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23rd SIEF Food Research Conference
21 - 23 September 2022

Food, people and the city.

Comparitive perspectives



Book of Abstracts



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Recently, food historians Peter Scholliers and Patricia Van Den Eeckhout wrote that “cities seem like enormous sponges that absorb masses of staple and luxury foodstuffs from nearby and distant shores”.

Cities are by definition “hungry” – a statement with a similar meaning by architect Carolyn Steel appearing in her book, *Hungry City* (2008).

Though these statements carry the risk of oversimplifying the complex relationship between food and cities, they help to address a major issue: the challenges of feeding the globally growing urban populations.

Therefore, this conference aims through keynote papers, panels and discussions, to increase our awareness of food systems as dynamic cultural phenomena. Every city is shaped by food!

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Wednesday

21 September 2022

10.30 **Welcome**

Opening speech by Patricia Lysaght (SIEF)
and Leen Beyers (MAS)

Patricia Lysaght is Professor emerita of European Ethnology at University College Dublin, Ireland.

She is an elected member of The Royal Irish Academy and of the Royal Gustavus Academy for Swedish Folk Culture. She has written extensively on many aspects of European ethnology and folklore. She organised the 9th International Ethnological Food Research Conference in Ireland in 1992.

She is President of the International Commission for Ethnological Food Research, Chair of the SIEF Working Group on Food Research and contributing editor of many of the associated international conference publications.

11.00 **Visit to the exhibition “Antwerp à la carte: on the city and food”**

Introduction by Ilja Van Damme (UA) and
Leen Beyers (MAS)

Leen Beyers is head of the collection and research department of the MAS, which researches, updates and displays the MAS collection of 500,000 objects of history, art and culture, associated with the city and port of Antwerp, with overseas shipping and maritime trade, and with Europe, Asia, Africa, America and Oceania. She has a Ph.D. in history and an MA in anthropology.

Her expertise as researcher and curator mainly relates to urban history, food culture, migration, oral history, memory and collecting.

She is curator of the MAS exhibition “Antwerp à la carte. On the city and food”.

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Ilja Van Damme is Associate Professor in Urban History at the University of Antwerp. He is the current academic director of the Centre for Urban History (CSG), and board member of the Urban Studies Institute (USI) of the University of Antwerp. He teaches courses on ‘Urban History & Theory’ and on ‘Socio-Economic History of the Modern Period’ (c. 1750-c. 1950). His research interests relate to the late 18th and 19th century city as lived and spatial environment.

He has published on, and has a particular research interest in consumption and

shopping history, and subjects related to the city as a creative and socio-cultural environment. Ilja is also a co-organiser of the current SIEF conference.

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13.30 **Keynote**
Food in the city: Leisure and Hunger

Peter Scholliers

The lecture starts by giving a little historical context, some theory, and a hypothesis, after which three ‘food features’ of modern urban life are sketched: food manufacturing, retailing, and eating out. More particularly, the lecture will discuss the emergence of the chocolate industry, the modern multiple (or chain store), and the restaurant, which each define a / the city. It concludes that food shapes the city, as well as the city shapes food.

Peter Scholliers is Professor emeritus of the History Department of Vrije Universiteit Brussel and scientific collaborator of FOST, Social & Cultural Food Studies. He studies many aspects of food history in Europe since the late 18th century. Presently, he is co-editor (with A. Grieco) of Food & History, and co-editor (with 12 others) of Appetite. More information (list of publications) via <https://www.vub.be/profiel/peter-scholliers>

14.15 **Session 1**

1A

Food shops and markets 1

Chair Hanane Llouh

Hanane Llouh (°1992) is an historian who specialised in urban history. An interest in how cities evolve, policy and food history, led to a master’s thesis in which she investigated how the Antwerp city government regulated Islamic slaughtering practices between 1974 and 1998.

After graduation, Hanane worked for the Heritage Lab of the city of Antwerp. She worked there on a project in Antwerp-North, which is characterised as an arrival district, with many challenges and rapid changes in the context of urban development.

In February 2022 she started doctoral research at the University of Antwerp on local commercial districts in Flemish municipalities and cities, and their challenges in our current digitised and hypermobile society.

> **The rise of the neighbourhood butcher?
Spatial regulation and meat retail
patterns in early nineteenth-century
Brussels**

Dennis De Vriese

On 1 May 1847, Brussels municipal council profoundly and definitively transformed one of the main branches of its food industry. Overturning centuries of meat trade regulation, it allowed meat sales in (butchers') homes, rather than in the halls and designated markets to which they had been restricted, at least since the High Middle Ages. This was far from an isolated case: the first half of the nineteenth century saw enormous transitions in the Brussels meat sector, changing its early modern organisation beyond all recognition. In the course of fifty years, the butchers' guild was abolished and meat imports, prices and retail were increasingly deregulated. Strategically underlying and rhetorically underpinning these changes, was the municipal authorities' ambition to transform its urban economy for meat, i.e. making better quality meat more available to more citizens.

Brussels was not an exception in this: across the industrialised world, deregulation explicitly served as a tool to increase consumer access to goods, especially food (Joyce, 2003 and Persson 1999). However, the degree to which this extensive deregulation succeeded in shaping consumer access (alongside changing perceptions of food access), is much less clearly understood.

The 1847 decision to allow sales beyond the meat halls explicitly combined the urban authorities' main stated goals. Not only was the decision expected to lower prices and to encourage butchers to offer better quality wares, now each citizen could have a butcher nearby. While this last outcome seemed to be of secondary importance to municipal authorities, recent research stresses the importance of the physical proximity of points of sale in determining access to commodities (Baics, 2018).

In addition, a move away from the pre-modern system of exclusive markets and meat halls could threaten pre-modern systems of quality control (Baics, 2018).

Both Brussels demographic growth and the decline in per capita meat consumption in this period, are well-studied (Hasquin, 1977; Daelemans, 1989; Segers, 2001). However, the thus crucial spatial evolution of its market for meat is less clearly understood, a lacuna especially glaring given the frequent regulatory spatial interventions by municipal authorities in the first half of the nineteenth century.

This paper analyses how urban authorities in the key transitional period of the first half of the nineteenth century, shaped the spatial outlook of the meat trade.

By mapping the evolution of official points of sale from the two-meat-hall-system (active until 1817) to the eventual 1847 liberalisation, it seeks to understand what attempts were undertaken by regulators to control this crucial aspect of the trade.

A spatial analysis of meat retail settlement patterns in this period of enormous regulatory change, connects such regulation to practice. Based on meat salesmen's addresses derived from urban patent tax records from 1816 to 1866, it will allow an assessment of the degree to which urban authorities succeeded in shaping the dispersion of meat retailers across the city, and thus their success in bringing meat for sale closer to consumers.

Dennis De Vriese studied history at the Vrije Universiteit Brussel, focusing on (early) modern history and the history of consumption.

From November 2018 to October 2019 he was part of the Interdisciplinary Research Program: 'Tradition and naturalness of animal products within a societal context of change'.

As of November 2019, he is a fellow of the Research Foundation Flanders (FWO), working on a Ph.D. on the regulation of the meat market in late- and post-corporative Brussels (1770–1860), at the VUB.

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> **To feed a town: one hundred years of the
Maribor food market**

Maja Godina Golija

The Maribor food market, which has been operating in the city centre since the 13th century, is one of the city's most important food providers. On market days, especially on Fridays and Saturdays, local people, farmers, urban and suburban gardeners, as well as food importers from far away, e.g. the importers of sea fish and citrus fruits, have been gathering there. At the market, the residents of the city discovered new, previously-unknown foods, e.g. bananas, aubergines, and watermelons, they learned how to prepare new dishes, and they familiarised themselves with more traditional delicacies.

The city of Maribor has been known for centuries as the centre of trade in agricultural products, especially in fruit, wine, meat, and dairy products, and this richness of produce from the surrounding agricultural landscape has also been reflected in the Maribor food market. It was especially famous for its pork and bacon sellers – the "špeharji" – who had their stalls in the southern part of the market and who were coming there to sell meat from the Maribor area. In the central part of the market, onions were sold by the famous "lukarice" from Ptujsko polje, which were well known for their produce as well as for their appearance and communicative nature. In the eastern part of the market,

vegetables, grown by suburban gardeners, especially from Zrkovci, a settlement near Maribor, which was famous for its spring vegetables, in particular asparagus, were sold.

