

ONLINE CONFERENCE

SEPTEMBER 22–25, 2021

Food Matters & Materialities

Critical Understandings
of Food Cultures



Conference Overview

Food Matters and Materialities: Critical Understandings of Food Cultures is an international and multidisciplinary conference that explores, from a critical perspective, how power relations take form in contemporary food cultures and materialize in particular food matters/materialities and in a wide range of food-related practices such as production, harvesting, circulation, preparation, control, and consumption.

The Conference, which took an online turn given the ongoing pandemic, will raise and discuss the many unfair and unequal relationships to and through food, many of which were made particularly visible in light of the COVID-19 pandemic. Food (in)security, food safety, labour in the food system, and increased vulnerabilities of historically and systematically marginalised communities were all themes abundantly discussed in last year's public sphere, adding to the voices of Indigenous scholars and activists advocating for lands sovereignty in Canada and worldwide, of Black scholars and activists denouncing anti-Black racism in food systems, and the ever-growing number of scholars, activists and artists calling out attention toward climate change, multispecies justice and the necessity of addressing the social, environmental, and ecological harm caused by the current food systems and the power dynamics that permeate them.

The critical perspective adopted throughout the Conference means that papers will work at deconstructing and critiquing the power dynamics at play (such as racism, colonialism, gender related issues, anthropocentrism, and socio-economic inequities) in any given food culture, and how they are reflected in food matters/materialities. In the context of the conference, food matters and materialities will be questioned as they are involved in the (re) production of consequential and unequal power dynamics between and across bodies, food systems, environments, and human and more-than-human health. Food matters/materialities are political, cultural, economic, social, environmental and as such, will be questioned and addressed with and from a variety of perspectives and fields of research.

This Conference is hosted by Carleton University, which is located on the unceded territories of the Algonquin Anishnaabeg nation whose presence here reaches back to time immemorial. As we go on exploring the power relationships that inform our foods, food systems and food cultures, we invite you to reflect on the land and the people connected to it in the area from which you will be Zooming in to participate in this Conference.

Online Conferencing

This Conference will be happening fully online. We will use the Qiqo Chat platform which provides a social wrapper around Zoom meetings and therefore helps create the feeling of a warmer, more convivial environment. Every participant will receive a personal invitation (link) to the Qiqochat platform using the email you provided to us. We will create a short orientation video which we will share closer to the Conference date. All panels and Conference events (keynote talks, workshop, plenary) will be using Zoom which will be embedded in Qiqo. We would advise you to download Zoom prior to the Conference, if you have not done so already. Non-presenters attendees will be able to register to the Conference via Eventbrite, and will be sent through email the Zoom links to attend the various events but will not have access to the Qiqochat platform, which will be restricted to the Conference participants.

Note that all sessions will be recorded and made available online for a limited period of time after the Conference. We will provide more information via email.



For those on Twitter, feel free to connect with and follow @FoodMattersCon2. Blue Miaoran Dong, our Conference Coordinator, will be tweeting throughout the Conference.

About the Conference Participants

Food Matters will gather more than 65 presenters, keynotes, plenary guest speakers, and chairs/discussants presenting from around the world at all stages of their careers, from community practitioners to organizational leaders, and from postgraduate students to established scholars. The Conference is truly interdisciplinary as we have presenters from an array of fields of research domains/fields such as geography, sociology, communication and media studies, cultural studies, anthropology, history, Indigenous studies, economy, politics, environment and sustainability, and Fine Arts.

We aim to make *Food Matters* a warm, inclusive and convivial conference for colleagues to share and disseminate their research and ideas. For that reason, we ask you to be mindful of a few things:

- If you are using important images in your presentation/slides, please consider including ALT text to make your presentation more accessible.
- Please be also mindful of the timing and pace of your presentation for non-native English speakers and for facilitating live transcription. Live presentations will also feature automated closed-captioning.
- **Each paper should be NO MORE THAN 15 MINUTES, to give enough space for discussion at the end of each panel.**

Outreach Materials

This Conference will lead to the production of two types of outreach materials. First, we intend to publish a special issue in the academic journal *Food, Culture & Society*. We will provide more information to those who would want to contribute after the Conference.

Second, we will produce freely available materials on the *Food Matters* Conference website for pedagogical or outreach purposes. A team of Conference reporters constituted of graduate and undergraduate students from Carleton University will attend the Conference and take notes throughout the event. They will also be invited to get in touch with the Conference participants to conduct short interviews about their research or to get some more information on the Conference paper presenter.

Keep an eye out on our [outreach material website section](#) and on our [Twitter account](#)!

This Conference would not be possible without the support of:

Main Conference Organizers

Myriam Durocher

Irena Knezevic

Event Coordinator

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Zoom Conference Hosts

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Food Studies

Keynote Speakers

SEPTEMBER 23
15h00 (EDT)

Food, Work, and Radical Care

HI'ILEI JULIA KAWEHIPUA AKAHAOPULANI HOBART

Chair/Discussant: Sophie Chao

Black and Indigenous communities have long used food as a tool for envisioning 'otherwises' beyond racial capitalism and the settler state. Today, food spaces within protest camps continue to articulate forms of care through the act of feeding. This talk lingers at frontline kitchens in order to think about the radical potential, as well as the limits, of care work in movement spaces. Such kitchens are places where mundane and (frequently) gendered labor becomes essential to the ongoing viability of the camps. By keeping protectors and allies nourished by serving at least three meals per day free of charge, food work offers an underexamined and complex site of anticolonial resurgence. Given that mobilizations of protectorship safeguard Indigenous territories from development projects that build 'critical infrastructures' for settler futurity, and, also, that contemporary food systems are heavily infrastructural, I treat these kitchens as 'sticky' sites for resistance movements because of how they are at once beholden to and simultaneously exceed the dictates of settler food systems. Focusing on the encampment at Pu'uhonua o Pu'uhuluhulu at the summit of Mauna Kea in Hawai'i Island, I highlight the ways that labor and economies of care underpin radical resistance movements despite, and also through, entanglements that shape the sovereign alternatives and futures that they propose.



HI'ILEI JULIA KAWEHIPUA AKAHAOPULANI HOBART is Assistant Professor of Anthropology at UT Austin. She holds a PhD in Food Studies from New York University, an MA in Studies in the Decorative Arts, Design, and Culture from the Bard Graduate Center and an MLS in Archives Management and Rare Books from the Pratt Institute. Her research and teaching is broadly concerned with Indigenous foodways, Pacific Island studies, settler colonialism, urban infrastructure, and the performance of taste. Her book on the social history of ice in Hawai'i, forthcoming from Duke University Press, investigates the sensorial and affective dimensions of Native dispossession. In particular, she is interested in how personal and political investments in coldness facilitate ideas about race, belonging, comfort, and leisure in the Pacific.

SEPTEMBER 25
11h10 (EDT)

Structures and Specificities: Nourishing Acts in Violent Times

Emily Yates-Doerr

Discussant: Natali Valdez

Chair: Myriam Durocher

Upending the entrenched violence of existing food systems requires collective, structural change. Yet large-scale actions frequently do not result in large-scale transformation. For example, country-wide nutrition interventions in Guatemala, while claiming to impact deep structural inequality, have furthered dispossession and dis-ease. This talk describes situations in which terms of debate have been appropriated such that healing or care work furthers harm. I draw attention to racial capitalism's two-pronged problem of 1) nonperformativity, where an appearance of change prevents change from taking place (Ahmed 2006), and 2) dangerous universals, such as anti-inequality narratives that flatten out vital specificities in life experiences and expertise (Tuck 2009). Unpacking the challenges of acting structurally, I look at mundane nourishment practices that some collectives are undertaking to bring about change. The talk asks what we can learn about direct action from people who have turned away from the space of 'the political' and considers whose revolution is encompassed by a well-made meal.



EMILY YATES-DOERR is an associate professor in anthropology at the University of Amsterdam and a faculty member in anthropology and the 'food in culture in social justice program' at Oregon State University. She has carried out extensive ethnographic research on nutrition science in Guatemala over the past twenty years. Her current research on maternal nutrition is funded by a starting grant from the European Research Council, for a project titled, "Global Future Health."



Food and Art (s) in Food Matters Conference

Food Matters recognizes the importance of art in addressing socially and culturally produced power dynamics and in moving towards cultural change. We, the organization committee, also observed the increase of interest in experiential and sensorial modes of knowledge production and transmission in the exploration of food-related matters. The Virtual Art Gallery thus aims to showcase creative and alternative forms of knowledge creation about matter and materialities as they link in one way or another to contemporary food cultures.

Take a moment during the Conference to visit the Virtual Art Gallery! More information to come.



Workshop

SEPTEMBER 24
11h00–12h15 (EDT)

Everyone Makes Waste: Using Accessible Art and Design Practices to Increase the Visibility of Food-based Waste

Pamela Tudge

All of us make waste; it is from us and lives with us. It also represents resources and virgin materials from around the globe and considerable research has demonstrated that waste materials threaten all species and contribute to climate change. When it comes to food-based waste, all the waste from our domestic cooking and eating, the household is the primary source. Through our practices, the materials from our food become ephemeral, rendering them invisible in daily life. How can we redirect our material future as a society, increasing the visibility and care for the materials?

