

Food in Society and Culture – Research across the Social Sciences and the Humanities

University of Helsinki, Finland, 4-6 May 2015

<http://blogs.helsinki.fi/foodconference/>

BOOK OF ABSTRACTS



ORGANIZERS AND CONTACT

The conference is organized by the University of Helsinki

THE CONFERENCE IS SPONSORED BY

- The Federation of Finnish Learned Societies and The Department of Finnish, Finno-Ugrian and Scandinavian Studies, University of Helsinki
- Eurokangas

ORGANIZING COMMITTEE

Dr. Leena Kaunonen, (Chair), Docent, Department of Finnish, Finno-Ugrian and Scandinavian Studies, University of Helsinki

Dr. Minna Autio, Senior lecturer, Docent, Department of Economics and Management, Faculty of Agriculture and Forestry, University of Helsinki

Johanna Mäkelä, Professor in Food Culture, Department of Teacher Education, Faculty of Behavioral Sciences, University of Helsinki

CONFERENCE VENUE

The conference will be held at:

Unioninkadun Juhlhuoneistot
Unioninkatu 33
00170 Helsinki

(Map on page 47)

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Welcome to Helsinki

On behalf of our organisation team, I extend a warm welcome to all the participants of the conference *Food in Society and Culture*.

The conference aims to develop new approaches to the study of food in the Humanities, the Economics, and the Social Sciences in contemporary society. We hope to shed some light on the importance of food, its production and consumption, the practices of eating, social and cultural meanings, as well as economic aspects of food. I am pleased that the conference is attended by academics and professionals from so many countries and that it brings together scholars from different disciplines. The programme is so versatile and interesting that it certainly offers something for everyone.

I thank our distinguished guest speakers Alan Warde and Darra Goldstein for their contribution to the event. I also thank Johanna Mäkelä, our team member, for being one of the guest speakers. The conference is supported by the Department of Finnish, Finno-Ugrian and Scandinavian Studies, University of Helsinki. I am grateful to *The Federation of Finnish Learned Societies* for financial support. I thank the members of our organisation team for their enthusiasm and efficiency and all the people who have helped us make this event happen.

I look forward to a pleasant and highly productive conference.

Helsinki April – May 2015

Leena Kaunonen

Conference Chair

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GENERAL INFORMATION

CITY OF HELSINKI

Helsinki Tourist Information

Address: Pohjoisesplanadi 19

Tel. +358 (0)9 3101 3300

E-mail: tourist.info@hel.fi

<http://www.visithelsinki.fi/en/come/tourist-information/helsinki-tourist-information>

Opening hours:

Mon-Fri 9am-6pm, Sat-Sun 10am-4pm

TRANSPORTATION

Main Railway station

Kaivokatu 1, 00100 Helsinki

Train schedules and ticket information

www.vr.fi (tickets can be bought online)

GETTING AROUND IN HELSINKI

Food in Society and Culture conference will be held at the University of Helsinki City Centre campus. The campus is located in a short walking distance from the Helsinki Central Railway station. Hotel Arthur and Original Sokos Hotel Helsinki are within a walking distance from the conference venue.

The easiest way to move around in Helsinki is by walking or by taking a tram. Single tickets can be purchased from the driver (3,00€) or from the ticket machines (2,20€). A single ticket is valid for 60 minutes. Tram number 2 is regarded as the sightseeing tram in Helsinki, but also the other routes offer plenty of interesting things to see along the way.

AIRPORT

Helsinki is served by Helsinki Airport which is situated 19 kilometers from the Helsinki city center and can be reached by car in approximately 25 minutes. You can also take a taxi, the Finnair airport bus or Bus 615 to the Central Railway station.

For more info about transportation to and from Helsinki airport:

<http://www.finnair.com/INT/GB/information-services/at-the-airport/transportation>

Taxi

tel. +358 (0)100 0700

GENERAL EMERGENCY NUMBER

112

DOCTOR AND HEALTH CARE SERVICES

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Annankatu 32

Booking, 24 hours a day: +358 (0)10 380 3838

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Pasilanraito 11

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PHARMACY

Yliopiston Apteekki (24-hour service)

Mannerheimintie 96

Tel. +358 (0)300 20200 (nationwide customer service number)

GOOD TO KNOW

Generally, shops, supermarkets and department stores are open from 9am to 9pm

Restaurant and bars are non-smoking.

CONFERENCE VENUE AND REGISTRATION

The conference will be held at the University of Helsinki City Centre campus. The address is:

Unioninkadun Juhlahuoneistot

Unioninkatu 33

00170 Helsinki

(Map on page 47)

The registration and information desk is open:

Monday, May 4th

9.00-15.00

Tuesday, May 5th

9.00-14.30

Wednesday, May 6th

9.00-12.00

LUNCH AND COFFEE

Lunch, coffee and tea are included in the registration fee and will be served daily

UNIVERSITY OF HELSINKI RECEPTION

May 4th at 18.00-

The Reception will be held at the University of Helsinki Main Building, Unioninkatu 34

(Map on page 47)

CONFERENCE DINNER

May 5th at 18.00-

The Conference dinner will be held at:

Restaurant Nokka
Kanavaranta 7F
00160 Helsinki

(Map on page 48)

PROGRAMME OUTLINE

DAY 1, Monday 4th of May

9.30-10.15	Registration & Coffee
10.15-10.30	Opening of the Conference
10.30-12.30	Sessions 1 and 2 Session 1: Food Traditions and National identities Session 2: Food Festivals, Happenings and Restaurants
12.30-13.30	Lunch
13.30-14.30	Keynote lecture 1: <i>Theories of practice, consumption and eating habits</i> Professor Alan Warde (University of Manchester) Chair: Leena Kaunonen (University of Helsinki)
14.30-15.00	Coffee
15.00-17.00	Sessions 3 and 4 Session 3: Patterns of Consumption Session 4: Food, Risks, and Trust
18.00-	Reception

DAY 2, Tuesday 5th of May

9.30-10.00	Coffee
10.00-12.00	Sessions 5 and 6 Session 5: Food, Learning and Adolescence Session 6: Media, Design, Urban Space
12.00-13.00	Lunch
13.00-14.00	Keynote lecture 2: <i>Seeing through food: Cuisine, culture, and the visual arts</i> Professor Darra Goldstein (Williams College) Chair: Johanna Mäkelä (University of Helsinki)
14.00-14.30	Coffee

14.30-16.30	Sessions 7 and 8 Session 7: Written Culinary Knowledge Session 8: Animal Welfare, Meat and Pets
18.00-	Conference dinner

DAY 3, Wednesday 6th of May

9.30-10.00	Coffee
10.00-12.00	Sessions 9 and 10 Session 9: Sustainability, Alternative Movements and Food Waste Session 10: Food, Gender and Identity
12.00-13.00	Lunch
13.00-14.00	Keynote lecture 3: <i>'Pure' food: from personal wellbeing to national identity</i> Professor Johanna Mäkelä (University of Helsinki) Chair: Minna Autio (University of Helsinki)
14.00-14.30	Closing of the conference and coffee

KEYNOTE SPEAKERS

ALAN WARDE

Alan Warde is Professor of Sociology in the School of Social Sciences, University of Manchester, a Professorial Fellow of Manchester's Sustainable Consumption Institute (SCI), and Guest Professor at Universities of Uppsala and Aalborg. He held the Jane and Aatos Erkkö Visiting Research Professorship in Studies on Contemporary Society, Helsinki Collegium for Advanced Studies, University of Helsinki (2010-12). Research interests are wide but recently have concerned the sociology of consumption, the sociology of culture, and the sociology of food and eating in the context of issues of sustainability. Current projects are concerned with applying theories of practice to eating, analysing change in eating behaviour in Britain, and conducting a re-study of my 1995 investigation of eating out in Britain.

Publications include:

Bennett T, Savage M, Silva E, Warde A, Gayo-Cal M and Wright D. (2009), *Culture, Class, Distinction*, (London: Routledge)

Warde A (ed.) (2010) *Consumption* (Volumes I-IV), (London, Sage, Benchmarks in Culture and Society Series).

Warde, A. and Southerton, D. (eds.) (2012) *The Habits of Consumption, COLLeGIUM: Studies across Disciplines in the Humanities and Social Sciences*, Volume 12, Helsinki: Helsinki Collegium for Advanced Studies.

http://www.helsinki.fi/collegium/e-series/volumes/volume_12/index.htm

Darmon, I. and Warde, A (eds.) (2014) 'Explorations in cross-national comparison of food practices', special edition, S10, *Anthropology of Food*, December.

Warde A, 'After taste: culture, consumption and theories of practice', *Journal of Consumer Culture*, 14(3) (2014) 279-303.

Yates, L. and Warde, A. 'The evolving content of meals in Great Britain: results of a survey in 2012 in comparison with the 1950s', *Appetite*, 84(1), (2015), 299-308.

Warde, A. (forthcoming, 2015) *The Practice of Eating*, (Cambridge, Polity).

Abstract: Theories of practice, consumption and eating habits

In this presentation I explore the ways in which theories of practice can throw new light on the activity of eating. I seek to outline an approach to the study of eating around some distinctive central concepts associated with theories of practice. Describing eating as a 'compound' practice, I show how cultural intermediation serves to construct common understandings of appropriate conduct. I marshal key concepts for the analysis of eating as a practice, showing how concepts like habit, routine, embodiment, repetition and convention can be applied to explain how eating is organised and coordinated through the generation, reproduction and transformation of a multitude of individual performances. I illustrate the use of the concepts with a brief analysis of the practice of eating out drawing on previous and current research on the topic in the UK.

DARRA GOLDSTEIN

Darra Goldstein is the Willcox B. and Harriet M. Adsit Professor of Russian at Williams College and Founding Editor of *Gastronomica: The Journal of Food and Culture*, named the 2012 Publication of the Year by the James Beard Foundation. She has published numerous books and articles on literature, culture, art, and cuisine, and has organized several exhibitions, including *Feeding Desire: Design and the Tools of the Table, 1500-2005*, at the Cooper-Hewitt, National Design Museum. She is also the author of four cookbooks: *A Taste of Russia*, *The Georgian Feast* (the 1994 IACP Julia Child Cookbook of the Year), *The Winter Vegetarian*, and *Baking Boot Camp at the CIA*. Goldstein has consulted for the Council of Europe as part of an international group exploring ways in which food can be used to promote tolerance and diversity, and under her editorship the volume *Culinary Cultures of Europe: Identity, Diversity and Dialogue* was published in 2005. Goldstein has also consulted for the Russian Tea Room and Firebird restaurants in New York City and served on the Board of Directors of the International Association of Culinary Professionals. She is currently Food Editor of *Russian Life* magazine and Series Editor of California Studies in Food and Culture (University of California Press). In 2013 she was named Distinguished Fellow in Food Studies at the Jackman Humanities Institute, University of Toronto. Goldstein is Editor in Chief of *The Oxford Companion to Sugar and Sweets*, and her new cookbook, *Fire and Ice: Classic Nordic Cooking*, will appear from Ten Speed Press in October 2015.

Abstract: Seeing Through Food: Cuisine, Culture, and the Visual Arts

Artwork that depicts food, or that uses food as a medium, goes beyond the aesthetic to reveal larger societal and cultural concerns; food becomes metaphor and not just material. The viewer's hungry gaze is both temporally and culturally relative, continually shifting. This talk will explore the sociocultural meanings of food as represented in paintings, photographs, and other forms of the visual arts. Through an illustrated excursion across time and place, this talk will decode the multilayered meanings that underlie the imagery of food.

JOHANNA MÄKELÄ

D.Soc.Sc. Johanna Mäkelä the Professor of Food culture at the University of Helsinki. Mäkelä is a sociologist specialised in food and consumption. She has studied social and cultural aspects of eating since the beginning of the 1990s. She has been particularly interested in meal studies and styles and practices of eating. In her research she has used both quantitative and qualitative methods and data. She received her doctorate in 2002 from the University of Helsinki. Previously she was the Head of a research group focusing on food consumption at the National Consumer Research Centre in Helsinki, Finland. Mäkelä has worked in research projects that explored e.g. future and sustainable food consumption, consumers' food classifications and practices in everyday life contexts and Nordic eating habits. Mäkelä's current projects include Food in Nordic Everyday Life and Fatty foods and fat bodies: Diversification of ideals and practices in healthy eating.

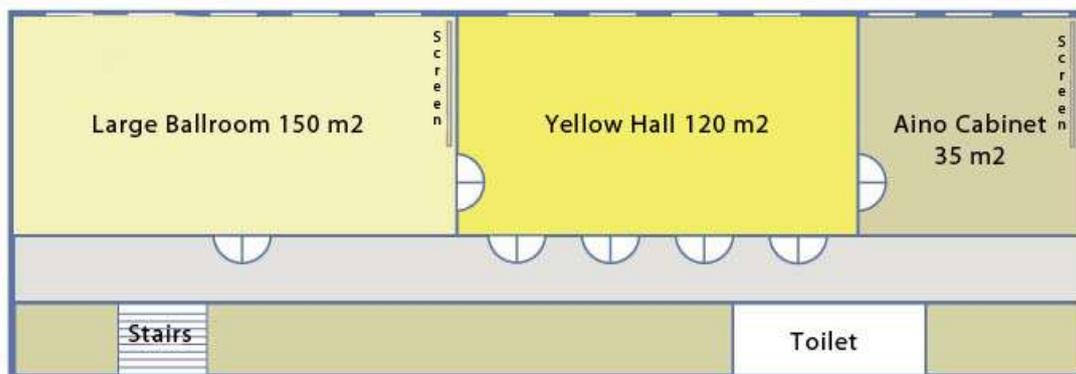
Abstract: 'Pure' food: from personal wellbeing to national identity

Defining food as pure relates to many core aspects of food and eating. It refers straightforwardly to the safety of food. In the quest for personal wellbeing the purity of the food to be incorporated is vital. Pure food acts as a borderline towards others and their suspicious food. The presentation explores the dimen-

sions and categories of pure food. Firstly, through examples of various diets from paleo diet to raw food I show how these diets promote ideas of purity and closeness to nature as a guarantee of their effectiveness. Secondly, I analyse how the framing of food produced in Finland as pure amplifies the notion of national identity. Finally, I ponder how boundaries of edible and inedible change in relation to food as pure, unclean, natural or artificial.