The paper will cover the last hundred years of the operation of the Maribor food market, during which period major changes in the supply of food to the urban population occurred. It will be pointed out that the study of the market enables a better understanding to be had of the changes occurring in the everyday and festive menus of Maribor's inhabitants, as well as the changes arising in food shopping and selling practices. In particular, the paper will aim to highlight the importance of a good food market for the identity of the city and the local gastronomy. The recent failed architectural renovation of the food market in Maribor has not only affected the contemporary vendors, but also the buyers at the Maribor food market, the visitors to the city, and the local chefs.

Maja Godina Golija is a Scientific Adviser at the Institute of Slovenian Ethnology ZRC SAZU and a Full Professor of Ethnology at the Faculty of Arts, University of Maribor. In her work, she mainly focuses on researching food, the history of economic activities, and urban life in Slovenia. She has published five ethnological books and over 85 scientific articles and papers. From 2003 to 2008 she was a member of the executive committee of ICREFH (International Commission for Research into European Food History); now she is vice-chairwoman of the SIEF Working Group Food Research.

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> **Between wine and coffee. The social role of the Acquavitaro's shop during the 18th century**

Mario Grassi

Osterie, inns and taverns are very common elements in the collective imagination of both the Middle Ages and the early modern period. From Geoffrey Chaucer to Émile Zola, from Giovanni Boccaccio to Miguel de Cervantes, the tavern has been represented as a borderline place, characterised by both positive and negative elements in continuous antithesis: on the one hand, it is a form of social gathering, on the other, it represents the apogee of vice.

During the 18th century, however, we find a new type of social interaction connected with the extra-domestic environment. Osterie, inns and taverns continued to exist, but a new place of aggregation was born: the Caffè. This was a place of leisure, erudite dialogue, and the consumption of new beverages made with the seeds of El Dorado. Several studies have reconstructed the dynamics of the most famous Caffè in Italy, focusing in particular on the intellectual activities that were carried out within.

By presenting a case study related to Turin, one of the youngest European capitals of the early modern period, where there were not Caffès of great intellectual importance in the 18th century, it will be possible to analyse a little-investigated reality: the acquavitaro's shop. These shops responded to the same social needs as those of the Caffès, promoting a new kind of sociability, and positioning themselves as the historical medium between the tavern and the coffee bar. Archive sources, collected in Archivio di Stato di Torino – Corte, Archivio di Stato di Torino – Sezioni Riunite, and Archivio Storico della Città di Torino, allow us to analyse and rebuild spaces, objects and products that characterised an environment of great social impact, not only for intellectuals and artists, but also for the common people.

Mario Grassi is a Ph.D. student at the Scuola Superiore di Studi Storici of San Marino (San Marino-RSM) since June 2017. Currently, he is studying the economic history of the silk industry in Piedmont, tutored by Luca Molà (University of Warwick). More generally, he is studying the consumption of luxury goods (alimentary and textiles) during the 18th century, with a particular focus on social and urban dynamics.

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Farming and the city

Chair Frits Heinrich

Frits Heinrich is Assistant Professor (tenure-track) of Ancient History, Agricultural History and Food History at the research groups Social and Cultural Food Studies (FOST, Department of History) and Industrial Microbiology and Food Biotechnology (IMDO, Department of Bioengineering) at the Vrije Universiteit Brussel. Trained as a historian, archaeologist and ethnoarchaeobotanist (at Groningen, Oxford and Brussels) his main research interests are situated at the intersection of these disciplines.

Typically, Frits' focus is on assessing the nutritional and functional characteristics of both archaeological crop remains and historical crop processing and preparation methods, in particular fermentation. His geographic focus is on Egypt and Sudan, where he conducts most of his archaeobotanical and ethnobotanical fieldwork. Frits is Assistant Director of the EoS project AGROS (Agriculture, diet and nutrition in Greco-Roman Egypt. Reassessing ancient sustenance, food processing and (mal)nutrition), which he designed.

After serving as Academic co-Director in 2021, in 2022 Frits was appointed Program Director of the Brussels Institute for Advanced Studies (BrIAS), a collaboration between the Vrije Universiteit Brussel (VUB) and the Université libre de Bruxelles (ULB), which currently operates under the theme The Past, Present and Future of Food, Climate and Sustainability. Frits is also a co-organiser of the current SIEF conference.

> **Re-exploring the rural/urban dichotomy.
Farm shops in urban settings**

Håkan Jönsson

The division between rural and urban values and practices is a classic theme in European ethnology. It often involves a more or less outspoken ambition to defend vanishing rural values from the urban lifestyles threatening to take over traditional rural communities. During the last decades, the urban/rural divide seems to have been renegotiated, at least from an urban perspective. The residents in communities outside of major cities are accused of being a threat to a modern liberal lifestyle, supporting right wing populists, Brexit and Trump, to name but a few of the stereotypes used in the reflections of urban writers on rural people. In the food area, however, rurality is generally a good thing. Traditional, small-scale agricultural and food-production activities encapsulate values on display at many dinner tables of the upper middle urban class. This has

This has led to new business opportunities for rural actors. Some have tried to take the idea of the farm shop to the city. But what happens when the products enter new contexts? The material for this paper is derived from observations and interviews with retailers in southern Sweden who have established “farm shops” in urban areas. How do they market the rural values of their merchandise? What are their perceptions of the consumers' reasons for visiting farm shops in the city? The theoretical perspective is a retake on the life-mode analysis developed in the 1970s in order to investigate its relevance for the 21st century.

Håkan Jönsson is associate professor in European Ethnology at Lund University, Sweden. He has conducted research on food, meals and consumption in Scandinavia. He is also involved in several applied cultural analysis projects encompassing food-concept development, regional foresight and culinary tourism. He is Co-chair of the SIEF Working Group on Food Research.

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> **Historical background of the development
of Kyoto cuisine: How has Kyoto become a
gastronomic metropole?**

Naoto Minami

Outside of Japan as well as at home, interest in “Washoku”, Japanese cuisine, has increased since it was registered as a UNESCO intangible cultural heritage in 2013. A centre of “Washoku” is not located in Tokyo, the present-day capital of Japan, but in Kyoto, a city with a long history – over one thousand years – as a capital of the country. In this sense, Kyoto cuisine, represented by “Kaiseki Ryori”, is generally esteemed as the highest form of the traditional Japanese cuisine.

But, geographically, Kyoto was not blessed with rich foodstuffs, or fresh ingredients such as seafood, because it is located in a landlocked basin far from the sea. Therefore, the progress achieved by Kyoto cuisine cannot be explained by geographical or environmental factors. The historical and cultural factors are more important – and especially to be resolved is the reason why Kyoto could acquire various foodstuffs. In this paper, I will explore the historical background of the process by which Kyoto has become a gastronomic metropole, focusing on its relationship with the neighbouring regions from whence the ingredients of Kyoto cuisine were supplied.

Naoto Minami graduated from Kyoto University, obtained a Ph.D. at Osaka University, and is Professor at the College of Gastronomy Management, Ritsumeikan University, and Director of the Research Center for Gastronomic Arts and Sciences, Ritsumeikan University, Japan.

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> **Urban gardening and wild-plant foraging in Brussels to increase food diversity, connectedness with nature and environmentally responsible behavior**

Vitalija Povilaityte-Petri

Almost 50% of the territory of the City of Brussels contains non-built spaces. The urban forest, public parks, playgrounds and allotment gardens contain, in total, 36% of Brussels green areas, which provide various benefits for human health and wellbeing. Private gardens represent an almost equal share – 32% of Brussels greenery. In addition, Brussels City hosts a large number of nationalities and ethnical traditions from all over the world. This illustrates that Brussels City, with its unique geographical situation, cultural diversity, and large number of urban green areas, has a lot of potential for the development of nature-centred urban activities, focused on urban gardening and plant foraging, that allow people to follow nature's cycles, growing/foraging for urban food, and to connect with nature, leading to the development of their environmentally-responsible behaviour.

At the same time, scientists are increasingly recognising that human health in the cities correlates strongly with urban biodiversity, with the quantity and quality of urban nature in urban areas, and with the human time spent in nature. Therefore, everyone, as a responsible citizen, should have access to those nature experiences, during different periods of their life, so as to be able to take an active role in the processes of healthy food-growing and nutrition, and in urban development, in order to become committed stewards of biodiverse and healthy urban foodscapes.

The case study on urban gardening and on foraging for wild-food plants in the City of Brussels, has been carried out through analyses of available literature, visits to the relevant sites, meetings with professionals working in the field and with representatives from the competent authorities, following the activities of schools, environmental education, and nature conservation organisations, creative artists and ecologists, as well as taking part in various events related to the cultivation and the foraging for medicinal food plants in City of Brussels.