In this workshop, we will work with critical design public pedagogy to examine our domestic waste through a food-centred perspective and use this lens to adopt a renewed attention to the material visibility of waste. Material visibility advocates for the care of materials by creating closer relations between us and things for a more substantial food-based waste knowledge. It strives for a kind of engagement that limits judgment or consumer guilt, focusing on creating relations through situated making. This workshop will explore material visibility through a series of creative learning encounters with the waste in our homes or workspaces. We will review the work of waste-centred artists and designers, play with materials, make collages and create prints and share leftover recipes. Topics discussed will include Canada's waste crisis, critical and speculative design, vital materialism, and feminist new materialism.

For this hands-on workshop, please have ready the following items:

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| <ul style="list-style-type: none">• food waste (e.g. banana peel, apple core)• food packaging that is soft plastic (e.g. plastic bag)• food packaging that is hard plastic (e.g. yogurt container, milk container) | <ul style="list-style-type: none">• food packaging that is paper• food packaging that is glass• any material you consider food-based waste, not defined above• digital copy of your favourite leftover recipe | <p>Plus, the following tools:</p> <ul style="list-style-type: none">• white wood glue or other non-toxic glue• scissors• a large piece of paper• optional: digital camera or smartphone camera |
|--|--|---|



PAMELA TUDGE *thinks of herself as part food nerd, part academic, and part environmentalist who really loves design and art that makes her think deeper about the world. At Concordia University, she is a PhD candidate in the Individualized Program with an interdisciplinary focus across the fields of Design, Communications and History to research domestic practices in food and waste. Her writing and teaching for over 15 years has spanned food studies, environmental science, critical art and design and social movements. Pamela has worked in the fields of cartography, climate science, education and the arts. She holds a Master's in Geography from University of British Columbia and a Bachelors with Honors in Geography and Environmental Studies from the University of Victoria.*

Program Overview

All times are Eastern Daylight Time (EDT) (Ottawa, Canada).
For time conversions, please visit timeanddate.com/worldclock/.

September 22

17h00 (EDT)	<p><u>Plenary</u></p> <p>Food Matters Inequities & Resistance: How Activists and Practitioners are Fighting Back Against Social & Environmental Injustices</p> <p><i>Moderator:</i> <u>Tabitha Robin</u></p> <p>This plenary will feature perspectives from activists and practitioners who are grappling with and proposing means of resistance to entrenched social inequities as they take form through food in communities where they live and/or work. Food and land access and rights, preservation of traditional foods, foodways (including hunting, fishing, gathering, etc.), rights and responsibilities of racialized, colonized, marginalized communities will be among the many themes raised and discussed in this plenary. The panelists will briefly share their most pressing concerns, and discuss some of the ways in which their collective expertise can guide the efforts to create more equitable food systems.</p> <p><i>Speakers:</i> <u>Kevin Huang</u> <u>Linda Black Elk</u> <u>Gabriel Allahdua</u> <u>Shannon Chief</u> <u>Stephanie Morningstar</u></p> <p>→ <i>Qiqo Conference Auditorium</i></p>
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September 23

9h00–10h05 (EDT)	<u>Panel 1</u> Food and Music as Transdisciplinary Sensory Cultures → <i>Qiqo Room 1</i>	<u>Panel 2</u> Inequalities & The Production/ Consumption of Foods → <i>Qiqo Room 2</i>
10h35–11h40 (EDT)	<u>Panel 3</u> Food &/In Art & Creative Practice → <i>Qiqo Room 1</i>	<u>Panel 4</u> The Cultural Politics of Food Discourses → <i>Qiqo Room 2</i>
12h00–12h50 (EDT)	<u>Artist Talk</u> Moderator: <u>Natalie Doonan</u> → <i>Qiqo Workshop Space</i>	
13h00–14h20 (EDT)	<u>Panel 5</u> Markets, Food Chains, & The Creation of Value → <i>Qiqo Room 1</i>	<u>Panel 6</u> Indigenous Contributions to Critical Food Studies: Lessons from Community-based Case Studies from Turtle Island → <i>Qiqo Room 2</i>
15h00 (EDT)	<u>Keynote 1</u> Food, Work, & Radical Care, by Hi'ilei Julia Kawehipuaakahaopulani Hobart → <i>Qiqo Conference Auditorium</i>	

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September 24

9h30–10h35 (EDT)	<u>Panel 7</u> Food Materials, Environments, & The Politics of Knowledge Production → <i>Qiqo Room 1</i>	<u>Panel 8</u> Food & Microbial Relationships → <i>Qiqo Room 2</i>
11h00–12h15 (EDT)	<u>Workshop</u> Workshop: Everyone Makes Waste: Using Accessible Art and Design Practices to Increase the Visibility of Food-based Waste, by Pamela Tudge <i>Workshop limited to Conference participants first.</i> <i>Limited places available—Reserve a place by September 3 by emailing Blue Miaoran Dong at miaorandong@cmail.carleton.ca</i> → <i>Qiqo Workshop Space</i>	
13h00–14h20 (EDT)	<u>Panel 9</u> Mediatized Foods & Foodways → <i>Qiqo Room 1</i>	<u>Panel 10</u> Foodways & Multiculturalism → <i>Qiqo Room 2</i>
15h00–16h20 (EDT)	<u>Panel 11</u> Intersections of Food and Memory in Asia: Narratives of Culture, Nationalism, Gender and Conflict → <i>Qiqo Room 1</i>	<u>Panel 12</u> Food, Interspecies Relationships & Colonialism → <i>Qiqo Room 2</i>

September 25

9h30- 10h50 (EDT)	<u>Panel 13</u> Food & Health(ism) → <i>Qiqo Room 1</i>	<u>Panel 14</u> Food Matters & Cultural Identities → <i>Qiqo Room 2</i>
11h10 (EDT)	<u>Keynote 2</u> Structures & Specificities: Nourishing Acts in Violent Times, by Emily Yates-Doerr → <i>Qiqo Conference Auditorium</i>	

Panels

PANEL 1 Food and music as transdisciplinary sensory cultures

Chair/discussant: [Samuel Thulin](#)

The panel addresses the possibilities food and music provide for transdisciplinary collaboration within the realms of natural sciences, social sciences and humanities. Building on the points of departure provided by music studies and food research the panel centres on the notion of sensory cultures, understood broadly as those conditions and situations where collective meaning-making, communication and symbolic exchange rely on distinctively multisensory, multimodal experience and comprehension. This entails an emphasis on forms of non-verbal communication, of which music and food are demonstrably amongst the most common in cross- and intercultural settings, to the extent they are both frequently characterised as universal languages. Through an amalgamation of the theoretical formulations derived from ethnomusicological music-culture models, sensory ethnography in social sciences and educational research, and philosophical, phenomenological and scientific approaches to bodily perception, sensory cultures are conceived in the panel as supple entities where ideas, activities and materials are in constant triangular interaction. This interaction pertains not only to the notion of taste and its implications towards physical experiential qualities, but also to collective cultural identification and distinction, as well as to disciplinary discourses and epistemological hierarchies.

ERIK FOOLADI

[View author bio](#)

Disciplinary Encounters in Flavour and Music

Perceptions and experiences of food are inherently transdisciplinary phenomena, thus requiring that they be approached from multiple sides, or disciplines, while at the same time transcending the boundaries of the disciplines studying them. Hence, they provide a playground to study intersections and meetings between domain-specific epistemologies, practices and ways of thinking. This provides for both possibilities and frictions, with questions of power relations coming to the fore, between subject domains as well as the place and authority given to human sensory modalities for gathering information of refined nature. The present contribution seeks to describe such interactions on the basis of a case from secondary music where multisensory perception of food meets music. In a school assignment 23 students (16 year of age) were asked to compose and perform short musical pieces to represent specific flavour sensations. The school assignment thus asks whether it is possible to communicate a flavour sensation through music. Inspired by methods from sensory science (natural sciences), the students were subsequently asked to analyse each other's soundscapes by making links between music and flavour (humanities, music). This way, flavour experiences become a source for musical expression, multisensory perception is made explicit both as phenomenon and practice (neuroscience), and scientifically inspired analysis is conducted as part of experience-based and arts-oriented practices. Analytical practices meet aesthetic practices in multisensory perception of food and music. The presentation is concluded by a discussion of roles and power relations between disciplines in these kinds of meetings between subject domains.