SESSION SCHEDULE

Place	Monday 4 th	Tuesday 5 th	Wednesday 6 th
Large Ballroom	Session 1: 10.30-12.30 Food Traditions and National Identities <i>Chair: Minna Autio</i>	Session 5: 10.00-12.00 Food, Learning and Adolescence <i>Chair: Eliisa Kylkilahti</i>	Session 9: 10.00-12.00 Sustainability, Alternative Movements and Food Waste <i>Chair: Anne Murcott</i>
Aino Cabinet	Session 2: 10.30-12.30 Food Festivals, Happenings and Restaurants <i>Chair: Jonas Bååth</i>	Session 6: 10.00-12.00 Media, Design, Urban Space <i>Chair: Anu Hopia</i>	Session 10: 10.00-12.00 Food, Gender and Identity <i>Chair: Hanna Kuusi</i>
Large Ballroom	Session 3: 15.00-17.00 Patterns of Consumption <i>Chair: Hanna Leipämaa-Leskinen</i>	Session 7: 14.30-16.30 Written Culinary Knowledge <i>Chair: Stefan Wahlen</i>	
Aino Cabinet	Session 4: 15.00-17.00 Food, Risks, and Trust <i>Chair: Jaakko Autio</i>	Session 8: 14.30-16.30 Animal Welfare, Meat and Pets <i>Chair: Sini-Maria Saarnio & Sami Koponen</i>	



SESSION ABSTRACTS

SESSION 1. Food Traditions and National Identities

Chair: Minna Autio
Time: Monday 4th at 10.30-12.30
Venue: Large Ballroom

Transnational crossovers and invented traditions at Finnish dinner tables, 1965–1985

Hanna Kuusi

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From the 1960s the Finnish kitchen started to become more international. Experiments with new tastes were set off and, for example, the emerging mass tourism familiarized the Finns with the Mediterranean kitchen. Pizza, spaghetti and risotto began their invasion to Finnish dinner tables. However, at the same time traditional 'simple' Finnish food and delicacies from the provinces were promoted, and even new 'traditions' were discovered. My paper will explore this paradox and tension between transnational crossovers and invented traditions by analyzing the food sections in a traditional magazine for housewives Kotiliesi and in a magazine for 'modern women' Anna, from the mid-1960s to the mid-1980s. Biography I am a senior lecturer and a social historian, specialized in various themes linked to the merging Finnish mass consumer society since the 1950s. My research has focused on alcohol policy and consumption, on questions of public health and on mass tourism. In my teaching curriculum I have had several courses dealing with history of food, for example Food in society - historical perspectives. I am also interested in the themes of collective memories of taste and intergenerational identity construction related to food.

“Rough cuisine”; reinvented cultural heritage or cultural nationalism?

Lenno Munnikes

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Around five years ago in The Netherlands a reinvented movement started with a focus on Dutch 'gezelligheid'. 'Gezelligheid' means something like a warm, get together like enjoying a cup of coffee or tea with a cookie. Or enjoying an entertaining TV-show on Saturday night with the whole family. This cultural reinvented movement looked like a romanticized picture of how we want to remember the 1950s.

The same happened with our eating habits. Another Dutch saying is; Doe maar normaal dan doe je al gek genoeg, which means act normal that is already crazy enough. Conservatism became the new focus. No more jelly's, foam and other non-recognizable items that are supposed to be food. Rough and back to the basic, "cut the crap" food in which we find transparent and recognizable ingredients.

It seemed like that chefs wanted to change the mindset of their clientele by serving them back to basic food (or was it the other way around?). However, some famous chefs changed their menus and even the setting of their restaurants dramatically from 'haute cuisine' into 'rough cuisine'. They even considered losing a

Michelinstar (which happened to Ron Blauw in 2013/2014). But even Michelin starred the new restaurants also in 2014 and for 2015 some new rough cuisine restaurants were starred or got a bib gourmand.

In 2013 some chefs unorganized started in Amsterdam the new movement “Amsterdam Ruig” which was followed by “Rotterdam Ruig” and now we can say there is a “Holland Ruig” (Ruig=Rough). It was not that chefs organized and started a movement, but they individually started using and preparing back to basic food.

We can conclude that rough cuisine is just an exposure of the new social, ethical standards as we know nowadays in The Netherlands. Transparent ingredients, real and pure taste etc. But there is also another side to the story; since a few years there is a tendency towards “Real Dutch”; Dutch food, drinks, literature, television, radio and clothes captured the market in The Netherlands. It reflects a light version of cultural nationalism in it. Perhaps it could be that anti-Europe feelings, economic crisis, political tensions make us return to the womb of cultural aspects of in which we find safety and warmth. Or maybe is it just that we had enough of all the ‘crap and difficulties’ that was served in our restaurants.

More study and research is necessary to find out what makes us act and eat like this. This is the reason why I started “the Amsterdam Scientific Board on Gastronomy (AMGA)” in which chefs, researchers, tutors, students, organizations (political, heritage, Museums) are all on board. The first meeting will be in 2015.

Keywords: introduction of an Amsterdam board, cooperation between science and gastronomy, reinvented traditions, cultural heritage, more study

What does Estonia taste like?

Pille Petersoo

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If asked to make a cake to celebrate Estonianness, what would the cake look and taste like? What makes a cake Estonian? Is it all about the look of the cake? The components used to bake the cake? Specific elements of decoration? Or rather the story behind the cake?

For seven years now I’ve hosted a cake contest on my popular Nami-Nami.ee food site at the end of February. The Republic of Estonia celebrates its anniversary on February 24th. The cake contest is called “Tort isamaale” or “Cake for the Fatherland”. There are no specific guidelines as what the cake (sweet or savory) has to look like or contain – the only requirement is that is made to celebrate Estonia. In 2009, 23 cakes “participated” at the contest, last year 105. The 2015 contest is still going on, but the first entries have already been submitted.

The amazing skill of home bakers aside, hosting the cake contest has provided plenty of material to please my sociological gaze as well. As someone with a degree in the Sociology of Nationalism, I’ve been especially interested in the way the participants conceptualise Estonianness and turn their visions into a cake. The recurring symbols, colours, memories, flavours, contextualisations – all have provided.

I’ll be wearing a two-sided hat while writing the paper – one belonging to a scholar of nationalism, the other to a food sociologist, hopefully providing interesting insights to the both disciplines.

"Ethical Foie Gras": Between Gastro-nationalism and Animal Well-being

Richard C. Delerins

Ecole des Hautes Etudes en Sciences Sociales (EHESS) Paris, France

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"Foie Gras" is a celebrated delicacy in French cuisine since the 17th century. Foie gras is the liver of a goose or duck that is produced by force-feeding the animal through a tube several times a day (a practice called in French "gavage"). Foie gras has recently become a very controversial topic. Activists and political organizations focused on "animal rights" stigmatize Foie gras producers, chefs and consumers for promoting animal cruelty due to Foie gras production methods. Foie gras advocates claim that the process of liver-fattening exploits a natural process in waterfowl since geese and ducks in the wild store fats in their liver for their long migration journey. In 2006, Chicago was the first American city to ban Foie gras through legislative means based on moral arguments about animal welfare; in 2008, the ban was reversed. Countries like Israel, Poland, the United Kingdom and the state of California (2012) banned Foie Gras. In France, Foie gras is a national pride and considered as an "intangible cultural heritage" ; French legislation protecting Foie gras is described as "gastronationalism". In 2006, Edouardo Sousa a Spanish farmer from Extremadura invented a method to make goose "Ethical Foie gras" without force-feeding. Through the case of Foie gras, this paper examines the ethical and political paradoxes of heritage foods and culinary traditions in globalization.

SESSION 2. Food Festivals, Happenings and Restaurants

Chair: Jonas B   th

Time: Monday 4th at 10.30-12.30

Venue: Aino Cabinet

Eating out and in-between: the pop-up restaurant scene in Estonia

Anu Kannike

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Ester Bardone

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The paper focuses on a new form of consumption in contemporary food culture – pop-up restaurants – from the ethnological viewpoint, drawing on our on-going research in Estonia. The pop-up phenomenon is related to the democratization of contemporary foodscapes in which consumers want to actively participate in making their food and sharing it with others in settings alternative to traditional restaurants. As contemporary food culture is becoming more and more hybrid, pop-ups reflect global trends – an increased attention to environmental consciousness, local specialities and authentic experiences as opposed to industrial or mainstream restaurant food. At the same time the pop-up phenomenon is closely connected to the "experience economy", which advocates business services to create "experiencescapes" in order to engage clients' senses and to surprise them with novel settings and ideas. Likewise, a pop-up restaurant may be a kind of start-up for young professionals to gain exposure for their skills in the field of hospitality as they seek investors and attention pursuant to opening a restaurant or another culinary establishment. The virtu-

al space of the new media, especially social media (for example weblogs, Facebook), has facilitated the development of the pop-up restaurant movement.

Our material revealed that pop-up restaurants may have quite different aims for their organizers as well as guests. Pop-up community events like neighbourhood days and festivals in different districts of Tallinn and Tartu (Uus Maailm, Kalamaja, Supilinn), cafes' days in smaller towns or townships (Kärdla, Setumaa), and temporary restaurants set up at the International Restaurant Day following the Finnish example illustrate the emergence of a new kind of shared and commodified hospitality and communality. Another form of temporary eating establishments is pop-up restaurants organized by professionals and lifestyle entrepreneurs like home restaurants (Mer-Mer, Ööbiku, Tammuri), and cooks and food-bloggers' pop-up buffets. In addition, there are supper clubs (Tallinn Supper Club) as an introduction of a global format that is currently a limited phenomenon for small groups of foodie customers who look for alternatives for anonymous urban food consumption.

Pop-up restaurants, along with other pop-up enterprises, have brought new dynamics to Estonian urban and rural foodscapes. Parts of public spaces have been privatised or domesticated to express individuality and offer intimate social encounters; at the same time some private spaces have been involved in wider public initiatives of community or neighbourhood building, promoting social cohesion and marketing localities. The liminal properties and heterogeneous multisensory experience make the pop-up restaurants attractive for both entrepreneurs and consumers. By extending the borders of the conventional restaurant or home into public space, they provide spaces of negotiation between individual creativity.

Recipe for Diversity: The Little Rock Cornbread Festival and Inclusive Urban Space

Stella M. Čapek

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This paper presents a sociological perspective on an urban street festival in Little Rock, Arkansas, which played a significant role in bringing together diverse social groups across lines of race, economic class, and age. Featuring cornbread as its centerpiece, the festival was a temporary—and now annual—event created in the South Main (SoMa) neighborhood of Little Rock, an area that is experiencing economic “revitalization,” including small businesses focused on social and ecological sustainability. Walking a fine line between gentrification and inclusiveness, key innovators in the SoMa neighborhood created the festival to bring positive citywide attention to an area still commonly perceived as dangerous and in economic decline, and to send a signal to residents and others that the neighborhood embraces diversity. Organizers took special care to select a food—cornbread—which has long been an intimate part of U.S. southern food traditions, regardless of race or income level, and which has recently also been incorporated into more gourmet interpretations of “nouvelle” southern cuisine. They understood that a broad spectrum of people would be interested in this food, since cornbread serves as a very elastic social signifier, linked to many forms of meaning and identity. Made from very inexpensive materials, it is an affordable staple food that also serves as a base for creative innovation. For example, many people possess unique family recipes and take pride in maintaining their traditions, while others enjoy inventing unique new versions. The festival’s organizers hoped to create an exciting and broadly inclusive event by incorporating baking and cooking contests to showcase people’s skills (both laypersons and trained chefs), with judging for prizes carried out not only by culinary professionals, but also by festival attendees. At the same time, the crowd of festivalgoers would experience the pleasure and adventure of eating a wide variety of creations based on cornbread, while building community relationships. The “recipe” for social interaction was successful—the first Cornbread Festival exceeded the expectations of the organizers, culminating in one of the most well-attended and

socially diverse events in Little Rock, a city that is still striving to overcome a historical legacy of racial segregation. Subsequent festivals have attempted to build on this diverse base.

My paper on the Cornbread Festival is part of a larger ongoing sociological research project into the changing SoMa neighborhood, begun in 2011. Drawing on theories of symbolic interactionism, theories of urban space, and sociological and anthropological findings relating to food, identity, and inequality, my paper takes a sociological look at the strategies used to organize the Cornbread Festival as well as the micro-level structure and interactions at the festival. It also discusses some of the cultural traditions surrounding cornbread and its social significance. I consider how the successful elements of the festival could function as a model for other diversity-based events, particularly in urban spaces where, some theorists argue, truly inclusive public space is shrinking as neo-liberal strategies for economic development continue to “privatize” space for the wealthier classes. My paper also considers the limitations of temporary events like the festival in the broader context of structural social inequalities and global corporate domination of food choices. Drawing on recent interdisciplinary writing about food, it references some of the dilemmas linked to local food movements and their tendency to privilege (even if inadvertently) whiteness and wealth, as well as some of the counter-strategies that support healthy food access and diversified community spaces for everyone. My research draws on direct ethnographic observation, interviews with local small business owners, residents, event organizers, and festival participants, and various existing sources (for example, historical documents, print and online media coverage, web sources, photographs, recipes, and other materials). While I focus especially on micro-level symbolic interactions in the SoMa neighborhood, I also incorporate the larger, macro-level social context that shapes--and is shaped by--local interactions.

KUMURU - Combining food with traditional arts

Anu Hopia

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Culinary art is not usually raised among the traditional arts. However, food is one of the few things that can stimulate all our senses and at best a chef can be an artist who can raise emotions, tell narratives and make statements like any other form of art can do. Being able to stimulate all our senses – seeing, hearing, touching, smelling and tasting, food has a great potential to have dialogue with other forms of art.

KUMURU – Culture, Music and Food was an interdisciplinary collaboration project carried out in South Ostrobothnia Finland during September 2011 - June 2014. The project included both scientific and cultural activities where the aim was to find and develop new perspectives and approaches where food and music were enjoyed as a multisensory experience.

