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Revitalized Foodways and
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Slojd Revival: Spoon carving communities and the rejection of modernity in identity formation

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11.40–13.00

Recreating historic recipes, celebrating ancestral holidays, and recovering bygone ways of eating have all been important factors in establishing identity, especially in societies that are in transition, for emigrants or among those with multiple or unclear lineages. But what of dining and cooking utensils as an integral part of the gastronomic experience? This paper explores the fascinating revival of the craft discipline of slojd, originating in Sweden and taught in public schools there. Focusing on green wood spoon carving, disparate traditions across Europe have been revived in passionate communities of carvers that now extend beyond national borders and include the US, Australia, and Japan. This paper examines the people who carve as well as how and why specific dishes have been paired with certain utensils, how they have been considered an essential and authentic way of

1. session
(Plenary room)

eating and why people have rejected mass-produced factory-made cutlery for handmade. The craft aesthetic coming to the fore in the past two decades has gone hand in hand with local, sustainable, traditional foods, but rarely have historians examined these two phenomena in tandem. By personally taking up spoon carving and achieving a measure of success, the author has been able to embed himself in the slojd community as an insider. Through interviews and selected biographies, he will examine the remarkable community of carvers, unusual in their obsession with reviving traditions and vehemently rejecting power tools, shortcuts, and modern conveniences. This paper forms a part of a larger book-length project focusing on how food, clay and wood harmonise into a unified aesthetic experience, replete with recipes, and images of ceramics and slojd spoons made by the author.

Gastronomy as intangible cultural heritage: an example of the 'Miller's Wafer' tradition in Borsodnádásd, Northern Hungary

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In my presentation I would like to demonstrate the process by which the inhabitants of Borsodnádásd, a small town located in Borsod-Abaúj-Zemplén Country, in Northern Hungary, have constructed the tradition of baking the so-called 'miller's wafer'. After the establishment of its vinyl Record Factory in Borsodnádásd, it became one of the centres of Hungarian heavy industry. The factory did not only provide a source of income for the workers, but also had a significant impact on their daily lives. After its closure, the opportunity to work locally ceased, and with that, the attachment to the place was shaken, as the space and community, that defined the inhabitants' identity, disappeared overnight. The tradition of baking the miller's wafers is closely related to the history of the factory, as it provided enough raw materials to produce the necessary tools – the baking irons. It is true that this tradition was present in other settlements of Northern Hungary as well, but thanks to the factory's operation, the largest number of baking irons survived in Borsodnádásd. By the early 2000s, however, the

knowledge of baking was limited to the older generations. It was then that the idea was conceived of by local primary-school teachers that the tradition of baking the miller's wafer could be an economically and socially successful tool to revitalise community spirit in the town of Borsodnádásd. The main aim was to build a community and create value. These goals were soon realised and the process of conscious tradition building began. One of its main events is the annual Festival of the Miller's Wafer, where the members of the community form baking groups to promote the tradition. This event also provides an opportunity to bring the different communities in the town together. The town's leaders began to build a plan to exploit the economic potential of the tradition and established the 'House of the Miller's Wafer', serving as the location for the production of the wafers. Due to this work of conscious tradition building, the 'Borsodnádásd Tradition of Baking the Miller's Wafer' was included in the National Inventory for Intangible Cultural Heritage in 2012, which also had an impact on its development.

Adapting traditions to climate change: The impact on indigenous food systems in the North American Arctic

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Indigenous communities in the Arctic regions of North America rely heavily on a variety of native species for sustenance, medicinal purposes, ceremonial activities, social unity, and economic health. Despite this, food insecurity is widespread, with nearly half of Indigenous households in Canada and a quarter in the United States facing challenges. These communities are also disproportionately affected by climate change and Arctic amplification. This narrative review explores the impact of climate change on Indigenous food systems in the North American Arctic, with a special focus on traditional foodways and food security. The goals are to highlight Indigenous perspectives and experiences regarding food, to investigate climate-adaptive food practices, and to discuss the difficulties faced by these Indigenous groups. A Google Scholar and PubMed search strategy, updated through January 2024, was conducted using the following keywords: *indigenous knowledge*, *traditional ecological knowledge*, *food security*, *climate change*, *food sovereignty*. A total of 22 articles have been identified thus far for thematic analysis, including meta-analyses, theoretical studies, case studies, participatory studies,

and government reports. These articles covered eight key themes: historical challenges to traditional foodways, cultural resilience in food practices, Indigenous knowledge and sustainability, ecosystem health, changes in dietary habits, health effects, adaptive strategies of Indigenous communities, and technological advancements in traditional food systems. These articles studied 32 Indigenous communities, consistently reporting issues of food insecurity and diminished access to traditional foods. The preliminary findings of this narrative review support a pluralistic approach to sustainability, underlining the need to respect and integrate Indigenous ecological knowledge and Indigenous-led technological innovations, into food systems. The insights from this study are useful for formulating hypotheses for future research on North American Indigenous food systems, particularly regarding the impact of climate change on foodways and the adaptations of Indigenous communities to maintain food security. However, more studies are needed, as the current literature is outdated and fails to reflect the latest climate and food security conditions in many of these communities.

Whose 'Polish Cuisine'? Unpacking the class dimension in the reinvent- ing of food heritage in contemporary Poland

Agata Bachórz, Ph.D., is a sociologist affiliated with the University of Gdańsk. Her research expertise encompasses food culture, cultural participation, and tourism practices. Her work primarily centres on the study of cultural modernisation in Eastern Europe, with a particular emphasis on Poland, following the 1989 transformative period.

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In this presentation, I will examine the idea of 'Polish cuisine' as a national culinary heritage undergoing processes of deconstruction, reinterpretation and reconstruction, with a particular focus on the class dimension of these changes. While discussions about both the

concept and content of national cuisine take place in contemporary Poland, the class dimension seems insufficiently explicit in these conversations about contemporary facets of culinary heritage. Despite lingering in the background, my goal during the proposed pres-

entation is to bring this aspect of 'Polish cuisine' to the forefront. The class dimension in food heritage primarily manifests itself through the dual process of designating and classifying dishes as a part of the national cuisine – both in the everyday experiences of Poles, involving their culinary choices and the formulation of their perceptions of what Polish food is, and in the discursive practices of symbolic elites. The latter draws selectively from various historical and socially diverse experiences. At times, it demands their adaptation to globally-created standards, while simultaneously rejecting the living, bottom-up, and intangible aspects of food heritage. It seems that these two trajectories only occasionally converge. In this presentation, my focus will be specifically on the role of peasant food in the problematisation of Polish food heritage, given its quantitative dominance in history but its marginalisation in terms of representing Polish identity. In contemporary Poland, there is a growing acknowledgment of this previously silenced aspect of national culture (referred to as the 'folk/plebeian turn' in history, the social sciences, etc.). In the context of food, selectivity seems to persist, disregarding the imaginaries, experiences,

and preferences of both historical and contemporary popular classes. 'Culinary Polishness' is instead reinvented to align with the tastes of the contemporary middle classes and global foodie culture, even when it is portrayed as having 'originated from the folk'. This transformation may occur, for instance, by disregarding standardised, democratic food from the socialist period or distorting the image of rural traditions through showcasing an excessive variety or abundance of products. During the presentation, I will draw on material from various sources, including ethnographic data collected as part of the project, 'Reinventing "Polish Food" in the Cosmopolitan Foodscape' (2018–2023), led by Fabio Parasecoli, in which I participated. This project explored the modernisation, adaptation, and reinterpretation of Polish cuisine, primarily guided by tastemakers attempting to find Poland's place in the cosmopolitan food landscape. I will also examine materials on Polish cuisine available in public discourse, such as restaurant menus, official documents, chefs' public contributions, and so on. Using different sources, I aim to highlight sociological tensions and class inconsistencies in representations of Polish food heritage.

'Why are we stuck at the level of the "gomolya" in cheesemaking?' The Carpathian Basin dairy heritage and contemporary artisanal cheesemakers

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The phenomenon of small-scale cheesemaking in contemporary Hungary is a typical manifestation of local and artisanal food culture. As such, it is strongly linked to the global phenomenon of relocation of food systems, but at the same time it bears several local specificities. In this presentation, I will describe the complex relationship of contemporary small-scale practices to the Carpathian Basin heritage, the often conflicting and competing practices of tradition-making, and their significance in everyday farm practices. First, I will briefly review the most important trends in dairy processing in the Carpathian Basin, with a particular focus on those that shape contemporary relations and form the basis of heritage practices. The pastoral traditions of Vlach origin from medieval times meant the processing of sheep's milk for fresh or ripened cheese. The peasant dairy tradition of the area, however, was mostly focused on fresh dairy products, cow's milk cheese being a relatively late addition to their diet. With the legacy of manorial cheese-making, the more distant European recipes

entered the area during later centuries, including that for ripened cheeses made from cow's milk. The expansion of the dairy industry in the twentieth century is an important phenomenon, particularly the legacy of the Moson County dairy industry. The socialist era is already a strong break in the narratives of contemporary small farms, explaining present conditions and the lack of a 'cheese taste' caused by the dairy industry. After a historical sketch of dairy processing, I will describe the contemporary narratives and heritage practices associated with each era, the complex processes of tradition-making and their personal motivations, as well as their economic significance, and the link between heritage and marketing. I will then describe the complex decision-making processes and their determinants, that lead a cheese-making farm to the contemporary use and adaptation of one heritage element and the discarding of another. I will explore the different narratives of globalism, localism and landscape relations in these decision-making processes and their interrelationship with heritage processes.

Regional food and ethnic identity: Discourse on the potential of regional food campaigns

Dr. Silke Bartsch is Professor for Didactics at Technische Universität Berlin, Germany. She studied home economics and biology at the Technische Universität Berlin and earned her Ph.D. degree with her work on the eating culture of young people at the University of Education, Heidelberg. Her research interests focus on nutrition and consumer education. silke.

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German consumers have great confidence in regional food (Zühlsdorf, Spiller 2014). This food trend has been promoted by regional marketing for more than two decades (Dorandt 2004) as well as (inter-)national food strategies to improve more sustainable ways of eating (cf. BMEL 2024, Bartsch, Feigl 2017). Due to multiple international crises, regionality in food production is also a concept for food security. In Germany, there are many regional campaigns by the ministries in the federal states that also aim to encourage the purchase of regional food. Region is not clearly defined in this context. And often the borders of the federal state are not the same as the borders of the regions. At the same time, these strategies (re-)create a feeling of ethnic group identity (Brulotte et al. 2016). The aim of this paper is to analyse these regional campaigns regarding the following research questions: 1. Is food understood as 'cultural heritage' in the terms of Di Giovine and Brulotte (2016)? 2. How is a common identity to be (re-)created with (increasingly) heterogeneous social structures? The texts of the campaigns on the ministries' homepages are analysed in terms

of content (Baur, Blasius 2022). At first glance the campaigns look like a simple marketing strategy; perhaps they are. Thus, these campaigns focus on the production of food in the areas of their federal states, which usually cover several regions. However, these regions are not necessarily only on the territory of one federal state, e.g. Allgaeu belongs to the federal states of Baden-Württemberg and Bavaria. Regions like Allgaeu or Black Forest usually have their own cultural identities. The widespread regional campaigns usually use (German) terms such as 'Heimat' ['country of home'] to address markers of heritage, creating and reinforcing ethnic group identity (Brulotte et al. 2016). In doing so, they rely on storytelling about food, producers, and humans, in the regions, among other things, to (re)create a sense of home – possibly for migrants as well. Therefore, the campaign results can lead to a discussion of the potential of rural regions, to preserve intangible cultural heritage (Höflehner, Meyer 2016), and their redefinition. These results provide inspiration for nutrition and consumer education to go into a deeper dialogue about the concept of regional and seasonal.