ANU HOPIA

[View author bio](#)

Multimodal Interaction Between Food and Music

Producing, preparing and consuming food are multisensory acts where all five sensory modalities are involved. We commonly talk about “taste of food” although perceive it through visual, auditory, olfactory and tactile sensations before the actual tasting. The different modalities interact constantly; for instance, sight and scent influence the taste of food. The role of hearing in food perception is often ignored although the first scientific evidence of this interaction is already from the 1950s. A growing body of empirical evidence demonstrate that auditory cues—whether at issue are sounds arising from food or eating, or ambient soundscapes that are naturally present or intentionally constructed—have an influence on perception as well as liking of food. The connection between food and music often manifests itself implicitly. When describing either food or music, adjectives such as crisp, sweet, dry, light and soft are commonly used. Verbal associations can be translated also into musical patterns bitterness in music being low-pitched and legato, whereas musical expression of sweetness is characterized by consonance and slowness. The possible mechanisms underlying the auditory modulation of taste include crossmodal interactions between sound and taste, sensation or emotion transferences and synesthesia. This presentation discusses how correspondences between taste and sound can influence the perception of food and how music and soundscapes, both natural and intentionally constructed, can affect culinary experiences. This is exemplified by reference to an empirical study to where exposure to the “sweet” or “sour” musical pieces influence people’s food perception and food-related thinking processes and behaviors.

ANTTI-VILLE KÄRJÄ

[View author bio](#)

Ethnicity, Food and Music

Music and food are surrounded by assumptions about cultural differences as well as about physical needs and pleasures. The notions of “ethnic food” and “ethnic music” circulate widely, suggesting there are also tastes and timbres that are not “ethnic”. Furthermore, the implication is that both food and music are capable of communicating ethnic qualities and even transcending the cultural boundaries associated with them. The presentation aims at interrogating the prefix “ethnic” in the context of food and music. By adopting an intersectional approach, at issue is how ethnicity becomes constructed in relation to racialisation, gender and generational dynamics. For example, how do ideas about blackness, femininity and youth intersect in relation to food and music? By approaching both food and music as multimodal forms of sensory cultures, the presentation deals with the epistemological materialities at stake and discusses the sensory realms and modalities on the basis of which knowledge about “ethnic” food and music is produced. The treatment is based on a multimodal discourse analysis of random online sources in their literary, pictorial and (where available) musical and audiovisual forms. The epistemological issues raised lead further to a critical examination of the dominance of sight both within academic disciplines and in societies in general. By concentrating on the multiple potential layers of meaning of a given instance of sensory culture in order to rethink people’s relationships to community, environment and power, the presentation advocates “democracy of the senses”.



PANEL 2 Inequalities & The Production/Consumption of Foods

Chair/discussant: Mary Anne Martin

ISABELLA ALTOE

[View author bio](#)

Thinking of food futures: resisting capitalism through agroecological practices

Agroecology is broadly understood as the application of ecology in agriculture to preserve food cultures and systems. Beyond a food production method, it also constitutes a science (based on traditional and technological knowledge) and catalyzes a social movement (which gathers people in favor of environmental and social justice, agrarian reform, and public policies). In order to understand this complex subject, it is necessary to draw from an interdisciplinary approach that takes into account multispecies interactions, environmentalism, and the socio-cultural and economic dimensions of food production.

Considering that the current industrial agri-food system is one of the main projects responsible for the Anthropocene and its catastrophes, this paper seeks to explore how agroecology is committed to the creation of a different world outside of the capitalist extractivist logic by promoting alternative forms of relationship with the environment, people, cities, and other species. To do so, it will discuss the Brazilian Landless Workers' Movement (MST) and The Capixaba Urban Network of Agroecology (RUCA), to explore the different ways in which non capitalist economies can work, and to show that the commitment to food production and food sovereignty should not be only a peasant/farmers' concern.

CAMERON BUTLER

[View author bio](#)

"Another Discount, Garbage Grocery Store": Food Inaccessibility as Gentrification Strategy

Food mirages describe gentrifying mixed-income neighbourhoods where low-income residents are unable to afford the numerous upscale food outlets in the area (Sullivan 2014). I argue that food mirages are purposefully cultivated as part of gentrification efforts. To explore this dynamic, I analyze the public conflicts that arose in the Junction Triangle, a rapidly gentrifying neighbourhood in Toronto, when parent company Metro Inc. backtracked on their initial plan to open a higher-end store Metro. The company opted instead to open a discount supermarket Food Basics because it better matched the lower average income level of the neighbourhood. Recently arrived luxury condominium residents, angry with the decision, responded by starting a petition, speaking to media outlets, and writing letters to the editor demanding the decision be reversed. Through these efforts, the wealthy residents articulated a clear understanding that increasing food accessibility ran contrary to their goals of neighbourhood 'improvement' because it would allow poorer residents to access affordable food options. By conducting a close reading of the petition comments and public discourse, I demonstrate how wealthy residents deploy the multiple, overlapping geographies of divergent food access both symbolically and materially. Symbolically, these geographies are claimed to reflect the neighbourhood's supposed overall 'quality' and by extension the 'proper' residents that match said quality. Materially, wealthy residents remake these geographies to starve poorer residents out of the area. Thus, this paper exposes how food mirages do not simply happen, but rather gentrifying residents deliberately produce them in order to lay claim to neighbourhoods.

NORA FALTMANN

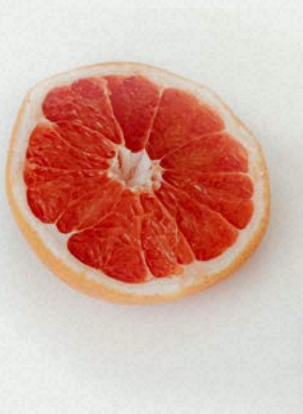
[View author bio](#)

Food Safety Practices in Ho Chi Minh City: Urban Gardening, Direct Marketing, and the Crisis of Confidence in Farming

In recent years, Ho Chi Minh City, Vietnam, has seen a proliferation of urban gardening, ranging from home-growing herbs to company rooftop gardens for employees while a growing number of start-ups provide urbanites with chemical-free or organic produce. What these phenomena have in common is the strive to reduce the distance between food production and consumption which is related to a large-scale crisis of confidence in farming in light of the country's manifold food safety issues. Based on fieldwork in HCMC, my research looks into the material and immaterial aspects of food safety and asks how the city's eaters can manoeuvre the ubiquitous topic in the face of growing socio-economic inequalities in the late socialist country.

As my ethnographic work shows, the turn towards different forms of gardens and direct marketing often occurs not simply out of a general fear of agrochemicals in produce, but is often coupled with a history of disease or the advent of children in the family, relating the food safety practises in focus to questions of body-politics and health concerns. Such food safety concerns are informed by imaginaries of purity of food, deeply personal medical histories, as well as the materiality of high agro-chemical residues in food.

Meanwhile, structural factors such as social networks, mobility, monetary capacities, as well as access to land create unequal access to 'safe' food. land use reforms and tensions between urban development projects, farm land, and public space further sharpen material and discursive competitions for space and access to land.



PANEL 3 Food &/In Art & Creative Practice

Chair/discussant: Yael Raviv

DAVID SZANTO

[View author bio](#)

Probing Food and Power With Robotized Spoonfuls of Edible Paste

Food, technology, and humans are entangled in a set of complex relationships that both produce and resist systems of power. Yet the specifics of these dynamics often remain hidden from view, whether in agrosience, cuisine, mobile apps, or other mediated contexts. In this paper, we present a reflexive analysis of *Orchestrer la perte/Perpetual Demotion (OLPPD)*, a food-and-robotic art installation that demonstrates how putting food matter 'where it doesn't belong' can reveal what often remains obscured in our societies, bodies, digital realms, and other relational spaces. Conceived around the theme of domination and nurturing, OLPPD features a feeding robot that delivers spoonfuls of edible paste to humans' mouths, using facial-tracking technology. The work probes issues of mutual enslavement, deskilling, the loss of privacy, and the fear-risk-trust within eating. At a broader scale, OLPPD also troubles food and safety policies, probes culinary authenticity and heritage, and heightens tensions relative to eating, bodily penetration, and the presentation of self. By activating inhabitual dynamics among humans and technology through the materiality of food, the installation inverts what is normally understood as performance and art. Drawing on our experiences with the piece during eight different festivals since 2014, we show how digital-material art can illuminate a variety of ways in which dominance and power arise. We propose that this can help surface different and more equitable forms of interaction, whether among food, technology, and humans, or in the more abstract realms of power, culture, and 'mattering.'

SIMON LAROCHE

[View author bio](#)

AGATA

STRONCIWILK

[View author bio](#)

Food Art and Feminism. The Case of "Black Protests" in Poland

In 2016 the ruling government party in Poland Law and Justice proceeded with the act that would tighten Poland's already very restrictive abortion laws. This led to a strong social disapproval which resulted in the biggest social movement in Poland since the famous "Solidarity" protests in the 80'. Hundreds of thousands of Poles walked in the famous "Black Protests" to emphasize their disagreement with the project which prohibited abortion under any circumstances (including rape and serious medical issues). In my paper, I would like to concentrate on an exhibition that accompanied the "Black Protest" in Cracow in 2017. It was organized by artist Iwona Demko and curator Renata Kopyto. The exhibition was titled "Gastronomki" which could be translated as "She-Gastronomes". The exhibition revolved around the topics related to food, power and femininity. Can food be a form of a protest? The artists discussed the stereotypes of "Polish mother" and looked at the kitchen as the space of both oppression and freedom. Artists who participated in the exhibition used food as a mean to speak about their anger, sadness, and fear. However, food was not only a medium of an emotional confession but also for a political statement. The artworks included in the exhibition proved that food "matters"—its symbolic and social significance make it a powerful medium that could be engaged in artistic practice.

