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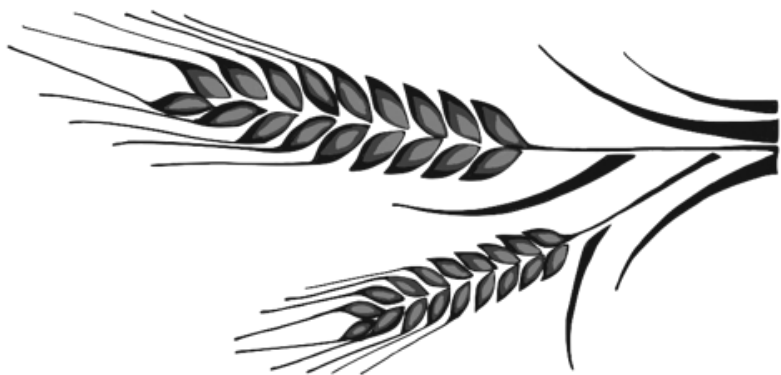
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## COOKING IDENTITIES AND TASTING MEMORIES: THE HERITAGE OF FOOD



## PROGRAMME

20<sup>TH</sup> CAMBRIDGE HERITAGE SYMPOSIUM



# Notes



20<sup>th</sup> Cambridge Heritage Symposium

## Cooking Identities and Tasting Memories: The Heritage of Food



10-11 May 2019  
McDonald Institute for Archaeological  
Research  
University of Cambridge

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## ACKNOWLEDGEMENTS

Our heartfelt gratitude goes to all the Heritage MPhil students and other student volunteers for their help leading up to and on the day of the conference.

The Cambridge Heritage Symposium organizing committee thanks the McDonald Institute for Archaeological Research for their generous financial support and their permission to use their venue.

We are also appreciative of the Cambridge Heritage Research Centre, the Royal Anthropological Institute of Great Britain and Ireland, and the Association for the Study of Food and Society for making this event possible through their financial support.



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# Organizing Committee

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# Welcome to the 20<sup>th</sup> Cambridge Heritage Symposium



This year's conference, 'Cooking Identities, Tasting Memories: The heritage of food,' offers a diverse set of topical presentations, capturing issues from a range of geographical areas pertaining to the heritage of food. Over the next couple of days, we look forward to you engaging with us in discussions, sharing and challenging understandings of the relationship between Heritage and Food, in addition to celebrating the innovative insights of each speaker and delegate in attendance.

In addition to our thirteen speakers, we are honoured to have three keynotes joining us at the Symposium this year: Dr Emma-Jayne Abbots, Professor Cristina Grasseni and Dr Raúl Matta. Each keynote will set the tone for the three themes of the Symposium, which include 'The Heritagization of Food,' 'Food and Foodways in Transit' and 'Food, Place and Identity'.

Being the twentieth anniversary of the Cambridge Heritage Symposium, we have aspired to make it a memorable event to mark the long tradition of this annual forum. From their onset, the Symposia have represented one of the highlights of the heritage research events at the University of Cambridge. They have continued to be annual, interdisciplinary forums bringing together young, university and independent researchers, in addition to heritage practitioners and managers, to think critically and creatively about current issues within the discipline of Heritage Studies. Each year, organisers focus on subjects and themes in which they and the department are engaged in and passionate about.

What is more, this year marks the first anniversary since the inauguration of the Cambridge Heritage Research Centre (CHRC). The CHRC was founded to develop an intellectual base for heritage researchers within Cambridge and further afield. It has enabled more collaboration in a wider range of topical themes between researchers and, by extension, a greater number of heritage research events within Cambridge, including regular research seminars, the Annual Heritage Lecture, in

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addition to the Symposia. The heritage of food is one of the many research areas that Centre members have begun to develop, intersecting as it does with a number of the CHRC's research themes. We are thrilled to have it as the focus of this year's conference and are honoured to welcome you all to Cambridge and this CHRC event. We hope the interactions over the next couple of days will mark the beginning of some new directions in our thinking about food and heritage and that you become a part of this journey and our research community in future.

Professor Marie Louise Stig Sørensen  
(Director of the CHRC),

The Organizing Committee (Mr Ben Davenport, Ms Rebecca Haboucha and Dr Liliana Janik) and this year's Heritage MPhil Students.

This year we will be tweeting about the Cambridge Heritage Symposium using the following hashtags: **#CHS20 #FoodHeritage #HeritageFood**

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own faith, sometimes of the “opposite” one. At times the interconfessional sharing is seen by religious narratives (*fatwa*/Qur’anic commentary, or Orthodox sermon) as an appropriate, neighbourly thing to do, but at times – it is discouraged.

Based on data collected through anthropological fieldwork, historical research, and analysis of religious texts, I propose to present ways in which food functionally “expresses” collective identities of Balkan Christians and Muslims. The aim is to pinpoint the threshold(s) of foodways and food-sharing which “need” be maintained separate in order for the group to “preserve and perpetuate” its (or: food’s) heritage and identity.

faiths and nations (“we all eat *baklava*”, “we also drink coffee this way”), or to differentiate them. Food as *shibboleth* can function on several plans.