The study results showed that interest in food-plant cultivation and foraging has been increasing in recent times. This regained focus on traditional ethnobotanical knowledge and the use of urban food plants, has been applied to modern lifestyles in urban areas through various local and community-driven cultural, social and educational projects. Examples of such interesting and useful projects are to be found in local municipalities, schools, and post-school educational, cultural or leisure activities.

Activities are being initiated by local communities or authorities in public green spaces, libraries, collective allotment gardens, city farms, museums, nature centres, official and alternative schools, community centres, as well as in private gardens whose owners have specifically-designed green spaces filled with edible plants. Many of the projects are directly related to sustainable, efficient, safe, and the rational use of food plants for promoting healthy nutrition and lifestyles, disease prevention, social or cultural integration, as well as the safeguarding of ethnobotanical intangible cultural heritage.

The activities that will be presented and discussed during our presentation are mostly community driven, arts-based and environmental-education focused, and co-creation process centred, with the aim of empowering and growing healthy and environmentally-knowledgeable and responsible EU citizens for future generations.

Dr. Vitalija Povilaityte-Petri (LT/BE) studies the safe, sustainable and responsible use of food and medicinal plants. She analyses how urban green spaces, therapeutic landscapes (gardens and urban forests) and traditional knowledge, contribute to the human connectedness with nature, to healthy life styles, disease prevention and health promotion. She investigates what role biodiversity, city gardening, nature-based health practices, healthy nutrition, ethnobotanical knowledge, and community involvement, play in addressing societal, environmental and economic challenges.

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16.30 **Session 2**

Food shops and markets 2

2

Chair Yves Segers

Yves Segers is professor of rural and food history at KU Leuven. He is also director of the Interfaculty Centre for Agrarian History (ICAG) and the heritage organisation Centre for Agrarian History (CAG; NGO).

His research focuses on the history and heritage of agriculture, the countryside, and food systems in Belgium and Europe since 1750. Yves is also a co-organiser of the current SIEF conference.

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> **Local street food through the eyes of tourists**

Antonia Matalas

Charitini Belmezou

Street food eating and the mood it brings with it has become a characteristic of urban space in many societies. This food tradition brings together a variety of food products, which are sold by vendors who are either on the move or can be found in a specific location. Consequently, the term 'street' refers to food commodities which are consumed without much etiquette in a public place. Despite the fact that the standard of living is rising, street food still, more or less, maintains its versatile role within our everyday lives, in most societies around the world. The casual, fast food available in modern cities is continuously evolving and becoming more enriched. In Greek cities, street food reflects the economic activities and demographic shifts of the area where it is eaten, while also reflecting cultural influences and historical narratives of cities.

Next to a wide variety of newly-introduced convenience foods, age-old street foods, such as various types of nuts and seeds, sesame rings, sweet delicacies, pies and drinks, help the traditions of each region to survive. Despite the role that street food has played in Greek people's eating habits and culture, it has attracted but little attention from historians, ethnologists, and nutritionists alike.

The proposed paper moves between the cultural, social and economic dimensions of street food in Greek cities, and examines the particular foods' origin, along with the way in which they are viewed by the city visitors. Hence, our study combines archival and bibliographic research, with data collected through

interviews and online questionnaires among tourists while visiting Greek destinations. The results indicate that, although visitors are generally keen to increase their knowledge and understanding of local history and culture through tasting local foods, when it comes to the age-old Greek street food items, the experiences reported are minimal. In our paper, the reasons behind this finding will be discussed.

Dr Antonia Matalas is a trained chemist, but, as a doctoral student at the University of California, she turned to research that blends life sciences with social sciences and pursued the field of nutritional anthropology. She is teaching nutritional anthropology in the School of Health Sciences and Education at Harokopio University, Athens, since 1995. She was the organiser of the 22nd International Ethnological Food Research Conference at Kalamata, Greece, which had as its theme: Tradition and Nutritional Science in the Modern Food Chain (2018), and co-editor of the resulting conference volume with the same title, published in 2019.

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Charitini Belmezou is a dietetics practitioner and is currently pursuing graduate studies in the field of Nutrition and Health at Harokopio University.

> **Sandwich shops in Amsterdam, 1880 - 1980** Lenno Munnikes

After World War II, simple, fast and cheap options for dining out, such as sandwich shops and snack bars, became increasingly popular, especially with young people. More free time, economic growth, and technological innovations, sparked this trend. "Clean", "fast" and "efficient" were the keywords for this success. At the same time, the automatiek, an automatic, coin-operated snack wall, was successfully introduced in the streets of Amsterdam.

However, the concept of the sandwich shop was not a new invention; it had a Jewish Amsterdam historical base, starting in the late 19th century. Sandwich shops may seem strange as an historical, scientific subject, but their history has been important for the food history of Amsterdam and its physical place in the city, and they have long been seen as an archetypal way of eating out in Amsterdam.

The first sandwich shops were established near the two Jewish meat halls, around 1880. These two halls became too small for the many Jewish butchers in the city, and thus, around them, new butchers' stalls emerged. At the same time, the butchers started to sell sandwiches containing their meat as an extra source of income, especially during the crisis period in the 1930s. From this time onwards, sandwiches with halfom (liver and meat) or pekelvleesch (salted meat)

became a major attraction for Jewish and non-Jewish inhabitants of the main city of Amsterdam, especially on Sundays, when non-Jewish shops were closed. The occupation of The Netherlands by the Nazis during World War II, and the decimation of almost the entire Jewish community in the city of Amsterdam, also destroyed a large part of Jewish Amsterdam culture, as well as its eating habits, food history and food culture.

As a concept, the sandwich shops did not disappear, but after World War II, non-Jewish entrepreneurs started to run them, no longer in the old Jewish quarter of the city, but near where nightlife arose. The attraction of a freshly-baked sandwich with meat, changed from a Sunday afternoon attraction into a Friday or Saturday evening snack. The food offered remained more or less the same as it had been in the kosher sandwich shops before World War II. The appearance of the shops also remained consistent: clean, white-tiled shops with employees wearing white butcher clothing. It can be said that, in the 1950s, a renewed golden age of sandwich shops began.

In this paper, I show that (kosher) Jewish butchers, with their specific offer of halfom and pekelvleesch, laid the foundation of the sandwich shops that are considered an “authentic” form of eating out in Amsterdam. In addition, I note that the Jewish sandwich shops played an important role in the construction of a so-called Amsterdam food culture. Perhaps more importantly, this study shows, that beyond the lowbrow image of the sandwich shops, this phenomenon represents a remarkable and important part of the (food) history of Amsterdam.

Lenno Munnikes (1976) is an anthropologist and historian. He is currently a PhD student conducting research at KU Leuven on the history of simple eating out in Amsterdam (1880–1980).

He is also research director of Flevo Campus, The Netherlands.

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> **Street food in Brazil: food styles in the daily life of Brazilian cities**

Rogéria Dutra

Drawing from cultural roots that span different places such as Portugal and Africa, street food in Brazil can tell us something about this eclectic country. As a large country with its different climates, ecosystems, and its diverse heritage, Brazilian street food reflects not only the country’s history but also its social inequalities. Street foods speak for the poor, a reality in Brazilian cities, whose lives are usually hidden. As with other informal activities, street food vending is seen as being undesirable, but this is positive in many ways, as it offers easy access to inexpensive food and job opportunities. In fact, street food vending can make a colourful contribution to urban vitality by intensifying pedestrian activity on city streets.

Based on exploratory research, this paper seeks to characterise street food vending in a Brazilian middle-sized city, highlighting the way in which this is connected with different consumers as well as with certain times of the day.

Rogéria Dutra is a Professor of Cultural Anthropology at the Social Sciences Department, Federal University of Juiz de Fora, Brazil. Her research interests include the relationships between food and culture, focusing on consumption, food politics, and traditional food practices.

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18.20 **Visit to the SEEF Brewery**

www.seef.be/en

Thursday

22 September 2022

10.00 **Dialogue session** **Food, migration and the city**

In this dialogue session we invite the audience to think about the role urban environments play in the shaping of food cultures and foodways. What role do urban environments play in bringing in food from different communities and parts of the world, creating new forms of cultural hybridization and exchange? An who is included, or excluded, in these social dynamics emerging around food?

