Greenhill is Professor of Women’s and Gender Studies at the University of Winnipeg, Manitoba, Canada. She co-edited *Fairy-Tale Films Beyond Disney: International Perspectives* (with Jack Zipes and Kendra Magnus-Johnston, 2016); *Channeling Wonder: Fairy Tales on Television* (with Jill Terry Rudy, 2014); *Transgressive Tales: Queering the Grimms* (with Kay Turner, 2012); and *Fairy Tale Films: Visions of Ambiguity* (edited with Sidney Eve Matrix, 2010). She has fairy-tale research published in *Feral Feminisms; Law, Culture and the Humanities; Marvels & Tales; Narrative Culture; Studies in European Cinema;* and *Theoretical Criminology* among others.

**Lotte Holm** (Department of Food & Resource Economics, University of Copenhagen, Denmark) **Food and eating in modern everyday life: Changes and stabilities in Nordic eating patterns 1997-2012.** How do modern eating patterns develop? Results from a study will be presented which investigated which changes in eating patterns in four Nordic populations could be identified in two identical surveys carried out in four Nordic populations (N=4823 and 8248), fifteen years apart (1997 and 2012). The aim was to address ideas, which are debated intensively in social research about eating in modern everyday life: de-traditionalisation, individualisation, informalisation, gastro-anomy, and disruption of family meals. Representative samples of the Danish, Finnish, Norwegian and Swedish populations were interviewed about details of one day of eating. The questionnaire focused on when, where, with whom and what people ate the day before the interview, and on this basis we analyzed changes with respect to what is eaten the rhythm of eating, the social contexts and conduct of eating, the gendering of cooking activities and more. The study highlights trends in modern meal patterns and offers empirical data, which can address current concerns about modern eating, such as the fate of meals, social cohesion, and sustainability of food consumption.

*Biography:* Lotte Holm is professor of sociology of food at the Department of Food and Resource Economics, University of Copenhagen. Her research centers on food consumption in various social contexts and with a focus on practices of eating and meal patterns; food, social interaction and relations; institutional meals; health concerns and body weight management; trust in food and food systems; sustainability of food practices.

**Samuel Irivboje** (Lead City University, Nigeria), **Nosakhare Osagie** (Lead City University, Nigeria), & **Tosin Arojoye** (Lead City University, Nigeria). **Development and quality control of the food and drinks industry in Southern Nigeria.** The food processing sector in Africa and Nigeria in general is controlled primarily by small and medium enterprises, as well as by multinational food companies. Quality control is related to improving the safety of food products suitable for consumption in accordance with specifications by food regulatory agencies. These standards are essential for local and international businesses, which contribute to economic



progress through industrial development. This review takes a critical analysis of the food industry development in Nigeria in terms of quality standards that are necessary to be given consideration in the production of food and also ways of improving food production in Nigeria through the use of quality management techniques and the use of automated systems to produce quality products while at the same time reducing production time and cost.

*Biographies:* Mr Irivboje Samuel is a postgraduate student of Lead City University Ibadan, Oyo State, Nigeria. His research interest is Biochemistry, Phytochemistry, Nutraceuticals.

**Heidi Kosonen** (University of Jyväskylä, Finland) **Insect-eating and convulsion: Disgust's problems and affordances in entomophagy's representation.** Entomophagy, the practice of eating insects by humans, has increasingly been thought a solution to the environmental crisis as a substitute to meat-eating, recognized a threat to climate. As result, crickets, larvae and other insects have been turned into savoury snacks also in the Occident, which has long viewed insect-eating a disgusting Third World practice. This change is taking place also in the cultural discourses related to insect-eating, occupying both news media and popular culture, in whose many frames and representations it is pursued a new position in the western diet. However, although insects' domestication as edible food in western discourses is inevitable, the media frames and representations are not bereft of the familiar yuck-factor and the traditional expressions of disgust, which prove the attitudes towards the practice are still heavily in flux. What should we think of these convulsing frames? Entomophagy and its representational aspects, after all, are not without ethical concerns from the post-humanist and post-colonialist perspectives, and disgust has been recognized an instrumental emotion in both moral and societal border-drawings and amidst cultural change. In my paper I propose to consider these questions related to entomophagy's portrayal through media analysis and theories of the visceral emotion disgust.