The linguistic one is manifested for instance by *kafa-kafe-kahva* differentiation: all Bosnian terms for coffee, the last one used by Muslims to separate. The “Islamic” values and link to the Ottoman legacy are expressed here by “h”, a phoneme present in Arabic *qahwa* and Turkish *kahve*, but omitted in the Balkan *kafe*, *kafa*.

The spatial dimension can also be shown through coffee: this beverage is prepared *a la turca* in more or less the same way in the entire post-Ottoman area but called *Turkish* mostly in Macedonia (its *Bosnian* in Bosnia, *Greek* in Greece, etc., expressing “national values”). However, in Macedonia only Muslims (Turks, Albanians) serve *Turkish* coffee in their cafeterias, whereas Orthodox Christians and atheists would offer espresso.

The sacral dimension of sharing and dividing, has been embodied in Bosnia, Macedonia, Serbia, Greece, or Turkey in the ritual of sacrificing animal (*kurban*), usually lamb, and sharing it with neighbours: sometimes only of

# Themes



In addition to its necessity for life, food serves as an unparalleled means through which to study the formation of identity within and between sociocultural groups. The embodied practices associated with cooking and the effect of taste as both a deeply individual and social experience bind groups together through space and time. This conference, by extension, aims to explore the role of tangible ingredients and foodstuffs and/or intangible foodways—defined as the cultural, social, and economic processes involved in the production and consumption of food—as cultural heritage at the individual, group and global levels.

Food and foodways transcend cultural and religious barriers, since trade throughout time has made many ingredients accessible to all. Further, the movement of foodstuffs and dishes has long been accompanied with the movement of people; urban centres are filled with restaurants of world cuisines, and food

therefore often serves as one's first glimpse into a foreign culture. Exploring and challenging how food is or becomes heritage and how, in turn, this shapes identities or cultural practices provides an avenue to appreciate difference while also demonstrating how all facets of food—its ingredients, preparation, and its consumption—can be unifying within and between cultures. The conference will be divided into three interlinked themes: the Heritagization of Food; Food and Foodways in Transit; Food, Place and Identity.

### **The Heritagization of Food:**

The theme of heritagisation in the context of this conference explores the proliferation of formalizing claims on food dishes, cuisines, ingredients and other foodways as heritage. Some examples include Geographic Indications (GIs) and Protected Designation of Origin (PDO) status of foodstuffs in the EU and further afield, as well as inscription on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. During this conference, papers will explore how the

engage in the process of heritagization of food culture. I provide analysis of “heritagization” of one particular dish (*flija*). I discuss the values attached to *flija*, *fli*making and *fli*eating, in Kosova, as ritual food, and then provide an insight into the symbolic, gastronomic and heritage values associated to it. The presentation sums up the long ethnographic research in food culture published in 2018.

*16:20 - 16:40*

### **Between the favorable and the forbidden: Balkan Christians and Muslims sharing food**

*Dr Olimpia Dragouni*

*Postdoctoral Researcher in Slavic Studies,  
Humboldt University of Berlin*

The food and foodways of the Balkans share common denominations influenced not only by geography and its specifics, but also the historical impact of the empires that ruled over the Peninsula (Byzantine, Ottoman, Hapsburg). Functionally, the commonalities of foodways tend to be used either to create a sense of mutual belonging between people of various

16:00 - 16:20

## **Newborn vs oldcorn: food and heritage in Kosova**

*Dr Arsim Canolli*

*Lecturer in the Department of Anthropology,  
University of Pristina, Republic of Kosova*

In post-war Kosova, various attempts have been made to affectively reproduce and represent intangible cultural heritage, mainly for the purpose of state-building and national identity construction. On one hand, culture is perceived and understood as an artefact (a relic) residing either in museums or in certain mountainous “zones”, authentic and original. On the other hand, culture is also perceived and understood as a value, or in Bourdieuan sense as capital, acquired through education, abroadedness, social affiliation, and social and cultural performance, in public and private places. Food culture is not an exception: Kosovars constantly search for and identify with their *roots*, mimetically appropriate and constantly reshape their *routes* towards Europe, and affectively express and objectify both *roots* and *routes* in their daily *routines*. In this presentation, I try to show how Kosovars

concept of ‘place’ or ‘terroir’ have been used in the preservation of tangible and intangible food heritage. How do local communities engage with national and international organizations to protect the ‘authenticity’ of their foods and, vice versa, how do such organisations act on local communities? In a globalised world, what constitutes an ‘authentic’ food? This final question links to the second theme.