With Moderator Ilja Van Damme

Bio see Visit to the exhibition

> **Migrants, cities and the making of the Nigerian diaspora foodway**

Maureen Duru

Food can serve as a valid tool for mapping trends in migration, highlighting the connection between food in the past and food of the present. The Nigerian Diaspora Foodway evolved from years of migration and many historical influences. However, my presentation will focus on the role of the early European urban settlements in creating the modern Nigerian foodway and how the cities that emerged from these settlements influenced the Nigerian diaspora

food culture in Belgium. The link between migration and cities is not just about the movement of people but also the movement of food traditions and cultural practices. Thus cities are sites of group identity affirmation through food, showing those who are affiliated to the group and those who are not. Yet within this same space, interaction between its diverse groups have led to different levels of food innovations. These contrasting trends show food traditions maintained through cuisine, festivals, and rituals, while there also emerges new trends either replacing what is not available, incorporating what is liked or creating something completely new with influences from home and the new place. Hence sustaining a diasporic foodway requires some element of fluidity and negotiation within and between groups, which is evident among the Nigerian diaspora communities.

Maureen Duru-Onweni is the Director of The Food Bridge vzw, a Belgian non-profit organisation working on Food culture, Food heritage and Agrofood entrepreneurship. Ms Duru-Onweni has a Ph.D. in history from the Vrije Universiteit Brussel, Belgium. Her research interest is on Diasporas, Food and Identity. She is a member of FOST – The international Social & Cultural Food Studies research group of the Vrije Universiteit Brussels. She is also the vice-president of Sankaa, a federation of Belgian organisations of African origin or working on African initiatives.

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> **Food, migration, gender.
Inequalities and claims in the city**
Elsa Mescoli

As part of a research project on public opinion on refugees and asylum seekers, and on socio-cultural and political participation initiatives of migrants and local citizens, it was possible to gather relevant data on how food enables - among other cultural activities - such participation.

In particular, through ethnographic research, I was able to explore the preparation of meals for the local population by a group of undocumented women living in Liège as a means of taking an active part in the life of the city, despite the fact that they are excluded from it in terms of legal status and rights. By preparing food at local events and interacting with local organisations (associations, services, institutions) that create the conditions for these activities to develop, undocumented women position themselves as active subjects contributing to the local dynamic. In doing so, they negotiate their cultural belonging and food traditions by mixing them with new local practices. As an example, I will analyse the organisation of some “tables d’hôtes” in the house that these women occupy. The meals prepared combine the culinary traditions of sub-Saharan and West Africa with local recipes and values.

Indeed, specifically in the neighborhood where this activity takes place, ecological concerns guide food habits in terms of sourcing practices and cooking methods. Exploring this example shows how food - and food sharing in particular

- can be the material and discursive site for establishing relevant relationships and claiming rights - although with some constraints. To do this, food habits need to be adapted to the local environment. Undocumented migrants, whose application for legal residence in Belgium has been rejected and who find themselves deprived of civic rights, manage to find a place - albeit an unstable one - in the host society through the performance of food practices involving the local population and engaging in contextual dynamics.

Elsa Mescoli is currently a post-doctoral researcher and assistant lecturer at the Faculty of Social Sciences, Liège University, Belgium, where she teaches courses related to migration and intercultural issues.

She holds a Ph.D. in Political and Social Sciences from Liège University (in co-tutorship with the University of Milan-Bicocca, Italy) with a thesis on the culinary practices of Moroccan women living in Milan (Italy). She conducted extensive ethnographic research in the domain of migration studies both in Europe and elsewhere, with a particular focus on migrants’ cultural practices. Her research interests include: food and migration, the artistic practices of migrants, gender issues, the discrimination of Muslims, public opinion and citizens’ initiatives on refugees and asylum seekers, socio-cultural practices of undocumented migrants, and policies and practices on the integration of newcomers.

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11.15 **Session 3**

3A Eating and drinking

Chair Maja Godina Golija

Bio See Session 1A

> **Urban sociability and the birth of an institution: India coffee house, 1936-1970**
Bhaswati Bhattacharya

Like everywhere else in the world, socialisation has a long history in South Asia. Pre-colonial spaces of socialisation included bazaars and betel shops attracting male gatherings. The emergence of modern colonial city spaces accompanied the setting up of new kinds of spaces of socialisation, like clubs, restaurants and teashops. While the first two spaces were launched in the late 1930s, the India Coffee House (ICH) was a part of the marketing strategy aiming at creating a domestic market for coffee. The idea was to introduce the urban middle class to coffee at these restaurants. Obtaining coffee beans at a subsidised price, the restaurants would serve freshly-roasted and ground filter coffee at an affordable rate. As the first coffeehouse chain in the world, there were forty-three outlets of the chain in late colonial India, stretching from Lahore (currently in Pakistan) in the north to Trivandrum and other cities in South India. Tasting coffee at these outlets was expected to induce customers to buy coffee for consumption at home and lead to the expansion of the market.

Research among erstwhile and current connoisseurs of the space revealed, however, that although many of them tasted coffee for the first time at ICH, the attraction of the space itself was at least as important, if not more so, as the beverage served in the space. They associated the space of ICH with modernity, different from the pre-existing spaces of informal social interaction, and made the social space an indispensable part of their everyday life. As English-educated intellectuals embraced this new urban space with open arms, outlets of the ICH became nerve-centres of urban India where informal gossip went hand in hand with literary and political activism, thus making the ICH an institution.

The proposed paper will focus on the emergence of ICH on the social scene of urban North India. Henri Lefebvre maintained that urban space, full of possibilities of encounter and assembly, is an abstraction, associated with practice. What made the ICH different from the pre-existing spaces of informal gatherings? Who went there, what were the social practices at the place, and what was its impact on the forms of urban socialisation?

Dr. Bhaswati Bhattacharya is a Senior Research Fellow at the Centre for Modern Indian Studies, Göttingen, Germany. Her research focuses on the merchant diaspora in early-modern global commerce, and on the marketing and consumption of global commodities (coffee). She recently published: *Much Ado over Coffee: Indian Coffee House Then and Now* (Social Science Press: 2017). She is the co-editor of *The Politics of Advertising: The Making of the Indian Consumer* (Routledge: 2020).

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> **Film and feast: a culinary cinema festival in the city life of Łódź**

Violetta Krawczyk-Wasilewska

Food is an umbrella term covering theory and practice connected with nutrition. The global food culture phenomenon reveals a post-modern culinary outlook and attitudes towards food, foodways and edibility, in the context of environmental, economic, social, religious, political, ethical, health, and everyday lifestyle issues. Food has also served as the central part of a wider culinary culture in modern societies, to create the background for global and transcultural post-modern food narration, that has been noticed by journalists, writers and film makers. In the different types of reflexivity one can meet reports and descriptions elaborated by nutrition experts and scholars, as well as tales created by people who produce and sell food and meals. There are also stories about food celebrities (chefs and bloggers), food philosophy, food tourism, food art and fashion. And last but not the least, there are countless restaurants' weeks, attractive food events, markets and fairs, festivals and shows, all over the world. They create, not only specific sensorial, behavioral and cultural food landscapes, but also enliven the business and social life of towns and cities.

The paper will deal with the Culinary Cinema that is licenced and curated by Berlinare Film Festival. Culinary Cinema operates as a part of the annual Łódź Film Festival called Transatlantyk. The event is placed in the cinematic city (with its famous Higher Film School, the Polish Animation Studio SeMaFor, The Cinematography Museum) Łódź, that lost its former position as a huge textile-industry city, but is now a city of culture and education. The best world culinary movies are followed by discussion and a very elegant dinner inspired by film, and prepared for 200 people by famous chefs, in the regenerated old power station. This iconic event's formula has a good and influential reputation, as well as being a real city attraction in July.

Violetta Krawczyk-Wasilewska is Professor em. in Humanities since 2002, and Head of Folklore Department, University of Łódź, Poland (1991–2013). She organised the 20th SIEF International Ethnological Food Research Conference in Poland (2014) and co-edited the conference publication (*Food and the Internet*,

2015). She is a European Commission expert, visiting professor at many academic institutions, a member of several international research societies, a full member of Folklore Fellows, and an honorary member of ISFNR (International Society for Folk Narrative Research). She has published over 180 articles and many separate and co-edited international proceedings on folklore and culture. Her most recent publication is *Folklore in the Digital Age: Collected Essays* (2016).