The research projects of KUMURU combined scientific disciplines in music, food, psychology and consumer sciences. In addition to studies on multisensory experience of food KUMURU included seminars, workshops and art projects to enable fruitful encounters between chefs, scientists and artists.

In the presentation selected KUMURU activities will be introduced including:

- Results of a study on relationship between music and on taste of food. In the study the volunteers listened to music with either sweet or sour elements played in the background. The participants, when listening to music, made word associations connected to taste elements of the music. These associations reflected their preferences for food selection and also influenced their selection of ingredients for food preparation by influencing the sweetness and sourness of the drink that they prepared. The results thus indicate that exposure to the “sweet” musical

piece and to the “sour” musical piece influences food-related thinking processes and even choice behaviors (Kontukoski et al. 2015).

- The results of the experimental wine tasting and music performance indicating that the social drinker can match specific wines with particular pieces of music or musical styles in a consistent manner. The results suggest that by ensuring a good match between the wine one is drinking and the music one is listening to, the overall experience may potentially be enhanced. (Spence et al. 2014).
- Pop up restaurant in Seinäjoki Art Hall where menu, soundscape, music and visual installation was designed and developed in collaboration with South Ostrobothnian chefs and musicians. (Silén and Vuorela 2013)
- The Journey of a fish –video and a “Cured whitefish-68 °C egg yolk-malt bread crumble with sour cream show” -dish designed together with chefs and musicians (Ihanus and Hopia 2014)

*) The word KUMURU derives from Finnish words of Culture, Music and Food. KUMURU was a two-year research, development and innovation project funded by the European Regional Development Fund. Additional funders are The Regional Council of South Ostrobothnia, City of Seinäjoki, Economic Development Centre of Seinäjoki Region, University Fund of South Ostrobothnia and University of Turku.

The restaurant sector - an important part of food culture both from staff and guest perspectives.

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The restaurant sector in Sweden is supposed to expand. This is a sector with long working hours not earlier seen as a career sector. But today also a country such as Sweden, with economic traditions based on natural resources of wood and iron, the tourism industry, with restaurants as one of the key parts are of increasing socioeconomic importance.

There is a shift in Swedish society with an increasing interest in food, cooking and eating out, at different levels of restaurants, a kind of gastronomic revolution. Chefs are media celebrities and the restaurants take part in production of symbols of ethnicity, as well as regional and national belonging. Consumption of food and meals is a way of identity building for young people’s choosing to eat vegetarian food, make ecological and authentically choices - or being part of the subculture of foodies travelling around the world eating and picturing exceptional meals at high ranked restaurants.

But with an expanding restaurant sector – who are the staff willing to work there? Today there is a crash of knowledge cultures – with a restaurant sector crying for young malleable people who are willing to work around the clock and educated young adults with their own wishes to work or leave the sector because of the working conditions.

The aim of this abstract is to discuss the balance between work and life in an expanding restaurant sector and the growing habits of eating out in Sweden.

The result shown here is a compilation coming from four different studies. We have looked at the restaurant sector from different angles: “Genus på krogen” i.e. gender at restaurant with working conditions and

the ambition to look for research methods suitable for restaurant studies. There we could see master-apprenticeship still alive and mostly directed men to men, also the still ongoing fight between the celebrity kitchens in relation to the sommeliers/waiters working in the dining room using their knowledge of wine to raise their status. We could also see the struggle between men and women in career opportunities as well as the importance of dress code in the dining room making especially the women sommeliers/waitresses non touchable by the male guests. In a sequel study we deepened the perspective of “Work and life for men and women in a growing restaurant sector”, which also included a narrower look at “Women working as chefs”. We saw the great passion but also the everyday struggle that made it impossible for many of them to stay even if they were very passionate to cook creative gastronomic meals or do their very best in the meeting with the guest. They could not find balance in their lives and left for something else to do. Accordingly we made a study from guest perspective, “Solodining” looking at women eating alone at restaurants and their experiences. This was interesting while we had so many discussions about the study with other researchers, teachers and industry people travelling alone in their jobs. We realized that many people would like to be able to go alone to a better restaurant but do not always have the courage because of earlier experiences.

And then the knowledge culture again: In Sweden we have restaurant education at all levels from high school to adult education to university studies in culinary arts up to research level dealing with knowledge in different forms, practical, aesthetical knowledge explained in a theoretical way. In Sweden the chef celebrity has led to an important role for them also in the public meal sector which is an important part of Swedish meal culture with public meals in child care, schools and health care for example. Then there are a need of more educated staff and also of development and research. A critically educated chef coming from a university education is a challenge for a conservative sector with deep traditions.

SESSION 3. Patterns of Consumption

Chair: Hanna Leipämaa-Leskinen Time: Monday 4 th at 10.30-12.30 Venue: Large Ballroom
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Why (and how) to research taste? Food practices and social change in contemporary Poland.

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Our likes and dislikes of food are not only a matter of biology or individual choice but they are socially and culturally embedded to a considerable degree. Food preferences and food practices always relate to their social context: they both express and maintain social relations, point to cultural values, manifest social stability or change.

In his book, “Consumption, Food and Taste” Alan Warde demonstrates how different discourses of food correspond to predominant categories of modern culture and reveal structural anxieties of our times reflected in four ‘antinomies of taste’. These antinomies (novelty & tradition, health & indulgence, economy & extravagance, care & convenience) shape our food choices and food habits, and their exploration proves to be a very good tool of sociological and anthropological analysis.

Following this insight I would like to ask what food practices in contemporary Poland tell us about 25 years of its socio-political and economic transformation. Do they reflect significant cultural change or rather show stable patterns we still stick to? To what extent food habits and food tastes refer to new social structure and are used to create new lifestyles? How have gender roles changed (if at all)? And finally, how can we use both qualitative and quantitative data to determine these issues? What various (and sometimes contradictory) kind of information the two methods of inquiry provide us with?

My paper will be based on an all-Poland survey and 60 narrative interviews with Polish residents of different socio-demographic characteristics. Both pieces of research were carried out in 2013 by the Institute of Philosophy and Sociology at Polish Academy of Sciences.

The application of current theories of practice in a study of domestic kitchens in the UK

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In a study of domestic kitchen practices we sought to explore the ways in which households performed and accounted for food-work such as preparation, consumption, storage and disposal as well as to examine how this was related to other kitchen work such as cleaning, pet care, school work and laundry. The aim was to assess whether and how kitchen practices are related to food safety. Not wishing to over-emphasise individuals or their behaviour nor wanting to focus on pre-determined actions sometimes assumed to influence food safety, such as the chilling and cooking of food, we drew on current theories of practice to enable us to consider the multiple roles of people, pets, material objects, technologies and the space and place of the kitchen itself. Individuals were considered from the outset as carriers of practices and therefore viewed as one piece of a bigger jigsaw puzzle. This paper will critique to what extent the use of current theories of practice worked and whether this was beneficial in terms of contributing to knowledge about food and non-food related practice in UK kitchens.

The study involved recruiting 20 case study households who had previously taken part in a UK survey about food safety. Ten households were selected with people aged <60 years and 10 households with individuals aged 60+ years. The youngest participant was 2 years and the eldest 87 years. Age was a key selection criterion because of an increased vulnerability to foodborne illness in later life. There was other variation across the households selected, including ownership of pets and having paid help at home. We visited each household multiple times for a period of 1-4 hours. Several qualitative methods were used, including 'go-along' tours of participants' kitchens, informal and ongoing interviews and conversation, periods of non-participant observation and sketching/mapping of the kitchen space, researcher-led photography and video observation as well as participant-led photography, photo elicitation and video documentation of everyday life in the kitchen. The analysis involved a team of five researchers who repeatedly engaged with, discussed and thematically coded the dataset/s, keeping a robust audit trail of the emergent themes as the analysis developed.

The key themes that emerged related to the (blurred) boundaries of domestic kitchens; the entanglement of food and non-food related practices in the kitchen; the nature of kitchen encounters (which human and non-human actors were involved and for what reason/s) and the lay logics and principles that were used by participants to account for what goes on in the kitchen.

Drawing on current theories of practice such as those written about by Reckwitz, Schatzki, Warde, Shove and Halkier undoubtedly enabled us to more fully investigate kitchen life than if we had used an alternative approach. Early practice theories such as the work by Bourdieu would have likely meant we still positioned people at the centre of the kitchen without considering the reason or utility of this. Without current theo-

ries of practice we also would not have used such a variety of qualitative methods and may have relied more heavily on verbal accounts about everyday practice. This would have masked the tacit and entangled nature of kitchen practice to the detriment of the study and its findings.

Despite this 'rounded' analysis of kitchen practices and all that it reveals we find, however, that we still come back to 'people' as central to the analysis of everyday food practices. This could be because we work within an applied, often public health context, where what individuals 'do' is often the focus of policy attention. Whether this matters will be discussed and the paper will conclude with a consideration of the strengths and challenges of using current theories of practice as both theoretical framework and method within work on everyday food habits.

Losing weight with an Internet tool. Encounters of service scripts and practices of use among Finnish women slimmers

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The past few decades have witnessed an increasing concern for overweight and obesity and a concurrent proliferation of guides, support groups and personal trainers, and more recently, slimming services in the Internet. All these are aimed at promoting self-responsible and disciplined practices of bodily care and weight management. In Finland, commercial online slimming services offer dieting advice based on personal profiles, food diaries, expert articles, recipes and discussion forums. Inspired by practice theory, this paper analyses the 'script' of slimming that the services generate, the practices of slimming that emerge and take shape in actual usage of the services, and the 'doability' of online slimming in everyday life.

The paper is based on an analysis of 1) the Internet sites of two Finnish slimming services, particularly the representations of eating provided by their food diaries, 2) personal semi-structured interviews with 20 women who were trying lose weight with the help of the services, and 3) online questionnaires with open-ended questions conducted with the same informants a year after the interview. At the time of the interviews, the ages of the informants varied between 21 and 66 years, they were relatively well-educated and their weight-loss targets varied between 4 and 40 kg.

The findings indicate that the services script slimming as rationalised action towards the goal of losing weight, in which both the action and the goal are defined in numbers. The services configure users as active agents who are expected to think about food in terms of numerical descriptions of calories and nutrients, and to incessantly control their eating in order to lose weight in a nutritionally optimal way as defined by the service. The script also entails an idea of a slimmer who is prepared to use time for reporting their eating in detail, is interested in numbers, curves and other visualisations that transform food into calories and nutrients, and is literate enough to be able to interpret the information correctly.

Furthermore, the findings suggest that the practice of slimming with an online service was overridingly characterized by a regular use of the food diary. For online slimmers, the diary acted in the double role of a control device with a focus on calorie restriction, and a learning device used to develop a skill of healthy eating. With its immediate feedback on energy intake and nutrition, the diary represented for the users a technique of self-control which helped in learning the skill of slimming, and in managing weight 'sensibly' without crash diets. Online slimming was hoped to result in an internalization of a lifestyle change that would make calculation and constant monitoring unnecessary and the services redundant for their users. The results suggest that for its practitioners, online slimming is temporary rather than long-standing, but it

may and is expected to act as a mediator in establishing other practices related to healthy lifestyles. At the same time, rhythms of everyday life and social commitments at work and with the family complicated weight loss efforts, and made it difficult to commit oneself to regular monitoring of eating via the food diary.

In conclusion, while providing expert and peer support, the services and their use promote an individualised practice of losing weight, in which food, nutrition and the body are delineated as measurable and quantifiable objects. The conjunctions of social relations, rhythms and practices of everyday life with the calculative weight-loss practice create tensions which are not always easily reconcilable.

Norwegian consumers on Norwegian food: An examination of consumer perceptions in the marketplace

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Due to globalization and higher cross-national competition, the importance of secondary product attributes like geographic origin have become increasingly important in the marketing of food. Simultaneously, the market for local and regional food has been growing. To improve our understanding of how consumers view domestic food and food products, this paper addresses the identities “Norwegian food” have in the domestic market, and how these are mediated? We specifically seek to understand what “Norwegian food” is to Norwegian consumers, and why they buy food with a domestic origin?

The research questions are examined based on a two-stage qualitative research design, where data were first collected by in-store interviews with 100 customers in 30 different food retail stores (supermarkets, low discount and specialty stores) in 6 cities in Norway. This was followed by four focus group interviews with consumers, (n= 35) in two cities.

The results highlight the complexities of the concept of “Norwegian food”, and some interesting patterns emerge in relation to our topics of interest. The consumers tended to describe “Norwegian food” as either foods and commodities produced in Norway, or as Norwegian traditional dishes. The distinction between these two was rather transparent. First, for a large group of the consumers, “Norwegian food” primarily has to do with origin, and among these the importance and preferences for local food were also expressed. These impressions seem to be stable across the geographic areas covered in our study. Second, for another significant group of the consumers, the main issue associated with “Norwegian food” was dishes belonging to traditional cuisine. Typically, these dishes are based on recipes historically found among the working class (poor people’s food), and also typical for the cultural differences between regions along the long, rugged coast line and those farther from the sea. Interestingly, whereas the former group emphasized the origin of commodities like vegetables and milk, the second group typically talked about dishes and processed food that are either eaten across the country but originating from one particular part (eg. goat cheese - brunost) or primarily eaten in the region from where it originates. For this second group of dishes, a number of them are uniformly considered to be typical Norwegian although normally only consumed in selected parts of the country (e.g. sheep’s head in the south west), while others are more local food considered typical Norwegian only by local consumers (eg. Sodd in Tøndelag)

Why consumers choose to buy Norwegian foods, which also was an important question in our interviews, revealed a variety of motivations. The consumers were typically either promotion or prevention focused. On one side, the consumers say that they buy domestic food because they believe it to be fresher, better tasting, having less additives or being more natural than imported alternatives. Others argue that by choosing domestic foods they avoid long haul transports, animal ill-treatment and environmental pollution, and support domestic farming and industry. Finally, some also saw these motives in combination, as choosing the fresh, tasty domestic options enables them to consume products they find superior, thereby also giving the domestic food producers an opportunity to uphold their business.

In addition to these motives, there was also lack of awareness of product origin among the consumers. Some consumers expressed ambivalence towards the focus on domestic origin, and for them the origins of the food that they buy was of little concern. Among these we found both price conscious consumers who tend to go for the cheapest options, and a group that focus on quality regardless of product origin and price.