**Raúl Matta** (Lima, Peru, 1979) is doctor in Sociology of the University of Paris – Sorbonne Nouvelle (2009). He currently is Senior Lecturer in Food Studies at Taylor’s University in Kuala Lumpur and Principal Investigator affiliated to the University of Göttingen in the framework of the project FOOD2GATHER “Exploring foodscapes as public spaces for integration”, funded by the European Commission (HERA JRP). Prior to that, between 2010 and 2013, he has conducted postdoctoral stays at the Free University of Berlin and the Institut de Recherche pour le Développement (IRD, France). Between 2014 and 2017, he has led the project “Food as Cultural Heritage”, based at the University of

Göttingen and funded by the German Research Foundation (DFG), and the project FoodHerit, based at the IRD and funded by the French National Research Agency (ANR). He conducts critical research on the cultural, social and economic impact of food heritage making and other cultural and political uses of food. He is member of the editorial board of the journal Anthropology of Food. His papers appear in scholarly journals such as Social Anthropology, the International Journal of Cultural Property, Anthropology of Food, Food and Foodways as well as in several edited volumes.

### **Food and Foodways in Transit:**

When migrating, food and foodways are often persistent types of heritage used to maintain a connection with one's country of origin. For example, in cases of forced displacement, intangible culture becomes more salient because individuals can usually not take many physical belongings with them. In all cases, the preservation and transmission of recipes and foodways not only becomes a way of passing down one's familial heritage within a

government attempted to carry out a referendum on independence, which resulted in the dismissal of the Catalan government and the institution of direct rule by the Spanish central government. In my presentation, I will present some of my findings on the role of food heritage in Catalan national identity.

History and heritage have long been central to Catalan nationhood (a situation that is not unique). Today, heritage has taken on new significance as a symbol of resistance and separate history in the strained relationship with Spain. For the purposes of this presentation, I will focus on the connection between heritage locations with Catalanist associations and the foods associated with these places. I will focus in particular upon the tercentenary celebrations in 2014 of the Siege of Barcelona in 1714, in which experiencing the eighteenth century through food was an important part of the event's memorialization. I suggest that Catalans continually affirm and perform their national identity by consuming national foods associated with heritage sites, thus gaining local then national knowledge, which reaffirms their Catalan identity.

creating the enduring social and cultural features of communities across the region. Their contemporary counterparts continue this important work each and every day as they process crops and produce the food that sustains their families.

*15:40 - 16:00*

**Consuming Catalan Heritage: Intersections Between Food, Heritage and Catalan National Identity**

*Dr Venetia Johannes  
Research Affiliate with School of  
Anthropology and Museum Ethnography,  
University of Oxford*

In my research, I have explored the way in which the Catalan people of northeast Spain use food to express their national identity. Questions of cultural nationalism and identity have become more relevant in the Catalan Autonomous Community in the last decade, as support for independence from Spain has gone from a minority viewpoint to a popular standpoint. This culminated in the Catalan Political Crisis of late 2017, when the regional

household unit, but also a means of forming a sense of collective identity with a larger diaspora in the new social environment of the host nation. In some cases, this can lead to new forms of cuisine that maintain a link with, yet are distinct from, the original country.

**Dr Emma-Jayne Abbots** is Senior Lecturer in Anthropology at the University of Wales Trinity Saint David and Research Associate at the University of Exeter. Her research addresses the cultural politics of food and drink and the embodied production of food knowledges, with a particular focus on food, migration and craft. Further interests include: food work and labour relations; food, gender and intersectionality; biographies and story-telling; and eating, consumption and the senses. She recently led the AHRC funded project ‘Food Stories: Fostering Cross-Cultural Dialogue through Food’ and has conducted extensive ethnographic research in Ecuador and in the Welsh Marshes. In addition to a number of chapters and articles, Abbots’s academic works include *The Agency of Eating* (Bloomsbury 2017), *Why We Eat, How*

We Eat (with A. Lavis, Ashgate 2013) and Careful Eating (with A. Lavis & L. Attala, Ashgate 2015).

### **Food, Place and Identity:**

Food and how it is prepared is shaped by many factors at the inter- and intra-cultural levels. Some parameters include religion, gender, socio-economic status and geography. Further still, such practices are shaped by the impact of factors external to culture such as colonialism, armed conflict, cultural/religious oppression and climate change within a prescribed territory. By extension, where do tensions arise, thereby possibly limiting or determining the use of ingredients and the development of food practices within a culture? This session explores the expression of food and its associated practices within local communities, as well as its use in the formation of nationalistic identities.

**Cristina Grasseni** is Professor of Anthropology and Scientific Director of the Institute of Cultural Anthropology and

*Studies, Department of International Studies, University of Oregon*

In conversations with women in rural Mali about local foodways, I have often heard a simple and passionate declaration: “Our men don’t cook! We are *tobilimusow* (cooking women), we make food.” Men eagerly affirm their observations. It all seems so “natural.” Indeed, over the course of two decades of research in farming communities in this region of West Africa I have never seen a man prepare a meal for his family. Men certainly do other important and productive things, but they do not make meals.

An enduring interest in this “naturalized” dynamic has led me to look more closely at the highly gendered space of food preparation and to seek a fuller understanding of the things that *tobolimusow* produce through their labors of the hearth. They definitely produce the meals consumed by their family members, but I argue that they produce much more – and probably have since the rise of agriculture in the region several thousand years ago. My research suggests that through their varied cooking activities women played a significant role in

and the artisanal scale of the production are epitomized in the hand-making of the cheese and its puncturing, which eventually produces the 'natural blue'.