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> **The Portuguese Ximenez family in 17th century Antwerp: An archaeological view on hybrid cultural practices and food habits**

Maxime Poulain

Jeroen Van Vaerenbergh

In the middle of the 16th century, the Spanish-Portuguese noble Ximenez d'Aragão family settled in Antwerp. From their city palace on the Meir – one of the most salubrious streets in the city – they engaged in the global trade of bulk products and luxury goods and in monetary transactions. This trade generated the necessary capital to support a luxurious lifestyle and the acquisition and maintenance of their many properties, of which one is known as the Blauwhof. This castle-like estate was bought in 1595 by Duarte Ximenez, and is situated in the Flemish countryside, just to the southwest of Antwerp. Archaeological excavations at the estate's manor house uncovered large amounts of finds related to this 17th century immigrant family. The analysis of animal remains and pottery from this site, linked to a probate inventory of their house on the Antwerp Meir, testifies to their status (e.g. through the presence of fowl), and stresses the close relation between a city and its hinterland, as a source of revenue and foodstuffs. However, the finds also reflect enduring hybrid cultural practices. Although the Ximenez family was well assimilated into Antwerp's high society, their foreign roots are still evident from particular food habits, associated Portuguese imports, and the unconventional use of locally-produced ceramics. Memories of the homeland were kept alive through everyday actions, such as eating. The story of the Ximenez family is incorporated in the exposition "Antwerpen à la carte" at the MAS. In the context of this conference, we will explore particularly the importance of taste, often forgotten in studies of the past. This paper is therefore supplemented with a sensory experience offered by food archaeologist, Jeroen Van Vaerenbergh, in which the audience gets a taste of some of that Portuguese culinary heritage in early modern Antwerp.

Maxime Poulain works as a post-doc at Ghent University's Department of Archaeology. His Ph.D. research focused on the archaeology of early modern Flanders, and particularly on the use of ceramics in the construction of identities.

Maxime's most recent project deals with the material culture of medieval Bruges and its outposts along the Zwin tidal inlet, an international melting pot of people, goods and ideas.

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Jeroen Van Vaerenbergh, alias De Foodarcheoloog, is a Belgian archaeologist. He supervised several excavations, e.g. the Blauwhof, and is now an archaeological consultant. He gets inspired by the material evidence of food habits of the past, to create contemporary taste experiences with a message for a sustainable future. He works in close collaboration with chefs, scientists, artists, and creatives. For more information:

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> **Urban restaurant culture in the era of late socialism**

Astra Spalvena

In popular media and academic studies, Soviet cuisine is typically associated with shortages, the State's control over resources and their unequal distribution, queues in front of stores, and low-quality canteen foods.

However, this is only a small portion of the whole Soviet culinary experience.

The concept of leisure and pleasure in everyday life in the Soviet era has been brought to the attention of researchers only in the last two decades (see Chernyshova 2013; Bren, Neuburger 2012; Crowley, Reid 2010). This more holistic approach to everyday life allows for a more in-depth understanding of Soviet reality. It also demonstrates the active role of Soviet citizens in everyday life in contrast to viewing them as subjects of a totalitarian State which disciplined the people, by granting or denying them access to food in general or to specific food groups in particular (see Yurchak 2005; Klumbyte, Sharafutdinova 2013).

In this paper, I will examine urban restaurant culture of Soviet Latvia as part of leisure in public space, and how it shaped the city environment. Furthermore, I will investigate the organisational aspect of restaurant culture – the work environment, the staff, and the government's regulatory mechanisms – rather than the consumer experience. The purpose of this research is to describe the characteristics of restaurants as a distinct phenomenon during the late socialist period (1960–1980). In the scope of the analysis, two aspects will be showcased: the space and the ranking. In the 1960s and 1970s, new, modern buildings were constructed specifically for public catering in cities and towns, and by representing forms of modern Soviet architecture, they left distinctive imprints on the urban landscape. In addition, their interior reflected a specific type of functionality that was peculiar to a Soviet restaurant. The other aspect – the ranking – is a Public Food Service system that categorises all public catering facilities based on menus, interiors, and service, among other factors.

Ethnographic interviews with chefs and other public catering professionals will be the primary source of information for the study. In addition, the representation of urban restaurant culture in different types of media, such as periodicals, memoirs and fiction, will be examined in both textual and audio-visual formats.

Astra Spalvena (Ph.D.), is Senior Researcher at the University of Latvia and co-investigator in the research project "National identity: Aspects of Gastropoetics. Historical, International and Interdisciplinary Context". Her research interests are: Soviet cuisine, the history of cookbooks, culinary heritage, and culinary tourism.

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3B

Urban food aid

Chair Naoto Minami

Bio see Session 1B

> **Feeding the marginalized: food consumption practices in Delft charitable institutions, 1530-1840**

Merit Hondelink

Bruno Blondé

Food consumption in Early Modern cities in the Low Countries has benefitted from an increase in scientific research. Historians from different disciplines have studied rural and urban food production, transport and procurement in the cities, as well as its consumption and the disposal of food on the level of the household, urban centres, and the region. Written and printed texts dealing with these aforementioned themes have been studied in greater or lesser detail, depending on their usefulness for reconstructing past purchasing power, potential changes in (in)equality and mental and physical health.

In her pioneering work, Thera Wijzenbeek-Olthuis studied the probate inventories of over 300 Delft households spanning the 18th century. Her meticulous research has provided social historians, economic historians, material culture historians, and many more, with a detailed image of the socio-economic fabric of early modern Delft families and their households. However, the chapter on food, cookery and the kitchen (chapter 7) is relatively concise. As Wijzenbeek-Olthuis points out: probate inventories do not lend themselves to food-consumption

related research (Wijsenbeek-Olthuis 1987, 227). To better understand which foodstuffs were bought and prepared for daily consumption one has to look for different sources.

Where bio-archaeologists study cesspits, wells, storage vessels and other food-related structures, historians can analyse the contents of, for instance, prose, culinary texts or (kitchen) account books. Anne McCants seminal work on the Amsterdam Burgerweeshuis (1992), has shown what the study of account books can tell us about the food consumption practices of a marginalised group of people. We studied the account books of charitable institutions to get a more nuanced picture of Delft inhabitants' daily food consumption. These charitable institutions are assumed to provide a representative overview of the (minimum) amount of food deemed necessary to keep inhabitants sufficiently nourished in relation to what their socio-economic status required, and they show the (seasonal) variety of food products available to the (poor) masses.

This paper focusses on the food consumed by people living in the charitable institutions of the city of Delft, between 1500–1850 (demarcated sample periods spanning '30-'40 and '70-'80). The results encompass the purchases made by the 'moeders' of the Oude Mannenhuis & Oude Vrouwenhuis (Huyse van Sint Christoffel), the Meisjeshuis, the Weeshuis, the Oude & Nieuwe Gasthuis and Kamer van Charitate. The account books list, among other items, food purchases made on a weekly or monthly basis. The description of the purchases vary from the generic (warmoes) to the precise (versche groene erweten).

With this paper, we aim to provide an overview of the (lack of) change in the food items consumed on a daily basis by Early Modern Delft inhabitants of charitable institutions. We will also question how this relates to the socio-economic status of the inhabitants and examine if these results can be extrapolated to reflect the daily food consumption of the lower- and middle-class citizens of Early Modern Delft. In this manner, we aim to narrow the knowledge gap in food-consumption history which, up until recently, had focused on the Early Modern upper classes, or on the monotonous diets consisting of staple goods such as bread, beer and meat.

Merit Hondelink (°1988) is a Ph.D. candidate of the Groninger Institute of Archaeology at the University of Groningen, and has had a six month research stay at the Centre for Urban History at the University of Antwerp. In her NWO-funded dissertation project she focuses on the changes in food consumption of Early Modern Delft citizens. She does so by combining the results from: archaeobotanical analyses on cesspit samples, Early Modern printed Dutch cookbooks, account books of charitable Delft institutions, and experimental culinary research.

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Bruno Blondé (°1964) is a Full Professor of the History Department at the University of Antwerp (Centre for Urban History and Urban Studies Institute). From 2003 to 2010 Bruno Blondé was the founder and first Director of the Centre for Urban History. His major research interests include the history of economic growth and social inequality, urbanisation, and the material culture and consumption of the early modern Low Countries.

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> **In the margin of the Comité National: private charity in Brussels during World War I**

Peter Scholliers

Virtually all regular food aid programmes broke down when the Germans invaded Belgium on 4 August 1914. Rather fast, a national and international aid programme was established (the Comité National de Secours et d'Alimentation, the Commission for Relief in Belgium), which organised food imports and distribution. Historians have rightly studied this aid but ignored to a large extent the role of private initiatives. These developed not only under, but also beyond the control of the Comité National, which regularly led to frictions of all sorts (involving authority, competence, efficiency). Of course, the war was an exceptional period that cannot be used for wider conclusions, but it may be argued that tensions between public and private food aid initiatives were made very visible during the 54 months of harsh occupation and that they influenced post-war views on charity and philanthropy. Brussels will be taken as a case study, while newspapers (both controlled and free) will be analysed, which will emphasise the perception and representation of philanthropy.