Food as a messenger: Slovak Cuisine in Hungary

Anikó Báti, Ph.D., is a senior research fellow at the Institute of Ethnology Research Centre for Humanities HUN-REN, since 2009. She received her Ph.D. in Ethnography and Cultural Anthropology from the Eötvös L. University, Budapest in 2005. Her research topic is contemporary food culture. She is a member of the editorial board of *Ethnographia* (Journal of the Hungarian Ethnographic Society) since 2013 and leader of the interdisciplinary research group focused on school canteens is Hungary (2018–2024). She is exhibition curator of 'From the Canteen to the Canteen. Secrets, Facts and Perspectives on Children's Public Catering', Museum of Trade and Hospitality, Budapest.

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Meals act as mediators, representing a kind of tool and channel of communication. Food is not only nourishment, but also a cultural element connected to the material world and to festive and everyday customs, in many ways. Food culture has always had a significant role in determining identity and community cohesion. In the process of social discourse about the past, inclusion, and locality, local communities select, reconstruct, and construct their shared food heritage. The presentation focuses on recent changes in food culture and highlights the heritage practices of food and eating habits in the case of a multi-ethnic settlement in Hungary. The paper presents the management, preservation, and transmission of food-related traditions in Csömör, the second-largest village in Hungary, where Hungarian, Slovakian, and German cuisines have interacted over the centuries of living together. How-

ever, there are still typical Slovak dishes in Csömör. In the framework of the ongoing project at the Institute of Ethnography, Budapest, we – together with my colleague Katalin Juhász – are documenting the heritage practices of some elements of Csömör food culture. Community cohesion and the activity of the natives serves to integrate into the local society those who came from the outside. Local communities and non-governmental organisations have a great role in this process, and they have played a decisive role in the vibrant cultural and social life of the settlement, especially since the late 1990s. Elements of traditional peasant life, such as pig slaughtering, take place in a community space, following a re-created scenario. The food means different things to the participants and the spectators. The taste of the food evokes the past and is also a message for a sustainable future.

Food heritage: concept change in the practice/implementation of the 2003 UNESCO Convention for Safe- guarding the Intangible Cultural Heritage

Eszter Csonka-Takács, is an ethnographer, museologist and an instructor in Hungarian language and literature. She has a Ph.D. in ethnography from the Eötvös Loránd University, Budapest. She was a research fellow at the Institute of Ethnology of the Hungarian Academy of Sciences. Her main research areas are folk belief and the rites of passage in a social context. She was the Deputy Director of the European Folklore Institute for 10 years. Since 2009 she has worked as the Director of the Department of ICH in the Hungarian Open Air Museum, Zentrede, responsible for the implementation of the 2003 UNESCO Convention. She chairs the Hungarian National Commission of Intangible Cultural Heritage.

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The UNESCO Convention for Safeguarding the Intangible Cultural Heritage focuses on community knowledge and practice, related objects, tools, sites, knowledge transfer, reinterpretation and community identity. The Convention defines different domains that express the themes and contexts of intangible cultural heritage elements (oral traditions, performing arts, social rites and customs, natural knowledge, traditional crafts), which can be included in national inventories, and from there in the representative list of the intangible cultural heritage of humanity. The inventory history of the 20-year-old Convention is constantly changing. Although the primary aim of the Convention is to preserve the heritage of supranational communities, there were, from the beginning, typical heritages that were promoted by a member state as a kind of national identity, and although the professional evaluation body reflected quite early on the wording of the community/national character (the terms unique, special, individual were included in the list of prohibited terms), the themes promoted in some cases reinforced this trend. This is

particularly the case for heritage elements related to gastronomy. In recent years, national/regional identity foods have become more common in the representative list. And, although based on the definition of the convention, and while the nomination documents are not about the product, the individual food (beverages), but about the customs and traditions involved in their preparation and consumption, it is still about food heritage, which has the same meaning as national character. This is how the French baguette, Turkish coffee, Belgian beer, Cuban rum, and Serbian slivovica, have become heritage. Recently, there has also been a discussion about the definition of food heritage as a separate domain, because at the moment, these nominations may serve to classify the appearance of this heritage element in several sites. In my presentation, I will outline how the type of food that defines the national character becomes heritage, and how it is formulated as communal knowledge, practice, and form of expression. I will also discuss the concepts used in the Hungarikum system and the principles laid down in the law.

Foodways in the 'Hobo Jungles': Heritage and tradition among the unhoused in the late 19th and early 20th centuries

James Deutsch is a curator and editor at the Smithsonian Institution's Center for Folklife and Cultural Heritage, where he has helped plan and develop many public programmes. In addition, he serves as an adjunct professor in the American Studies Department at George Washington University. Deutsch has also taught American Studies classes at universities in Armenia, Belarus, Bulgaria, Germany, Kyrgyzstan, Norway, Poland, and Turkey.

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The late 19th and early 20th centuries saw the flowering of what some scholars have termed Hobohemia, in which tens of thousands of unhoused individuals migrated

across the United States, often by hopping on freight trains and then gathering in camps known as 'hobo jungles' where they socialised and regularly shared meals.

This paper proposes to explore the use of food and foodways among the members of this very distinctive occupational group, who may claim their own sets of skills, traditions, specialised knowledge, daily patterns, and codes of behaviour, that not only distinguish them from other occupational groups, but which also meet their needs as a community. Although some observers – such as Nils Anderson, *The Hobo: The Sociology of the Homeless Man* (1923) – have differentiated between hoboos (migrant workers) and tramps (migrant non-workers), such distinctions seemed absent in the 'jungles' themselves, where (again, according to Anderson), 'absolute democracy reigns'. The emblematic meal in the 'jungles' was 'mulligan stew', which was a combination of ingredients thrown together in a large pot over a fire that rarely extinguishes. As Kenneth Alsop describes in *Hard Travelin': The Hobo and His History* (1967), mulligan stew 'is kept perpetually replenished by contributions from all, hoppins, or vegetables, and gumps – meat of any description, butchers' scraps, bacon rinds, the occasional rustled chicken. All render down into a mess which may vary in savouriness, but which is always hot'. Similarly, James

Freels – quoted in *Cliff Williams, One More Train to Ride: The Underground World of Modern American Hoboes* (2003), praises the mulligan stew for three reasons: 'one, it was cooked outside, two, everyone contributed to the ingredients, and three, it's good, especially along with a little wine. As people come along to eat the stew, the charge was one item contributed to the pot'. Accordingly, mulligan stew may serve as an appropriate metaphor for the distinctive culture of unhoused individuals living in 'hobo jungles': diverse individuals contribute to the whole in a process that embodies not only equality and democracy but also individualism and freedom. The locus of the hobo jungles seems to support the point made by Michael A. Di Giovine and Ronda L. Brulotte in *Edible Identities: Food as Cultural Heritage* (2014) that food 'binds people together' and that food links 'members of society together through space and time, serving as referential touchstones for a group's self-identification ... and representing the group to outsiders'. The sources used for this paper will include both first-person and third-person accounts of foodways customs and traditions among unhoused individuals in the late 19th and early 20th centuries.

The culture of milk in the rural southeastern region of Minas Gerais, Brazil

Rogéria C.A. Dutra, Ph.D., is a staff member of the Social Sciences Department of the Federal University of Juiz de Fora, Brazil. Her research interests are in anthropology. Currently, they include the relationships between food and culture, focusing on consumption, food politics and traditional food practices.

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The aim of this study is to explore the role of milk in the daily life of rural families that live in the Mantiqueira Mountains, located in the southeast of the largest milk-producing state of Brazil – Minas Gerais. Primarily centred on small family farming, milk production is important for the regional economy, generating income and jobs for the locals, as well as supplying the requirements of dairy industries and urban markets. The region is also known for the production of cheese, which is an important item of the state's gastronomy, associated with its identity and cultural heritage. Cheese from Minas Gerais is nationally recognised, and identified

with a traditional rural lifestyle that confers on it a series of qualities, such as its authenticity, its artisanal character and the purity of its composition, images that have been constructed since the nineteenth century. However, relatively little is known about the reality of milk and cheese production and consumption 'from the native's point of view'. Based on interviews with small dairy farmers, this study seeks to investigate their perceptions concerning milk and cheese production and consumption, in the face of the modernisation of rural life, the challenges to adapt to market demands and to the competition with modern dairy farming systems.

Hungarian folk art heritage: cultural remembrance and self-identity (Ethnographic identity regions in the dynamics of change)

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Ethnographic identity regions – the last sites of rural countryside where some folk traditions have survived till relatively recently – have undergone dynamic transformations in the last few decades. Since the political changes of the 1990s and accession to the EU in the 2000s, the processes of globalization have intensified in the countries of East-Central Europe, where Hungarian ethnic populations live either as majority or minority groups. The traditional culture of the onetime significant ethnographic regions and its complex context of cultural cognitive structures – knowledge, beliefs, identities and practices – has been fading and unravelling. All that is left of the formerly inclusive tradition in this acculturational, post-traditional period, is the ‘afterlife’ of the tradition, the understanding and analysis of which poses a challenge for ethnographic research. The paper gives a brief overview of what happened to the complex phenomenon of folk art heritage within its socio-historical

context during the last 100-150 years. It outlines the modernisation, acculturation, and folklorisation processes leading to the development of current modes of preserving and/or ‘inventing’ and manifesting folk traditions. The article focuses on the recent status, applied use, and ‘value’ of intangible cultural heritage in representative ethnographic landscapes. The author is interested in seeing what kind of ammunition the nearly 150-year history of the discovery of folk art provides for today’s preservation of traditions and how it contributes to the maintenance of regional identity. How can we grasp the external symbolisation process that diverges from the inner world of the localities? Does this have an effect, does it engage in dialogue with the internal processes of the region? New tradition constructions, ‘emblematised’, ‘festivalised’, and ‘mediatised’ heritage, today’s practices, new concepts and contexts of cultural memory and representation, are all relevant research questions.

An exhibition to quench cultural thirst. The soda-water collection of the Szeged Water Tower and the heritagization of gastronomical goods

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My topic is the process of heritage making of Hungarian gastronomical goods through the musealisation of soda water, from the perspective of cultural transfers. I have chosen a traditional food-industry product that is under national protection, also part of everyday and prestige consumption, with special cultural practices attached to it. Political and social actors include it in the category of national symbolism, and position it in several ways: as gastronomy and industrial heritage, and as a special heritage segment – an 'Hungaricum'. The soda water industrial history exhibition of Szeged (Southern Hungary), which is unique in Europe, plays a special role in the heritagisation of local food products in Hungary. This is a progressive example of *the new museology approach*, where the soda water artifacts get new meanings by semiotic retooling, thus gaining symbolic and historical significance. I study the issue of the objects removed from their original contexts, their inclusion

into collections, and the problem of the *cultural recycling* of heritage. The *museum boom* that started in the late twentieth century also promoted these practices so as to become catalysts for the heritagisation of gastronomical goods. This paper aims to focus on the issues of how the heritage concept could be included in the process of collection-building and in the cultural representation of the Szeged Hydroglobe, a listed industrial heritage building. It also focuses on how the actors could validate their interests in the course of the musealisation of soda water artifacts and how the cultural meanings of soda water have changed in the early twenty-first century. I also inquire into the ways in which the soda water artifacts become integrated in the continental collection circuit. This case-study demonstrates a new trend in heritage-making, a shift from traditional representational paradigms, and a different interpretation of objects of carbonated water, with international parallels.