PAMELA TUDGE

[View author bio](#)

Encounters: Re-engaging With the Materials of Food and Waste

Food waste is about gender, food and domestic labour as well as our relationship to material and the material itself. It is gaining attention globally as a significant environmental concern and as a source for material inquiry. For most of history, it was women's knowledge and the practices with food materials that determined food waste. The post-war cultural shift in Canada reframed waste as a sign of privilege and modernity. The changes reduced material knowledges and devalued the associated work. My research explores how to redirect contemporary practices through implementing a critical design public pedagogy. Through this framework, I create a conversation with the results of two projects The Grandma Project and Eat, Make, Waste—with the objective to align the discursive with the material through examining practice and matter. I explore a pedagogy that re-orient's attention towards the posthuman to realize the agency of waste materials in a non-hierarchical way. The results of the grandma's life history narratives and the public workshop series constructs a method which untangles the relationship to waste and identifies a pedagogy for caring, learning, and material visibility. Through these projects, I aim to undo gendered labour and identify an inclusive materiality—to make do, to limit waste and to re-engage a public in practice.



PANEL 4 The Cultural Politics of Food Discourses

Chair/discussant: [Emily J. H. Contois](#)

SIMONA BONDAVALLI

[View author bio](#)

Dinner's Ready! Or is It?: Food knowledge, Gender Roles and the Unruly Matter of Italian Cuisine in 1970s Cooking Game Shows

The paper explores how a newly established canon of Italian cuisine was negotiated through trivia games and cooking contests on Italian public television in the 1970s. The cooking game show *A tavola alle sette* (Dinner's ready at seven, RAI 1974) and its previous incarnation *Colazione allo Studio 7* (Breakfast at Studio 7, RAI 1971-73), early forerunners to present-day transnational television cooking competitions, showcase both RAI's moderating efforts in a society in which gender roles and power relations were being redefined, and the permanence of food as a site of pleasure and tension connected to the shape of women's bodies. I argue that these successful shows projected and responded to a growing anxiety around Italian cuisine, women's bodies, and domestic roles in an audience that was increasingly removed from food sources and concerned with the consequences of overeating. Attracting viewers with the familiar summoning call to the dinner table, *A tavola* educated, entertained, and comforted them with a surrogate of home cooking, performed live in front of a studio audience, and the ritual of sitting down to dinner. The playful onscreen banter between the co-hosts –eminent gastronome Luigi Veronelli and beloved character actress Ave Ninchi—and their interactions with guests and audience, however, reveal underlying gendered tensions between gastronomic erudition and home cooking practice; between contemporary women's lifestyles and traditional expectations; between cooking as a hobby and as a duty.

SOHNI
CHAKRABARTI

[View author bio](#)

Imagining a Disabled Diaspora: Reading Chronic Illness Through the Lens of Food in Porochista Khakpour's *Sick: A Memoir*

Porochista Khakpour's Sick: A Memoir chronicles the writer's struggles with late-stage Lyme disease as well as with post-traumatic stress disorder and body dysmorphia. The book reveals a complex negotiation between gender, race, ethnicity, sexuality, and disability. My paper aims to critically analyse the multifarious ways in which food and cooking is utilised to reveal the intersections of gender, race, ethnicity, and disability. I argue that food forms an important focus in Khakpour's text not only to highlight her struggles with chronic illness but also to bring out the social, political and cultural conditions of diasporic Muslim women in contemporary America. Khakpour uses food to explore the notion of the body both as space and within a space to construct diasporic identity and belonging. Khakpour's memoir addresses the layered complexities of being a disabled diasporic Muslim woman in contemporary America. Moreover, it provides insight into the limitations faced by diasporic women navigating oppressive and hegemonic social, political, and cultural spaces in America. I believe that food serves as an important narrative strategy that enables the writer to underline the specificity of her struggles. Hence, my paper will critically analyse the ways in which food is creatively, discursively, and imaginatively used in Khakpour's memoir to highlight the intersections of gender, race, ethnicity and disability. Furthermore, through a close focus on food, I will explore the writer's diasporic feminist approach to disability, identity and belonging.

DEFNE
KARAOSMANOGLU

[View author bio](#)

Food as Soft Power? Reflections on Turkish Public Diplomacy

In this paper, I study the relationship between political communication and food by focusing on the diplomatic strategies initiated by the presidential palace in Turkey between 2010 and 2020 and their interpretations by the foreign and domestic news media. To give a contextual framework of “new Turkey,” first I talk about the ways in which foods and drinks are incorporated into the themes of native/national. I try to understand how and what kinds of foods and drinks the AKP and its representatives construct as “native/national,” and then promote to represent Turkey both inside and outside. Then, I analyse the discourses surrounding the production and consumption of the presidential palace food. I investigate a number of events which took place in the palace between 2010 and 2020. I explore the policies of the presidential kitchen and food/drinks served in the receptions. I examine the ways in which food, culinary items and specials meals during banquets served and consumed in the presidential palace work to represent Turkey, i.e., “new Turkey” both inside and outside the country. Finally, my aim is to discuss the concepts of nation branding, gastrodplomacy, and culinary diplomacy in relation to neo-Ottomanism, localism, and globalism. In other words, I aim to understand the cultural policies and meaning-making processes of the presidential palace with respect to the themes of neo-Ottomanism, localism, and globalism.



PANEL 5 Markets, Food Chains, & The Creation of Value

Chair/discussant: [Caitlin Scott](#)

IRENA KNEZEVIC

[View author bio](#)

Framing Good Food: Communicating Value of Community Food Initiatives in the Midst of a Food Crisis

Food policy, regulation, and public spending in much of the world are framed by the values of market economy, which focuses on volume and yield, market efficiencies, and profitability. A growing body of evidence demonstrates that this approach, despite its discursive promises, has not significantly altered hunger and food insecurity rates. At the same time, it has been linked to material consequences that include unprecedented environmental degradation, growing incidence of diet-related disease, and a range of social inequities. Compounded by climate change, destabilization of governments around the globe, and most recently a pandemic, these problems now amount to a veritable food crisis. In response to these challenges, peasant farmers, small-scale processors and distributors, and community activists have converged as a movement around “alternative” food. The alternatives seek ways to produce food that is more nutritious and more socially just. They build social capital, encourage co-operation over competition, stimulate social and environmental innovation, offer spaces for business mentorship and knowledge sharing, and contribute to community wellbeing. In other words, they make material, more-than-market contributions. Yet, they struggle to be recognized by formal institutions as significant and necessary elements of food systems. I argue that Gibson-Graham’s framing of “diverse economies” can offer a pathway to better communication and thus more accurate valuing of the work of such initiatives, which in turn can deliver material improvements to the ways we grow, harvest, process, and distribute food.

CANDAN TURKKAN

[View author bio](#)

Both the Problem and the Solution: How the Actors of Istanbul’s Urban Food Supply Chain Understand Neoliberalism

This paper analyzes how neoliberalism is utilized as a discursive tool among food production and distribution actors in the context of urbanizing Istanbul. Through semi-structured interviews, the paper discusses how each actor along the food supply chain (producers, intermediaries, government officials, multinational supermarkets, domestic supermarkets, neighborhood retailers, bazaar vendors and mobile vendors, civic associations, and producer-consumers of alternative food networks) understands neoliberalism, and how they position themselves in response to it. Paper argues that actors use neoliberalism to indicate both widely varying problems (relocation due to urban transformation, loss of sense of belonging and urban identity, logistic and infrastructural inadequacy in an expanding city), and equally wide ranging solutions (accumulation of capital, diversification of financing and sales opportunities, expansion of consumption preferences, transfer of technology). Paper concludes by pointing out that the ways in which neoliberalism is utilized as a discursive tool prevents agents from imagining political-economic alternatives to neoliberalism.

B. LYNNE MILGRAM

[View author bio](#)

Negotiating Alternative Production and Marketing of Northern Philippine Specialty Arabica Coffee

Private, government, and corporate sectors increasingly seek to mitigate the precarious economic and environmental conditions their businesses have caused. Given the shortcomings of conventional approaches to achieve meaningful social change, social entrepreneurship has emerged as an alternative approach to answer this call. Combining business, private investment, and social movement models, social entrepreneurs work collaboratively with communities to augment peoples' livelihood and their social security. This paper draws on social entrepreneurship and food studies scholarship to analyze entrepreneurs' initiatives in the northern Philippines' specialty Arabica coffee industry in Benguet province. While a key aim of these social entrepreneurs is to produce a consistently high-quality product that speaks of a Benguet taste profile, entrepreneurs' direct farmer-to-consumer commodity flow mandate also promotes community infrastructure development and farmers' training in pre- and post-harvest best agricultural practices. Within this context, I explore the extent to which entrepreneurs can operationalize opportunities and mitigate constraints as they expand from their small start-up premises while maintaining their social mandate. Given that current demand for premium green coffee beans outstrips supply, entrepreneurs may find themselves in competition with one another. This situation coupled with the Philippine government's inability to secure peoples' subsistence needs means that farmers may betray their allegiance to the entrepreneurs who supported them. I ask, do social entrepreneurs' efforts simply alleviate symptoms rather than address root causes of inequality? Given that entrepreneurs' efforts have created positive industry outcomes, encourages pursuing such cross-sector advocacy to curtail challenges that potentially jeopardize enterprise sustainability.