However, the minuscule scale of production of this very limited PDO area produced contentious results, particularly regarding the positioning of mountain craft production vis-à-vis lowland production. Many questioned the sustainability of heritage cheese and the actual benefit it can bring to broader communities.

The case illuminates the pressure on food producers to reposition themselves within a 'global hierarchy of value', which Herzfeld discussed in the case of architectural heritage and urban gentrification.

*15:20 - 15:40*

**Cooking Food, Creating Culture: Women's Alimentary Agency on the West African Savanna Over Time**

*Professor Stephen Wooten*

*Associate Professor and Director of Food*

Development Sociology at the University of Leiden (the Netherlands). She specialises in economic, political and visual anthropology. Her latest monograph, *The Heritage Arena* (2017) studies the politics of heritage food in the Italian Alps.

# Schedule



Friday, 10th May

**13:30-15:00** Registration

**14:45-15:00** Welcoming Address (**Dr Liliana Janik**)

**15:00-15:40** Keynote Lecture

**Dr Raúl Matta** — Edible heritage and Alternative Valorizations: Food and Foodways as a Terrain of Struggle

**15:40-16:00** Keynote 1 discussion (Chair: **Rebecca Haboucha**)

**16:00-16:20** Coffee Break

2014 but is exclusively produced in the tiny valley of Val Taleggio, in Lombardy (Grasseni, The Heritage Arena. Reinventing Cheese in the Italian Alps, Berghahn, 2017).

While the main argument to obtain a Protected Designation of Origin focuses on the importance of place (area of production) and on the pedigree of traditional technique, this veritable ‘war of the cheeses’ was won thanks to the stakeholders’ capacity to profile it as the unique product of the skilled labor of a community – and in particular of one family, who allegedly ‘saved’ this niche cheese from oblivion. Strachitunt came to be associated not only with one valley but with one person, ‘the savior of Strachitunt’, portrayed as the pater familias of traditional herding, transhumant dairy farming, and artisanal cheese-making.

In the cultural economy of Strachitunt as heritage cheese, however, innovation and investment were key. The cheese producers had to cunningly straddle multiple discourses of conservation and of ‘improvement’, while carefully positioning themselves as small-scale, traditional, and tipico: in the discourse of tipicità, the savoir faire of the cheese-maker

food practices that are dynamic and fluid become reified, in both formal and informal discourse, as belonging to a certain people, place or past. I raise questions regarding who carries the burden of performing food heritage and indicate potential asymmetries between those who do the work of enacting its stories, those who consume it, and those with the political authority to shape narratives of what constitutes it. In so doing, I draw attention to the affects and effects of food stories in the context of migration and heritagization and call for a broad approach that accounts for their multi-dimensional and multi-sensory nature and the myriad actors who perform them.

*14:00-14:40*

### **Food in the Heritage Arena**

*Professor Cristina Grasseni  
Scientific Director and Professor of  
Anthropology, University of Leiden*

The Heritage Arena is the expression I chose to represent the 10-year-old heritagisation process of an almost forgotten Italian mountain cheese. Strachitunt became an EU-wide PDO cheese in

## **Session 1: THE HERITAGIZATION OF FOOD**

(Chair: **Dr Liliana Janik**)

**16:20-16:40** Marlen Meissner — ‘Food Heritage’ or ‘Heritage Food: A Bourdieusian Approach to the Heritagisation of Food

**16:40-17:00** Voltaire Cang — Outsiders to Japanese Food Heritage: Engendering Shifts

**17:00-17:20** Dr. Perla Innocenti — Stirring it up: Spaghetti Bolognese and the threshold of authenticities

**17:20-17:40** Dr. Tina Paphitis — Tasting the Past: Food and Foodways in Representing Nordic Heritage

**17:40-18:00** Session 1 discussion

**18:15-19:15** Wine Tasting at the McDonald Institute

**19:30-21:00** Conference Dinner at Downing College

# Wine Tasting



Provided by Cambridge  
Wine Merchants

Since its launch in the early 1990s and the opening of its first shop on Mill Road, Cambridge, the Cambridge Wine Merchants has grown to become one of the biggest independent wine merchants in the country. Now with a number of shops in the city and elsewhere, and strong links to the University and Colleges the Cambridge Wine Merchants is an established feature of the Cambridge food and drink landscape.

We are very pleased to be able host a wine tasting in the McDonald Institute on Friday 10 May following the Symposium session, in favour of the more usual drinks reception. We hope to draw on the Cambridge Wine

fascist nation”. Food consumption could have been, therefore, a political act too.