Baking Christmas bread *poprtnik* in Svibno: A living food heritage with many messages

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The baking of Christmas bread, called *poprtnik*, was very widespread in Slovenia at the beginning of the 20th century; today, however, it has been preserved only in the central part of the country. Polymistor Janez Vajkard Valvasor already described it in his 1689 book,

Die Ehre des Hertzogthums Crain / The Glory of the Duchy of Carniola. Knowledge of the preparation of Christmas bread was passed down in the family from the older woman to the younger one. Also, other traditions connected with *poprtnik* are preserved: the blessing of the

bread, the ritual of cutting and eating the bread, and the belief that for good health the pieces of the various *poprtnik* must be eaten. If, in past centuries, these customs were associated primarily with the intimate sphere of family life, today they are often associated with the life of communities. Various associations of peasant women organise competitions to evaluate *poprtnik*, and arrange exhibitions of *poprtnik* breads and workshops on baking these festive loaves. Among these, we mention the Institute Parnas, which, through various activities, promotes baking Christmas bread and preserving the rituals associated with *poprtnik*. The Institute Parnas was also the holder of the activities for the entry element *Peka poprtnikov* ('Baking Christmas Bread') in the *Slovenian Register of Intangible Cultural Heritage*, on May 28, 2013. In Svibno, a remote hill village in Zasavje, baking the festive bread, *poprtnik*, as part of the family holiday tradition, is still practised today. The peasant women bake the *poprtnik* on 5 January, the day before the Three Kings Day/Epiphany. On 6 January, the bread is cut and eaten by all members of the family and distributed also to the farm animals. They also give pieces of *poprtnik* to neighbours

and relatives, believing that this act brings good luck and health to the family. Because of the remoteness of this village, the inhabitants there have preserved some older forms of food heritage associated with Christmas bread. Here, the *poprtnik* is more straightforward in shape and less decorated; the exchange of *poprtnik* pieces between neighbours and giving pieces of this bread to children, is still very vigorous. These actions are very much embedded in the lives of the local community members. The peasant homemakers united in the 'Association of Peasant Wives', *Arnika*, recognised their importance and passed baking knowledge and the use of Christmas bread, *poprtnik*, to their children. Every year in December, the primary school in Svibno organises workshops for school children on the making of *poprtnik*. Rural women from Svibno also like to present this local food speciality at touristic and other events – it has become part of their local identity and recognition. Therefore, the baking of the Christmas bread, *poprtnik*, in Svibno has an essential social and cultural function as it encourages the village's inhabitants to work together and to promote local cultural and food heritage.

Re-tooling food heritage: revitalizing communities and landscapes

Cristina Grasseni, Professor of Anthropology, Institute of Cultural Anthropology and Development Sociology, Leiden University and ERC Consolidator project: www.foodcitizens.eu. Cristina Grasseni specialises in economic, political and visual anthropology. She received her Bachelor degree in Philosophy, M.Phil. in History and Philosophy of Science, and a Ph.D. in Social Anthropology with Visual Media, from the universities of Pavia, Cambridge and Manchester, respectively.

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Crafting futures seems to be the most ambitious and timely challenge for food heritage. This requires the re-tooling of the notion of heritage as not only memory of the past, meaning of the present, and legacy for the future, but also as an act of re-imagination, re-articulation, and the re-production of food and its conditions of possibility. In global markets, heritage foods, such as craft foods, are at once placed on a pedestal and kept at bay by ambivalent institutional support and economic distinction, which makes them at once both niche and inaccessible. Heritage foods should not be a luxury, but they often are. Hyper-valued and marginalised, made redundant by mass production and consumption, their ecological relevance, adaptability and creativity become thereby all the more relevant. I propose to investigate the 'crafty' nature of food heritage, contrasting the categorisation of

heritage with those of craft, skill and innovation. I propose to argue for the relevance of innovative skilled practice to future-making, in ways that inevitably affect, and in turn re-produce, relevant communities and landscapes. Using ethnographic methodology typical of anthropological fieldwork, I have explored dairy farming, cheese making, and, currently, food gardening. The results of ethnographic observation are, that innovative heritage processes immediately connect with an intimate acquaintance with materials and ecosystems (including flora and fauna, soil and climate, landscape and non-humans). Food heritage studies can map these relations between more-than-local connections and localised cosmologies of valuation, doing the work of cultural mediation between a troublesome now and an unforeseen future, the homily and the uncanny.

Meaning and uses of tradition in the digital market: Ethnography of 'Small-scale Food Producers in Serbia'

Ana Banić Grubišić, Ph.D., is a senior research associate at the Institute of Ethnology and Anthropology and an associate professor at the Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade. At undergraduate and graduate levels, she teaches folkloristics, the anthropology of popular culture, and the anthropology of the media. Her research interests include the anthropology of popular culture, folklore, environmental anthropology, digital folklore, and the anthropology of migration. In addition to her research, Banić Grubišić is a member of the Executive Committee of the International Association for Southeast European Anthropology (InASEA), and a member of the leading associations in her field (EASA; SIEF; IUAES). She is Chair of the Centre for Researching Popular Culture and Folklore, Faculty of Philosophy, University of Belgrade. She has published numerous papers, in the field of ethnology and anthropology, in scientific journals, and she has worked on several national and international research projects.

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Through the digital ethnography of a Facebook group, 'Small-scale Food Producers in Serbia', this research aims to explore the ways in which the discourse of tradition and heritage is used for the promotion and sale of food online. This Facebook group was founded at the end of 2019. Its main goal was to develop and increase relationships between small-scale food producers in the rural parts of Serbia, and consumers in the cities. Today, this widely popular group functions as a local alternative food network in the digital sphere. It thus represents a fertile area for researching various analytical concepts related to the representation of food as cultural heritage in social media. Using a qualitative content analysis of

group posts, I will explore visual rhetoric and narrative strategies in the representation of traditional foods. In this presentation, the particular focus is on the promotion and sale of 'forgotten' culinary specialties from remote and under-developed rural areas of Serbia. Although tradition and heritage are strategically used for individual commercial goals, this group demonstrates the important role that social networks can play in the preservation and promotion of local gastronomic heritage. In other words, the example of this group illustrates how discourses of heritage and traditional foodways can be utilised to revitalise local communities that embrace sustainable economic growth and social and cultural development.

Decolonial reading of Oaxacan cookbooks: Gastronomy, gender and the neoliberal heritage industry

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In spite of the recent rise of social media as a source of culinary knowledge, traditionally published cookbooks still play an important role in contemporary Mexican foodscapes. This paper scrutinises the contents of several cookbooks on Oaxacan culinary cultures, published by national and foreign cooks, food experts and chefs, since the late 1990s (Susana Trilling, Diana Kennedy, Alejandro Ruiz, and Abigail Mendoza, among others), when Oaxaca had become, for the first time, a destination for culinary tourism. The analysis

is supported by the results of my longitudinal feminist ethnography on the colonality of power, gastro-politics, and the heritagisation of foodways in the state of Oaxaca (2011, 2014–2017, 2021–2023). I use an analytical framework of decolonial feminist anthropology, to unravel the vernacular and transnational workings of the neoliberal gastronomic heritage industry, resulting in the emergence of new socio-cultural hierarchies (gastro-celebrities, ethnic female kitchen help, and impoverished food producers).

Restrictions as culinary heritage – a study of restaurant politics in Sweden

Håkan Jönsson is associate professor in European Ethnology at Lund University, Sweden, and visiting professor in Food Studies at the Swedish University of Agricultural Sciences, Alnarp, Sweden. He has conducted research on food, meals and consumption in Scandinavia. He is also involved in several inter-disciplinary projects encompassing food system science, and the intersection between food technology and society. He is President of the SIEF Working Group on Food Research. Hakan.

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During the early 20th century, a number of restrictions were imposed on restaurants in Sweden, motivated by an ambition to reduce alcohol consumption and public disorder. The original system of restrictions was dismantled in 1955, but many remained in place. Despite the rapid development of the restaurant scene in Sweden since the 1980s, restaurant managers and employees still need to navigate complex regulations regarding food, opening hours, and interior design, to be able to serve alcohol, and a special licence is required if dancing is likely to occur, in the restaurant. During the Covid-19 pandemic (2020–2022), a number of the abandoned restric-

tions were re-imposed. While Sweden became known for its liberal attitude towards other sectors in society, the restaurant and entertainment sector was struck hard by restrictions. The paper, based on official documents and interviews with restaurant staff and managers, traces the roots of the restrictions and discusses why, in spite of a more favourable attitude in general to eating and drinking in public spaces, restaurant regulations are still an important part of the political discourse in the country. The paper argues that the restrictions can be seen as a living culinary cultural heritage, which has implications for both the restaurant industry and the general public.

Food heritage and food rituals as an indispensable element of contemporary 'crossover folk customs'. The example of Csömör

Katalin Juhász, Ph.D., is Senior Research Fellow at the Institute of Ethnology, Research Centre for the Humanities (HUN-REN, Hungarian Academy of Sciences Centre of Research Excellence), Budapest, Hungary. Her main fields of research are: present-day and urban ethnography, urban and contemporary folklore, folk revival and calendar customs; way of life; anthropology of the body, body care, hygiene, food, and Hungarian history in folklore. She has published 14 books, about 100 articles and research papers. Moreover, she has edited five thematic folk music records during which she also featured as a folk singer. For 20 years she has been an author for 'folkMAGazin'. She is also a member of the Editorial Board of *Ethnographia*, (Journal of the Hungarian Ethnographical Society). Her current research includes questions concerning recent foodways, lifestyle, and eating habits. She is part of the interdisciplinary research group focused on school canteens in Hungary, supported by the National Research, Development and Innovation Fund of Hungary.

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Csömör is the second largest village in Hungary, a traditional dead-end settlement. The village, which was depopulated during the Ottoman occupation, was later settled by Lutheran and Catholic Slovaks, and later again by Catholic Germans

from Budaörs, Hungary. From the late 19th century, the socio-ethnic composition of the population, which had doubled, changed radically, mainly because of those who moved there from Budapest. Many of the old calendar customs

(e.g. the carnival masquerade, Luca) were already being revived from memory in the 1930s. The proximity of the capital, Budapest, favoured the bourgeois transformation of the settlement, but a large part of the population held on to their traditions. After the political regime change in Hungary from 1989, an extremely diverse traditional preservation activity developed in Csömör on the initiative of (community and individual) citizens. Private and public collections, minority organisations and folklore groups, were formed. Nowadays, 'classical' folk traditions are seen as an inherited spiritual and material cultural value from the past. The new millennium has witnessed the emergence of glocalisation, a process that goes hand in hand with globalisation: the role of local culture has been enhanced, which strengthens local identity and can also be a source of cultural capital that can be monetised through festivals and tourism. The activity of the new generation of 'traditional' communities is not limited to maintaining a conserved, static cultural heritage in unchanged form. Instead, they are both reconstructing and rebuilding traditions, with the aim of creating new traditions that successfully appeal to the people of the present time. The activities of the Furmicska Association in the 'House of Our

Traditions' in Csömör are an excellent example of this contemporary heritagisation. Old folk customs are transformed into theatrical, community 'programmes' within a folklore framework. The key figures who play a central role in the creation of new traditions are the leaders, as they are able to pull their own communities together; they are good organisers, and have good relations with local leaders and national professional organisations; they can also apply for funding and are creative enough to do so. They are the inventors of new traditions. Community programmes linked to calendar holidays and special days always have a culinary element. The culinary part of the new customs, which expresses a local identity, does not only consist of the preparation of dishes selected from the community food heritage; it is also linked to the appropriate food preparation methods, eating rituals, and catering. Building a community gingerbread village before Christmas is a good example of innovation, as well as being a great way to build community development. This presentation focuses mainly on rituals and community interactions, only mentioning food types. Through examples, it looks at how new folk customs are constructed in the concept of crossover, design thinking and social innovation.