Bio See the Keynote lecture

> **Bourgeois reformers and social catering, 1868-1914**

Jeffrey Tyssens

In the 1860s, Belgian liberals, usually freemasons, showed discontent with older charitable practices of food distribution among the urban indigent. This launched an intellectual shift towards a philanthropic approach, part of a global analysis of the "question sociale" and a broad scenario to solve it. Occasional food support was to be transformed into permanent "fourneaux économiques" for labourers, with the ambition of combining this social catering service with a co-operative style of self-help within a market environment. These social "restaurants" were established in all major Belgian cities as of 1868 (we will focus on Brussels,

4A

School food and the city

Chair Patricia Lysaght

Bio see Welcome 21 September

> **How can school food be tasty, healthy, popular, attractive and exemplary**

Báti Anikó

Réka Várkonyi-Nickel

Cultural and economic differences influence the type and quality of school food provided for children throughout Hungary. It makes a substantial contribution to children's total energy and nutritional intake. The possible health-deteriorating effects of nutrition, and one of its subforms, school food, is a widely-disputed topic among experts and consumers. Based on nutritional-health surveys of school cafeterias to date, the cafeteria in most cases did not meet required healthy dietary guidelines, either in terms of the conditions of dining or in terms of the amount and quality of the foods served. In practice, there is a lot of waste, an indication that children do not like the foods provided. Therefore, there are efforts being made amongst governments, schools and parents, to improve the nutritional value of school food.

These negative results formed a basis for the questions raised by the author in her research project, which has approached school food, cafeteria and meal habits, from the perspective of the ethnographic interpretation of food culture. This paper explores the social context of food practices in a primary school in the 20th district of Budapest (as part of a larger project) based on ethnographical research conducted in 2012–2014, and on a new nationwide one in 2018–2020(-2022).

The aim of the paper is to investigate the social embeddedness of the state-endorsed “healthy” diet programme, through a case study in Budapest compared with other settlements from Hungary, exploring the urban family food culture of children at selected sites, as well as their views and experiences of school cafeterias, the circumstances, mechanisms, and the results and problems of school meal programmes. The foodways research approach – which focused on eating, personal preferences, and the school and urban family food-culture of children – sought answers to questions about how the school canteen works,

Ghent, Liège and Namur), albeit with different degrees of success (sustainability, reaching target groups, obtaining a genuine co-operative mode, etc.). All were deeply integrated into broader left-liberal networks of urban reform associations (workers' education leagues, mutual aid societies, other co-operatives, etc.) and added an oft-forgotten alimentary side to an encompassing “progressist” approach to the de-proletarianisation of the working classes.

Jeffrey Tyssens is professor of contemporary history at the Vrije Universiteit Brussel and a member of the Social and Cultural Food Studies research group. He is also a member of the editorial board of *Revue Belge de Philologie et d'Histoire*, *Revue Belge d'Histoire Contemporaine* / *Journal of Belgian History*, *Revista de Estudios Históricos de la Masonería Latinoamericana y Caribeña* and the *Cahiers de la Fonderie*. He is a specialist in the history of freemasonry and liberalism and has recently published on philanthropic food initiatives in the low countries.

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how food practices are related to wider aspects of individual well-being, and the social culture of schools in the capital. The paper seeks an answer to the question of whether school meals can become a sustainable model contributing to the spread of healthy eating habits.

Anikó Báti, Ph.D. is a senior research fellow at the Institute of Ethnology of the Hungarian Academy of Sciences (HAS) since 2009. She received her Ph.D. in Ethnography and Cultural Anthropology from the Eötvös L. University, Budapest, in 2005. She has written three monographs and several scientific articles and papers, especially on food culture, and she is editor of *Ethnography*, a journal of the Hungarian Ethnographical Society. Her current research includes questions concerning recent foodways, lifestyle, and eating habits. She is leader of the interdisciplinary research group focused on school canteens in Hungary. The project is supported by the National Research, Development and Innovation Fund of Hungary.

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Mrs Réka Várkonyi-Nickel is a junior research fellow at the Institute of Ethnology of HAS since 2015. She received her Ph.D. in History from the Eötvös Loránd University, Budapest in 2015. She has written a monograph and several scientific articles and papers, especially on everyday life and workers' lifestyle in North Hungarian industrial centres. She is now a member of the interdisciplinary research group focused on school canteens in Hungary. The project is supported by the National Research, Development and Innovation Fund of Hungary.

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> **Urban and rural attitudes toward food in a suburban town by Budapest**

Katalin Juhász

In 2019-2020, the interdisciplinary research project was launched by the Research Centre for the Humanities (Hungarian Academy of Sciences Centre of Research Excellence) focusing on school canteens in Hungary. Csömör was also included in addition to several other school canteens in cities and in countryside towns. As a settlement of residents with Slovakian and German national backgrounds, Csömör's native inhabitants have kept their ethnical traditions (e.g. women born before 1925 wearing traditional ethnic costumes during their life, and still reserving it for younger generations; or families keeping livestock and tilling their vegetable garden). One of the reasons for this may be Csömör's location in Pest County, Budapest metropolitan area – thus not having a road-crossing with high traffic volumes and being able, therefore, to preserve the original town layout and street structure.

From the 1980s onwards the population doubled, reaching 9,671 in 2018, due to suburbanisation, and consisted mostly of families and individuals moving from Budapest to Csömör; consequently, at the present time, the coexistence of rural and urban culture and lifestyle can be observed.

Attitudes toward food and social events are well-represented examples of this dichotomy. The paper reviews and analyses the two types of culture detailing the rural and urban duality's correlation, the interaction through the cases of school catering, and the generational differences in eating habits of native inhabitants and newcomers.

Katalin Juhasz, Ph.D., is Senior Research Fellow at the Institute of Ethnology, Research Centre for the Humanities (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); 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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> **Student food, good food? An analysis of the menus and healthy food policy of the Alma student restaurants in Leuven**

Laura Danckaert

Yves Segers

In February 2019, the Alma restaurants of KU Leuven (Leuven University, Belgium) celebrated their 65th birthday. This anniversary raised the question about how the menus in the student restaurants evolved in the previous decades, and more precisely how Alma's definition of a sound student meal changed through time. Offering a good and inexpensive meal was the most important objective when Alma was founded, in order to be able to serve the less well-off students as well. Over time, Alma's priorities evolved and in the early twenty-first century, the Alma offering had to meet the 'five G's', namely: Goed, Goedkoop, Gezond, Gemak and Genieten (Good, Cheap, Healthy, Convenient and Enjoyable).

This paper examines how the menu offerings in the Alma student restaurants evolved and examines to what extent and in which way aspects such as health and affordability were taken into account. This article is based on annual reports and the archives of Alma, articles in student magazines and newspapers, and the archives of Leuven University and some student organizations. Alma grew from

one restaurant to eight establishments and a catering service around 2000.

The menus evolved from a fixed meal for lunch and supper (in the 1950s), usually consisting of meat, vegetables and potatoes, to a varied menu of five to seven dishes in different price categories, including at least one vegetarian option. Gradually, Alma opted for more sophisticated and varied dishes, with more vegetables and fruit, and more lighter meat (pork and poultry). Furthermore, a process of professionalization occurred over the years. In the beginning a so called 'menu committee' composed the menus with special attention to quality and hygiene. From the 1980s onwards, professional dieticians evaluated the menus and the meal composition and made suggestions according to new insights in healthy nutrition. At the same time, Alma wanted to take more into account the students' changing taste preferences and eating habits, by organizing surveys and involving young people in the creation of new dishes. However, this policy encountered two hurdles.

The student restaurants had to cope with a constant tension between serving inexpensive and thus accessible meals on the one hand and implementing the evolving insights related to healthy eating habits.