*11:40-12:20*

**Telling the Story: Food, Migration and the Performance of Heritage**

*Dr Emma-Jayne Abbots*

*Senior Lecturer in Anthropology, University of Wales, Trinity St-David*

In this paper I explore, through the lens of food stories, the interplays between mobility – of people, food, and ideas about food – and heritagization. Drawing on my own ethnographic research in Ecuador and the UK, I first tease out the ways in which individuals whose lives have been shaped by migration use food as a mechanism through which to create and maintain place-based identities and senses of belonging. In particular, I stress the centrality of story-telling and examine the ways in which personal biographies and intimate relations are expressed through broader narratives of food and food practices. I then turn to reflect on these stories of food heritage and tease out the tensions that emerge when

left in Italy. The import-export transnational network helped the distribution of the Italian food and the notions connected to a “real” Italian foodway to consume this kind of food. This network was sustained not only by the economic institution born in the most important Little Italies (such as the Italian Chambers of Commerce of New York, Chicago and San Francisco) but also by the ethnic and familiar networks often connected to a little town or a specific geographical area in Italy. These networks and the cultural elaborations during these fifty years made possible a unified food culture of an imagined community. The Italian-american entrepreneurs used the stereotypes built outside and inside the migrant community that depicted Italians as passionate about food, music, art and socially structured around family. They put on a mix of a black Italy (the images of Mediterranean sensuality and primitivism) and white Italy (the images of Rome, the Opera and the Renaissance). Finally, the Fascist regime during the 20s and 30s tried to unify the Italian community in Italy and in the United States asking the Italian-american community to buy Italian products to help the political and economic projects of the “new

Merchants vast experience and knowledge of wines and regions to prompt us to think about the relationship between products and landscapes and how this relates to processes of heritagization. We will be guided in our tastings by Alice Archer who will be introducing our conference attendees to a number of autochthonous grape varieties from Portugal, Catalonia, Italy, and further afield. These will be varieties that are entrenched in their region, not found elsewhere, but have the potential to be planted globally as international grape varieties struggle with climate change.

Is Pais the new Pinot, is Sumoll the new Syrah?

# Conference Dinner



## Downing College

Downing College, the location of this year's dinner, is one of the 31 college that forms a part of the University of Cambridge. Downing was founded in 1800, through a bequest made by Sir Downing 3rd Baronet. It was the 17 th college to be founded at the University, after a gap of 204 years, and 69 years before the founding of Girton College. It has therefore acquired the nickname the 'newest of the old and oldest of the new'.

The kitchen at Downing College is run by Executive Head Chef Michael Penny and his team, who provide high-quality restaurant standard cuisine. All dishes are prepared using seasonal, organic and, where possible, locally-sourced produce.

counteract neocolonialism and evoke nationalist sentiments.

Eating by hand extends well beyond the domain of food heritage by being a skill, an artform, a medical treatment, a language of caregiving and love, and a poetics that mediates kinship structures and sociopolitical identities.

*10:40 – 11:00*

### **Italian Foodways in the United States: An analysis of Italian food ads from 1890 to 1940**

*Federico Chiaricati*

*PhD Researcher, University of Trieste*

This paper will focus on the relations between food and Italian communities in the United States from 1890 to 1940. The main purpose is to reconstruct the economic, social and cultural relations established in the age of the great Italian migration. The paper mainly focuses on the food products ads appeared on the ethnic newspapers that created an imagined “national” community based on the notions of race, class, gender and generation, taking advantage of the nostalgia among the first generation for the life

excitement to (literally) try their hand at eating South Asian and African cuisines—especially in respective restaurants or friends’ houses. At times the overenthusiasm exemplifies the Left’s fascination with the exotic. Is active co-option a form of neocolonialism, or a quest to restore value to a previously slighted practice? Rather, personal encounters and conversations on the matter over the past five years in the US, Italy, and the UK point to a lacuna of phenomenological understandings of the act.

To fill this gap, I create a palimpsestic and multisensory ethnographical description of what it means to eat by hand in Sri Lanka, where I spent the first two decades of my life. Children develop the skill early on in life; levels of dexterity index stages of growth. The practice has medical properties. Etiquette and personal style grow from observation and imitation. Feeding by hand is an intimate relationship that first begins between a mother and child and is later espoused by potential partners—a phenomena that modernity may etically label as an oedipal complex. In the globalized present-day, eating by hand is a subtle form of resistance through which locals

## Saturday, 11th May

**09:00-10:00** Registration

### **Session 2: FOOD & FOODWAYS IN TRANSIT**

(Chair: **Dr Raúl Matta**)

**09:20-09:40** Dr. Johana Musalkova — The Tourist Taste: Cooking Identity, Cultural Heritage, and Silesian-ness

**09:40-10:00** Raghav Khanna — The Bitter Sweet Chocolate: Culinary Exchange between Britain and India during the Raj

**10:00-10:20** Dr. Elsa Mescoli — Repas métissés: Negotiating identity and participation through culinary practices by undocumented migrants in Liege

**10:20-10:40** Kumeri Bandara — Hands-on experience: A phenomenological experience of eating by hand

**10:40-11:00** Federico Chiaricati — Italian Foodways in the United States: An analysis of Italian food ads from 1890 to 1940