National milk, gender and Finnishness in milk promotion and the 'Milk and Health Association'

Taija Kaarlenkaski, Ph.D., is an Academy research fellow at the University of Eastern Finland. She also holds the title of docent/associate professor in cultural animal studies at the University of Turku. She has a background in folklore studies and human-animal studies, and she has specialised in her research on human-cattle relationships and the history and technologisation of Finnish dairy husbandry, as well as the changing meanings of milk production and consumption.

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In Finland, the level of milk consumption has been the highest in the world for decades. One reason

for this may be the effective forms of milk promotion carried out in Finland for almost one hundred

years: cow's milk and milk products have been seen as an integral part of a healthy diet. Accordingly, dairy husbandry is considered to be a cornerstone of Finnish agriculture, although milk consumption rates have been consistently declining since reaching a peak in the late 1950s, and the number of dairy farms has decreased rapidly. In these circumstances, it may be assumed that the messages and imagery of milk marketing have been influential in Finnish culture. Commonly, marketing includes gendered characters that are easily recognisable as female or male, and this is the case also in milk marketing. Furthermore, appealing to domesticity and nationality has been typical in food marketing, and in milk promotion these attributes are often highlighted. In this paper, I will focus on one significant actor in Finnish milk promotion: the public health organization *Maito ja terveys ry* ('Milk and Health Association'). It was established in 1958 and continued until 2020, aiming to advance the consumption of milk and milk products. The association produced and distributed, e.g., promotional leaflets, brochures, and posters aimed at different groups of people from toddlers to pensioners. Moreover, the association's figurehead, 'Milk

Maid' or 'Milk Ambassador', promoted milk at the fair, in grocery stores, day-care centres, schools and garrisons, by talking about the nutritional benefits of milk. Apart from one exception, 'Milk Maids' or 'Milk Ambassadors' were always female, and the official outfit was reminiscent of Finnish national costumes. The aim of this paper is to explore the gendered and nationalistic imagery that the 'Milk and Health Association' has produced in its materials, and how this imagery has changed during the past sixty years. What kinds of characteristics are related to different genders and what kinds of assumptions are linked to: girls, boys, men and women? How is nationality intertwined with gendered representations? As research material, I use the archived documents of the 'Milk and Health Association' consisting of mainly leaflets, brochures and posters, directed at different age and gender groups, as well as materials related to 'Milk Maids' and 'Milk Ambassadors'. I will discuss both visual and textual representations of gender and nationality that reflect and reproduce the social norms of society. I understand gender and nationality as being performative, produced and reproduced in cultural representations and actions.

Kocković Zaborski, Tanja, Belaj, Melanija

Faces of hunger: An exhibition about (a lack of) food in the Ethnographic Museum, Zagreb, Croatia

Tanja Kocković Zaborski is senior curator at the Ethnographic Museum, Zagreb. Her Ph.D. is in Ethnology and Cultural Anthropology and she has several Croatian Museum awards for best exhibition in 2016, 2017, 2018 and 2023. She is author and co-author of several ethnographic exhibitions on the subject of traditional food and has published several works in scientific and popular journals.

Melanija Belaj is senior research associate in the Institute of Ethnology and Folklore Research in Zagreb. Most of her scientific interests are related to food culture – gender and the symbolic role of food and drinks in a cultural context, culinary tourism, and social practices of open food markets. Her recent research is related to the everyday life of homeless people in the city of Zagreb.

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The 'Faces of Hunger' exhibition results from a collaboration between the Ethnographic Museum and the Institute of Ethnology and Folklore Research, Zagreb, Croatia, and

two ethnologists from the respective institutions – Tanja Kocković Zaborski and Melanija Belaj – who have been dealing with the culture of nutrition for many years. The

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paper will show the process of preparing the exhibition about (a lack of) food in a museum, and about all of the numerous activities that had taken place during the exhibition, in the form of workshops, lectures, and tastings. At a time when the world strives to find strategies to fight and eradicate hunger, the organisers wanted to raise awareness about this issue, primarily focusing on imposed hunger, but also on self-imposed starvation. The theme of hunger is not only presented throughout history, but also in today's society. While focusing on Croatia, the hunger-theme is also placed in the wider context at the global level. The theme of hunger has been approached from three different perspectives. The first refers to the fight against hunger. It is also the most extensive part of the exhibition, where the ways in which people ensure the availability of food and stock supplies, are shown. In times of crisis, the state, counties, or local communities, have to deal with possible food shortages. International organisations that contribute humanitarian aid also step in to help. Locally, the problem of food availability can be solved by soup kitchens and individual citizen initiatives. Each of us can make winter preserves,

recycle food scraps or plant a garden. In Croatian traditional culture, there were many rituals and customs that people practised to overcome the primal fear of hunger. These rituals and customs are still part of Croatian everyday life. In the second segment, hunger as a tool that can be used to manipulate not only the masses, but also individuals, to offer resistance, express power, incite conflict, or even to kill, is looked at. The third segment is dedicated to the relationship between hunger and the body. The face of hunger can also be recognised in the ever-growing number of eating disorders, especially among young people. Although historical evidence shows that eating disorders have been around for quite some time, it is only relatively recently that they have been defined as disorders that require special treatment and approach. All of the above points to possible ways of contemplating hunger historically and currently, globally and locally, the ways that the exhibition has tried to portray hunger – or some of its faces. By choosing different topics, the authors wanted to at least scratch the surface of this deep issue, ask questions, and start a discussion. It was not our intention to give answers or to offer solutions.

Koning, Nemo, van der Horst, Hilje, Besseling, Mijs, Dibbits, Hester & Klomp, Mirella

Challenging the place of meat in the Christmas meal: Lessons learned from ritual intervention

Nemo Koning is junior Researcher at Wageningen University & Research, the Netherlands. She is part of the group 'Consumption & Healthy Lifestyles', Co-executive of the research project 'Rethinking the place of meat in tradition through ritual intervention', in close collaboration with the Reinwardt Academy of Cultural Heritage. Graduated in 2022 with a Masters in Applied Cultural Analysis (Applied Ethnology) from Lund University, Sweden.

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In the context of The Netherlands, whether or not to serve meat at Christmas has certainly become a contentious as well as an urgent question. Despite it being associated with grave issues concerning the environment, public health and animal welfare, meat consumption remains unabated in the country. Explanations, as well as interventions to resolve this issue, have so far been based mainly on behavioural accounts that fail to address the social and ritual practices with which meat-eating is bound up. Sociocultural intervention strategies remain largely unexplored, despite multiple authors mentioning their potential. The aim of this article is to examine different strategies for intervening in tradi-

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tional, festive meals, taking inspiration from social practice theory and ritual studies, while exploring how such ritual interventions could help to reduce meat consumption. We specifically look at the Dutch Christmas meal, working together with different cohorts of participants. In a 'Field Lab', we asked participants to imagine interventions into their Christmas meal aimed at bringing down meat consumption. In a parallel 'Living Lab', we asked students to keep a logbook on their individual Christmas meals, while instigating particular tweaks. We conclude by discussing challenges related to ritual intervention, the obstinacy of familial culinary heritage, as well as its susceptibility, to change.

Cultivating heritage in the Anthropocene

Daša Ličen is an Assistant Professor at the University of Maribor and a researcher at the Institute of Ethnology (ZRC SAZU). She works in the fields of anthropology, ethnology, and history. She is currently working on her postdoctoral project entitled *For Beasts, Against Animals: Towards the Long History of the Animal Rights Movement*, in which she explores various aspects, including the nourishment of pets.

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Living in the anthropocene underscores the imperative of acknowledging planetary boundaries, not least when it comes to food production, dissemination, and consumption. In Slovenia nowadays, there seems to be a widespread consensus that agricultural and food practices wield significant influence over the environment, necessitating a fundamental shift in how food is cultivated, bred, and consumed. That being said, individuals have different ideas about how to tackle this major cultural and economic challenge. While some advertise changes in consumer practices, others promote systemic changes, yet they all seem to agree that establishing sus-

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tainable food systems demands a retrospective approach, drawing inspiration from selected practices and ideas from various historical periods. This presentation is not about the history itself. To explain, it is not a historical investigation but a survey of what people believe about past life. Based on qualitative interviews, this ongoing research aims to shed light on the discourses surrounding the future potential of food heritage in Slovenia. In other words, what are the past practices and ideas regarding food that interviewed individuals find necessary for a sustainable future, and why? Furthermore, could going back in time potentially be a path to the future?

Food recipes as cultural heritage and historical source

Yrsa Lindqvist has the degree of Licentiate of Philosophy. She is senior archivist at the Traditions and Language collection at the Society of Swedish Literature in Finland. She is also a researcher in ethnology with a focus on food culture, material culture, and, in her daily work as archivist, she specialised in documentation by questionnaires. During 2023–2025 she was attached part-time to the project *Historiska recept*.

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In most archives, documents pertaining to women and to the domain of the household were long regarded as a less valuable source

of knowledge than other historical and social records. In personal and family archives, priority was given to documents left by men, while

those of women were seen as private and ordinary, and that little interest in their preservation. In recent decades, however, an awareness of food and everyday matters as a valuable source for cultural understanding, has increased, and food recipes have gained new appreciation. They are good sources for learning about consumption, trade routes, class aspects, and social markers, as well as about agriculture and everyday skills. The Society of Swedish Literature in Finland has successfully published several digital editions of works by national authors in this connection, and has developed a generic platform, which is also used in a recent project called *Historiska recept* ('Historical recipes'). The project started in 2020 and in the following two years, six recipe collections were digitalised, transcribed, and made available online for both researchers and for the wider public. The six collections were written mainly in the 18th century at a time when even the nobility in Finland had few printed cookbooks. Until 1809, Finland was a part of Sweden, and the nobility was Swedish speaking. Consequently, the recipes in the collections are written in Swedish and some recipes are transcriptions from printed books, such as those

from the most famous cookbook writer at the time, Cajsa Warg. The ambition of the digital publishing project *Historiska recept* is to share information, provide tools, and to facilitate comparison between different manuscript books, between manuscripts and printed books, and between single recipes. Recipe books are a unique source of knowledge about women's work and reality in Finland during the long 18th century. Our approach has enabled us to contextualise and interpret the recipe collections as a means by which individuals and families could assert themselves in order to establish and maintain social and professional relationships. Collections of household recipes reflect both the 'Zeitgeist', the ideals, and the down-to-earth realities, of daily life. The collections are as much about experience as they are about expectations. In my paper, I will present the digital edition *Historiska recept* and further discuss how heritage, in the form of recipes, can engage the public. By cooking together and reflecting on how ingredients have changed over time, how lemons and exotic spices found their way to the cold North, and how the recipes can be decoded today, the past becomes a living heritage of our history.