For all the topics studied and across all motivations there were differences based on the type of food product and produce, and these will be further discussed in the paper.

SESSION 4. Food, Risks and Trust

Chair: Jaakko Autio

Time: Monday 4th at 15.00-17.00

Venue: Aino Cabinet

Screened Food: Consumer trust claims in advertising

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As the food industry is constantly object of food security expectations, so is its advertising. As food scandals constantly shake particular industries, the eruption of distrust in industrial foods is countered by state-issued food regulations, health policies, certificate agencies, product stewardship commitment, or sometimes simply greenwashing. In view of the necessity of communicating the food security claims of a particular product highlights the role of advertising. While the marketing of even a single food product might be a complicated process as any processed food involves many producers, subcontractors and other companies, the visibility of the product should drown in the alleged complexity of the food item. Food advertising campaigns have changed their intent over time. This is especially visible in fast food advertising. After years of criticism concerning a fast food diet's harmful effects, some modern campaigns stress the availability of healthy options in order to generate the inviting image that this food can be trusted. This might not stop with advertising but expand into everything; from their menu, to the restaurant design, and the commitment to use locally produces ingredients. At present consumers face an abundance of product certifications, all allegedly guaranteeing certain health standards (organic, Demeter, Ecovin and others). However, the visual construction of security concerning food and a particular food item or a specific brand is enmeshed into the history of food advertising and the visualization of food in general. Particular repertoires are used to allow the visual construction of "food items that can be trusted" in food advertising. This presentation is an inquiry into the performative interplay of consumer attraction and consumer trust exemplified in food advertising.

Understanding Food Additives and Trust in Food (1960-1995)

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Whilst academic research on trust in food proliferated after the food scares of the 1990s limited attention has been given to the evolution of public perceptions of food preceding these scandals. The past is often idealised and taken for granted. This paper will focus on how representations and ideas of food changed during the post-war era by studying how food additives were presented by media and consumer organisations. Food additives provide an interesting example of how different new food technologies and applications were and are submitted to different forms of social construction. The concept of food additives covers a broad array of both natural and artificial applications that are used for food colouring, preservation, and flavour enhancement, sweeteners or as antioxidants, acidity regulators, thickeners or stabilisers. Despite this broad array of different applications, consumers are perceived to be anxious towards the concept of food additives. Many food producers advertise the lack of additives as added value to their products. The paper combines ideas from social theories on modernisation, trust and the social construction of risk with insights from the field of food studies. The theoretical segment will look at how larger evolutions in society, technology, media, sub-politics and food interacted. In doing so, the research contributes to the understanding of the effects these changes had on the representation of expertise, products and technologies. The case study will focus on a Belgian newspaper and the publications of two consumer organisations for a period of 35 years. A mixed methods approach is used through combining the methods of quantitative framing research and content analysis with an in-depth qualitative thematic approach. This research shows that the representation of food additives brings together many deeper underlying issues of control, trust and fears with perceptions of modernity, food choice and normative and cultural ideas on food. The study of the historical foundations of the perception of food additives can contribute to the understanding of how information on new food technologies is spread, framed and culturally appropriated. Keywords: food technology, food additives, risk society, modernity, trust, control, mixed methods, framing, content analysis, qualitative analysis, representation, modern media, consumer organisations, expert advice, mediation

Newspaper debates over risky dietary fats in Finland, 1978 – 2013

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Debates over optimal diets and fat consumption have a long history in Europe. In Finland, the most recent debate was related to low-carbohydrate diets. Although scientific controversy over health effects on nutrients, such as fat and carbohydrates, is often at the core of the debates, the debates stretch to other areas, too, and contain suggestions for health promotion initiatives. The study analyses debates over dietary fats in Helsingin Sanomat newspaper between 1978 - 2013. The study explores who takes part in the debates, what are their core arguments as regards health risks related to dietary fats, and how the arguments are

justified. The aim of the presentation is to explore, how the fat debates have changed during the study period. As a theoretical basis, the study is combines science studies, media studies and medical sociology. We found four main types of fat debates: In *Classic science controversies* there are repeated references to scientific research results, statistics published by established institutions and more vague references to “scientific research” or “Harvard professors” by both sides of the debates. *Confirming debates* show that one representation of dietary fats in the media is a consensus over lipid doctrine that is used to sooth critical tones or strengthen existing consensus. *Digressing debates* start with some subject that was not strictly about dietary fats, e.g. infant food recommendations, school lunches, hip fractures or Alzheimer disease but eventually writers started to comment on the association of dietary fats and CVDs. Finally, in *Reframed debates*, the question of healthiness of fats is transformed into something else such as a question of taste of food or ethics of animal husbandry. The analysis shows that some characteristics of the debates have remained similar throughout the study period, such as using scientific research and statistics as a justification of arguments - either classifying animal fats as healthy or as unhealthy. Reframed debates emerged in 2000s as a new type of fat debate, where increasingly baristas, chefs and other groups emphasized the importance of pleasure in food choices.

Consumer ethos and representations of food consumption in daily press – a German perspective

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In the European Union, governmental food policy aims at safeguarding the consumer. Food safety is a major issue on the political agenda, with re-occurring food scandals substantiating the need for policy measures and initiatives protecting consumers. In most of these measures and initiatives, information is a key instrument towards safer food: only informed consumers can make informed choices. The underlying understanding embedded afore is the preconception of the what, who and how of consumers, an ethos as way of thinking about the consumer. In traditional economic thought, the rational consumer participates in market exchange and therefore needs to be empowered by information and education in order to be able to make informed choices that maximise utility. This is also the case for safe food. Accordingly, the underlying thought assumes consumers having particular capacities to process the information on the characteristics and consumption of safe food. In this research we move beyond the hegemony of the rational consumer, scrutinizing the ethos as collective ways of thinking of and about consumers.

Empirically we examine representations of the consumer in daily press. We approach the collective ways of thinking and representing the (food) consumer, analysing a unique set of data, consisting of a daily newsletter that is issued by the Federation of German Consumer Organisations (Verbraucherzentrale Bundesverband – vzbv). The newsletter highlights newspaper articles published in national and regional newspapers or magazines that are attributed to a particular consumer interest. The newsletter is structured according to different consumption categories or clusters, such as mobility, finances, digital world, health as well as food. Each category appearing in the newsletter includes up to five newspaper articles, depending on what is currently debated in the media: most often there are one or two articles per category and day. We collected a total of 244 daily newsletters discussing food, issued over the course of the year 2014. Subsequently, we analyse the newspaper articles using atlas.ti, a computer programme that assists us to uncover the ways of thinking about the consumer in a systematic way. We conduct a discourse analysis in order to understand underlying ways of thinking about the consumer in the food consumption context. We

can consequently explain how the newspaper articles construct an argument around food consumption within wider social practices.

The results of our analysis come across with consumer ethos discussed in the German context during 2014. In order to set up policy measures, such as above mentioned food safety, it is crucial to know about underlying representations and ways of understanding the consumer. We propose answers to what is important and how the relevance of different aspects of food consumption can be considered in a given context. Further, we need to understand how public debates and discourses assemble the consumer in order to further develop policy initiatives and measures, thereby moving beyond considering information as the key to consumer sovereignty. Our results highlight the consumer as being shaped in and by daily press: how words and images are used in journalism to represent ways of thinking about the (food) consumer. Thereby, patterns of knowing and talking about food consumption practices and appropriate ways of eating can be scrutinised, in order to, for example, promote safer food. We have to know about the norms and values included in the ethos, to be able to see what is relevant for coming to a desired end.

SESSION 5. Food, Learning and Adolescence

Chair: Eliisa Kylkilahti Time: Tuesday 5 th at 10.00-12.00 Venue: Large Ballroom

An Ethnographic Case Study of the impact of food upon learning and social skills at the Peartree Academy

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The purpose of this paper is to investigate the impact of food upon learning and social skills at a school that I have chosen to call the Peartree Academy. The main research question addresses the impact of food on learning. The focus lies on exploring the social and life skills which pupils develop through meeting, making choices, eating and talking together in an inviting 'restaurant culture' rather than the traditional 'school canteen'. This study uses a qualitative research framework for data collection. The study is written as an ethnographic case study, adopting a social constructivist position in framing the theoretical aspect of the research. The report provides a discussion around the selected qualitative research methods, which include interviews, observations and documentary evidence. During the observations carried out in the restaurant, I came across an interesting set of 'staff personalities' and the role that they played in their interaction with pupils in the school restaurant. These included the 'animated', 'observational' and 'sociable' staff members. Drawing on the data from some of the interviews collected, interviews carried out with the Catering Manager and Attendance Leader at the School identified how the restaurant differs from other schools. The school at which the research takes place has been anonymised. Upon the collection of the main data set, this study is now moving towards the latter stages with a draft of the thesis almost complete.

Keywords: School Food, Social Skills, Ethnography, School Environment, Commensality, Restaurant

Contrasting Theoretical and Actual Approaches to food education and school meals

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Good teachers and a suitable learning environment make better pupils. In wake of the recent move towards schools being a key setting for health promoting initiatives among children, the same might be true regarding the role both teachers and learning environments play in promoting children's appreciation of healthy food. This paper analyzes how two very different contexts shape the way the same group of children relates to food in school. Both contexts are new inventions at the school, introduced through a school meal intervention to promote better health among the children. In one context the children prepare their daily school meal, and this context offers a playful and sensory handling of foods. The adults (school chefs) engage the children playfully and involve them in, for example, decisions about food preparation, tastes, and presentations of the meal. In the other context the children eat the school meal they just prepared in the first context, but this second context is predominantly rule structured, insisting on the traditionalism of appropriate table manners. Here, in stark contrast to the first context, the adults (teachers and school chefs) control and regulate social interactions firmly. Field observations, focus group interviews with participating children, and interviews with participating adults document the educational experiences in both contexts, and results reveal the relation between context structure and children's perception of food.

Trends in choosing a special diet in adolescence: A population based study in 1979-2013

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Background

Consumption of special diets among adolescents has been shown to be linked with affluence and individualisation of food behaviour, current trends in health and well-being, increasing variety of available foods, changes in the extent of parental influence, and an increase in peer influence, media, and fads (1-6).

Objectives

This paper examines the frequency of and reasons for choosing a special diet as a therapeutic measure (for allergy, lactose elimination, diabetes or gluten avoidance) or as a lifestyle-related choice (such as with vegetarian, weight-reduction, sports/body-building or low-carbohydrate diets) among 12-, 14-, 16- and 18-year-old male and female adolescents in Finland.

Methods

Nationwide cross-sectional data were collected by mailed self-administered questionnaires as part of the Adolescent Health and Lifestyle Survey in 1979, 1993, 1997, 1999, 2001, 2007, and 2013 in Finland. A total of 43368 adolescents responded (38-78% response rate); 6200 respondents were included in this study. Frequency of reporting a special diet was assessed at each time point; personal reasons for choice in 1999, 2001 and 2013. Analysis for trend was thus performed for two periods 1979-2001 and 1999-2013.

Results

Reported consumption of special diets as a therapeutic or lifestyle-related choice showed an increasing trend in both study periods: 1979-2001 and 1999-2013. When a single diet was reported, most frequently it was a vegetarian or lactose elimination diet. A growing number of respondents, girls in particular, reported consumption of a combination of two or more therapeutic and/or lifestyle-related diets. Most frequent diet combination included a diet for allergy, lactose intolerance, vegetarian and/or weight reduction.

Reasons for choosing a lifestyle-related diet were more diverse: 1) health, 2) well-being, 3) body weight, 4) ethical and ideological reasons, and 5) the avoidance of some specific foods. Relation to background variables showed difference between the types of diet.

In 2001, a repeat survey (sent to all 14-year-olds) revealed that within a short time period the respondents had either dropped the previously reported special diet or changed it. In 2013, the option of low-carbohydrate diet was added to the questionnaire. A repeat survey sent to all low-carbohydrate diet adherents (n=37) indicated high rate of termination due to non-fulfilled expectations based on health advertisements (often related to weight reduction).

Conclusions

Reported consumption of a special diet – either therapeutic or lifestyle-related - has increased among Finnish adolescents during the last 30 years. Consuming a lifestyle-related diet seems to be more fluctuating and more common among girls. Adolescents may follow several special diets simultaneously. While the reasons for adhering to therapeutic diets are consistent over time, they vary for lifestyle-related diets.

Keywords special diet, special diet combinations, reasons for diet

Self-sufficiency and ‘one’s own food’ in contemporary households’ strategies. Polish case

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Self-sufficiency used to be the fundamental model of agricultural household. Nowadays economy, with its specialization, division of labour, and intense trade-type exchange challenges and cancels traditional food-patterns. Self-sufficiency taken literally as self-provisioning and producing home-made food doesn’t fit into conditions and demands of globalized food system. It doesn’t match modern lifestyle, mobility and gender roles.

Having one’s own food is a demanding task: it needs time, experience, competence and long-time planning. Traditionally the ideal of self-sufficiency used to be the strategy of the family or community, the symbol of

its integrity and continuity. Nowadays it proliferates into various meanings and practices. It becomes the expression of tradition as well as the lifestyle practice of middleclass foodies. It reinforces social bonds as well as individualistic culture. Self-sufficiency can be conservative and innovative at the same time. Frequently, it undermines the economic/cultural/social status quo, opening up alternative schemes. Self-sufficiency coincide with global claims of environmental and social responsibility and with the politics of sustainability.

The paper points the social context of self-sufficiency and own food models. It also gives the wider axiological context of these ideals. Based on empirical data of Poland, the paper puts the questions of the role and meaning of self-sufficiency in modern food system. How is it practiced, how does it “work”? What is the relation between having one’s own food and food fears? How these ideas influence everyday supply strategies? Who and how do they inspire?