PANEL 6 Indigenous contributions to critical food studies: Lessons from community-based case studies from Turtle Island

Chair/discussant: [Shailesh Shukla](#)

This panel presents examples and lessons that underscore the role of the Indigenous community-centered and led initiatives (three from Western Canada and one from USA) in strengthening of food security and sovereignty. By weaving the local community perspectives in understanding Indigenous food systems and in designing and implementing Indigenous -food focused initiatives, the contextual and critical interpretations of the food security is revealed. The case studies of the panel reflects the needs, preferences, voices and agency of local Indigenous communities in improving their own food systems by challenging current colonial policies (for example Canadian Food Guide) and large-scale economic development (such as infrastructure development in First nations). It also highlights the potential of community-driven and self-determined food-focused initiatives as pathways to re-envision the current and future discourse and practices of critical food studies.

LISA YOUNG

[View author bio](#)

Antawaynchikaywin mino pimatisiwin oonji (Hunting and Fishing Food Goodlife): Learning from Elders of Misko-ziibiing (Bloodvein River First Nation) in Manitoba

SHAILESH SHUKLA

[View author bio](#)

Hunting, fishing, trapping and harvesting traditional foods is a practice that the Anishinabeg of Misko-ziibiing (Bloodvein River Ojibway First Nations) have been actively doing since settling in their current location. These traditional teachings have been passed from generation to generation providing families and the community with food sovereignty. Through oral history in-depth interviews with 11 elders and participatory observations, this narrative field study, reveals the meaning and perspectives on their food systems and barriers impacting Misko-ziibiing Indigenous food systems including development of all weather road and concurrent changes in environment and life style. We will also present the suggestions and recommendations to strengthen the local Indigenous food systems and food security.

TAYLOR WILSON

[View author bio](#)

Pathways to Revitalization of Indigenous Food Systems:
Decolonizing Diets Through Indigenous-Focused Food Guides

The 2019 Canadian Food Guide (CFG) has recently been launched with a promise to be inclusive of multicultural diets and diverse perspectives on food, including the food systems of Indigenous communities. Some scholars argue that federally designed standard food guides often fail to address the myriad and complex issues of food security, well-being, and nutritional needs of Canadian Indigenous communities and imposes a dominant and westernized worldview of food and nutrition. In a parallel development, Indigenous food systems and associated knowledges and perspectives are being re-discovered as hope and ways to improve current and future food security. Based on a review of relevant literature and our long-term collaborative learning and community-based research engagements with Indigenous communities from Manitoba, we propose that Indigenous communities should develop their food guides considering their contexts, needs, and preferences. We discuss the scope and limitations of the most recent Canadian food guide and opportunities to decolonize it through Indigenous food guides, including their potential benefits in enhancing Indigenous communities' food security and well-being. We propose to design and pilot-test such Indigenous food guides in communities Fisher River Cree Nation in Manitoba as community-based case study research that supports Indigenous-led and community-based resurgence and decolonization of food guides.

HANNAH JOHNSON

[View author bio](#)

Indigenous Food Sovereignty Through Tribal Community Gardens: the Implications of Four Case Studies in Minnesota and Wisconsin

Among indigenous food sovereignty advocates, tribal community gardens are powerful spaces with the potential to reinvigorate community relationships with food and land. However, many communities struggle with the implementation of these projects. This presentation examines case studies in four different communities belonging to different tribal affiliations and the challenges and opportunities these communities face. These communities are diverse in terms of economic development, urban-rural placement, pre-contact histories in or outside of agriculture, and their tribal community gardening programs' timelines. The research was conducted in the summer of 2019 through a series of original expert interviews. Included among these interviewees was the tribal chairwoman of the Mille Lacs Band of Ojibwe, a representative from the First Nations Development Institute, an indigenous ethnobotanist, and a University of Minnesota Duluth professor of Tribal Administration and Governance, who serves her home community on the Oneida Land Commission. Through use of qualitative research methodologies, such as expert interviews, as well as research from academic and non-academic books, articles, and journals, one of the key findings of this research project is that, regardless of the allotted budget, a project will face challenges unless those involved have a clear vision regarding the planning and execution of the project, as well as specific goals for the project's role in the community. Although the research took place amongst diverse communities and circumstances, the commonalities of these narratives lie in the difficulties of garnering community interest, struggles in planning within or outside of tribal government contexts, and the lack of knowledge about the Indigenous food sovereignty network amongst individuals who most need the resources of this community.

MAJING OLOKO

[View author bio](#)

Supporting Youth Participation in Food Preservation Within Traditional and Local Food Systems

One in six youth under 18 in Canada experience food insecurity (Tarasuk & Mitchell, 2020). Youth in remote regions of the country face additional barriers that make accessing healthy food more challenging (Fieldhouse & Thompson, 2012). Healthy food through global food systems (GFS) structures such as the grocery store is prohibitive in remote regions of Canada than in urban areas (Pal, Haman, & Robidoux, 2013). The high cost of healthy food, poverty, combined with limited grocery options, restricts youth diet to cheaper, low-nutrient ultra-processed food in remote areas, including in the Clayoquot Sound UNESCO Biosphere Region (CSUBR) (CBT, 2018a; Skinner et al., 2012). Food insecurity among residents, including youth has been reported in CSUBR, on the west coast of Vancouver Island (CBT, 2018a; CBT 2018b). In addition, the loss of food knowledge and decline in the practice of intergenerational transfer of food knowledge has also been reported in the area (CBT, 2018b). Indigenous youth face additional barriers from legacies of colonial policies that affect access to harvesting sights and knowledge transfer (Kamal et al., 2015). To address these challenges, the Clayoquot Biosphere Trust initiated a community-driven food preservation program to support residents build food preservation knowledge and skills. The rationale being that building safe food preservation skills could empower residents to access affordable and healthy seasonal traditional and local food to preserve for later use. My research extended this initiative to youth in the community. I plan on sharing my work with one of the youth groups I worked with—Warriors from Tlao-qui-aht First Nation (TFN).

PANEL 7 Food Materials, Environments, & The Politics of Knowledge Production

Chair/discussant: [Marylynn Steckley](#)

EMILY REISMAN

[View author bio](#)

Uprooting Turrón: Political Economy and the Malleable Materiality of a Protected Geographical Indicator

Protected geographical indicators (PGIs) are a popular, and highly political, strategy for legitimating price premiums on food products in the interest of preserving associated rural practices and lifeways. The materiality of the resulting food, often expressed through the language of terroir, is tightly bound up with the meanings it carries as a geographically distinctive “taste of place” (Trubek 2008). Yet materiality may be more malleable than it seems. Seemingly objective assessments like physico-chemical analyses are not immune to political economic change. The Spanish almond dessert turrón provides a case study in how boom-bust cycles in agriculture destabilize the ways in which materiality links place to taste, exacerbating unequal human and more-than-human power relations in the process. This paper uses a feminist science studies approach (Alaimo and Hekman 2008; Barad 2007; Tsing 2014) to analyzing how a shift in almond sourcing reshapes the material matterings of origin stories, more-than-human relationships, and scientific practice in Jijona’s PGI turrón industry. I build upon previous critiques of the impact of PGIs on agricultural livelihoods (Bowen and De Master 2011; Rangnekar 2011; Tashiro, Uchiyama, and Kohsaka 2019; Besky 2014; Bowen and Zapata 2009), drawing attention to (1) the material-semiotic disconnect between idealized agrarian origins and a disposable agrarian present, (2) the material frictions between a heritage of ecologically-adapted agriculture and the industrial scaling of a heritage product, and (3) the malleability of food sciences in both defending and purging the almond of its terroir.

FABIANA LI

[View author bio](#)

Materiality and the Equivalence of Seeds in the Global Expansion of Quinoa

Quinoa’s growing popularity in recent years rests on the many qualities that researchers, growers, and consumers attach to quinoa. It is valued for being nutritionally exceptional; environmentally sustainable and ethically produced; and an ‘ancient grain’ with romantic appeal for consumers dissatisfied with an industrial food system. This paper focuses on the World Quinoa Conference and other international gatherings of experts (plant scientists, quinoa farmers, social scientists, development practitioners, and entrepreneurs) who produce and share knowledge about quinoa’s cultivation, production, consumption, and diversification. Using the conferences as sites of ethnographic research, this paper examines how various actors materialize quinoa through different ways of conceptualizing seeds, property, and food security. For example, in some contexts, quinoa is part of a larger (living) socioecological system, while in others, seeds are disembedded from their geographical context and studied in terms of their efficiency and yields. Meanwhile, food security can be construed as a local concern, tied to identity, culture, and sovereignty, or as a global mission to eradicate hunger and malnutrition. I explore the convergence and divergence of knowledges that accompany quinoa’s globalization, shedding light on the frictions, conflicting priorities, opportunities, and questions that arise in international spaces of knowledge creation, exchange, and collaboration.