**11:00-11:20** Session 2 discussion

**11:20-11:40** Coffee Break

**11:40-12:20** Keynote Lecture **Dr. Emma-Jayne Abbotts** — Telling the Story: Food, Migration and the Performance of Heritage

**12:20-12:40** Keynote 2 discussion (Chair: **Dr Shailaja Fennell**)

**12:40-14:00** Lunch break

**14:00-14:40** Keynote Lecture

**Professor Cristina Grasseni** — Food in the Heritage Arena

**14:40-15:00** Keynote 3 discussion (Chair: **Professor Marie Louise Stig Sørensen**)

**15:00-15:20** Coffee break

**Session 3: FOOD, PLACE & IDENTITY**

(Chair: **Tom Crowley**)

**15:20-15:40** Dr. Stephen Wooten — Cooking Food, Creating Culture: Women's Alimentary Agency on the West African Savanna Over Time

of cultural practices involving local people and engaging with contextual dynamics

*10:20 – 10:40*

**Hands-on experience: A phenomenological approach to eating by hand**

*Kumeri Bandara*

*Master's Student in Visual, Material and Museum Anthropology, University of Oxford*

The Euro-American world categorizes 'eating by hand' as a food practice or heritage. I attempt to reconcile this linear and wanting narrative with a phenomenological monograph of the act within the emic context of Sri Lanka. In the process, I suggest that seeing the practice as a total social fact would help avoid labeling it as primitive or exotic in the West.

The colonial world considered eating by hand barbaric. Over time, the practice endured a phasal transition from tolerance to appreciation. Today, while stigma persists, those wishing to identify as liberal or as being culturally astute inexorably express their

services, institutions) that set the conditions for these activities to develop, undocumented migrant women position themselves as active subjects contributing to local dynamics. While doing this, they negotiate their cultural belonging and food traditions through mixing them with new local practices. As an example, I will analyse the organization of some *tables d'hôtes* in the house that these women are occupying. The prepared meals combine sub-Saharan African culinary traditions with local recipes and values. In fact, specifically in the neighbourhood where this activity takes place, ecological preoccupations drive food habits in terms of supplying practices and cooking methods.

The exploration of this (and other) example(s) shows how food – and sharing food in particular – can be the material and discursive site for establishing relevant relationships and claiming rights. To do that, food habits need to be adjusted to the local environment. Undocumented migrants, whose demand for regular stay in Belgium has been rejected and who find themselves lacking civic rights, manage to find a – though unstable – place in the hosting society thanks to the performance

**15:40-16:00** Dr. Venetia Johannes —  
Consuming Catalan heritage: Intersections  
between food, heritage and Catalan national  
identity

**16:00-16:20** Dr. Arsim Canolli — Newborn  
vs oldcorn: Food and heritage in Kosova

**16:20-16:40** Dr Olimpia Dragouni —  
Between the favourable and the forbidden:  
Balkan Christians and Muslims sharing food

**16:40-17:00** Session 3 discussion

**17:00-17:30** General discussion and summing  
up (Chair: **Rebecca Haboucha**)

# Abstracts



**Friday May 10, 2019**

*15:00 - 15:40*

**Edible heritage and alternative valorizations: food and foodways as a terrain of struggle**

*Dr Raúl Matta*

*Senior Lecturer in Food Studies, Taylor's University, Malaysia*

As States and global governance institutions draw upon cultural heritage and cultural property to serve diverse political, economic and cultural interests, rural communities across the world undertake actions that are deeply rooted in their living environments with the aim of ensuring a degree of control over their own livelihoods. Sometimes these actions predate State and governance programs; other times, they emerge alongside or in opposition to them. This talk looks at initiatives developed in the realm of food and food-related practices. Food

shared heritage that is now savoured around the world.

*10:00 - 10:20*

***Repas métissés. Negotiating identity and participation through culinary practices by undocumented migrants in Liege.***

*Dr Elsa Mescoli*

*Postdoctoral Researcher, University of Liege*

Within the framework of a research project focused on the public opinion about refugees and asylum seekers, and on the migrants' and local citizens' initiatives of socio-cultural and political participation, it was possible to gather relevant data about the way in which food permits – among other cultural activities – such participation. In particular, through ethnographic research, I could explore the preparation of meals for local population by a group of undocumented migrant women living in Liege as means to take active role in the life of the city, in spite of being excluded from it in terms of legal status and rights. Through preparing food at local events, and through interacting with local organisms (associations,

quintessential Mughal curry originates from the English ‘stew’. A food-lore believes its origin in early 19th century India where the English chefs would make the customary stew for their officers and their Indian kitchen help, doing menial jobs like chopping and peeling would be inspired to recreate the same. Just as they could not pronounce stew without mingling it with the local dialect, they could also not retain the original British recipe and gave it a local touch, thereby inventing the Mutton Ishtew.

The word ‘curry’ itself stems from the Indian dish Kadhi, which means to boil till mature. Chicken Tikka Masala, the popular English dish is a hangover of the Raj, originating in the UK in 1960’s by immigrants from the subcontinent. The memoirs from the Raj, linger on the Indian conscience with the bitter sweet aftertaste of a chocolate. A confectionary company from England, ‘Cadbury’ is not just a chocolate bar for an Indian, but it is a bite of childhood nostalgia.