SESSION 6. Media, Design, Urban Space

Chair: Anu Hopia
Time: Tuesday 5th at 10.00-12.00
Venue: Aino Cabinet

Palate and Place ~ The Intersection of Food and Design, Then and Now

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In 1938, my father won a yearlong fellowship to study modern architecture in Europe. The Booth Traveling Fellowship in Architecture has been awarded annually since 1924 in competition by his ammeter, the University of Michigan. Armed with as stipend, camera and journal books, he documented his travels highlighted by stays in several European cities including Paris, Florence, Vienna, Oslo, Helsinki and Berlin. He studied designs both classical and modern and relaxed in cafes savoring the local cuisines. He kept copious records of his encounters in his journals and his photographs are meticulously labeled. From a historical perspective and at two points in time, 1938 and today, this project examines how the iconic foods and the surrounding architecture have transformed in selected European cities. More specifically, the research will explore:

- What are the iconic foods/beverages and the establishments in 1938 and today?
- How do people relate to the food, space and design, then and now?
- How have the food and designs changed between the two fixed points in time?

The research will be accomplished by visiting 4 to 5 selected cities to document food, the "palate" and establishments, the "place". Interviews will be conducted with architectural and food historians from the selected cities. These interviews are for fact finding information only; therefore IRB approval for Human Subject Use is not required. Menus from the types of 1930’s restaurants that my father mentions in the journals will be compared to those of today. Using “services-capes” theory, the architectural spaces of the food establishments of then and now will be analyzed. Photographs will be taken in order to compare and contrast the photographs taken in 1938. Intended cities to visit include: Paris, France, Vienna Austria, Flor-

ence, Italy, Berlin, Germany, Helsinki, Finland. For the Helsinki conference, the paper will focus on the site visit to Paris and the literature review.

Cooking Yourself: Emotions, Identities and Collective Boundaries in Israeli "Culinareality"

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Our paper takes a close look at the Israeli version of the popular television cooking show "MasterChef". Since 1990 this cooking show franchise has been produced and broadcasted in more than 40 countries around the world. The show's format is based on amateur cooks' competition for the title of "Master Chef" and the prize that goes with it, while dealing with individual and group cooking tasks. In Israel, the show gained extraordinary high ratings. The show's tremendous popularity in Israel and the unique discourse of the show engaged our research interest. The study is based on content analysis of the four seasons broadcast from October 2010 to January 2014.

MasterChef is a clear instance of what we call "culinareality" - a genre which became increasingly popular in the global television culture. Similarly to the phenomena it addresses, the very concept of culinareality consists of a combination between "culinary" and "reality-television". Within this new genre, different aspects of the act of cooking – its material tangible component; its symbolic meanings; social relations that cooking constitutes; economic and political values embedded in food, as well as its cognitive and psychological dimensions – all are translated into the well-established and recognizable media-language of reality-television. In our paper we discuss culinareality as a genre reflecting on meanings of food and cooking in the contemporary global culture, and also stress the specific contents manifested in the Israeli version of the show.

In our analysis we trace the ways in which cooking, cooks, and foods presented in MasterChef depict meaningful cultural processes that the society in Israel goes through, especially regarding the individual via collective relations. The ethno-national boundaries within Israeli society, its competitive ideological discourses, and the private and collective meaning of religion in Israel are reconstituted in the scene of culinareality. Our focus is on the meaning of the emotional language as well as the discourse of emotions which is especially notable in the Israeli version of culinareality. We will point out the way contestants are required "to cook themselves", that is to perform a work on their inner, private, authentic and hidden "self". Moreover, we will describe how the panel of judges – who are 4 known celebrity chefs, successful restaurateurs and gastronomists - function as kind of "psycho – chefs" and instructors of the emotional work much more than masters of culinary art. We argue that through food, cooking and gastronomic language culinareality promotes at a new cultural ground, and gives strength to the global psychological emotional discourse that is already well rooted in Israeli everyday culture. Concomitantly, the way that the culinary talk is interwoven with therapeutic discourse in the Israeli version of MasterChef indicates the manner in which individual and collective self, private and national identity, emotional and ideological language - are all constituted through the forms of popular culture.

Gastronomy and Distinction: A case study of crosscutting value systems in the formation of taste hierarchy in Istanbul, Turkey

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My research stems out of consumption studies and in particular consumption of culture and social stratification. Positioning myself between the interdisciplinary fields of cultural studies and sociology of consumption, I study the positional value of gastronomy in Turkish society.

Despite an increasing number of studies on consumption, taste and identity (especially of the middle class and the omnivore theory), food has received relatively little attention in this field, with the exception of a few key studies (i.e. Bourdieu 1979 [1984]). There has been some increase more recently with publications focused on foodies and eating out, however most of this research has stemmed out from the Western hemisphere, leaving us with much less in terms of understanding different cultural tensions that play out in different cultural settings. In particular, the influences of the processes that Elias (1994) refers to as civility (or westernization) on taste are much less understood beyond a few studies coming from a niche segment of marketing (i.e. Maguire and Lim 2014).

Ultimately, these situations lead to gaps in our thinking when we are thinking about culture, consumption, taste and identity. This is why studying Turkish society makes an interesting case study. Building on Turkey's intermittent cultural and political positioning between the East and the West, and its on-going quest for its cultural identity, I study eating out as a gateway into the taste parameters in society. I also consider 'eating in' and individuals' general attitudes towards food to understand the interesting juxtapositions that may be in people's judgement of taste. A desire to be modern has been pointed out in studies of consumption and Turkey, highlighting ascending desires by Turkish consumers towards tangible Western goods (Ger et al. 1993). Could these be effective also in people's food cultures and preferences?

Maintaining that particular cultural formations in particular culturally specific regions and times often constitute some of the most interesting research (Pratt 2002), I propose to look at the dynamic foodsphere of Turkish society – in particular that of its most cosmopolitan city, Istanbul. I discuss the dynamic 'café' culture of Turkey, together with the emergence of modern cuisines more recently. I consider these next to individuals' eating out preferences, and discuss competing culture values that may be in effect, preventing a standard formation of taste hierarchy in Turkey. Focusing on the cumulative gastronomic scene and sub-cultures around it, I consider cultures of the table, i.e. particular meals and eating styles, which challenge the traditional boundaries of class, distinction and identity.

Food Blogs and Social Identity for Members of "Foodie Tribes"

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Within the world of food, there is a niche market of people whose interest in food and eating is much deeper than simple eating out. Colloquially known as "foodies" (Barr & Levy, 1984), such people collect food experiences, and visits to celebrated restaurants, much as tourists collect souvenirs (Morgan et al. 2008). Carter (1985) pointed out that Barr and Levy suggested that foodies should "worship food", and that the production and presentation of food can be on a level with art. To call one-self a foodie requires no membership, rather it is a free emotional choice, involving symbolic consumer behaviour that the indi-

vidual uses to create their own experience with the products and services provided for them by the restaurateur.

For foodies, online consumer reviews have become an important information resource, in particular food blogs which provide amateur restaurant reviews (Ho & Chang Chien, 2010; Zhu & Zhang, 2010; Pantalidis, 2010). Consumers who read blogs, and share what they have read with others, can have a big impact on a restaurant's business. The attitudes of both the dining public and restaurateurs have changed over recent years, with more credibility applied to such blogs in recent times (Johnson & Kaye, 2009; Ho & Chang Chien, 2010). In fact, statistics from technorati's State of the Blogosphere report (2011) suggest that almost half of respondents trust traditional media less than they did five years previously, but took blogs more seriously. Those who do read food blogs prefer their reviews to those of supposedly "professional" reviewers who work for traditional publications, as bloggers are seen as more independent (Ho & Chang Chien, 2010; technorati, 2011).

Such amateur reviews aid in spreading word of mouth attitudes within a community of consumption (Shouten & McAlexander 1995). The members of these groups furthermore share their knowledge and experiences with each other via the medium of the blog. Consumer consumption groups have traditionally met in real life, but increasingly they do so over the internet (Kozinets, 2002), and are referred to as "tribes" (Maffesoli, 1996; Kozinets, 2006b). The individuals in a tribe possess a common interest and exist in an almost parallel universe, where the tribe has its own myths, values, rituals, vocabulary and pecking order (Cova & Pace, 2006). Such affiliation groups create the value inherent in experiences in a way where reality is socially constructed (Cova & Cova, 2001).

This paper follows the posts of an Australian food blogger, Helen Yee, the development of her blog *Grab Your Fork*, over a period of 9 years, and also considers the subsequent development of an on-line network of individuals who have become part of her social world, and they of hers. In the postmodern world of cyberspace (Giddens 1991; Chaffee 2011), individual self-identity is "depersonalised" (Reicher et al. 1995), and it is the self-confirmation as being an in-group member or out-group member of the tribe that defines a person's definition of themselves (Shamir, 1992). Individuals rely on the trust of others in defining their social identity. This truth is seen as a collective reality which is constructed, not a set, objective one. Individuals were found to no longer necessarily group themselves into traditional, modernist ways such as class, having instead a multiplicity of selves to suit different situations and occasions. The interaction of these individuals, their understanding of themselves and others as a part of this community of consumption – a "foodie tribe" – and the development of these social structures are explained with reference to Tajfel and Turner's (1979) Social Identity Theory.

Given the impact of globalisation on consumption, and the development of the internet, Appadurai, (1990) suggested that the "imagined communities" of the nation-state were being replaced by "diaspora public spheres". Taking this concept further, Barhi et al. (2012) identified the "global nomadic consumer" which counters earlier thought that possessions and purchases are used to anchor the consumer's identity in space. These economic, social and cultural shifts, including changing forms of community affect purchasing decisions (Featherstone, 1991; Sweetman, 2003; Zukin & Maguire, 2004), and involve a "de-territorialisation" (Joy & Li, 2012). The individual's identity crosses boundaries and is more closely aligned to their tribe. Such "tribal" affiliations are not to be considered necessarily as temporary or superficial (Hetherington, 1998). The adoption of a particular lifestyle, such as identifying as a foodie, is dependent on reflexive engagement with the various purchase options available (Sweetman, 2003). Featherstone (2007) highlights those he sees as being at the forefront of consumer culture, and points out they create their lifestyle around their purchases or collection of experiences, goods, and applications to their physical bodies. Such practices are becoming increasingly centred around the body and activities that affect the body, including leisure activities such as eating out.

Keywords: foodies, food blogs, online communities, identity, Social Identity Theory, restaurant marketing, social media

SESSION 7. Written Culinary Knowledge

Chair: Stefan Wahlen Time: Tuesday 5 th at 13.00-15.00 Venue: Large Ballroom

Sorting precisions and definitions in food recipes

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Cooking practices are issued from a combination of products (ingredients), know-how and methods (cooking techniques). While knowledge transmission used mainly to happen through direct shared experience (whether it is in a domestic or professional context), more and more of this knowledge nowadays passes through written media (cooking books or blogs). When considering a recipe, one can distinguish two kinds of information provided: the culinary "definitions" (describing the objective of the recipes) and "precisions" (including methods, tips, and potentially some "old wives' tales") [1]. Collecting/sorting/investigating these precisions is one of the first tasks of molecular gastronomy, a recent scientific discipline founded by Hungarian physicist Nicholas Kurti and French chemist Hervé This and dedicated to the study of physical and chemical processes occurring during food preparation and consumption. To paraphrase Brillat-Savarin and his definition of gastronomy [2], one could also relevantly define Molecular Gastronomy as "the knowledge and understanding at the molecular level of all that relates to man as he eats". The world of cooking is indeed full of more or less pertinent statements on how to do things and occasionally why one should follow these advices. Such practices are questionable and provide rich research material for scientific fields including anthropology/geography (distribution of food practices), history (evolution of food practices in time), and, of course, physics and chemistry (what are the rationale behind these practices?) [3]. Beside pure research, several outcomes are expected to emerge, for instance regarding professional practices and education. We will discuss how an interdisciplinary approach mixing physical, chemical, biological and physiological knowledge can indeed help better understand culinary phenomena and ultimately influence the way we cook and eat (and, by then, the way we teach cooking skills in professional schools). Doing this, we will also demonstrate that food transformation and consumption incidentally provide interesting supports for innovative pedagogical approaches for various classes in non-professional school-types, the analysis of whole corpus of recipes being a good starting point for this.

Non-fiction books on food published in Finland from 2003 to 2013

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My presentation is a report of a current stage in my research on non-fiction books on food. I analyse representations of food and I am interested to know if there are parallels between theories of food consumption and consumer behaviour and the research results found in my study. I believe that the way in which food is

presented and discussed in books can offer some insights into changing food habits and practices in Finland and elsewhere.

The study is based on Finnish National Bibliography (*Fennica*), the electronic database containing data of the country's entire literature and electronic publications printed or produced in Finland, including translated books. It is used as a reference to get information about how much and what kind of books on food has been published in different years. The data shows that there is a clear growth trend in food books; for instance, in 2013, there were 34.3 percent more published books on food than ten years earlier. I assume that books produced and published by commercial publishers are trading on "popular" subjects and topics and therefore they are good indicators of current food trends.

I conduct an analysis of representations of food in books published 2003 and 2013, respectively. Based on multiple readings of the books and the information provided by the database book records (Title, Subjects), I have divided the books published in each year into different thematic groups, the most of which contain only one to three books, whereas the number of books in each of the seven largest groups in 2003 is in the range of 12-25, and in 2013 is in the range of 14-31.

I present some of the preliminary research results from my reading of books belonging to two groups:

A) *Books on weight control, wellbeing, beauty, and fitness* B) *Books on meat and meat products.*

1. Compared to 2003, the year 2013 witnessed an increase in the number of books belonging to the group B) while the number of publications belonging to the group A) remains approximately the same both in 2003 and 2013, thus evidencing continuous popularity among consumers.

2. Books in the group A) can be broken down into further subgroups that intersect: weight control, dieting, fasting, fitness, beauty, health and wellbeing. Food is normatively labelled as either "good for you" or "bad for you"; the recipes and dishes are described as "healthy", "easy" and "quick" plus they are accompanied by a table of calories and nutrients. Text and illustrations suggest notions of personal health, wellbeing, improved looks, and sometimes increased wealth as the rewards of weight loss. Books in this group are targeted exclusively toward women. Slimming is an individual project: a combination of discipline and choice. Occasional lapse, i.e. excessive indulgence in food and drink is considered as a negative but an unavoidable part of dieting. On the one hand it is stressed that the weight loss improves personal relationships, on the other hand it is suggested that friends and family pose a potential threat to the success of one's weight loss due their unhealthy eating habits.