PRIYA
CHANDRASEKARAN

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What Does It Mean to Be a Plant, an Orphan, a Superfood and a Masculinist-Colonial-Capitalist Construct?

Plants categorized as “millets,” largely grown in Asia and Africa, have embodied contradictory identities over the past half-century. Shunned as poor person’s food and orphan crops in the Green Revolution, they have slowly risen to the status of climate resilient superfoods, which some hope will rival quinoa on the global market. This paper looks at how new nutritional and environmental measurements offer insight into the intrinsic qualities of plants overlooked in the push for scale. At the same time, this new value remains imprisoned within a masculinist-colonial-capitalist category, one that has denied these forms of life distinction, variability and heterogeneity. “Millets” do not necessarily share biological characteristics; rather, their fundamental commonality has been a subjugated relationship to colonial projects, global capitalist agriculture and marginalized farmers. This paper draws from research with small-scale women farmers in Uttarakhand, India to argue that the tensions between emerging scientific evaluations of worth and the lingering shadow of undifferentiated debasement reflects a broader moral dilemma of the present. Millets have long fed the forgotten of the Global South. As cultivated biodiversity, they have existed at the interface of human and plant evolution. In the places where they have sustained human life, they have claimed particular identities and cultural meanings. Their existence today manifests crises of our time, including climate change, malnutrition, feminized poverty, economic inequity and rural upheaval. As they have evolved over millennia intimately entangled with human society, what can we learn from these plants beyond what we can extract from them?



PANEL 8 Food & Microbial Relationships

Chair/discussant: [Stephanie Maroney](#)

DANIELLE WILDE

[View author bio](#)

Fæces and Species: the Food We Eat, the Food We Produce, the Food We are

We cannot see microbes without specialist tools. Yet, our interactions with them shape who we are and how we live. We harness microbes to ferment foods. Their composition in the soil determines the nutritional health of much that we eat. The microorganisms in our gastrointestinal tract aid our digestion; can trigger contentment: satiation and comfortably passed stools; but also pain, distress, and in extreme moments of discord, death. *Fæces and Species* critically-engages with the complex terrain of human-microbe interrelations. The inquiry ranges through i) Shit!; ii) Shit, honey, soil and dirt; and iii) bees and microbiomes, via carefully scripted procedures of collaboration, materialisation and self-experimentation—participatory frames for collectively examining food, materials, performativity and shit; transgressing disgust, cultural norms and taboo (re)examining our food engagements as multi-species assemblages. Microbes are invisible to the naked eye. They require faith in science, and unimaginable leaps of the imagination. Every person's gut microbiome is distinctive. Taboo-ridden social discourses—around the shit we produce and our defecation practices—complicate human-microbe engagement. *Fæces and Species* opens up new ways of relating and responding to guts, shit, soil and microbes, by externalising—materially and discursively—what may be deemed abject, shameful, invisible, perhaps imaginary. The research makes visible the tentative nature of contemporary society's connection to the microorganisms on which we rely. The objective is to empower people to navigate the trans-corporal interspecies assemblages that shape the food we eat, the food we produce and the food we are.

ALEXANDRA
WIDMER

[View author bio](#)

Eating for the Microbiome: From Fizzing Jars to Excel Sheets

This paper will examine the importance of the human microbiome, as scientific model, material presence and object of concern, in the food cultures of two particular groups clustered around caring for the gut microbiome. From ethnographic work with practitioners of food fermentation in Toronto, I will discuss their concern for microbes and their wonder at the alchemical transformation from tea and sugar to kombucha or the pounding of cabbage to release juices to facilitate microbial ecologies for beneficial fermentation. I contrast those materialities with the approach to food consumption discussed by direct to consumer microbiome test consumers. Here beneficial foods are entered on excel sheets of personalized advice and placed on fridge doors. Choosing correctly will allow the host's body to become its best self. In each of these domains of practices of care for the microbiome, the paper will discuss how practices frame the materiality of 'body', 'environment' and 'choice' to as a way of understanding contemporary iterations of health, food cultures and uncertainty.

MAYA HEY
[View author bio](#)

Conspiring to be Convivial: How the Material Practices of Fermentation Come to Matter

Microbes are both an invisible threat and an invisible aide. Whether we are aware of them or not, microbes are omnipresent, affecting food matters from human physiology, to agroecology, to food safety protocols, and biomedical microbiome research. Throughout history, microbes have and will continue to live without human presence; that the converse is not true points to matters of concern and pose disquieting notions about dependency and control. Given this uncanny reminder, I ask:

How can the material practices of fermentation change the way we think of (continuing) life with microbes?

By studying the material practices of fermentation, I examine the specific entanglements that result from working with what we cannot easily see or sense. I call upon feminist thinkers such as Karen Barad, Anna Tsing, and Donna Haraway to unpack the following three concepts—the ambient, attunement, and conviviality—as answers to what the material practices of fermentation can show us.

The ambient is a physical and conceptual space that can decenter human agency, reminding us that we are predicated on the environments from which we emerge. Attunement is the sense of oneself in space and enables inter-species communication by sensing and 'listening' for microbial others. Etymologically, conviviality signals living well with others, remaining open to the ever-latent possibility of encounter. In sum, I argue that fermentation can be an act of space-making (ambient), it can be a process of interspecies dialog (attunement), and it can be a way to practice collective ethics (conviviality).



PANEL 9 Mediatized Foods & Foodways

Chair/discussant: Sheryl N. Hamilton

JACQUELINE
BOTTERILL

[View author bio](#)

What is the Matter? Exploring the Intersection of Smart Phone Use and Food Consumption

It is a given that “you are what you eat” and reasonable to suggest that “you are also who you eat with”. Approaching food from a media studies perspective, this paper argues that “you are also the technology you eat with”. After decades of media study of diets and TV viewing, the research agenda has begun to recognize that the phone has supplanted the TV as the primary source of information, entertainment and socializing, particularly among young adults. Phones are entangled in the daily rituals of eating and snacking when alone and with others. Yet, as Tania Lewis (2020) notes “digital media are remarkably invisible despite their centrality to daily life” (p. 7). To explore the naturalization of mobile phones within daily eating practices, we spoke with 27, 19-24-year-old, Southern Ontarian residents about how their smart phone use intersected with their everyday food consumption. This Food Matters and Materialities conference affords a chance to examine these interview transcripts using a “new materialism” lens. The paper advances two research questions for debate: What “matters” are emerging at the cross-road of smart phones and food consumption, if any? (Alaimo & Hekman, 2008) How do participants report using their phones to accomplish everyday food consumption and lifestyle projects, and conjointly, how do interactive, lively smart phones and food commodities use participants? Critical attention is paid to how media political economy, commercialization, and new systems for extracting value from the audience commodity twin phone and eater.

NICHOLAS
BASCUÑAN-WILEY

[View author bio](#)

Eating Apart Together: Online Foodways in a Time of Social Distancing

Since mid-March 2020, social distancing measures have been put in place throughout the United States in an effort to mitigate and control the spread of COVID-19. Staying at home and avoiding public congregation has forced many adjustments in work life, cultural practices, and social interaction. Everyday foodways— or the sociocultural practices involved in preparing and consuming food— have been greatly affected by these measures as physically gathering presents serious health risks. Yet, many have found ways to continue meeting, celebrating, and sharing with others through food during these times of social distancing—online foodways. This project explores the intricacies of these online foodways through digital ethnography of virtual meetings and interviews with participants throughout the United States. Digital platforms are new ways of experiencing communality at a distance and present interesting potential for studying togetherness through food. People have moved online to reunite with family and friends during communal cooking and eating. This project observes these new online foodways to see how communities are adjusting their cultural practices to fit social distancing restrictions. I address questions including: Who participates in online socialization through food and what does communal eating entail? What is lost or gained through the move to digital connectivity, particularly in the realms of sensation, embodiment, and physicality? How will these online foodways shape the future of communal cooking and eating after social distance restrictions are lifted?

ARLETTE MARTINEZ

[View author bio](#)

Food in the Times of COVID: Digital Ways of Sourcing, Preparing and Eating

Canadians were using food delivery apps and ordering their groceries online long before physical distancing measures were put in place due to the COVID19 pandemic. However, the increased reliance on these apps during lockdowns highlighted labour inequalities and corporate predatory practices. A handful of alternative apps emerged to support local restaurants and community initiatives, such as community fridges and meal donations for the significant amount of people left without an income and food insecure. Some tech-savvy chefs were able to generate some income by selling take-out meals or through cooking classes on Instagram or Zoom.

Overall it seems people started cooking more as the lockdown continued, for example, baking and bread making became such trends that there was a flour shortage. As the year went on, people shared meals or drinks through video conferencing apps, and culinary knowledge was shared through social media platforms. Facebook groups on “pandemic cooking” were created to exchange recipes, tips and general cooking advice. Moreover, a few restaurants pivoted to selling “at home experiences”, while a handful of cultural associations and food festivals combined online events such as tastings, with take-out or meal kits, or posted recipes and video tutorials.