With such insights into the culinary exchange between India and Britain, this paper will throw light on how food practices evolved in the two countries during the Raj, ultimately creating a

and foodways are crucial to debates on cultural heritage as they involve (literally) visceral and deep affects, on the one hand, and encompass both specific and broad concerns for rural populations, ranging from biocultural knowledge to food security, to strategic territorializations to participation in markets on the other hand. This talk also highlights the challenges related to the adoption and local adaptation of principles of international policy to assert new responsibilities, aspirations, and desires. Drawing on examples from Latin America (rural Peru) it proposes an incursion into the eclectic ways people engage with what David Harvey (2001: 109) has termed as the “key spaces of hope for the construction of an alternative kind of globalization.

*16:20 - 16:40*

**‘Food Heritage’ or ‘Heritage Food’? A Bourdieusian Approach to the Heritagisation of Food**

*Marlen Meissner*

*PhD Student in Heritage Studies, BTU Cottbus-Senftenberg*

On the basis of UNESCO's 2003 Convention, foodstuff and beverages may be nominated as intangible cultural heritage (ICH) in case they have been "transmitted from generation to generation", are "constantly recreated", and provide communities or individuals with a "sense of identity and continuity" (UNESCO, 2003). Such 'food heritage' includes whole foodways like the traditional Mexican cuisine or the production of single types of food like Croatian Gingerbread. In all cases, social functions and special knowledge, skills, and manners related to its preparation and consumption are essential for their nomination as ICH. However, there is a further type of heritage-related food to which I refer to as 'heritage food'. In contrast to the above-mentioned 'food heritage', 'heritage food' is a 'by-product' of other ICH practices to which it relates through its design, ingredients, or labelling.

Relying on Pierre Bourdieu's capital theory, a typology of heritage-related food is developed in this contribution. 'Heritage food' and 'food heritage' are approached as forms of objectified cultural capital to gain a more informed understanding of the different types of

will also consider the reasons for which this official process of re-defining and re-introducing Silesian Cuisine into the Silesian region faces several obstacles.

*9:40 - 10:00*

### **The Bitter Sweet Chocolate: Culinary Exchange between Britain and India during the Raj**

*Raghav Khanna*

*Senior Executive Producer, National Geographic, India*

The early contact between India and Britain was for trade. However, this relation was not restricted to the trade of commodities only, over the two centuries of British rule over India, a larger cultural exchange took place, the remnants of which still linger in the two countries, especially on the taste buds.

'Kedgerie', the English breakfast dish that could easily be mistaken as a distant cousin of the Italian Risotto, has its origin in the millennia old Indian staple Khichri, that was brought to England by British officers returning from India. Similarly, Mutton Ishtew - a

than a pale lager beer than the people who consume them? Not only are these items eatable symbols of regional identity, they are also displayed and marketed for the ‘tourist gaze’, or more precisely, for the ‘tourist taste’. The tourist not only wants to experience the genius loci of a foreign region, s/he wants to taste it as well.

However, what happens if a region does not have a distinguished cuisine? Or if a ‘historically authentic’ cuisine – understood as an inextricable part of the intangible cultural heritage – is considered unappetising and thus unsuitable for the tourist industry? Based on a longitudinal ethnographic study in Opavian Silesia, in the Czech-Polish Borderlands, from 2015-16, I examine how the notion of ‘authenticity’, ‘cultural heritage’, and ‘regional cuisine’ are being constructed, negotiated, and reconstructed for the tourist taste. In particular, I will scrutinise practices employed by the Silesian University’s Research Centre to ‘scientifically’ define what constitutes ‘authentic Silesian dishes’ as well as the University’s effort to encourage restaurateurs to serve these ‘authentic Silesian dishes’ in order to boost tourism in the region. Finally, I

knowledge involved in their consumption and production as well as of their social and economic functions. It is argued that in the case of ‘food heritage’, communities are formed through the production and consumption of the food itself. In contrast, ‘heritage food’ is produced by and for heritage communities who are formed by the practice of other forms of heritage like, e.g., singing traditions. This is illustrated with the help of a case study on a German choral tradition. It is concluded that the creation of ‘heritage food’ provides a possibility for heritage communities to valorise their ICH practices and stimulate social or economic development processes.

*16:40 - 17:00*

### **Outsiders to Japanese Food Heritage: Engendering Shifts**

*Dr Voltaire Cang*

*RINRI, Tokyo, Japan*

Japan’s successful bid to have *washoku* (literally, “Japanese food”) inscribed as Intangible Heritage by the United Nations Educational, Scientific and Cultural

Organization (UNESCO) was largely motivated by nationalistic interests, like many other UNESCO heritage inscriptions. However, *washoku*'s proponents for inscription in Japan did have an underlying concern toward the rapid decline in popularity – and actual consumption – of Japanese food in the country, which had been the initial motivation for seeking inscription. Indeed, Japanese people today consume an increasingly diversified and “westernised” diet, with “traditional” food steadily losing cachet in restaurants and homes in Japan.