Books in group B) are divided into accounts of cultural history of a popular national meat dishes and meat products (*HK:n Sininen lenkki*, for instance – including the promotion and defense of the meat processing industry). In cookbooks, a traditional selection of meat (game, pork, cow, chicken, lamb) are presented, as well as a variety of food preparation methods and dishes (cooking, roasting stewing, frying / steak, roast, stew, beef, cutlet, sausage, and etc.) Some books recommend an innovative use of traditional practices and methods of food preparation and consumption such as grilling as an all-year practice at home and present "healthy" vegetables, seafood and fruits as side dish or as the new choices for the grilled items of food. Books generally lack the discussion of food's healthiness, calories and nutrients. In the group of books on barbecue and grilling, the language describing recipes and dishes makes use of a rich selection of sensory attributes and adjectives. In the same group, preparation of a meal and its consumption are associated with, and symbolic of, social relationships.

3. It seems that each group (A, B) differs by discourse and topics of interest. In some instances food trends are subject to change as new food preferences and practices are introduced. Through the discussion of healthy/unhealthy food, books on weight control make (negative) references to food that dominates in the group (B) examined in the study: red meat. It is likely, as my research continues, that all groups in my study make at least occasional references to each other, the result of which is more or less a loose discursive network concerning food consumption, preferences, and practices.

Linguists to the rescue of endangered culinary knowledge

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While food-related books are still peaking in popularity and explore ever more niche stories, like the cuisine of a certain Italian village or the banquet of an ancient Chinese emperor, many food cultures in the world never received a wider public. Who knows, for instance, that the Vili of Congo have a unique way of preparing cassava sticks (*chikwangu*), and that the Makwe of Mozambique have a fragrant rice dessert which announces a new rice harvest (*ngóodo*). Sadly, much of the culinary knowledge in less documented parts of the world is no longer handed down to younger generations, let alone to international food enthusiasts. Moreover, most of the respective languages are not written down, meaning that the loss of culinary traditions is a permanent one. Even if these societies were to experience a revival of lost crops (as many western societies do today), the recipes that went with them will long be forgotten.

During fieldwork in different parts of sub-Saharan Africa, it becomes clear that several culinary practices and tools are gradually being replaced and in some areas are already totally abandoned. A case in point is the use of ceramic vessels. Earthenware manufactured by the local potter is being replaced by iron or aluminum pots that are produced on an industrial scale. This development does not only mean the loss of pottery knowledge, but also of the unique ceramic styles that are tied to ethnic groups. Another example of a practice now abandoned is the extraction of palm oil in the south of Congo. Palm oil nowadays is purchased bottled in village stores or in nearby towns like Nkayi. In the Orientale Province of the DRC, on the other hand, traditional oil extraction is still practiced. With the increasing mobility between the villages and the nearby town Kisangani, bottled oil will no doubt become the rule in this region as well.

The abandonment of culinary traditions means sweeping out the differences ethnic groups could identify with and an impoverishment of material culture to make way for mass-scale produced goods. But there is more. People also abandon traditional crops and the rich fauna and flora that surround them, and rely instead on a minor set of staples for their daily intake of calories. In the region around Kisangani, for instance, informants reported eating cassava for most meals, the starchy roots accompanied by the stewed leaves, even though the rainforest is home to a huge variety of fruits, vegetables and mushrooms. In northern Mozambique, finger millet, once an important indigenous cereal of sub-Saharan Africa, seems destined to become a lost crop as people prefer less laborious but also less nutritious introduced crops like rice and maize. Dietary diversity is not only abandoned because of the reduced work load of imported food plants. Another factor is the economic value of certain crops. In Mozambique, for instance, the large scale exportation of cashew nuts has removed a nutritious gravy of unripe cashew nuts (*nan'tiikwa*) from the daily diet of

several coastal communities. It should be observed that hunger in Africa does not so much concern the shortage of food or famine, but rather “hidden hunger”, namely the low intake of necessary micronutrients due to an ever more monotonous diet (see Biesalski 2013).

There is an urgent need for the conservation of sub-Saharan culinary traditions. This is where linguists get involved, as this type of specialized knowledge is first and foremost captured in language, more specifically, in specialized vocabularies and recipes. The existence of up to ten different words for different stages of a coconut, for instance, reflects an intimate and longstanding knowledge of the coconut palm. Recently, linguists have become aware of the urge to document disappearing knowledge and the corresponding jargon. The authors of this abstract contribute to the rescue of culinary knowledge with the forthcoming book *Cooking for Linguists: Culinary Lexicon and Recipes in Selected Bantu Languages*, for which they invited colleagues to combine an ethnographic and linguistic description of some culinary traditions in Central and Southern Africa.

Walking the epistemic tightrope: Science versus craftsmanship in two science-oriented cookbooks from the 19th and 20th century

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The recent decades have seen the rise of a movement oriented towards linking home- and restaurant cooking with natural sciences, with both culinary and scientific ambitions, introducing names such as “molecular gastronomy” and “science of cooking” (McGee, 1984; Roosth, 2013; van der Linden, McClements, & Ubbink, 2007). Prominent writers have appeared within this field, and come the internet era so has an abundance of web pages, blogs and so forth, the most influential perhaps being Harold McGee’s (1984, 2004) “On food and cooking”. The purpose of such writings is often that of education: to share knowledge, educate the reader and promote cooking based on (scientific) knowledge. It is thus implied, often explicitly, that there are at least two possible rationales to choose from when you cook: you can use scientific knowledge and ways of thinking when manipulating the food in your kitchen, or you can adhere to directions given by some authority such as a grandmother or a master chef. Thus, the kitchen might harbour different types of knowledge, alternative epistemological perspectives on everyday life, which may or may not be possible to reconcile. This perspective is not new, however. In 1864, the cookbook “Sensible cookery” was published in Norway by P. Chr. Asbjørnsen (1864/1993) under the pseudonym Clemens Bonifacius (lat.: “The gentle helper”). Drawing on recent ideas from medicine and chemistry, he noted a discrepancy between Norwegian rural cooking practices and the present natural science and philosophy. In his cookbook, he set out to educate Norwegian peasant women in modern cooking techniques and nutrition, claiming they “must learn everything anew”. Invoking the attention of famed sociologist Eilert Sundt who relied on the procedural heritage-based knowledge of farmwives, this resulted in “the porridge feud”, a clash between epistemic perspectives of natural and the emerging social sciences (Riddervold & Ropeid, 1984).

The purpose overarching the work presented herein is to shed light upon activities of the kitchen in order to clarify the knowledge base that forms the foundation of kitchen practices, be it at home, in restaurants, schools or elsewhere. As part of this, a text analysis was conducted of the introductory chapters from two, for their time, seminal books in order to tap into the two authors’ epistemic perspectives on cooking:

- Clemens Bonifacius/P. Chr. Asbjørnsen (1864). *Fornuftigt madstel*. Steensballe.
- Harold McGee (1984). *On Food and Cooking: The Science and Lore of the Kitchen*. Scribner.

Open coding technique (Denscombe, 2010) was employed, starting from the data to construct epistemic categories through multiple readings, revealing 15 categories: e.g. “educate the reader”, “scientific ignorance”, “appeal to authority”, “reconcile craftsmanship and science” etc. Comparison of the book chapters reveals differences, but also striking similarities despite the books being separated by 120 years of history. The results are discussed, and an avenue into bridging possible gaps is given by presenting an effort to draw together researchers from various fields including natural sciences, educational science, social sciences and humanities (Fooladi & Hopia, 2013).

SESSION 8. Animal Welfare, Meat and Pets

Chair: Sini-Maria Saarnio & Sami Koponen Time: Tuesday 5 th at 13.00-15.00 Venue: Aino Cabinet

Consumers choosing pet food - financial, nutritional and ecological-ethical considerations

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Pets are involved in consumers' daily lives in many ways, and pets participate in consumer's everyday consumption. The number of registered pets and the amount of pet-related consumption, according to national accounts, has been increasing during the last decades (Nurmela, 2014). Pampering, together with humanization of pets are visible in many studies as pets are increasingly viewed as family members, entitled to their own goods (e.g. Vänskä, 2014). An increasing number of studies has also focused on the characteristics of pet owners' consumption choices and practices (e.g., Jyrinki, 2012; McEachern and Cheetham, 2013; Boya et al., 2015). Consumer also has to take care of the nutritional and dietary decisions on behalf of the pet (Jyrinki & al., 2009). Food consumption of pets is important from the ecological point of view, too. In this paper we analyze the dimensions of how consumers justify the choice of pet food.

We have approached the question using both qualitative and quantitative data from Finnish pet owners. The material of this study consists of over 40 interviews carried out between December 2012 and January 2014 concerning pet-related consumption and a following online survey partly based on the findings of the qualitative research executed in March 2014. The online survey reached over 2500 dog and/or cat owners.

We are combining the qualitative and the quantitative data in order to, firstly, recognize the dimensions of pet food justification. Here, we concentrate on the dimensions of financial, nutritional, and ecological-ethical considerations in consumption. As an example, dog owners seem to be more inclined to buy the food their pet is predominantly eating from specialized pet stores (53 %), whereas cat owners are using more grocery stores (36 %) and online shops (26 %).

The price orientations can be identified, but consumers claim to choose the best for their pet; the survey data indicates that income level of the consumer seems to have an influence on the quality of pet food (better income, more premium products). As a sign of nutritional trend is the generalized use of BARF (bones and raw food). Also the ecological-ethical (organic) choices' influence is ever more present. However, the use of table scraps or other food made for humans for pet food is according to our data practically nonexistent. The increasing number of full-breed pets (both cats and dogs) has an influence to the price and quality of pet food; the more expensive the puppy or kitten is, the higher quality food it eats.

Valuations of and Reflections on Swedish Meat Production Regulations among Swedish Pig and Cattle Farmers

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In Sweden, the general idea about Swedish meat production is that it is subject to the harshest regulations and upholds the highest moral and scientific standards in the world. Swedish meat production finds itself to be under fierce international competition. Also, multiple cases of 'bad meat' have been reported in the media, with everything from horse meat in lasagne to re-branding minced meat with new expiry dates. Every year farmers in the Swedish meat production decide to terminate their business, either changing to other kinds of production or opting out from farming. The problem addressed here are how farmers manage the different values that are present in pig and cattle farming, and the conflicts which they may create for the farmers.

The question which I am going to discuss is coined as: *How do Swedish farmers deal with value conflicts in pig and cattle farming?* This is a case of valuation which creates numerous justifications for the present order, especially pride over an upkeep with and high standard of animal welfare. Also, the valuation of other actors in other countries or parts of the production chain constructs their practices as dubious and thus judge the practices of the Swedish pig or cattle farmers.

The main findings are both a frustration with being forced into non-equal competition with foreign producers, especially from Denmark, Germany, Brazil and Ireland. This is especially directed towards public institutions not 'upholding their end of the bargain', thus buying non-Swedish meat to keep costs down. Additionally, a lot of prejudices (true or not) are found among farmers regarding non Swedish, "continental" production – which constructs them as bad ways of rearing animals for human consumption.

In contrast, the farmers also display a sense of pride of upholding Swedish regulations, refuting "continental" use of e.g. pre-emptive antibiotics and growth hormones. This perspective paints Sweden as the moral foreground, verging towards the only sustainable future for meat production in the EU.

The research presented draws mainly from 10 in-depth interviews with pig and cattle farmers in multiple locations in Sweden, both in conventional and niche productions (of a total of 35 interviews with actors in the Swedish meat industry and one month participant observation in a slaughter house). This is to be regarded as a first part in my research which in the future will be jointed with ethnographic research on meat industries and meat retailers.

Welfare on the Plate? Meaning(s) of Farm Animal Welfare for Consumers

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The welfare of farm animals (incl. cattle, pigs, sheep, goats and poultry) has become a topical discussion in our society. Crises in food production such as mad cow disease (BSE) and bird flu AH7N9 as well as negative media coverage on animals' living conditions have spurred the discussion forward (Jokinen et al. 2012; Evans & Miele 2012). Farm animal welfare raises many questions, such as what kind of animal exploitation is justifiable, what is a morally acceptable level of welfare, what is a good life for an animal, and what types of departures can acceptably be made from the ideals of welfare (Sandøe et al. 2003). These questions pose issues of latemodern consumer culture where animal-related issues have become politicised (Franklin 1999). However, consumer sense-making of animal welfare has had only little attention (Evans & Miele 2007; 2012).

Starting in 2004, the European Commission funded a five-year Welfare Quality® research programme in order to develop European standards for on-farm welfare assessment and product information systems, as well as practical strategies for improving animal welfare (e.g. Evans & Miele 2007; Miele & Kjærnes 2009). The programme was designed to allow open dialogue between animal welfare researchers, consumers, producers and other organizations (Miele et al. 2011). This paper discusses the way Finnish consumers make sense of the meaning(s) of animal welfare in everyday food choices in the context of Welfare Quality® assessment.

We have conducted workshops with (i) university students, (ii) a social sector work community, (iii) a group of hunters, (iv) home economics teachers and (v) a group of vegans and semi-vegetarians. A total of 23 people participated, of whom fifteen were women and eight men. The participants' ages ranged from 22–61 years. The nature of the workshops was more akin to a focus group than a group interview (Eriksson & Kovalainen 2008). The analytic approach to the workshop discussions is to view them as culturally defined discourses and analyzed via frame analysis (Goffman 1986).

We have constructed three frameworks from the workshop data to illustrate how consumers make sense of the meanings of the farm animal welfare. The first frame is *Eating meat*, where the meaning(s) of the farm animals and their welfare is secondary to sensory quality, price, and indigenous production of animal products as primary concerns. The second frame, *Natural environment*, emphasizes welfare in relation to animals' living conditions articulated as natural or naturelike. In the third frame, *Animals' good life*, the farm animals' dignity and individual welfare are positioned as central.

The results indicate that everyday meanings of animal welfare do not consistently correspond to the meanings adopted in the Welfare Quality® criteria. When consumer evaluations focus on animal products,

the meaning(s) of animal welfare seem irrelevant – appearing to be ignored as belonging to different framework. Further, the Welfare Quality® assessment by-passes living conditions or species-specific nutrition that the consumers associate with animal welfare. However, when focusing on farm animals as living and feeling beings, consumer perceptions of animal welfare match Welfare Quality® criteria. Thus, it seems that the Welfare Quality® assessment and product information system may have an effect on food choices and transparency of meat production, but only for those consumers who recognize the connection between meat products, animals, and farming practices.