*Biography:* MA, PhD candidate Heidi S. Kosonen is a visual cultural researcher working at the University of Jyväskylä, Department of Music, Art and Culture Studies, where she is finalizing her dissertation focused in the theories and representative politics of socio-cultural taboos. Kosonen is one of the two founding members of Jyväskylä-based The Disgust Network, a multi-disciplinary network focused on the study of disgust from the perspectives of humanities.

**Tanya Pal** (Independent Researcher, Denmark) **The poster child for sustainable diets: The position of sustainability within urban Nordic food culture.** This presentation is an anthropological study of political consumption of food and cuisine in the Nordic countries. This study covers the image of food in the Nordics that is produced because of the New Nordic Cuisine, while expressing sustainability as its selling point. This study also covers the sentiment of soft and grassroots nationalism which emerges from creating a cuisine that celebrates a region, and what it means when it influences other countries and regions to create such cuisines. This study also takes a reflexive look inside Nordic food cultures by introspecting on the Nordic's position in the sustainability 'race', by questioning whether the influence of the New Nordic Cuisine is an expression of Nordic Exceptionalism, which theoretically suggests that the Nordics are at the forefront in spheres such as development and sustainability. This study is based on fieldwork conducted over three months, primarily in Copenhagen, with parachute visits around the Nordic countries.

*Biography:* Tanya Pal has recently completed her post-graduate education in Anthropology from the University of Copenhagen. She moved to Copenhagen from Mumbai to pursue this course

after completing her undergraduate education in Sociology and Anthropology, with a minor in Political Science from St. Xavier's College. Her areas of interest include food, politics, sustainability, gender and media.

**Tobias Richter** (Centre for the Study of Early Agricultural Societies, University of Copenhagen, Denmark) **Foodways and Identity in the (very) longue durée: Making and eating food in human prehistory.** There is no doubt that the making and consumption of foods is a fundamental social act, which has led to the development of a hugely diverse range of cuisines around the world. When did this diversity come about? What underlay the emergence of such different ways of eating and being? In this talk I will take the long view and consider changes in human foodways during the very earliest periods of our existence on earth. From growth of hominin brain size due to meat consumption, through to the first making of bread and beer and the emergence of farming and pastoralism, I hope to consider some of the long-term trajectories that have shaped recent and modern foodways and identities.

*Biography:* Tobias Richter is Associate Professor at the Centre for the Study of Early Agricultural Societies, University of Copenhagen. His research focuses on three aspects: the consequences and effects of climatic change on past societies, past foodways, and the emergence of social inequalities. As an archaeologist, he investigates these topics in the early human past, specifically, during the transition from hunting and gathering to agriculture in southwest Asia, between c. 20,000 – 8,500 years ago. Related areas of interest are lithic technologies and use-wear analysis, landscape archaeology, and the relationship between the past and modern-day politics. He is curious about past foodways, i.e. the relationship between culture, diet, nutrition and health. The transition from hunting and gathering to agriculture in southwest Asia was fundamentally a change in how people obtained food and how they processed ingredients in new ways. His current project 'Changing Foodways in Prehistoric Southwest Asia: Reconstructing food procurement, processing and cooking during the Epipalaeolithic-Neolithic transition' (funded by the Frie Forskningsfonden Danmark) investigates this question through an inter-disciplinary approach that brings together use-wear and residue analysis of artefacts, zooarchaeology, archaeobotany and experimental archaeology.