Personal Memory, Collective Heritage, and Quandaries of Tradition: Two Appalachian Mountain Meals

Lucy M. Long, Ph.D., is a folklorist specialising in foodways. She recently retired from university teaching but continues working with museums, community programmes, and K-12 education. She has published extensively on foodways, culinary tourism, sustainability, cultural heritage, and ethnicity. Her geographic focus is on American regions, Ireland, and Northern Ireland.

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Michael A. Di Giovine and Ronda L. Brulotte state that food as cultural heritage is tied to memory: “as individuals collectively remember past experiences with certain meals and imagine their ancestors having similar experiences. When this occurs, food is transformed into heritage” (2014, pp. 1). However, not every individual has the same memory of the same food or

foodways experience. They may remember different aspects of it, attach different emotions to it, and even interpret its meanings differently. Nor is every food memorable and fodder for heritage for every individual participating in it. If heritage is made up of memories, then it is as multifaceted as the memories themselves. Presentations of heritage through tourism,

cultural preservation projects, public festive events, restaurants, cookbooks, and marketing in the food industry assume, as well as create, collective memories with particular associations and meanings. Those memories can then be shared among individuals, creating a sense of collective identity and belonging, and affirming that heritage. These presentations may also evoke individual memories, perhaps making explicit personal perceptions of heritage. I explore in this paper the intersections of personal and collective memories in the construction of heritage. I also look at the distinction between heritage and tradition, following Dan Ben-Amos’ assertion that the two are incompatible since heritage is static and canonical while tradition is dynamic and fluid. For illustration I explore current trends in the food cultures of the Southern Appalachian Mountain region of the United States, focusing on two meals that represent the continuum of private/domestic and public/commercial foodways. One of the meals, soup beans and cornbread, is a traditional staple in mountain households. The meal reflects the culinary history of the region in terms of the ingredients available, traditional cooking styles, the socio-cultural history of poverty, the

need for living “off the land”, and a cultural ethos and aesthetic emphasizing survival and practicality but also valuing artistry and whimsy. The dishes are “quotidian,” not usually attracting attention from gourmet eaters or cooks, but carry warm memories for many residents of past and place. The other meal is a newly invented one now offered by up-scale restaurants and chefs of “elevated” Appalachian cuisine. It features fried green tomatoes, circular slices of unripe tomato dredged in cornmeal or flour, then fried. These are then part a “stack” with a fried grits cake and topped with fresh mozzarella cheese, and a sprig of fresh basil. Pimento cheese, bacon, and a slice of ripe tomato might also be included. The meal represents the gourmetization of local foodways, the adoption of dishes from publicly recognized cuisines (Southern), and the homogenization of regional Appalachian food culture. At the same time, its popularity creates numerous memories for individuals that then become part of a collective sense of heritage. I draw data from my own history and from extensive ethnographic research in the region, and my interpretations are informed by scholarship in folkloristics, food studies, critical heritage studies, and Appalachian studies.

Matalas, Antonia, Ntantoy, Anastasia

Health claims for traditional fermented foods. A request for action by the scientists

Antonia Matalas, Ph.D, is a professor of Nutrition at Harokopio University, Athens. Her work concentrates in sociocultural aspects of diet and their linkages to public health. She supervised the development of the Cyprus Food Virtual Museum and she is currently participating in PIMENTO, a scientific network for the promotion of fermented foods. (<https://fermentedfoods.eu/>)

Anastasia Ntantou, M.Sc., is a doctoral candidate at the department of Nutrition at Harokopio University, Athens. Her research aim is the documentation and cataloguing of authentic Greek dishes and the development of a digital database for their systematic description.

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Foods that are made via a fermentation process are an important part of the human diet in practically every food culture around the world. Traditional fermented foods were developed to render perishable, edible and non-edible raw material into products which have a prolonged lifetime, by breaking down some carbohydrates. Fermentation also enhances the nutritional value of raw material by producing vitamins while ridding foodstuffs of their anti-nutrients. With the increasing evidence that some bacteria (probiotics) can be beneficial to human health and metabolism, interest in fermented foods, which may contain live bacteria, has recently increased greatly. Nutrition and health claims are used on the labels of packaged food products with the intention of positively influencing consumer perceptions about these foods. To inform and to protect consumers from misleading information, the European Commission has put in place a legislative framework regu-

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lating all nutrition and health-related claims which may appear on the labels of food products (Regulation 1924/2006). Official approval of a nutrition or health claim for a food product is a demanding process; the food or its active ingredients must be characterised according to strict standards and sufficient experimental evidence must be provided. In this context, foods that are made via an artisanal process, such as traditional fermentation, face great limitations when attempting to compile the evidence needed. PIMENTO is an ongoing European project aiming to valorise fermented foods and to foster their integration into nutritional public health strategies. Drawing from the progress achieved so far within PIMENTO, I will present, selected examples of fermented products to illustrate the health-promoting potential of traditional fermented foods, as well as, the challenges associated with their getting approval for nutrition and health claims.

The living and the dead. The role of fat in Sakha cuisine

Csaba Mészáros is a senior research fellow at the Research Centre for the Humanities (HUN-REN). He conducted fieldwork in rural Yakutia (between 2002 and 2015) among Sakhas and Evenkis, focusing on transforming local agricultural activities, environmental perception, and human-animal relationships. The study of the subarctic dairy economy, and the ritual use of milk products played an important role in the description of local nature-cultures. He has participated in several international research projects focusing on ecology, climate change, and the preservation of traditional agricultural methods and ecological diversity.

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The Sakha cattle economy in subarctic Siberia relies on a fragile ecosystem based on permafrost soil. In the boreal forest (unsuitable for haymaking and grazing), lentil-shaped thermokarst depressions with lakes at their deepest points, provide an archipelago of meadows that supply herbaceous vegetation and freshwater for cattle and horses. This ecotope provides a home for the Sakha circular economy, where water, hay, and wood are the primary renewable resources. However, meadows and lakes formed in permafrost depressions (called *a/aas* in Sakha) are more than sheer economic resources; in the local lifeworld, they are sentient beings sharing a common history with the local community. Not only are meadows sentient entities, but animals share several spiritual features with humans. Therefore, the richly stratified and highly emotional horse-human and cattle-human relationships do not end when the animal is slaughtered. Contrary to

Cartesian assumptions that categorically separate the body from the soul/spirit, in local lifeworlds, the flesh, meat, milk, and the whole body, are deeply attached to the spiritual qualities of the animal. The flesh of the slain animal and the food prepared from it represent both the animal's soul and body – and this affects the food's preparation, consumption, and taste. The slaughter of an animal can, therefore, be understood as a rite of passage, in which the animal takes on a new role in the local insular world and circular economy, rather than leaving it. In my presentation, I will examine the example of fat and food of high-fat content and the ways in which the local lifeworld is structured alongside the exchange and circulation of substances impregnated by spiritual qualities. Traditional food heritage in that sense is not part of Sakha culture, but a segment of a thickly interwoven fabric in which human and non-human agents interact.

Attempts to protect and promote traditional food culture in contemporary Japan.

Naoto Minami is Professor at the College of Gastronomy Management, Ritsumeikan University, Japan. He is Vice President of the Society of Japanese Food Studies. He graduated at the Department of Western history, Faculty of Arts of Kyoto University, and obtained a Master's degree at the Department of Western History of the postgraduate school of Osaka University, and a Ph.D. at Osaka University. He had participated in the International Ethnological Food Research Conference since 2002 when he attended the 14th conference that took place in Basel/Vevey, Switzerland, in that year.

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Since 'Washoku', Japanese food culture, was registered as an Intangible Cultural Heritage by UNESCO in 2013, recognition of the cultural value of traditional food culture has expanded in Japan, and there is a growing movement not only to promote production of traditional food but also to use it for tourism or regional development. In parallel with this, the Agency for Cultural Affairs, a government agency, launched an attempt in 2021 to register food culture as a cultural property. Conventionally, the concept of cultural properties was limited to traditional buildings, paintings, Buddhist statues, etc., and the cultural value of food was undervalued, but now there is a growing tendency also at government level to review the cultural value of food and register it as an intangible cultural property. The presenter has been involved in the actual work of registering such cultural properties, as the chairperson of a

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committee ('Expert Advisory Committee') that examines the value of individual food cultures as cultural properties. Up to now, three of them: 'Traditional knowledge and skills of making Sake (Japanese rice wine)', 'Japanese-style fresh confectionery with special names associated with traditional culture or classical art', and 'Kyoto cuisine with high-level cooking techniques and profound hospitality', have been registered as cultural properties. The criteria for registration are that the food culture has historical value that has been formed over a long period of time, or that the food culture has high value in an artistic sense, and that the cultural value of the food is judged from these two points. In my presentation, I will explain the value of these three cases as registered cultural property, and, at the same time, discuss the basic issues of why, and in what respects, food culture has cultural value.

Heritagisation and wine production. Examples from Hungary

László Mód is assistant professor, Department of Ethnology and Cultural Anthropology, University of Szeged, Hungary; Curator in the Museum of Szentes; co-chair of SIEF Space-lore and Place-lore Working Group; his main fields of interest are museology and material culture.

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Wine regions in Hungary began to take shape in the Middle Ages, largely under the influence of the increasingly profitable wine trade. The socialist transformation of agriculture, and the introduction of large-scale wine production, constituted major changes in the second half of 20th century. Consumption habits changed radically, because Hungarians became much more beer drinkers than wine drinkers. After the collapse of communism from the late 1980s, the vineyards passed again into private ownership, as most of the large socialist production units (state farms, co-operatives) disintegrated. The volume of wine exported to the West was very small, while the Eastern markets collapsed overnight. In this unfavourable economic environment, a large-scale heritagisation process was initiated and completed by vine-growing communities, local associations, and wineries. The

goals and intentions of the various groups were quite different. Some of the actors would have liked to continue and to reinvent traditions abandoned during the communist regime. Others used heritage to represent identity, develop wine tourism or to promote products. At the turn of the millennium, local heritage played an important role once again, as vine-growing and wine-making became more and more industrialised and globalised. The aim of the presentation is to explore the mechanisms and strategies behind the heritagisation process. It will focus on the changes arising according to how heritage was used from the beginning of the 1990s to the present day. What kind of elements of traditional wine culture were selected and displayed in the context of modern wine consumption? Should we interpret this cultural phenomenon as a response to a social-economic crisis?

Food Heritage in an Open Air Museum context: research, representation and interpretation

Zsuzsanna Nagyné Batári, Ph.D., has a MA degree in English and Ethnography from the University of Debrecen, Faculty of Humanities, and a doctorate in Ethnography from the Doctoral School of History and Ethnography, University of Debrecen Faculty of Humanities. She also has Museum management adult training. She works in the Hungarian Open Air Museum as Head of the Department for Science and Interpretation. As an ethnographer, she carried out research on different topics, including, to date: rural architecture, gastronomy and eating habits, or way of life, among others, and she has been responsible for curating different types of exhibitions. She is also interested in how information can be mediated for visitors in the Open Air Museum context, since adults, students, seniors, children, and other segments of the public audience, are welcomed in the Museum. Exhibition planning and methods of interpreting tangible and intangible cultural heritage are important aspects of the Museum's work, together with finding new and innovative ways of mediating content creatively.