SESSION 9. Sustainability, Alternative Movements and Food Waste

Chair: Anne Murcott Time: Tuesday 5 th at 13.00-15.00 Venue: Large Ballroom
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What can sustainable consumption learn from social movements: The case of sustainable food consumption

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Quantitative life-cycle analysis from sustainable consumption and production research show that food is among the top four domains that have the highest impact on the natural environment – with impacts on land use, biodiversity, climate change, etc. Food is also very strongly entrenched in everyday practices worldwide - different attitudes towards what is edible, farming traditions, utensils, ways of eating, food preservation, food presentation, etc., can easily highlight distinguishing characteristics from levels as broad as international down to the individual.

Globalization and economic development has led to increasing changes in food production, trade, and consumption as is evidenced in the increase of industrial food production, use of chemical fertilizers and preservatives, genetically modified foods, etc. Global food supply chains including plantations and industrial farms, transnational distribution chains, super- or hyper-market retailers, manufacturers of health food supplements, etc. are changing food habits in many locales. Increasingly these changes are being met with resistance, or with efforts in some places to find alternatives to the mainstream food production and consumption options offered by the market. Under a sustainable consumption approach numerous widely spread and popular initiatives including GMO-free foods, fair trade food, local foods, vegetarianism, etc. suggest a growing tension between food consumers and the food market. But do these initiatives constitute a social movement? And are there any lessons from successful social movements that can inform advocates of sustainable food consumption.

This paper uses a sustainable consumption approach to address the question of whether there is a sustainable food consumption movement. It describes the emergence, manifestations, and growth of sustainable food consumption initiatives worldwide, and places these in the context of theories of social change and characteristics of social movements. It then conducts an analysis of two historically successful case studies of social movements, drawing comparison to the objectives of the movements, how they were organized and what made them successful. Finally the paper provides a discussion of what sustainable food consumption advocates can learn from social movements.

Keywords: sustainable consumption, food, social movements

“Society’s Kidneys”: Food waste, freegans and the use of metaphor to define alternative food networks.

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“We are society’s kidneys, filtering its waste, and re-assimilating what we can.” (Maximus Thaler)

‘Scavengers’, ‘vultures’ ‘post-consumerists’, ‘racoons’, ‘society’s kidneys’: although freeganism is an “ill-defined” term and movement, colourful discourses and metaphors have emerged to describe this increasingly popular alternative food practice. (Christian, 2014; Corman, 2011; Skidelsky, 2009). The ‘freegan’ term is a compound of ‘free’ and ‘vegan’ however, this association causes confusion because not all freegans are necessarily vegan (or vegetarian) as many will consume meat and animal products (Relph, 2007). It is intended as a form of protest against food waste and more broadly capitalism, consumption and the food industry (Oakes, 2000; Relph, 2007), expressed through the practice of scavenging and rummaging for discarded food in dumpsters and rubbish bins (often behind supermarkets) with the intent to eat what is found or redistribute it to others, as Maximus Thaler (quoted above) attempted to do with his failed crowdsource-funded freegan café (Christian, 2014).

The freegan movement appears to have originated in the United States, and is rooted in counterculture and anti-capitalist/anti-consumption movements of the 1960s , and was first more commonly referred to as ‘dumpster diving’ in North America until the term ‘freegan’ came into more common use. Freeganism has continued to flourish in urban centres like San Francisco and New York City (Barnard, 2011; Friedman, 2012; Lindemann, 2012), but thanks to a strong social media presence, the idea of freeganism has dispersed across the Atlantic and has become increasingly more popular in Europe particularly in the wake of the 2007/2008 economic crisis. Although it is difficult to pinpoint the number of subscribers to a freeganism lifestyle, one of its most remarkable features is that proponents are typically middle class and well-educated people choosing to eat food waste as a matter of choice moreso than out of personal necessity, unlike vulnerable or poorer populations.

This paper will focus on the use of language around food waste used by subcultures that are attempting to address this growing problem via alternative food practices and networks. It is estimated that 1.3 billion tonnes (roughly a third) of food produced for consumption is wasted worldwide, and this figure is higher in developed and industrialized countries at the consumption stage (e.g. among individual consumers) rather than at the pre-consumption stage (producers to retailers) than it is in low-income countries (FAO, 2012). In the U.K. alone it is estimated that approximately 7 m tonnes of food waste is thrown out each year (WRAP, 2011; LFHW, 2015) of which approximately 5.4 m tonnes is "avoidable food waste" – food that could have been consumed versus food scraps (orange peels, egg shells) (Stuart, 2009). By way of response, both collective and individual initiatives driven by industry, government, charities, celebrity chefs, NGOs and consumers have emerged to find solutions to reduce how much we throw away. Some of these “alternative food networks” promote practices and ways to increase sustainability of the food system and reduce food waste, such as returning to local or farmers’ markets, foraging, food sharing or redistribution schemes and freeganism (Renting et. al., 2003; Weatherell et. al., 2003; Ramsingh and Wallace, 2015; See also: FareShare.org.uk; Foodcycle.org.uk; Foodsharing.de; LoveFoodHateWaste.com (LFHW); Love Your Local Market.org.uk(LYLM)).

This paper will present a textual analysis of language, metaphor and imagery found in both social and printed media that are aimed at food waste reduction. These include blogs, websites, Facebook, Twitter; the Warren Oakes' zine featuring the first apparent 'freegan manifesto' (Oakes, 2000), how-to manuals: *The Art & Science of Dumpster Diving* (1993), *Empire of Scrounge* (2005), *The Scavengers' Manifesto* (2009) and *Dumpster Diving: The Advanced Course* (2002), and finally, food labels. Although emphasis will be mainly on the collective identity of freegans and the freeganism movement, this will be discussed in relation to other alternative food networks and subcultures which advocate (either directly or indirectly) food waste reduction by employing sustainable or local food practices.

This research connects to a broader ethnographic study characterizing freeganism and other sustainable food communities in UK urban centres with particular focus on food safety and nutrition perceptions and practices.

Exploring Agency in Food Waste Practices

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The paper takes a novel approach on food waste by considering it from an actor-network perspective. The theoretical framework builds around actor-network theory (ANT) and practice research. The research is carried out in bread and bakery products section of a hypermarket. By following the actors within practices and processes causing food waste the research seeks to veil the multiple actors behind waste generation. Introducing new perspective and a theoretical and methodological framework for food waste, the research distinguishes the role of different human and non-human elements in waste production. F3 acknowledged that waste causing practices are composed in the dynamics of different material elements, doings and meanings, and the human element is not placed to the center of practices. The data of the research is collected using the ethnographic method of "go-along", a hybrid of observation and interviewing, where the data collector follows the respondents as they carry out their everyday tasks, having simultaneously the possibility of putting out questions and interviewing the respondents on the bases of what they do (Kusenbach 2003; Evans 2012). However, instead of following only the respondents, the ANT guideline of following the actor was adopted in order to recognize all the elements and actors of the network (Law 2009) and answering methodologically to the demand of placing humans and non-humans on the same line. The data was collected on the bread and bakery section of a Finnish hypermarket. The research reveals the multiple non-human actors taking part in the processes causing food waste. Interestingly, food in its self, in this case bread, seems to have no agency in the process of food becoming waste. Instead, other material elements like packaging, labeling, and technology perform and act, while also the role of the humans, the hypermarket employees on bread and bakery section, is surprisingly small. It is suggested that ANT perception on agency can be useful in shedding light on the non-human entities taking part in practices (Watson 2008; D'Antone and Spencer 2014). Further, in order to cut down on food waste a more profound understanding of food waste processes is needed.

Consumer perceptions of responsibility in food chain

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Food production and food chain have several effects on environment, rural vitality, food safety and animal welfare. Consumers can influence these and many other issues (e.g., health problems based on nutrition, local market presence) with their choices. According to Latvala & Koistinen (2012), consumers' food purchasing choices are increasingly related to different lifestyles and values. Consumers also pay more attention to responsibility in food chain.

According to Forsman-Hugg et al. (2009), responsibility in the Finnish food chain consists of seven dimensions: environmental responsibility, food safety, nutritional responsibility, occupational welfare, animal welfare, local market presence and economic responsibility. The study of Latvala & Koistinen (2012) suggests that production safety and animal welfare are the most important dimensions to Finnish consumers in their food choices.

Based on quantitative survey data set (n=1,623), this research examines Finnish consumers' perceptions of responsibility in food chain. The research data was collected via nationwide mail survey in 2007 by the National Consumer Research Center of Finland. The questionnaire was based on the seven responsibility dimensions, which each contained ten questions. To determine the citizens' perceptions of responsibility, a five-point Likert scale from strongly disagree (1) to strongly agree (5) was used.

Explanatory factor analysis was conducted to identify different latent components of responsibility. A four-component solution was most logical and the variances accounted for by each component were more than five per cent. The components were identified as local market presence, animal welfare, environmental responsibility and occupational welfare and respect. These components explain 58,1 % of the total variance.

A cluster analysis of the four components produced seven clusters of respondents. These clusters were named based on the responsibility dimension which consumers considered most important: whole food chain, environment, domestic agricultural production, animal welfare, farmer welfare, local market presence and indifferent consumers. The clusters differed by their demographic, economic, attitudinal and consumption profiles (Table 1).

Taken together, it seems that domestic agriculture and food production as well as animal welfare are important dimensions to Finnish consumers in their food choices. Even though earlier studies confirm that food safety is considered important by the Finnish consumers, food safety variables did not form a dimension. On the other hand, the questionnaire did not include all food security related issues (e.g., possible pesticide residues, additives, possible GM related risks).

Table 1. Background variable associations between cluster groups

Whole food chain	Environment	Domestic agricultural production	Animal welfare	Farmer welfare	Local market presence and domestic food	Indifferent consumers
Under 34-year-old woman from Southern Finland	A female student or pensioner	Middle-aged man from Eastern Finland	A student from the greater Helsinki area	A middle-aged man or pensioner from Northern Finland	A middle-aged woman or pensioner	A middle-aged man from Southern Finland
Academically educated and lives in a city	Vegetarian and concerned about environmental effects of food production	A blue-collar worker from rural area or a small town	Very concerned about the animal welfare both in Finland and globally	Concerned about the farmers' place in society	Academically educated and a white-collar worker, who favors domestic food	A blue-collar worker from a city

The results suggest that women felt responsibility in food chain more important than men. Young women were particularly worried about the effects of the food production on environment. Middle-aged women and pensioners favored domestic and local food. On the other hand, men considered more often than women that supporting domestic agricultural production and respecting the farmers is important.

SESSION 10. Food, Gender and Identity

Chair: Hanna Kuusi
 Time: Wednesday 6th at 10.00-12.00
 Venue: Aino Cabinet

Food with Faces: How a Local Food Team Produces Anti-Branding Practices

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This paper examines how a local food team shapes and produces anti-branding practices. To this end, the current study builds firstly on prior consumer research regarding alternative food systems. So far, alternative food systems have only been illuminated in a limited number of studies. Few examples of the specific contexts are organic food and community-supported agriculture (Thompson and Coskuner-Balli 2007), slow food movement (Chaudhury and Albinsson 2014) and local food (Crivits and Paredis 2013). The basic prem-

ise behind these discussions is that alternative food system differs from the dominant agro-food system holding countercultural values and ideologies (Thompson and Coskuner-Balli 2007, 136).

Local food systems comprise still another type of alternative food systems where a direct contact between consumers and food producers is central (Mathijs et al. 2006, 7). Local food teams are conceptualized as consumer teams which organize their food purchase and delivery through networks of consumer-producer relations (Crivits and Paredis 2013, 312). Hence, local food teams appear as social networks where engaged food consumers and farmers are able to interact. As one example of prior studies, Crivits and Paredis (2013) have analyzed how the “niche” and “regime” practices are performed in a Belgian local food team. To complement prior elaborations, the current paper aims to build a more nuanced understanding of how the resisting practices, and especially the anti-branding practices are performed within the social network of a local food team.

Secondly, the current study seeks to widen the topical discussions on anti-consumption, and especially anti-branding. Anti-consumption can be regarded as an umbrella term for many types of market-resistance activities (Leipämaa-Leskinen, Syrjälä and Laaksonen 2014) illustrating the ways of taking a stand against consumption, for instance in regard to reducing consumption (e.g. Lee et al. 2009). To date, the majority of prior discussions have focused on somewhat overt, and even radical, forms of resistance (e.g. Kozinets and Handelman 2004). Also in the case of brand resistance, the focus has often been in active and expressive forms of anti-consumption, such as opposing global brands, advertising and consumerism (Ibid).

In the case of food and local food consumption, consumer resistance is however often mundane and less expressive. To illustrate, Cronin, McCarthy and Collins (2014) have explored how hipsters use food products to express resistance towards the commercial food markets. Further, Ulver-Sneistrup, Askegaard and Kristensen (2011) found out how consumers are able to construct “good brand consumption” when they incorporate their own craftsmanship into the production of food products. While these studies have showed that consumers may resist global food brands in their everyday consumption, this paper focuses on the various ways how a particular local food team enables consumers to carry out anti-branding practices.

The empirical context of the current study is a local food team ‘REKO’ established in 2013 in Vaasa, Finland. In practice the REKO is organized as a Facebook-group in which consumers make food orders and producers announce their available products. The food products are delivered every second Thursday in a given marketplace area where consumers and producers meet each other. The current data were generated through a pluri-methodological combination of interviews, field observations and Facebook data of the food orders between October 2013 and December 2014. The data were analyzed applying practice-based approach (e.g. Warde 2014). In the analysis phase, the practices were deconstructed based on the seven dimensions elaborated by Halkier and Jensen (2011, 114) and their interrelationships were addressed. This is how the analysis seeks to illuminate not only the practices as performances but also the norms, standards and social systems which produce the practices entities (Warde 2014).