This paper explores how Canadians share and access food through digital technologies, the effects of staying at home measures on their cooking habits, and the different food trends emerging during the pandemic.

KENDRA LEE
SANDERS

[View author bio](#)

The Quantified Cow: Digitally Tracking Livestock with Wearable Devices

The global agricultural robots market is projected to nearly double over the next five years, which brings together two of the biggest world industries: agriculture and information technology. The union between the two enterprises seizes a powerful seat in the global economy and food culture, a place from which forms of power are effectively reproduced and which reshape relationships between farmers and what they cultivate. The dairy industry, as one of the most precarious sectors, proves one of the earliest adaptors to animal wearables. The quantified cow, a dairy cow equipped with a wearable sensor, becomes a key site of encounter in the ag robots market and its implications for food production, consumption, and the environment. This paper employs media theory, environmental history, and computer science to situate within current scholarship the recent surge in sensors to monitor dairy cattle and to adjust thereafter their environments for optimal milk production. Placing the cow at the focal point rather than farmer, the paper examines how nature transforms through the prehistoric practice of agriculture into a living digital medium that organizes space, time, and power through data/ food production and management.

PANEL 10 Foodways & Multiculturalism

Chair/discussant: [Jennifer Shutek](#)

EDDA STARCK

[View author bio](#)

Social Integration through the Kitchen: Cooking and Eating with Others in Germany

In the aftermath of recent migrant events, the living conditions of refugees and other migrants raise major political controversies and concerns. Against nationalisms that preach the rejection of the Other, citizens in several countries get organized around initiatives to support the newcomers. Food occupies a prominent place in many of these (refugee food festivals, cooking workshops, community gardens, etc.). Our aim is to explore the role of food in the articulation of relations between migrants and host communities in the public space, and what practices in turn develop as a response to these reassembled contexts. Two initiatives taking place in Germany provide valuable insights to develop a new materialist perspective in which food, technology, and humans interrelate to create responses to the unequal relationships that affect the lives of newcomers. The first concerns a catering business in which the employees, all Syrian refugees, use bicycle kitchen trailers especially designed to travel over the city's roads and mount portable grill stalls at public and private events. The second initiative concerns an association whose focus is to build community among people of different cultural backgrounds, and uses a shipping container with an in-built kitchen that travels through Europe to organize community-cooking events on its way. Drawing on posthumanism and new materialist accounts, we address how these projects challenge the distinction between the materiality of the physical world and the social constructs of human intentions, and to what extent things other than humans (food-related technologies) can become social agents that "make things happen".

RAÚL MATTA

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ROBERT NELSON

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Food Matters at the Border: Arab Foodways in the Windsor/Detroit Region

Newcomers to Windsor, Ontario today tend to believe that the strip of Arab supermarkets and shawarma shops along Wyandotte street has been a local fixture for a long time. Windsor-based Arab Canadians used to do their specialized shopping across the river in Dearborn, Detroit, where they usually also had family. They thus both ate and shopped in a relatively open international borderland. This changed on September 11th, 2001. With a newly thickened border, a major Arab Foodway has been created in the heart of Windsor overnight. Second only to Tex-Mex/Cal-Mex foodways on the southwestern border, the busiest and most complex ethnic border foodway in North America involves the substantial population of Arab decent on both sides of the northern border, encompassing Greater Detroit and Windsor. Dearborn is home to the largest population of Arab Americans, and Windsor has one of Canada's most significant Arab Canadian populations. What is the daily grind like for the participants in a highly integrated international Arab food network, and how is the food-based identity of interlinked families on both sides of the border affected, in post 9/11, "Travel Ban" North America? This paper will explore how the American and Canadian Arab communities have developed historically in both similar and different ways, how this is expressed through food, and how significant a factor the border has been in the daily lives and foodways of these people.

JONATHAN ROBERTS

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Whiteness and Farmers Markets in Nova Scotia

In 2015, the Halifax Seaport Farmer's Market attempted to enhance its local food offerings by creating more room on the main floor for farm produce. The space was taken away from ethnic food vendors, who were to be relocated to a mezzanine area with lower traffic. Activist vendors protested, initiating a backlash in the media that forced the market to back away from their decision. However, ethnic vendors continued to feel marginalized and harassed by market staff, unsure of their position vis-à-vis the local food movement. This conflict has been apparent in other farmers markets in North America, and has drawn some critical inquiry by scholars in the USA (Alkon & McCullen, 2011; Orkin 2013), but not as much in Canada (Bond & Fegan 2013). Using primary source accounts and vendor interviews, this paper will expose some contradictions within the local food movement that challenge multicultural and entrepreneurial elements of Canadian society.

KOBY
SONG-NICHOLS

[View author bio](#)

It's in the Duck: Diaspora and Thinking Dialectically in a Settler Colonial Food System

Canada's duck industry is firmly placed within Canadian settler agriculture, implicating the production of duck in the colonial violence against/displacement of Indigenous people, anti-Asian exclusion, and the construction of White Canada (Rotz 2017, Tuck & Yang 2012, Ward 2002). Drawing on food studies methodologies and conversations that see food as pedagogical tools of inquiry (Flowers & Swan 2015), we examine how cultural meaning is melded into the materiality of duck as it moves between a single, family-run duck farm and Chinese-Canadian communities in Toronto, Ontario since the 1950s. We are reminded that Settler Colonialism and Whiteness isn't only historically and continually present on Canadian farms, but is woven into larger food systems. Focusing on Toronto as a site of White settler and immigrant settler placemaking, we adopt a dialectic approach to examine key moments in the culinary life course of duck. We posit that the material and symbolic qualities of duck are shaped and negotiated within implicit and explicit intercultural exchanges, from being imbued with "Canadiana" through farming and marketing techniques to multi-varied Chinese Canadian presentations of home. We ground our research in historical, food, diaspora, Chinese Canadian, and settler colonial studies, and draw on a diversity of sources including menus, restaurant reviews, industry advertisements, government reports and census data. Finally, we meditate on how food can be imbued with colonial and white supremacist meaning and how diasporic bendings of time and space can create an intercultural culinary dialectic, where hierarchies of race and understandings of place are negotiated and mobilized.

KATIE
KONSTANTOPOULOS

[View author bio](#)



PANEL 11 Intersections of Food and Memory in Asia: Narratives of Culture, Nationalism, Gender and Conflict

Chair/discussant: [Geetha Sukumaran](#)

This panel threads together a set of papers that connect memory and food. The papers delve into public and personal memories embedded in the acts of eating, drinking feasting and fasting from diverse locations in Asia: China, India, Nepal and Sri Lanka. The papers interrogate the construction of identity, gender, subjectivity and nationalism through the lens of culinary practices arising from heterogeneous backgrounds. In the process, the papers illuminate the roles of memory and articulation of the experiences of cooking, eating and drinking, and their complex relationship with human lives and history.

GEETHA
SUKUMARAN

[View author bio](#)

“Puttu”, “Vadai” and Trenches: Gendered Memories of Tamil Resistance Movements

The field of gender studies faces a heterogeneous task in examining violence, female victims and women fighters in the insurgence movements. While feminist scholarship has examined the manifold aspects of women fighters of the state-owned army, studies about women in the guerilla movements are still emerging and there is a lack in critically engaging with women combatants. The prolific writings by former women combatants that emerged in Sri Lanka in the recent decades, especially after the end of the civil war between Sri Lankan armed forces and the insurgent movements, provide interesting insights into food, memory and conflict. These life writings form a discursive site to remember a messy, contentious, and violent past through food. As such, this paper will focus on the life writings of three women combatants who were part of Tamil resistance movements that sprouted in the late 1970s and early 1980s in Northern Sri Lanka: *Oru Koorvazhin Nizhalil* (Under the Shadow of a Sharp-Edged Sword) written by Thamiliini, *Malaimakal Kathaikal* (Stories of Malaimakal) by Malaimakal, and *Akaalam* by Pushparani. Utilizing the lens of culinary practices, the paper explores the multi-faceted, gendered articulations and memorialization of war. This paper focuses on how eating, hunger and the act of cooking have become metaphors and metonyms in the Tamil resistance movements of Sri Lanka. In so doing, the essay offers alternative perspectives on how culinary-scapes remain in conflict with broader feminist and gendered narratives.

SANCHIA DESOUZA

[View author bio](#)

Picnicking with Modernity: Milk, Public Memory and the Imagination of the Urban in 20th-century Bombay

In 1949, the city of Bombay saw the establishment of Aarey Milk Colony, India's first municipal dairy. This suburban dairy production and processing farm supplied an urban milk distribution network under the municipal government—a new development for a city reliant on milk produced or transported in unsanitary conditions by individual milkmen or dairies. Aarey milk and dairy became a part of public memory and imagination through individual and collective experiences of the distribution network and the milk processing plant. Distribution booths dotted about city neighbourhoods brought the same rhythms of the network to everyday life across the city. City-dwellers were encouraged to view the milk colony as an urban showpiece to visit, and for many school children, visits to the plant became a first glimpse of food industrialization. In other words, embodied experiences beyond consumption of the liquid contributed to the understanding of this milk as a modern food belonging to the city. This paper analyses a series of oral history interviews and examines published promotional materials for the dairy. Through this, it argues that memories of food have much to do with taste and individuality, but that community imagination and the shared experience of urban space are also crucial, as seen in how this dairy project is constructed in Bombay's memory as modern.