**Kim Salmons** (St Mary's University, England) **“Without phosphorus, no thought”: The importance of a healthy diet in Joseph Conrad's 'Amy Foster'.** The aim of this paper is to examine Joseph Conrad's use of Jakob Moleschott's maxim, “Ohne Phosphor Kein Gedanke” (without phosphorus, no thought), both in a letter to his Aunt, Madame Poradowska in 1891, and then in his short story 'Amy Foster' (1901). This will lead to a discussion about diet, scientific materialism, the quality of Romney Marsh soil – the area in which 'Amy Foster' is set – and nineteenth-century concerns about the diminishing fertility of agricultural land in the UK and its effect on the nutritional qualities of locally produced food. To conclude I will return to Conrad's philosophical inquiry into the nature of existence drawing upon the work of Ludwig Feuerbach to explore the importance of phosphorus in discriminating between a 'human being' and a 'natural being' and ending by attempting to solve the paradox of the mind/body split which ails Conrad, coined in the phrase, 'You are what you eat'.

*Biography:* Dr. Kim Salmons is a Senior Lecturer in Education, Humanities and Social Sciences at St Mary's University, Twickenham. She is the author of two books, both published by

Palgrave Macmillan in 2017: *Food in the Novels of Joseph Conrad: Eating as Narrative*; and *Food in the Novels of Thomas Hardy: Production and Consumption*. Dr. Salmons is also the Conference Secretary of the Joseph Conrad Society (UK) and the Book Review Editor of 'Joseph Conrad Today', the journal of the Joseph Conrad Society of America.

**Aynülhayat Uybadın** (University of Hacettepe, Turkey) **Mouth wide open to the world: Memories of foreign food in 1980s and 1990s Turkey.** During the 1980s and 1990s, with a great influence from globalization, Americanization, and the policy of trade liberalization, foreign foods and other culinary cultures became increasingly available to the Turkish people. It was not just about trying new foodways but also about negotiating identity through encountering different cultures and tasting them. Therefore I conceptualized this experience as 'mouth wide open to the world'. This study aims to uncover how opening mouth to the world is now remembered. It also aims to understand how Turkish people link this experience with their own national identity. To reach that aim, semi-structured interviews among 20 participants growing up in the 1980s and 1990s Turkey were conducted to investigate cultural and food memory in that period. Responses tend to characterise these foods as innovative, uncommon, and piquant. They were also closely associated to being 'modern'. Yet, participants also found foreign foods as unsatisfying, tasteless compared to their national cuisine. This study argues that, however the foods are now remembered, Turkish people sensed that they were having their mouth opened to the new perspectives and foodways in the world through their exposure to foods from other countries.

*Biography:* Aynülhayat Uybadın is a PhD student in Communication Sciences and currently working as a research assistant at the Hacettepe University in Turkey. Her research interests are audience and reception studies, cultural and social history of cinema, food memory and oral history.

**Eran Viezel** (Ben Gurion University, Beer Sheva, Israel) **Why are Jews forbidden to eat meat and milk together? The function of eating restrictions in human societies.** The prohibition of eating meat and milk together is one of the most familiar Jewish codes. The prohibition is not explicitly mentioned in the Bible, and apparently was not known at the end of the Second Temple period. However, in the first centuries CE it is already firmly rooted, and to this day it distinguishes between observant Jews and non-observant Jews. Throughout history the prohibition to eat together meat and milk was at the center of many interested discussions. The Sages sought to justify and explain the prohibition, and the considerations they raised show the complexity that arises from the encounter of daily eating practices with the dictates of faith.

*Biography:* Professor Eran Viezel (Head of Bible and Ancient Near Eastern Studies Division, Ben Gurion University of the Negev, Beer Sheva). His main field of research is Jewish exegesis. Among his publications are *The Commentary on Chronicles Attributed to Rashi* (Jerusalem: Magnes, 2010), 'To Settle the Plain Meaning of the Verse': Studies in Biblical Exegesis (Jerusalem: The Bialik Institute, 2011) (with Sara Japhet), tens of academic articles, and in addition two books of poems and two novels.