Outside Japan, however, *washoku* is in the midst of a boom, with official statistics showing a near ten-fold rise in the number of Japanese restaurants globally in the past decade. The continuing expansion of tourist numbers to Japan is also fueling the boom, with majority of the visitors coming to the country especially to eat its food. Foreign consumers and visitors to Japan may possess backgrounds and expectations of Japanese food that are frequently not in conjunction with Japanese notions, but through their economic might and sheer numbers, they currently wield critical

contemporary movements presenting these nations to a global audience, such as the focus on national dishes in restaurants, *Ny Nordisk Mad* (New Nordic Food), gourmet products, and foods sold in museums, to reveal how food/ways are used to impart ideas about the past and places of The North, and how this feeds into global concerns over sustainability.

### **Saturday 11, 2019**

9:20 - 9:40

#### **The Tourist Taste: Cooking Identity, Cultural Heritage, and Silesian-ness**

*Dr Johana Musalkova*

*Postdoctoral Affiliate at Institute of Social and Cultural Anthropology, University of Oxford*

As the well-known saying has it, ‘we are what we eat’. By the same logic, what we eat defines who we are. Communities take pride in their ‘traditional’ and ‘authentic’ dishes, and through its consumption they declare their community membership. After all, what is more Bavarian than Weisswurst with Pretzels, more Viennese than Schnitzel and Sachertorte or more Czech

archaeological representation and heritage participation.

A recent surge in tourism to Nordic countries, and particularly to the Arctic region, has seen a revitalisation in traditional foods and food-related customs, both as a way in which distinct identities are reinforced within particular locales, and as a marketing strategy for exhibiting these nations beyond their borders. Food movements in the Nordic region follow a recent trend in the ‘retraditionalisation’ of food practices across Europe and beyond, looking to heritage and the past to innovate. This concept of ‘pastness’ in innovating and promoting Nordic food culture has been explicitly suggested by the Nordic Council (2015), proposing that Norse motifs and names be used in developing and marketing food.

Taking an interdisciplinary and multi-source perspective, I begin by considering the role of food in sayings, festivals and other cultural aspects of life in Norden, as a way in which local, national and regional communities represent themselves and each other in relation to the past and present. I will further examine how these traditions have been translated in

influence in the ways Japanese food heritage is being shaped today.

This paper looks into these influences exerted by non-Japanese on Japanese food culture and heritage. For present purposes, this study mainly looks into the example of sushi, considered as Japan’s most representative food by Japanese and non-Japanese alike, to examine the transformations wrought by outside influences on the production and consumption of *washoku*, including shifts in gender norms and longstanding Japanese eating habits and customs.

*17:00 - 17:20*

### **Stirring it up. Spaghetti Bolognese and the threshold of authenticities**

*Dr Perla Innocenti*

*Senior Lecturer in Information Science,  
University of Northumbria*

This paper debates food authenticity and tradition using Spaghetti Bolognese as an exemplar. This dish has global renown, yet it is not an Italian recipe. To complicate matters

further, there is no consensus as to what constitutes a Spaghetti Bolognese recipe.

In 1982 the Italian Academy of Cuisine deposited the authentic recipe of Ragù Bolognese at the Bologna Chamber of Commerce, with the purpose of ensuring the continuity and respect of the Bolognese traditional cuisine. However, Spaghetti Bolognese in the meantime has gone viral, becoming highly popular and commercially very successful. Spaghetti Bolognese is the most popular dish in British homes, with 65% of people claiming they know the recipe by heart (BBC 2009). A 2018 “Magna Charta of Ragù” developed in Bologna, aims to set rules for the quality and standard of ingredients, while moving from a generic meat sauce to a trademarked “Ragù alla Bolognese®”.

Parasecoli (2017) notes that “connections between food and place are not ‘natural’”. A “Ragù alla Bolognese®” would be exclusive in origin to a particular place and local culinary tradition and upheld by an official institute. Yet food heritagisation is a process of appropriation dynamics, a cultural construction investing food with an identity and sense of belonging.

Food cultures are at the same time traditional, contemporary, and living heritage, constantly being reperformed and reinvented. This begs the question of how food authenticities are constructed and defined in life as opposed to institutional contexts. Spaghetti Bolognese might not be an authentic Italian dish, but is, nevertheless, very real.

*17:20 - 17:40*

### **Tasting the Past: Food and Foodways in Representing Nordic Heritage**

*Dr Tina Paphitis*

*Visiting Research Fellow in Folklore,  
University of Hertfordshire*

This paper explores the role in which food and foodways in Nordic nations creates a sense of past and place, and is presented within, across and outside the region as a marker for heritage, identity and sustainability. Food and foodways have often been connected to a sense of place, identity and community, which can contribute to creating and sustaining cultural heritage, and I expand this in considering how contemporary food/ways are employed as a form of