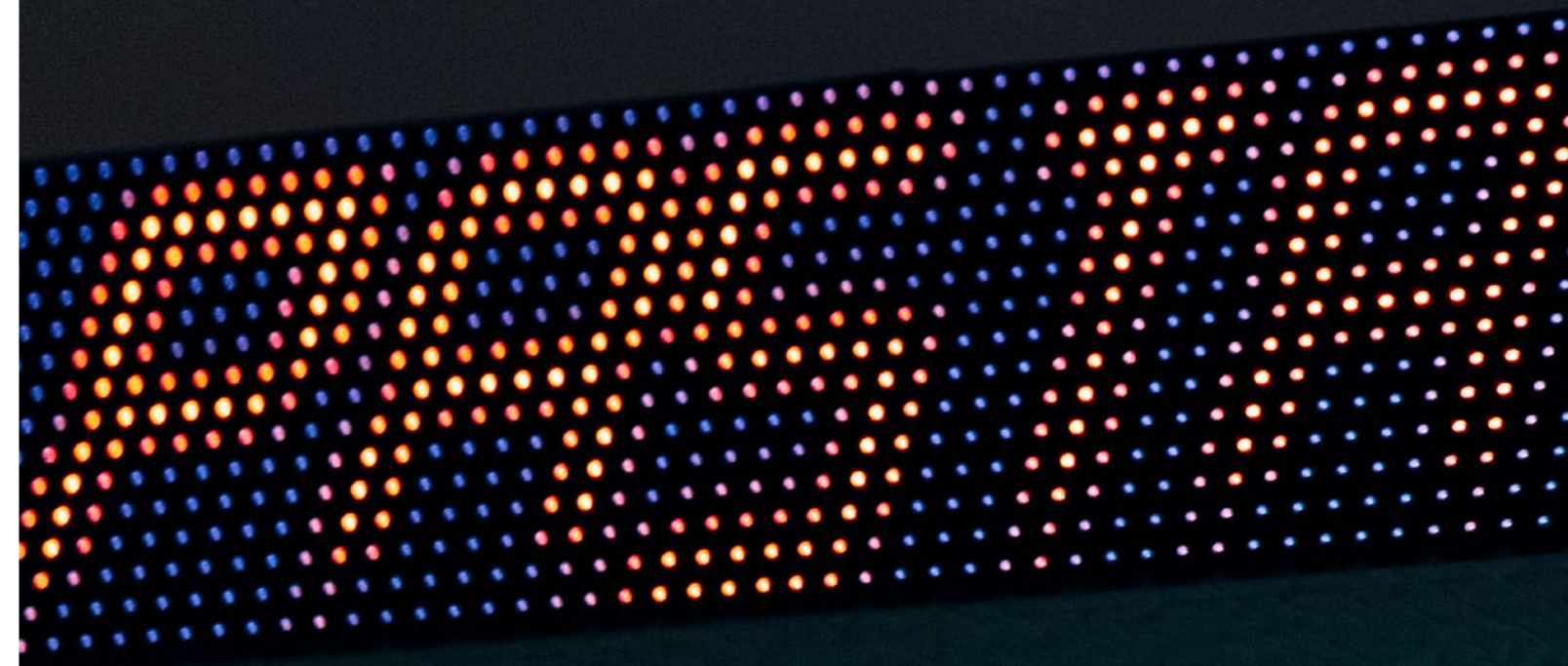
Moreover, there was a difference between what the students answered in surveys (such as expanding the range of vegetables) and their concrete behaviour.

Laura Danckaert holds a Master in History (KU Leuven) and a Master in Arts and Heritage (Maastricht University). Currently she works at the Centre for Agrarian History in Leuven (CAG ngo) and does research about agriculture and food history and supports heritage communities in safeguarding their intangible cultural heritage.

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Yves Segers is professor of rural and food history at KU Leuven. He is also director of the Interfaculty Centre for Agrarian History (ICAG) and heritage organisation Centre for Agrarian History (CAG ngo). His research focusses on the history and heritage of agriculture, the countryside and food systems in Belgium and Europe since 1750.

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Food waste and the city

4B

Chair Astra Spalvena

Bio see Session 3A

> **From farm to fort. Long term perspectives on the role of agricultural rest products in urban and monumental mud architecture in Egypt and Nubia**

Frits Heinrich

This paper reflects on the insights we may glean from the study of archaeobotanical evidence from urban contexts in hyper-arid regions such as Egypt and Sudan into both long term trends in agricultural and food economies, as well as into everyday aspects of diet and nutrition. Hyper-arid conditions, through desiccation, allow for the exceptional and unrivalled preservation of diverse organic remains, including a wide array of raw ingredients, food items and agricultural (rest) products representing activities ranging from primary use, reuse, recycling and upcycling to discarding and deposition.

Among the different archaeological contexts discussed, there will be those truly representing waste and discardment (e.g. middens), abandonment (storage contexts), but most notably reuse or upcycling through the lens of the context of the mudbrick. Sun-dried bricks, or mudbricks, are an important construction material in hyper-arid regions worldwide and in Egypt and Sudan their use predates the Old Kingdom and continues into the present day. As mudbricks require temper to ensure structural integrity, and since this temper often consists of organic material related to food processing and preparation or food waste, archaeobotanists have been studying this context in the region for nearly half a century. An added advantage of mudbricks as an archaeobotanical context is that they, as part of, often monumental, urban architecture are still available for study, even at sites at which other context are no longer available as they were excavated in the period preceding the elaboration of archaeobotany as a proper discipline.

In the current paper, the author will draw upon his fieldwork at different archaeological sites in Egypt and Sudan – from the New Kingdom through the Ottoman Period – to show how the composition of the botanical component of these bricks elucidates long term trends in crop selection and dietary habits. The paper will conclude with a reflection on the results of the biochemical and nutritional analysis.

Bio see Session 1B

> **Wasting food - meat or fries? Exploring the 'why' of food valorisation among young adults**

Silke Bartsch

Maren Ann-Kathrin Jakob

Beate Scheubrein

Despite the production of food having a substantial impact on the environment and that people in many parts of the world are suffering from hunger, people in consumer cultures waste large amounts of food. In the Global North, the younger generation is mostly alienated from the production of food.

They grow up consuming food as if living in abundance. On the one hand, they seem to care less about wasting food than the older generation. On the other hand, they care about the global future and the environment, as can be seen in the Fridays-for-Future movement.

Over the course of the climate-change debate and the call for global justice, many countries have declared their aim of reducing food waste. For instance, one of the United Nations 17 Sustainable Development Goals is “responsible consumption and production patterns” (SDG 12). One of the targets for the achievement of SDG 12 is to: “halve per capita global food waste at retail and consumer levels” (12.3). From a sustainability perspective, it is also relevant what type of food is wasted. Food from animal sources (e.g., meat, fish, poultry, and dairy products) are resource-intensive products, and, furthermore, the cultural value of food must be taken into account.

In general, food appreciation is seen as the opposite of food waste, but there are other factors (e.g., shopping behaviour or cooking skills) that influence the amount of food going to waste. Hence the aim of our study is to investigate the reasons why some foods are appreciated more than others by young adults. The main research questions are: What foods do young adults (very) reluctantly throw away? How do young adults justify their prioritisation? In an explorative study, we analyse the results of a qualitative online study. The data is collected among students at a German university. Initial results indicate that young adults value products of animal origin, especially meat and comparatively expensive food products. The results of the study support the development of target group-oriented teaching programmes in nutrition and consumer education.

Dr. Silke Bartsch is Professor for Didactics at the Institute of Vocational Education and Work Studies 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.

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Maren Ann-Kathrin Jakob is a researcher at the business faculty at Baden Wuerttemberg Cooperative State University in Heilbronn and a Ph.D. student at Technische Universität Berlin, Germany.

Her work and research focus on the sustainability understanding and behaviour of young adults in the context of nutrition. As she has a marketing and consumer research background, she is especially interested in motives, attitudes and potential barriers in the nutritional context of young adults.

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Dr. Beate Scheubrein is Professor for Retail Management at the business faculty at Baden-Wuerttemberg Cooperative State University (DHBW) in Heilbronn, Germany. She received her Ph.D. degree in Operations Management from the University of Hohenheim, Germany.

Her research interests include grocery-store management and sustainability management focusing on food loss and food waste.

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> **Pigs, planners and potato peels:
garbage feeding schemes in the USSR
from Stalin to Brezhnev**

Olav Hofland

This paper aims to understand how pigs, planners and citizens in the USSR confronted the problem of food waste. Since the collectivization of Soviet agriculture in the early 1930s, Soviet leaders campaigned for fattening of pigs on food wastes (otkorm svinei na pishchevykh otkhodakh), a practice referred to as “garbage feeding” in the West. More pork on the table was perceived as an indicator of a rising standard of living for Soviet citizens. As such, the way in which pigs were fed was an object not only of politicians’ speeches and decrees, but also of a broader societal discussion that found expression in a vast array of media, ranging from newspapers and satirical magazines to scientific publications.

The paper argues that the Soviet government actively developed a garbage feeding scheme in the USSR to mitigate a particular economic problem. During the period the USSR existed, it needed to reconcile a desire for increased meat production with a reality of perennial grain shortages. Re-using food waste as a fodder for pigs was a partly solution to this problem.