**Dawn Woolley** (Leeds Arts University, England) & **Zara Worth** (Leeds Beckett University, England) **The politics of food culture on Instagram.** Considering the symbolic and aesthetic qualities of imagery of food on Instagram this paper will explore the socio-economic

and political significance of this visual phenomenon. Instagram photographs will be contextualised within the history of still-life; particularly in relation to seventeenth century Dutch still-life paintings connoting moral or immoral consumers, and ideas of restraint and excess. Popular binaristic divisions of food into “good” or “bad” on Instagram will be examined as indicators of deeper moral and cultural friction arising from quasi-religious arguments for ways of living: symptomatic of the neoliberal agenda of individualisation, which places responsibility for health and wellbeing at the level of the individual. The role of accompanying hashtags will also be explored; examining how they sparingly dictate approved behaviours, also serving to affirm allegiances with virtual communities bound by these shared values through incantation like repetition of use. Through the use of hashtags a seemingly innocuous image of a meal is incorporated into a wider, ongoing dialogue about bodies, health and personal responsibility, and a private act becomes a public statement. This paper will represent a snapshot of this dialogue, seeking to emphasise the moralising binaries between healthy and unhealthy, good and bad, clean and unclean.

*Biographies:* Dr Dawn Woolley is a visual artist and Research Fellow at Leeds Arts University. She completed her PhD by practice in Fine Art at the Royal College of Art (2017). Solo exhibitions include; “Consumed: Stilled Lives” Blyth Gallery, London (2018), Ffotogallery, Cardiff (2018), Ruskin Gallery, Cambridge (2017), and Dyson Gallery, London (2016); “Visual Pleasure”, Hippolyte Photography Gallery, Helsinki, Finland (2013) and Vilniaus Fotografijos Galerija, Lithuania (2012). Her forthcoming publication *Consuming the Body: Capitalism, Social Media and Commodification* is due to be published in 2019 by I B Tauris. <http://www.dawnwoolley.com/>

Zara Worth is an artist and doctoral researcher at Leeds Beckett University. Recent exhibitions include: “Fields of Perception” THE CUBE, London (2018); “Zara Worth: FEED”, Vane, Newcastle upon Tyne (2018); “Instagram Expo”, Atelier, Montreal, CA; “AVBody”, Judaica Project at the University of Huddersfield, UK (2018); ‘Four Words’, Platform, Leeds (2017). Worth is an Engagement Artist for the 2019 “Yorkshire Sculpture International” festival of sculpture. Her guest edited issue of the *Journal of Writing in Creative Practice* ‘SMS: Social Media Speak’ is due for publication later this year. [www.zaraworth.com](http://www.zaraworth.com)

**Kübra Sultan Yüzüncüyl** (Sakarya University, Turkey) **Understanding immigrant experience through the lens of foodways: Circassian diaspora in Turkey.** Everyone eats. But the choices we make about eating can be considered as cultural texts. Food habits provide multidimensional ways of understanding social relations and identity formation. Food memory can tell a lot about immigrant experience. As migration has spread across the globe, foodways have been utilized to recreate a sense of belonging to the homeland, nostalgia as a source of inclusion in the diaspora. This research is about the negotiation of foodways and memories through identity formation of the Circassian diaspora in Turkey. In my research, I have been conducting interviews in the framework of oral history methodology with Circassians in Turkey about the construction of identity in relation with their food habits. I specifically examined foodways of the Circassian community to explore the formation of cultural boundaries and recollections as well as to highlight the traces of nostalgia. I have found that foodways are one of the most resilient and central tools for the Circassian community to form and maintain

identity. I have also found that this community remarked upon particular culinary instruments to form connections with and cultural continuity of their roots.

*Biography:* Kübra Sultan Yüzüncüyl is a PhD student in Communication Science who has been conducting interdisciplinary works about foodways. She has a bachelor degree in Food Engineering, two master degree in Media and Cultural Studies. She has been trying to broaden her approach and interest towards qualitative research methodology especially public history to understand food narratives and experiences more closely.

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