The preliminary analysis shows that different types of anti-branding practices— where the resisting is showed towards the market dominance, faceless production, and careless consumption—are performed within the REKO food team. Each of the practice entities comprises different kinds of engagements, procedures and understandings. These practices are intertwined with other social practices of local food consumption. The opening findings further reveal how the REKO food team, as an organized group of engaged food consumers and small food producers, produces shared understandings and common procedures of anti-branding.

Kebab Pizza, Fried Pizza&Chips, Sushi Pizza: a Study in Culinary Versatility

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Pizza is an iconic modern fast food. Born as food of the urban poor in Southern Italian Naples it conquered the world in the second half of the 20th century. American soldiers brought their taste for pizza back home after the Second World War considerably boosting the already existing Italian immigrant pizza business (first pizzeria opened in the US in 1905) and making pizza an all-American favourite. Southern Italian guest workers and immigrants introduced pizza to Northern Italy and other countries of Europe at about the same time, for instance in Sweden first pizzeria opened in 1947 (although in Finland it was much later in 1969). Pizza's popularity has been continuously on the rise ever since. But are we talking about the same pizza?

Pizza in modern society plays the role of a fast food Proteus. It can assume virtually any form and still be recognized as pizza. For example the sushi pizza of Canada has no dough at all just a layer of crisply fried cooked sushi rice usually decorated with salmon sashimi slivers and liberally sprinkled with wasabi mayo and tobiko fish roe. In Scotland where the most beloved kind of fast food usually implies anything deep-fried (including Mars bars) one can get deep-fried pizza (often made from the frozen industrial variety, both battered or not) served with chips much as the basic British fish and chips. No wonder that back in its hometown in Naples there exists Associazione Verace Pizza Napoletana, an organization whose goal is to promote and safeguard the original Neapolitan pizza that has even obtained Traditional Speciality Guaranteed mark from the European Union in 2010. However, outside of Italy all these niceties are mostly no longer taken into account and each country perseveres in making pizza – differently. As Carol Helstosky puts it in her *Pizza: a Global History*: In fact, the history of standardized pizza around the world suggests that most communities tend to experiment with the basic form of pizza once it is introduced... In most cases the community puts its own stamp on the pizza...

Pizza scene in Finland is marked by the prominence of kebab pizza, something neither Italian, nor American eaters are familiar with. Even the word kebab is misleading for a foreign consumer, because due to Nordic health regulations local kebab is not meat freshly roasted on a spit but highly processed pre-cooked and pre-sliced meat ready to be put on bread or in our case pizza. Moreover it's one of the most popular pizza toppings both here and in Sweden, where kebab pizza was invented. However if we take a closer look we can find that it's in Finland that kebab pizza has completely taken over the pizza delivery field. Not all pizza restaurants in Helsinki serve kebab pizzas but browsing through menus of 124 pizza delivery spots in Helsinki in the Finnish pizza delivery service aggregator <https://pizza-online.fi/> I haven't managed to find a single one that does NOT offer kebab pizza and kebabs even those with such names as Frutti di mare or Marco Polo have both. I will talk more about it and its roots and reasons in my presentation but I would like to mention now that <http://onlinepizza.se/> with 132 pizza delivery spots in Stockholm provide quite a few Italian ones without any kebab pizzas at all. Also for only 3 Stockholm pizza delivery spots that use kebab in their names (such as Ullis pizza- och kebabbutik), less than 3%, there are almost 20 in Helsinki called Taormina Pizza Kebab, Azadi pizzeria Kebab, City Kebab Pizza, City Pizza Kebab and so on, almost 25%.

Maybe the key to such versatility lies in pizza's past. Antonio Mattozzi in his history of Neapolitan pizzerias tells about the rise of professional pizzerias in Naples in 18th-19th centuries and provided poor people with ample nourishment for a couple of small coins. And this is what sets pizza apart from other similar traditional Italian flat breads with toppings such as Tuscan schiacciata until recently predominantly cooked at home. Pizza has been developing as a quintessential fast food for the last several centuries hence the ease with which it adapts to alien food cultures so quickly and literally and figuratively fills the spot in our fast-food craving society.

Does lunch away from home have a gender? Paris in the Belle Époque

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Workers' lunch away from home in the Paris of the Belle Époque is a routine activity with its material infrastructure (places to go but also utensils to use like the billy can), its inscription in social rhythms at mid-day, and its norms (the meal's composition, its duration). Analysis of this social practice identifies a masculine version that is the exact expression of the so-called French model of meals consisting of several dishes (appetizer, entrée, dessert), consumed in a built environment on a table and taken at a leisurely pace. Female commensality constitutes the opposite pole as women workers eat quickly and often under open skies while shortening the meal's canonical composition, relying on fast food bought in a lively street food sector or food brought from home. Further examination of the typology suggests the importance of the sexual division of labor in determining eating patterns; colleagues take meals together. Wage differentials explain women's greater difficulties in having access to proper meals. Salaries thus figure in workers' mobilizations, but the conceptual pair masculine/feminine explains the different claims of women and men when it comes to define the conditions of lunch during the workday. Gender functions as a principle of social organization in that it shapes the way in which society "thinks" and channels the relations between women and men. Yet here it does more as it emerges as a practical, political category grounded in everyday experience. Indeed, women fight for the legal protection of the lunch space while men strike for the regulation of its duration.

Can Foods Be Masculine or Feminine? A Research on Food Preferences, Gender, and Desired Identity

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In consumer culture, food consumption practices are more complex than just meeting one of the most basic needs and deeply embedded in the configuration of various sociocultural meanings. The formation and management of gendered self-identity is one of these meanings and claims a relationship between food consumption and gender role stereotype identities. In other words both masculine and feminine identities can be supported and negotiated through food consumption decisions.

Although food consumption practices that feed a giant industry in today's capitalist economy have been addressed in the literature in various ways, the number of consumer researches exploring the underlying motives for food consumption decisions in the context of social gender is relatively limited. Within this context, the goal of this study is to explore underlying stimuli of Turkish consumers' food consumption decisions with regard to the gendered self-identity. Results of the data obtained from 700 university students showed that individuals are aware of the impact of food consumption decisions on impression management and used it in a conscious way in supporting their desired gendered identities. In more detail, on their first dates, food and drink preferences of students vary depending on the gender.

To our knowledge, no any study on the relationship between gendered identity and food consumption practices in Turkey exists to date. So as the original contribution of this paper, it not only generates support for the previous literature suggest that desired gendered identities are supported and negotiated through

how much and what is eaten, but also is the first study that has empirically demonstrated the feminine and masculine foods of Turkish cuisine by offering a sociocultural perspective for the food and drink culture in Turkey

Keywords: Food preferences; Gender; Self-identity; Desired image; Turkey

PROCEEDINGS

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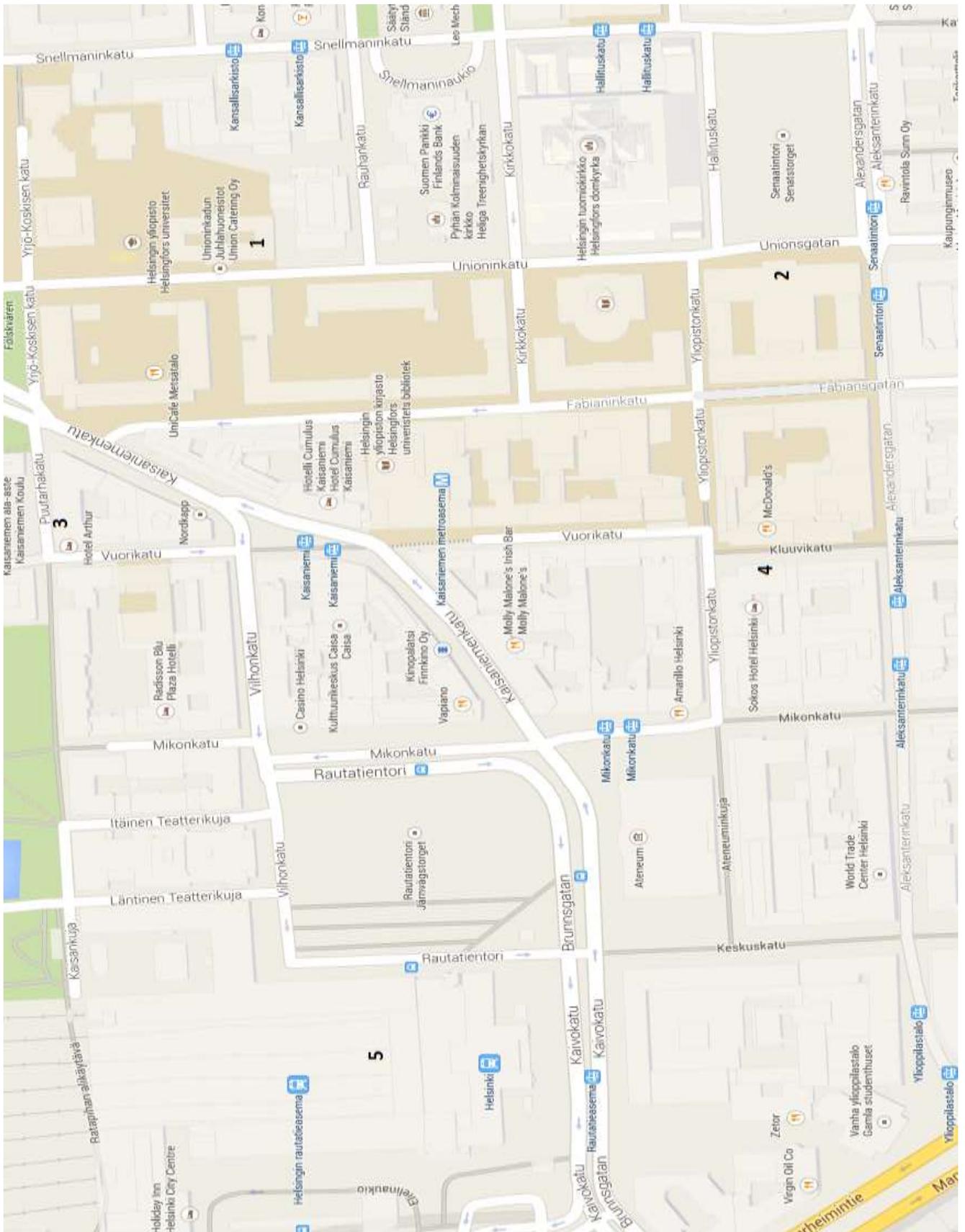
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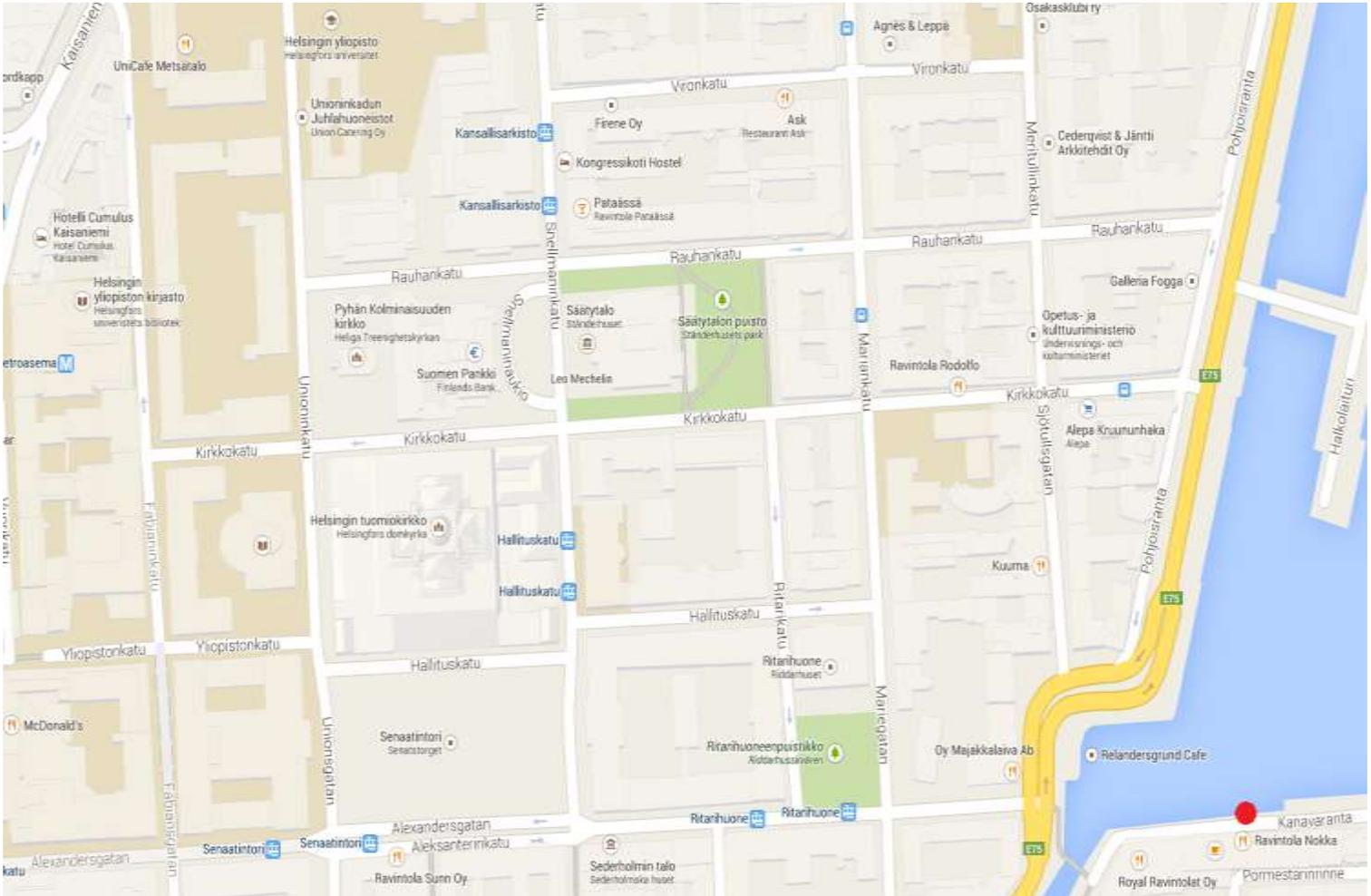
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NOTES



FEDERATION OF FINNISH LEARNED SOCIETIES

Eurokangas