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The Hungarian Open Air Museum is the central open air collection of Hungary. Its aim is to represent rural architecture and way of life, from the territory of the whole country and regions with Hungarian-speaking population living in diasporas, from as early as the late-19th century, until the mid-20th century, with additional thematic research and exhibition projects directed towards the recent-past and present-day conditions. Besides interior exhibitions in the relocated or reconstructed buildings, arranged in authentic settlement patterns, the institution also has indoor exhibition spaces, with living history and living museum programmes also being part of a rich interpretation policy. The curators also carry out research in Hungary in relation to minorities. All this results in a broad museum representational concept. As a museum, and also as a public collection, one of our priorities is the representation of different cultural segments concerning material culture, way of life, and also elements of intangible cultural heritage. The

first step is the research which, in the case of food heritage, has a special focus, as it has to provide the basis for an appropriate reconstruction of everyday life. How do we conduct research? How do we realise authentic museum representation? What methods do we have for the interpretation of food heritage in a museum, which is a special type of museum, with a focus on reconstructing even tiny details in the material surroundings of the building, evoking all aspects of everyday life in an interior setting. How do different food types appear in this kind of exhibition? What role do they have? And what other possibilities are there for mediating relevant knowledge for visitors about our food heritage? Artificial food, interactive presentation, hands-on options, creative practices, education programmes, festivals, demonstrations, and publications, are just a few examples I would like to present in the context of the conference theme, also covering other aspects of this work, namely sustainability, authenticity, or preventive conservation.

The effects of the designation of Yakimochi as the Prefectural Intangible Cultural Heritage and inheritance activities of food culture in Nagano, Japan, known for its health and long-life expectancy

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Japanese traditional food-related customs were listed as UNESCO Intangible Cultural Heritage in WASHOKU; Traditional Dietary Cultures of the Japanese, in 2013. On the other hand, in 1983, however, five local cuisines were designated as Nagano Prefectural Selected Intangible Folk Cultural Heritage. Nagano Prefecture is located in the center of Honshu, Japan, and

is renowned for its healthy and extended-life expectancy, among prefectures in Japan. The objective of this research is to examine the consequences of designating Yakimochi as one of the above-mentioned five cuisines designated as food heritage. We examined the content of Yakimochi and its modifications after the designation. We investigated the current state

of commercialisation of Yakimochi and activities to promote food culture. We conducted a literature survey, questionnaire survey, and interviews with Yakimochi sellers and individuals involved in activities to pass on food culture. Yakimochi is a Japanese bun made of vegetables, red bean paste, or any other filling, wrapped in a grain dough made from wheat, buckwheat, and rice. It is then roasted by heated ash in an Irori (a sunken hearth), or steamed. Yakimochi is now called 'oyaki', and the method of heating, in ordinary households, is now by steaming in a steamer or baking in a frying pan. Yakimochi were made at home for Bon Festival events and daily meals, and the designation of cultural heritage resulted in the sale of a variety of Yakimochi at various Japanese confectionery stores. Today, Yakimochi is sold in supermarkets and convenience stores throughout the Prefecture. Furthermore, it has been changed so that delicious Yakimochi are sold for tourists to eat throughout the entire Prefecture, and also for sale as souvenirs. Commercially available Yakimochi had a variety of heating methods, and a mix of different heating methods such as frying and steaming, or steaming and baking, was utilised to sell Yakimochi with unique textures. Various improve-

ments were made to the filling of commercially-sold Yakimochi. Government support for food-culture transmission-activities has been available in Nagano Prefecture, and, as a result, Yakimochi-related food culture transmission activities have been carried out. In Suzaka City, food education volunteers have been conducting the making of steamed Yakimochi for students, since 2019, as part of food culture transmission activities. In Nagano City, we are trying to preserve the Yakimochi-making tradition by conducting a traditional Yakimochi-making process that uses ashes heated in an Irori, or sunken hearth. It became apparent that the appeal of Yakimochi lies in the flexibility of ingredients for the crust, its seasonal and specific ingredients, seasonings, and heating methods, all of which allows for a variety of delicious Yakimochi flavours, appearances, and textures, to be enjoyed. The designation as cultural heritage has led to efforts by households, communities, government, educational institutions, food manufacturers, dealers, and other concerned parties, to protect and pass on the charms of Yakimochi to future generations, and, as a result, it has become clear that Yakimochi is recognised as the most popular local cuisine of Nagano Prefecture.

Negotiating food heritage on Korčula Island: The case of *žrnovski makaruni*

Olga Orlić, senior research associate at the Institute for Anthropological Research in Zagreb, holds a Ph.D. in anthropology from the University of Zagreb. In the period 2001–2006 she worked as a curator at the Ethnographic Museum of Istria, and received the annual award of the Croatian Ethnological Society for the best ethnographic exhibition in 2004. She is the author of several scientific and professional papers and a book about the solidarity of community-supported agriculture in Croatia. She is a member of the editorial board of Ethnological Research journals, and a President of the Croatian Ethnological Society 2023–2025.

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In this paper I utilise a quite classic anthropological approach to food – that which connects food heritage and identity/ies. Identification processes on various levels are unimaginable without the creation of ideas about oneself and Others, usually of a stereotypical character, and which can be based on the most diverse elements of culture, including food. In this paper, I focus on heterostereotypes (stereotypes about Others) still present on the Adriatic Island of Korčula, and the role food traditions play in these processes of stereotypisation. Although to outsiders, the Island of Korčula may appear to be a quite homogenous entity, certain differentiations between inhabitants of larger island settlements, especially between those of urban character (such as the town of Korčula), and villages, still exist. Members of seemingly close and similar island communities, essentially possess very distinct and mutually differentiated local identities, mainly expressed in a form of still-current oppositions and antagonisms between individual settlements on the island (urban-rural dichotomies and old-newly-settled populations, for example). All of that significantly contributes to the safeguarding of local features, even if only in a symbolic way. In this paper, the em-

phasis is on negotiation processes of the marketing rights concerning the food heritage of Žrnovo village – more specifically about the marketisation of a local symbol and trademark *žrnovski makaruni* (a special kind of pasta, prepared usually with meat) that used to be prepared only for special occasions. Food can be considered, according to anthropologist Cristina Grasseni, as 'total social fact' (Grasseni 2013, p. 172) that was defined by Marcel Mauss as 'a social fact that integrates unrelated aspects of everyday life: family, economic, legal, religious, moral and aesthetic and manifests itself as a totality in to the individual experience of individuals'. This overreaching definition stresses the importance and significance of food as a symbol of identity and as a resource. Namely, due to tourism activities on Korčula Island, *žrnovski makaruni*, started to be marketised beyond the borders of village and island, as a commodity with highly-emphasised local identity features. The process is twofold: while it creates additional income for the diligent women of Žrnovo who provide restaurants all over the island with *žrnovski makaruni*, at the same time, there is a diminishing of the exclusivity of the dish and its connection with Žrnovo.

Pawłowska-Mainville, Agnieszka

Harvesting gold from trees: The living heritage of tree- beekeeping in Poland

dr hab. Agnieszka Pawłowska-Mainville's research focuses on intangible cultural heritage transmission, valuation, and safeguarding. This includes languages, customary governance, sustainable livelihoods, and local practices tied to natural spaces. She is UNESCO Chair in Living Heritage and Sustainable Livelihoods, Canada, Visiting Professor at Nicolaus Copernicus University in Torun, Poland (2023–2025), and Associate Professor in Global and International Studies & First Nations Studies at the University of Northern British Columbia, Canada (on leave).

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19 | 09 | 2024
16.20–17.20

This conference presentation explores the intricate relationship between traditional ecological knowledge, living cultural practices, and sustainable livelihoods within the context of boreal food systems, with a specific focus on the boreal apiary. Known as tree-beekeeping, the harvest of boreal honey contributes to enhanced boreal forest biodiversity, pollination dynamics, and the resilience of local food systems. By integrating tree-beekeeping into the fabric of the boreal forest ecosystem in Poland, intangible cultural heritage custodians have forged a unique approach that not only sustains biodiversity but also fosters new ways of perceiving heritage food

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systems. This presentation will delve into the multifaceted elements associated with boreal apiaries, emphasising their role in shaping resilient traditions, honey production, and the transmission of living heritage. Through case studies and first-hand experiences with tree apiarists, the presentation will highlight the crucial role of 'indigenous' practices in maintaining biodiversity and safeguarding cultural traditions, while celebrating the rich tapestry of boreal culinary heritage. By outlining how the boreal apiary merges nature and culture, I illustrate the unique way culture-custodians use honey-harvesting as a form of heritage-inspired livelihoods in 'empty' spaces.

Animals in the Anthropocene? Antagonies and Alternatives from Farm to Fork

Dr. Antje Risius is Associate Professor at the University of Applied Sciences in Fulda – Prof. in Sustainable Nutrition and Supply. She leads a Junior-Research group on 'Synergies for public health in the Anthropocene from a one-health perspective' (BMBF-FONA) at the University of Göttingen. She works in the fields of agricultural sciences, health and anthropology, with different inter- and transdisciplinary applications, and leads several projects in regard to food system transformation, planetary and public health.

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18 | 09 | 2024
14.00–15.20

The discourse about foodways and compassionate planetary boundaries is tightly bound to Animal production. Animal-derived foods are highly resource intensive, due to feeding and the intensive processing and production chain. The intensive food production schemes that have been developed over the last decades fragmentise from a balanced relationship that holds planetary boundaries. This paper seeks to portray the current relation of anthropogenic centrism in food culture and asks whether, and where, balanced relations between animals, humans and nature, exist. By confronting dietary lifestyles with the understanding of the Anthropocene, this paper starts to

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seek an understanding for hidden curricula for Antagonies and Alternatives for animal-focused food pathways and cultures in the Anthropocene. Taking data from an internationally distributed online survey in twelve different countries, with roughly 900 participants per country, the findings describe lifestyle behaviour and perception of the animal-human-nature relationship as a starting point to reflect the anthropogenic heritage. It is further used to discuss the importance, reflexivity and dissonance, between different cultural configurations in order to understand barriers and chances for future foodways and daily culture in the Anthropocene.

Rural festivals and food heritage

Zsolt Sári is Deputy Director General, senior curator of the Hungarian Open Air Museum, Szentendre. He studied ethnography and political science at university and received a Ph.D in 2004. He has carried out research on rural architecture in Hungary in the 20th century, and also on gastronomy, and on social and lifestyle transformations, and he has been responsible for curating different types of exhibitions.

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At almost the same time as the change of regime in Hungary from 1989, there were also changes in the search for identity in local communities. In the socio-political conditions of the previous decades, as in other areas of life, organised, top-down, centrally-controlled programmes with a similar structure, and consisting of the same elements, represented the public holidays of each community. These programmes were created as a result of a central 'tradition-creating' activity, and they rarely included the previous traditions and festive customs of the local community. The political changes brought about by the change of regime erased the previous holidays almost instantly. The local communities thus found themselves in a kind of vacuum – even if the new power created or renewed the previous holidays, they needed occasions to strengthen a sense of belonging to them. In the 1990s, the village day became one of the most important holidays in the life of a community. Today, this is one of the most important means of expressing local identity and community consciousness. One of the major areas of cultural change after the change of regime is the appearance, spread – almost an 'overgrowth' – of local festivals, in the areas of music, folklore, sports and,

of course, gastronomic festivals are present in almost all Hungarian settlements. Gastronomic festivals can be classified into several large groups according to their choice of theme. One group includes festivals based not specifically on local traditions, but – often taking local values into account – on Hungaricums. Thus, fish soup, goulash, stuffed cabbage, jelly and paprika, are, most often, the basis of the festival. The other large group consists of the events, holidays and festivals based on local plants, food and foodstuffs – such as pumpkin, cherry, cucumber, elder, honey, cheese, sausage or potato festivals. The third large group includes the various wine and brandy festivals. These include the Budapest Wine and Champagne Festival in the Castle, the Kezes-lá-bos festival in Etyek, the festivals of the various wine regions or the increasingly frequent local brandy festivals. The fourth large group includes festivals that are based on specialties, such as the Paks gastro-blues festival, the Kecel festival of edible flowers. Festivals presenting the food culture of different eras are also decisive, such as the Gyula Renaissance or the Győr Baroque Festival. This line also includes the grand chef competition, during which, since 2003, the 'King's Wine-maker' has also been chosen.