This paper relies on the sources mentioned above to explore how food waste generated in the consumer sector—that is, in individual households, work-place canteens, restaurants and shops—was collected, processed, and fed to pigs. Although the paper covers roughly fifty years of Soviet history, it sharpens its focus on three specific moments. First, it discusses discovery of the potential of

urban food waste by scientists around the turn of the 1930s. Then it dwells on the organizations that planners set up in the mid-1950s to deal with food waste. Finally, it elaborates on the interaction of citizens with the government’s garbage feeding schemes in the early 1980s. In narrating these three instances, the paper draws on sociologist Zsusa Gille’s “waste regime” concept as a tool to discern the different actors and institutions engaging with food waste in the USSR.

The Soviet effort to bring table scraps and kitchen waste back to the farm provide a historical case of how a socialist state defined its food waste problem, and subsequently attempted to resolve it by implementing elements of cyclical agriculture. As such, the paper makes an original contribution to ongoing discussions on the problem of food waste.

Olav Hofland graduated from Leiden University in 2016 and has a special interest in the history of food in the Soviet Union. His master thesis on the Soviet discourse on domestic cooking was awarded the IISH-Volkskrant prize in 2017. Currently, he is a fourth-year PhD researcher at the European University Institute, where he is writing up his doctoral thesis on the socialist foodservice industry (obshchestvennoe pitanie) in the USSR during the era of de-Stalinization (1953-1964).

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> **Food waste reduction and ‘new urban food culture’**

Liia-Maria Raippalinn

During the past ten to fifteen years, food waste has been taken up as a global sustainability issue, and both the prevention and reduction of food waste has become a collective enterprises connecting multiple actors in the food system. As part of the phenomenon, novel food-consumption practices, based on consuming surplus food, have emerged in urban environments around Europe. In my paper/presentation, I investigate this phenomenon in Helsinki (Finland) where new kinds of services and practices started to emerge during the past decade. I approach it from the point of view of individual citizens interested in food-waste reduction.

The idea of this paper is inspired by findings of a previous research article (Raippalinn 2020), in which I investigated the discursive construction of the food-waste issue in the leading Finnish newspaper, Helsingin Sanomat, 2010–2017, published in Helsinki. Around 2015, a new discourse broke through in the media, as food-waste reduction started to appear as an international trend and as an urban phenomenon taking place in Helsinki. By taking up novel services and practices established in Helsinki, the paper promoted them, thus constructing a new kind of urban food culture. Focusing on innovative sustainable consumption practises, the discourse of a “new urban food culture”

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emphasises collaboration, communality and participation.

In this paper, I investigate how, and if, citizens living in the metropolitan area of Helsinki participate in “the new urban food culture” and related consumption practices. As research data, I have eight open-ended qualitative interviews conducted with people met at a consumer education event: “The Food Waste Festival” organised in Helsinki in 2016. Adopting a discourse studies approach to the data (Wodak 2008; Abel & Mayer 2008) I ask, how my interviewees (interacting with me as the interviewer) construct and represent these new food consumption practices and their own agency regarding those practices.

The paper contributes to scholarly discussion on contested and sustainable consumption and practice change (e.g. Evans et al. 2018; Halkier, 2010; Keller & Vilahemm 2017; Marshall 2016; Watson, 2018), with an empirical focus on the urban foodscape and a theoretical focus on individual agency regarding social and cultural discourses and practices. Because the local manifestation of “the new urban food culture” in Helsinki relates to a wider transcultural and political phenomenon, the knowledge produced could be further used in comparing different urban contexts.

Lilia-Maria Raippalinna is a Ph.D. Student (2015, 2018–2021) in Ethnology and Anthropology at the University of Jyväskylä (Finland). In her dissertation, she studies food-waste reduction as a cultural phenomenon. Her research interests relate to food, sustainability, and social and cultural discourses and practices. She has published one peer-reviewed research article and engaged in multidisciplinary networks related to food and sustainability, e.g. Nordic Association of Food Studies (NAFS) and Nordic Network of Sustainable Consumption (NONESCO).

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17.00 **Guided city walk “Food for Foodies”**
www.foodforfoodies.be/en

10.00 **Dialogue session**

Cities as global eaters: invisibilities and inequalities of urban food systems hosted University of Antwerp - Institute of Development Policy (IOB)

This panel proposes to be an interactive conversation over the (often) invisibilized elements of the industrial food system, the different ‘actors’, expectations and practices that prop up the food chain so the cities can eat, or are simply excluded from them. We consider agroecological and small-scale farmers’ struggle to access fair local markets and make a dignified livelihood while selling accessible and sustainable products: alternative visions of the food system are thus kept on the fringes or limited to niche consumption due to the inappropriate distribution of incentives and means of production. As European consumers, we worry about pesticide use and how it impacts our health, but too often are blind to the people picking the crops and the conditions they face, such as those some of our panel members experienced as refugees-turned-tomato plantation pickers on industrial farms. Finally, we will ask who does this dominant low-cost food system benefit, if the ‘urban poor’ still have no adequate access to healthy and nutritious diets? What role do academics have to support making space for dignified, just, and sustainable food systems where farmers, food workers, eaters and the planet can thrive in?

With Moderator Danya Nadar

Danya Nadar is a PhD candidate affiliated with the Institute of Development Policy (IOB) at the University of Antwerp. Danya worked as a documentary film and news producer focusing on social and political economy topics in North Africa and east of the Mediterranean, and where she is also part of the revolutionary media collective mosireen.org.

In 2018 she switched careers to pursue her passion: conducting research alongside Indigenous peasant farmers. She was a research fellow (2019-2020) at the International Development Research Centre in Canada which allowed her to continue the research she had started in occupied Palestine (2018-2019) on ancestral knowledges related to seeds, land tenure, gendered social dynamics, and alternative/parallel food networks.

Her current research focuses on how ancestral knowledges related to land, seeds, and cosmo vision can be used as a tool by Indigenous communities in Guatemala and occupied Palestine to resist land encroachment and dispossession by settler colonialism and capitalism.

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> **Maria Marshall**

Maria Marshall is Project Officer for the [Independent Food Aid Network](#) (IFAN), a growing network of independent UK food aid providers which campaigns for a society without the need for charitable food aid where adequate and nutritious food is affordable to all. IFAN is a key advocate for prioritising income-based solutions to food insecurity, known as a ‘cash first’ approach. Maria leads work to co-develop cash first referral leaflets with local stakeholders to support people in financial crisis. This partnership work has been used to initiate critical conversations about the sustainability of the second-tier food aid system in the UK and the need to prioritise cash first solutions. In addition to working on IFAN’s campaign and advocacy projects, Maria is responsible for IFAN’s graphic design work and was the lead author on IFAN’s recent structural inequalities and food insecurity reports on disability and immigration policy. She is part of the Dignity Advisory Team and has been a facilitator in a workshop series on dignity and food aid provision run by the Poverty Truth Community.

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> **Alagie Jinkang**

Alagie Jinkang, Ph.D, is research fellow at the Department of Psychology of the University of Bologna since 2 August 2021. He is currently a researcher within the H2020 project Perceptions: Perceptions: “Understand the Impact of Novel Technologies, Social Media, and Perceptions in Countries Abroad on Migration Flows and the Security of the EU & Provide Validated Counter Approaches, Tools and Practices”. His research interests concern Human rights & immigration law, Humanitarian aid organizations, Decent work and exploitation in the workplace, Social issues in border management and migration, Labour rights of TCNs, African & Afro-American studies, Journalism & media in migration, West African migrations and remittances.

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> **Ahmad Al Shori**

Ahmad Al Shori is a Palestinian refugee who grew up in AL-Yarmouk Camp in Syria. Since arriving to Greece in 2016, he has been serving his communities in different forms. He has held multiple positions in various NGOs as a project coordinator, accountant, and financial director. Over the last 2 years, he has been involved in agricultural initiatives in Greece, such as The Palestinian Organic Farm, Tosparangi Collective and has most recently co-founded Hakoura Organic Farm.

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> **Nisreen Faour**

Nisreen Faour is a Palestinian theater and cinema actress, stage director, storyteller, drama teacher and a coach for performance artists. She is also a yoga teacher, energy healer and self awareness guide, and a permaculture designer. She is involved in the Hakoura Organic Farm.

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11.30 **Performance by The Foodarcheologist**
Jeroen Van Vaerenbergh

bio see Session 3A

12:15 **Looking forward to SIEF 24th Food Research Conference**
Patricia Lysaght (SIEF)

13.45 **Excursion to PAKT rooftop farm Antwerp**
www.pakt-antwerpen.be/en

17.00 **Conclusion & goodbye**
Patricia Lysaght (SIEF)

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