Making Heritage: The case of wild food in Ireland

Regina Sexton is a lecturer in food and culinary history and folklore at University College Cork. She is the programme manager of the M.A. and Postgraduate Diploma programmes in Food Studies and Irish Foodways. Regina is also a cook, broadcaster and food writer, and a member of the Irish Food Writers' Guild. In 2019, Regina was the recipient of the McKennas' Food Person of the Year Award for her work in promoting Irish food culture and heritage. In the same year, she secured the bequeathing of the Myrtle Allen archive of papers for University College Cork's Boole Library Special Collections and Archives. In 2021, Regina was appointed to the Food Safety Consultative Council (FSCC) by the Irish Minister for Health. Regina joins twenty-two other Council members for the period 2021-2026.

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In recent years, wild foods, in particular woodland, coastal and marine plants, have been celebrated and welcomed into Irish restaurants and alternative food networks as symbols of traditional foodways. Their presence in restaurant meals and menus, and their use in artisanal/speciality/craft food production has imbued them with 'living tradition' status that is valorised further by reverential treatments in popular discourses across multiple media. Accompanying ethological narratives that justify their heritage status often address their salvation and follow a trajectory that moves between motifs of loss to re-discovery and abandonment to re-ac-

ceptance. Implicit in this reshaped engagement with these items is an understanding that current values assigned to wild foods have been reconfigured somewhere along the line as they move from traditional to heritage status. In their heritage roles, they embody a past and present melded to form a future-facing relationship of reciprocity where the past will enlighten the future. In this cross-temporal treatment of wild foods, there is a tendency to choose selectively from tradition and to assign representatives from the past with the task of refuting notions of Ireland's impoverished food and culinary heritage. For instance, seaweeds are identified as

location-specific tangible products used in the construction of regional coastal foodscapes; wild garlic is isolated as emblematic of a rich but 'undiscovered' culinary past, and blackberries with their enduring rituals are used as powerful agents in constructing cultural memory around emotion and nostalgia. This retrospective and selective engagement with tradition in the process of heritage-making is not an exclusively Irish phenomenon, but rather an Irish expression of wider trends in food discourse and practice in the global north. And while the associated academic literature on the topic in Europe and elsewhere is extensive, there is little comparative treatment for Ireland. This paper aims to bring an Irish dimension to the broader conceptual and theoretical discussions of the tradition-modernity-heritage nexus. It will begin by exploring how the legacy of a strong market-orientated character of Irish foodways impacted on traditional food behaviours and practices. It will argue that a liberal blending of traditional and modern ways with food is an ongoing theme in the development of Irish food culture that impacts on how food and culinary heritage is received, perceived, and imagined. The paper will discuss how a pragmatic engagement with modernity dimmed, ruptured, and dislocated food traditions, and complicated pathways of inheritance and continuity, thereby resulting in

an ongoing and dual process of tradition-shedding and tradition-reformation. Making heritage from this complex inheritance is a challenging task that may account for the objectification of specific food items as special ambassadors from the past. Admittedly, the use of representative wild foods like seaweed, wild garlic and blackberries can be viewed as a selective and reductionist approach to heritage-formation. At one level, their inclusion in the heritage-making process is an illustration of a romantic, idealised, and commercially orientated construction of Irish food culture. But the alternative view proposed in this paper sees these items as dense sites of meaning that give insight into how we struggle to untangle, adapt, and recalibrate tradition to make it amenable to heritage-making ambitions. Furthermore, recognition of the limitations of this heritage gaze, may prompt more holistic and contextualised approaches to the examination of tradition to better inform how, where, and why we 'do' heritage. These discussions will be channelled through an exploration of the changing roles, functions and identities assigned to seaweed, blackberries, and wild garlic in their shared time and as they move through time. Research work is based on an interpretative analysis of data from historical sources, folk narratives, and ethnographic interviews.

Contesting a changing community with traditional foods: Race, class, and hot chicken in Nashville, Tennessee

Sarah Shultz is a Part-time Instructor of Folk Studies at Western Kentucky University, and will be a Guest Editor of an upcoming issue of: *Voices: The Journal of New York Folklore*. She recently completed her Ph.D. at Memorial University of Newfoundland, and her research focuses on food, narrative, and identity.

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18 | 09 | 2024
15.40–17.20

Nashville, Tennessee, has always been a tourist destination, but recently the city has enjoyed increasing attention from the national media within the United States. One attraction for tourists is the opportunity to try hot chicken, a spicy local dish. For locals, Nashville's growth has been a mixed blessing, and hot chicken has become a symbol of both the city's past and its rapidly changing present, sparking debates about racial and class inequality. This presentation focuses on how white, middle-class Nashvillians have adapted hot chicken as a local symbol, in order to cope with the changing landscape of the metropolitan area, to solidify social bonds and claims to ownership of the space in a variety of ways, including as a

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centrepiece in a number of informal and formal work gatherings, fundraisers, and parties. I explore how these events, especially a series of 'white trash' hot chicken parties, make it possible for these locals to use food to reclaim public space, playing with stigma in a way that is empowering for some, while simultaneously contributing to a wider culture of hegemonic whiteness. This presentation explores how discussions about hot chicken make whiteness and class visible as marked categories from outside perspectives, and enable locals to play with the experience of stigmatisation without long-term consequences. Hot chicken emerges as a piece of claimable heritage that has different rhetorical uses for different people in the city of Nashville.

Religious dogmas, state and oppressed castes: Foodways and their politics in India

Harshal B. Sonekar is a Ph.D. candidate in the Department of Anthropology and Sociology at the Graduate Institute of International and Development Studies, Geneva, Switzerland. Harshal's research focuses on the persistence of malnutrition among Scheduled Castes (oppressed castes) in Central India. Through his research, centering on caste, he problematises the question of nutrition, malnutrition, and food politics. harshal.

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Food in contemporary India has become a paramount aspect of identity, attached to individuals, communities, and gradually shifting to the state. In her article, Dolly Kikon (2022) demonstrates the ways in which food-related practices become a medium of

discrimination and segregation for the tribal population of north-east India, residing in north Indian states. Kikon shows how the ideas of contamination and pollution are attached to caste and are imposed as acts of shame and disgust, often stemming from superiority

and privilege, perpetrated by the oppressor castes. Furthermore, James Staple (2018) illustrates the interference of the state in individual choices, showing how cases of beef ban and cow slaughter in India have given rise to demarcation among different communities and castes. In this paper, I demonstrate how food-related dogmas, often stemming from privileged castes (oppressor castes), become a medium to separate people while also remaining a means of convincing the underprivileged (oppressed castes) to adhere to religious organisations. This process makes them part of a religious-political agenda by portraying the foodways of the oppressed castes as polluted and disgusting, segregating them and alienating them from mainstream geographical boundaries, thereby 'otherising' them from the mainstream community. Such 'otherness' deprives them of being part of entire communities, often leading the oppressed caste into the process of Sanskritisation (1952), in which oppressed castes often try to imitate and adopt the practices of the oppressor caste, to break the shackles of caste discrimination. 'Otherness' further dispossesses them, making them vulnerable to remaining deprived of several possible government

schemes. Such cultural politics, often stemming from the oppressor caste, are ways to superimpose their supremacy in the name of food, operated through religious organisations. The paper further shows how, in recent times, such cultural politics have travelled on to the state and have also become an ideology of the state, as seen in the recent statement given by the chief minister of Madhya Pradesh, who imposed a state ban on the sale of meat and eggs in open spaces. Most meat and egg shop owners are from particular communities and castes, whose daily lives depend on the sale and consumption of the same. By imposing such bans that are forged on the basis of religious dogmas, creates further vulnerability for the oppressed. Drawing on a seven months long period of ethnographic fieldwork in the community of Tendukheda block in the Damoh district of Madhya Pradesh, India, comprising participant observation, in-depth interviews, and observations, and collating various discourses around food politics from newspapers and policies, this paper argues that food is used as a medium by which to create demarcation and 'otherness', which leads to the oppressed caste suffering further discrimination and vulnerability.

From fireplace to table: the heritage of the Museum of Ethnography's nutrition collection

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18 | 09 | 2024
11.40–13.00

This paper seeks to answer the question whether, and to what extent, the Ethnographic Museum's nutrition collection represents Hungarian peasant food culture, for which it was created to preserve. It briefly reviews the history of the origins and development of the collection, its place in the museum's collection structure, and compares the concept of nutrition in material culture research with the typical features of the collection. It will look at the characteristics of the nutrition col-

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lection's main groups of objects and examine their relationship with food culture. The backbone of the collection is formed of objects related to archaic cooking processes. Thus, one finds here not only the usual utensils for cooking and baking, but also implements used around the fire. Among groups of objects organised by function, the foremost are those for food preparation, storage, and consumption. Are they, and to what extent, suitable for the study of food tradition/heritage?

Identity and representation: The journey of *Strudli* from the plates of the Satu Mare Swabians to television

Levente Szilágyi is a research fellow at the HUN-REN RCH Institute of Ethnology, Budapest, where he has been since 2011. He received his Ph.D. from the Babeş-Bolyai University, Cluj-Napoca, in 2014. His research interest is in borderlands, cross-border relations, rural transformation, and the post-socialist transformation of agriculture.

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In my paper, I examine how the primarily-cheap and quickly-prepared staple food consumed mainly during summer agricultural work became a symbol of Satu Mare Swabian identity and cultural heritage. Due to the accusation of collective guilt following World War II and the subsequent deportations to the Soviet Union, the German heritage, which was forcibly silenced during the communist era, gradually became the starting point for processes of heritage appropriation in the settlements inhabited by the Satu Mare Swabians, first in Romania and shortly thereafter in the villages of Hungary, following regime change in 1989. In the 1990s, due to political changes, cultural and social initiatives based on German identity took place in the Satu Mare Swabian villages: the first meetings of deportees were organised, and the first memorials for deportees were inaugurated. The Swabian ethnic movement then revolved around commemorative ceremonies. At these meetings, *strudli* initially played only a minor role. The main role was first played in 1999 in Vállaj, Hungary. At that time, during the first wave of

festivalisation practices in Hungary, the first strudel festival was organised. Over approximately ten years, as the number of surviving deportees gradually decreased, the *strudli* festival completely took over the place of commemorations of deportees in the Swabian identity representation practice, and is now organised in almost all villages inhabited by Swabians. The *strudli* festivals are much more than gastronomic events; they are the most important events for ethnic self-representation and regional identity. *Strudli* has become the best-known element of Satu Mare Swabian identity and representation. Through nationwide television channels, both Hungarian and Romanian audiences got to know the Satu Mare Swabians as a living community through the *strudli* festivals. But strudel has transcended national boundaries: the question of the cultural heritage of the Satu Mare Swabians and the support for the preservation of Swabian traditions are central issues for both the Hungarian and Romanian regional political elites, partly in the hope of accessing economic ties with Germany through the Swabian community.

From 'geriin buuz' to fine dining. The changes in Mongolian food culture from the 1990s to nowadays

Zsolt Szilágyi's fields of interest and research topics include: the social, political, and cultural history of Mongolia, Inner and East Asia, ethnological research, the ethnology of religions, Mongolian Buddhism, the history of Inner Asian nomads, and acculturation processes in Mongolia and Inner Asia, as well as modernisation conflicts in nomadic societies. Since 1992, he has conducted field research on almost thirty occasions in Mongolia and Inner Mongolia, and also visited Buryatia and South Korea. He was leader of, and also participant in several research programmes on Mongolian history, the culture of Mongolian nomads, Mongolian Buddhism, the landscape archaeology programme of the Kitan period of Inner Asia, and so on. He is a member of the editorial board of several Mongolian scientific journals and the executive editor of the Hungarian-Chinese work entitled Studies on Cultures along the Silk Road.

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The Inner Asian nomads were never characterised as having a high gastronomic culture. A nomadic lifestyle does not allow for a varied form of nutrition, the available ingredients are not variable, and the kitchen utensils are necessarily simple. In traditional nomadic circumstances, practicality, efficiency, and easy and quick preparation, were the important factors in the food-making process. However, Mongolian food culture has changed radically in the last thirty years. During this period, Mongolia experienced significant cultural and social changes, and the era of political opening up and economic change took place in parallel with the worldwide process of globalisation. Explosive urbanisation undoubtedly left its mark on the everyday life of the Mongols, including their eating habits. The changes in food culture clearly shows how Mongolians integrate into the globalised cultural environment, and at the same time, an opposite process can be observed, which emphasises

es certain elements of traditional culture and converts them into symbols of national self-representation. This phenomenon can be observed in connection with some traditional Mongolian dishes as well. These changes are not only because of the urbanised, commercialised environment, such as the degrading effect of large-scale production, but they are also valued as a positive phenomenon, as symbols of Mongolian cultural identity. Thus, they appear not only as 'representational' elements presented to the outside world, but for Mongolians they also play a role in experiencing their own cultural identity. This presentation aims to show some snapshots of the outlined process based on Zsolt Szilágyi's experiences in Mongolia over the past thirty years. It aims to present examples of changes in Mongolian food culture, and of the process of how certain Mongolian 'national' dishes have become important elements of a Mongolian memory policy consciously constructed in recent years.

Cross-border cuisine: Food culture and heritage in the Euregio.

Karin Vaneker graduated from the AKI Academy of Visual Arts in Enschede, The Netherlands, and later attended Sint-Lukas, Higher Institute for the Arts in Brussels, Belgium. Since 1999 she researches and writes about cultural and other histories of ingredients and cuisines. Her contributions to publications and reference works include the Food Cultures of the World Encyclopedia (ABC-Clio), *They Eat That?* (ABC-Clio), *Reimagining Marginalized Foods: Global Processes, Local Places* (University of Arizona Press), *The Oxford Encyclopedia of Food & Drink in America*, and the *Encyclopedia of Food and Agricultural Ethics* (Springer). Ongoing research includes edible aroids, and the cultural history of Twentse krentenwegge, Bentheimer Moppen and other humble Dutch fare from the Nederdutch or Low German 'Sprachraum'. Independent Scholar, Enschede, The Netherlands,

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Regional food and foodways play a crucial role in preserving and enhancing food heritage. Unlike tangible heritage, food heritage is based on cultural knowledge passed down by communities from generation to generation. Food culture is linked to individual and collective identity and influenced by various factors, such as accessibility, technology, history, religion, and social organisation.

Food heritage encompasses foods and dishes that are associated with gastronomy and the traditions of nations, regions, and cities. Therefore, the recognition and protection of food heritage can also result in stasis and the exclusion of culinary heritage linked to meals and food in domestic and informal settings (Zocchi, Fontefrancesco, Corvo & Pieroni 2021). In the quest for recognition and protec-

tion, cross-border food cultures tend to be overlooked despite the increasing permeability of European borders. The recognition of heritage depends on cooking and writing skills. Documenting food practices of cross-border cuisines also requires knowledge linked to foodways, social structures, history, languages, and dialects. In recent decades, safeguarding food heritage has increasingly become dependent on official recognition and formal heritage designation by tourism authorities and public bodies. This includes international, national, regional, and municipal governments and non-governmental organisations. Such bodies often fail to recognise food heritage linked to domestic and informal settings and cross-border regions. While often claiming that commensality diminishes differences and enhances social cohesiveness, most formal bodies exclude the culinary heritage of cross-border communities. This is also the case in the Euregio, a cross-border region in the German-Dutch borderland. Established in 1958, the Euregio was the first Euregion initiative in the European Union, nowadays encompassing over 100 Euregions in the EU and neighboring countries. As a public body with member organisations, the

first Euregio includes 129 municipalities and regional governments from the German states of Lower Saxony and North Rhine-Westphalia, and the Dutch provinces of Gelderland, Drenthe, and Overijssel. Similar to other Euregions, the Euregio aims to eliminate tangible and intangible barriers between countries. The postwar revival of social and cultural relationships has seen hundreds of trucks carrying typical Dutch and German agricultural goods and foods cross the Dutch-German border almost every day. Despite this, traditional foods and dishes from the Euregio are often categorised and depicted as exclusive to German or Dutch cuisines. Before the Euregio was divided by German-Dutch border conflicts, its *lingua franca* was Low Saxon or Low German and only subtle cultural differences existed. The paper will identify and explore Euregio food culture and dishes with a shared past and segregated present. It will highlight the cultural history of the cross-border foodscape in the Dutch region of Twente (Overijssel) and the adjacent German district of Borken (Nord Rhine-Westphalia), and also traditional foods like Twentse krentenwegge or Heisswecken, metworst or Mettwurst, and Moos (borecole or kale).

Food of Transylvanian Armenians as a cultural heritage

Erika Vass, worked as a curator in the Hungarian Open Air Museum, Zentendre, between 2004 and 2023. Her primary task there was the creation of the rural part of the Transylvanian Building Complex, which opened in 2022. As part of this endeavour, she carried out fieldwork in Transylvania several times. She obtained a Ph.D. degree in 2007 for her thesis entitled: 'The Saint's Day and the Pilgrimage as Ritual Drama'. Since January 2024, she has been working in the Museum of Ethnography, Budapest. Her field of research includes folk religion, ethnic and denominational identity, and inter-ethnic relations and assimilation.

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The diverse gastronomy forms of Transylvania are based on the historical past, the ethnic and denominational complexity of the area. One part of Transylvania consists of Armenian cuisine. Armenians settled in some settlements of Transylvania, including Gheorgheni (Gyergyószentmiklós), at the end of the 17th century. The descendants of Transylvanian Armenians assimilated to Hungarians in their language and way of life over the centuries, but many retained their Armenian sense of origin. Some elements of Armenian gastronomy have been preserved to this day. On the one hand, they are consumed in families with Armenian

roots on holydays, and on the other, they have been preserved by the Szeklers living in settlements once inhabited by Armenians and their descendants. In connection with this, I carried out fieldwork in Gheorgheni. My attention was mainly focused on the seasoning called *Churut* and the *Angadchabur* soup. These characteristic foods have symbolic meaning, not only for Armenian descendants, whether they live in Transylvania or in Hungary; they also constitute a part of the image of Transylvania more widely. In my presentation, I will also discuss the role of these foods in festivals, heritage tourism and their representation in museums.

Looking back to move forward: anchoring sustainable food practices in the past

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In Iceland, a multi-disciplinary research project titled 'Sustainable Healthy Diets' was launched in 2020. It is a collaboration between academics from ethnology and environmental economics, agriculture, engineering, and natural sciences, with the aim of identifying where innovation and research would provide the most benefits for the Icelandic food industry, in order to achieve a low carbon footprint and food security. The project explicitly addresses social, cultural and political factors influencing consumption, while also exploring the social knowledge and innovation of which consumers are already in possession. Through qualitative interviews, an online qualitative questionnaire, fieldwork and participant-observations, insights have been gathered

from people who have already turned to more sustainable food practices for different reasons (e.g. vegans, vegetarians, flexitarians, localvores and more). While plant-based diets seem to deviate drastically from Icelandic food traditions – which are heavily animal based – many, nevertheless, search for meaning and ground their new food practices in their food heritage and traditions. This paper aims to shed light on how people engage with practices and values of the past in the context of planetary boundaries and human-nature relations. It seeks to especially shed light on how this can unfold as an active and personal learning process, rooted in childhood memories and relations with family members of previous generations.

Immigrants' foodways as markers of cultural adaptation and hybrid identities

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Ekaterina Protassova, Ph.D., is Associate Professor in Russian language at the University of Helsinki. She has authored and co-authored over 400 monographs, articles and book chapters; she has also led and participated in various international and national projects investigating the role of language and culture in immigrant integration. Her service to the profession includes editorial work for various journals and publishers and the organisation of seminars and conference panels.

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Emotions and food are intricately connected in the context of immigration, often playing significant roles in the lives of immigrants as they adapt to new cultures and environments. Food from one's home country often serves as a potent link to one's past, triggering feelings of nostalgia and providing comfort

in the midst of significant change. Immigrants frequently seek out familiar dishes as a way of maintaining a sense of connection to their heritage and identity. Food acts as a powerful symbol of cultural identity, allowing immigrants to preserve their traditions and to share their heritage with others. Cook-

ing and sharing meals from their homeland help immigrants to feel a sense of belonging and to maintain ties to their roots. Food can be a means of socialising and building community among immigrants, as well as forming new networks with members of their host societies. Sharing traditional meals with family, friends, or fellow immigrants, fosters a sense of camaraderie and support, especially when navigating the challenges of adapting to a new country. Immigrants often integrate elements of their native cuisine into their new culinary experiences. They incorporate local ingredients or adopt new cooking techniques, creating hybrid dishes that reflect their journey of adaptation and integration into the new culture (Bellesia-Contuzzi 2017, Santarita 2022). At times, food also evokes feelings of loss or displacement. Inability to access certain ingredients or familiar dishes can be emotionally challenging, reinforcing the sense of being far from home and struggling to adapt to a new environment. Cooking and enjoying familiar foods serve as a coping mechanism for immigrants experiencing stress, homesickness, or cultural shock. It can provide a sense of control and stability in otherwise unfamiliar settings. United through cooking traditional dishes, people find a way to express love and care for their families, sharing their heritage and passing down recipes to the

next generations. Understanding the emotional connection between food and immigration helps shed light on the complexities of the immigrant experience and the ways in which food acts as a bridge between the past and the present, offering comfort, solidarity, and a sense of identity construction in a new environment (Cochrane 2015, pp. 106–125, Stano 2015). So-called 'Russian cuisine in exile' (Vail, Genis 2018) refers to the culinary traditions and dishes from different parts of the former Soviet Union that are preserved and adapted by Russian communities living outside the country. Russian-speaking immigrants often bring their traditional recipes, ingredients, and cooking techniques with them, leading to the establishment of Russian restaurants, grocery stores, and culinary communities abroad (Kabanen 2022, Razor 2023, Protassova, Yelenevskaya 2023). We delve into the traditions of New Year celebration and discuss attitudes towards some popular dishes commonly found in Russian-speaking emigrant communities (especially olivier salad and 'herring under a fur coat'/dressed herring). The traditional emigrant recipes often adapt to local ingredients and tastes while striving to maintain the essence of nostalgic flavours and cooking methods. Cooking these dishes at home passes down family traditions to future generations.

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