IAN TURNER

[View author bio](#)

Food and Sensory Memory in a Nepali Ritual Tradition

Within the interwoven Buddhist and Hindu traditions of the Newars, an ethnic group from Nepal's Kathmandu Valley, food is central. The acts of eating—of commensality, hospitality, and feasting—are important operations in the construction and contestation of relational identities within socio-religious and political hierarchies. But next to food as performance of consumption, there is equal concern for the items of food themselves. Often called 'food symbolism', items of both raw and cooked foods are integral to the semiotics and materiality of Newar rituals. This paper asks how ritual cultures of food operate in the collective and individual memory of Newars today. As a ritual language, how do the sensory qualities of food cultivate memory in the transmission of Newar religious traditions? This paper compares textual and oral recollections of Newar foodways by Newars. On text, anthropologically informed self-publishing has been a primary medium of knowledge circulation amongst the Newars for half a century, historicizing and textualizing cultural memory. This paper offers a comparative reading of five such publications: on feasting, festivals, food culture, and recipes. These literate productions of the scholarly minority are complimented with insights from an ongoing oral history project with members of the Canadian Newar Guthi, a community organization based in Southern Ontario. Their testimonies of growing up in Nepal, told not with scholarly but diasporic remove, speak alongside the print media to how food, food semiotics, and sensory memory inform and sometimes reform religious sensibilities.

JACKSON GUO

[View author bio](#)

Tracing the Roots of 'Yeast and Malt': Alcohol and National Memory of a Drunken Past in Early Twentieth-Century China

While Western drinks beer and brandy flooded into China's domestic market, early twentieth-century Chinese writers recounted an indigenous origin of imported drinks. The asserted root of brewing and distillation technologies that accompanied the establishment of the first modern Chinese breweries, wineries and distilleries not only triggered a wave of patriotism spanning across the whole country, but also shaped how recent historians and archaeologists view alcohol as a nexus between China's past and present. Interesting enough, however, the twentieth century saw both the decline of traditional grain brews and the popularity of imports. How had the changing drinking habit shaped Chinese people's understanding of modernity and their nationhood? This essay delves into the intriguing historiography of liquor and beer in modern Chinese scholars' narrative. It examines alcohol as a site of historical invention, imagination, and contestation among Chinese intellectuals and patriots, who over the past century or so, have widely assumed a consistent development of alcohol production in Chinese records and literature, which suggested China as the birthplace of all brewing and distilling techniques. In this light, adopting Western facilities and establishing China's modern alcohol industry became an enterprise of retrieving the shared glorious past of all Chinese citizens. This narrative was designed to ignite nation-wide patriotic sentiment during which China faced both internal division and colonial subjugation followed by the collapse of the Qing dynasty. The mission of creating an imagined past of alcoholic beverages was well associated with the fate of the precarious republic.

PANEL 12 Food, Interspecies Relationships & Colonialism

Chair/discussant: [Alyssa Paredes](#)

SOPHIE CHAO

[View author bio](#)

Sharing Skin, Tasting Wetness: Sago Palm as Food, Matter, and Kin in West Papua

This paper explores the entanglements of sago palms and Marind people West Papua. Returning to materiality's Latin root, *materia*, meaning "the hard inner wood of a tree," as well as "origin, source, and mother," I examine how the starch obtained from the sago palm is imbued with nourishing qualities through its association with motherhood, ancestral spirits, and Marind's intimate kinships with the more-than-human forest. In particular, I describe how Marind come to know sago's "story" (*cerita*) through a range of physical activities that entail sensory immersion in, and attunement to, the lively world of sago palms and their symbiotes. In the grove, Marind scrutinize the skin of palms to discover their past relations and growths, and how these intersect with those of humans and other organisms. Tactile engagements with the palm's pith connect plants and people across time and space through their shared bodily skin and wetness. Eating and knowing sago also become politically imbued acts, through which Marind affirm their relations as sago people to sago palms, in opposition to the foreign foodways of non-Papuan peoples and the colonial-capitalist regimes that they incarnate. At the same time, the grove is a gender-inflected realm, where women celebrate their bodily capacities and social roles as mothers based on affinities between their life-giving form and fluids, and those of the sago palm. Forest sounds and songs further enhance the phenomenological textures of human-sago encounters. These material, sensory, and affective dimensions of being-in-the-grove are what endow sago pith with its distinctive 'social taste'.

NATALIE DOONAN

[View author bio](#)

Wild Matters on the Montreal Shores of the St. Lawrence

My current research is located on the Montreal section of the St. Lawrence River, where I have been studying various forms of inter-species communication that have been developed especially for purposes of consumption – for example, through fishing, foraging, and hunting. These fringe practices persist in the city, despite widespread development, constricted areas of wildlife habitat, and strict regulation of these self-provisioning practices. This paper seeks to understand the significance of "wild" food in this particular place, and the more-than-human communication systems through which such foods are produced. As urbanites, we are not accustomed to thinking about the city as a wild place. The COVID-19 pandemic however, is forcing us to acknowledge the fragile and even illusory barrier between humans and wilderness. The ecological crises facing our planet are demanding that we develop better modes of inter-species communication and co-habitation. What better place to investigate this subject than the shores of the St. Lawrence River? A place of inter-cultural and inter-species meeting and exchange, a channel for food, waste, commerce, shelter, migration, breeding, and adventure. The question of how to define wild-ness is inseparable from questions of inter-species relations, food systems, food security, food sovereignty, industrial and residential development, and colonial-capitalism. In this paper, I will draw from sensory-ethnographic fieldwork and interviews to examine techniques for inter-species communication that are enacted in the production of wild food on the shores of the St. Lawrence in Montreal.

JOANNE TAYLOR

[View author bio](#)

Food Security and Food Sovereignty: the Materialities of Damming on the Floodplains of the Creston Valley of British Columbia

Food security is one of the most serious challenges of our time with over one in ten people in Canada suffering from some form of food insecurity. In this paper, I critically explore food security and food sovereignty in the Creston Valley Floodplain of British Columbia, Canada. I specifically examine processes of exclusion from the bi-lateral Columbia River Treaty (CRT) negotiations which results in the marginalization of Indigenous First Nations Ktunaxa from their traditional food procuring sites, and domination of their inherent title and land rights. I also analyze how the operation of the CRT Libby Dam, in Montana, threatens the integrity of European settlers' diking infrastructures thus, perilously transforming the floodplain into a food insecure area. Catastrophic climate change notwithstanding, landscapes of monoculture cropping also jeopardize the security of this food producing area while prioritizing profits over people, health, and the environment. These devastating environmental impacts are calamitous to ecosystem function, while exemplifying the power relationships of ongoing expansionary tendencies and capital accumulation of hydro wealth which continues to subordinate Indigenous peoples' decision making powers, thus perpetuating, and embedding the mechanisms that control and subvert food knowledge systems. My research findings suggest that a significant number of Creston Valley households are food insecure, and given the current configuration of farming practices, contradictory federal policies, climate change impacts, unresolved Indigenous issues, and water management challenges, the Creston Valley as a whole is at significant risk of higher rates of food insecurity in the future.

KELSEY SPEAKMAN

[View author bio](#)

Meat-ing in the middle: Supermarkets, trust, and the beef supply chain in Canada

Since the World Health Organization declared COVID-19 a global pandemic in March of 2020, Canadian grocery shoppers have encountered extensive safety measures in supermarkets. Even as the meatpacking plants that supply products to these stores have become hotspots for outbreaks, members of the meatpacking workforce have not been offered parallel protections. How is public trust in the Canadian meat industry being maintained in the context of intersecting health crises, which have exacerbated concerns about social inequality, economic instability, climate change, and other threats to food security? The paper addresses this question through a case study of the ethics of beef in Loblaw supermarkets, which observes that practices of ethical beef consumption are increasingly defined by ideals that emerge out of dynamics of trust between supermarkets and select groups of shoppers. The thematic analysis of empirical data reveals that Loblaw establishes itself as a trustworthy partner in responsible beef consumption through its position as a neighbourhood tastemaker, Canadian company, and wellness authority. The study demonstrates that sustained public trust is not a guarantee of ethical beef consumption practices. Public trust operates as a valuable form of capital in the context of a neoliberal food system, as it grants retailers social license to conduct business with less external oversight. Drawing on decolonial feminist understandings of ethical food systems, I propose that relationships of beef consumption must be re-embedded in more-than-human ecologies in order for public trust to play a meaningful role in repairing the broken links of meat supply chains.

PANEL 13 Food & Health(ism)

Chair/discussant: [Tina Sikka](#)

JANIS GOLDIE

[View author bio](#)

When Every Bite Could Kill: Examining the Material Experiences of Caretakers of Children with Food Allergies

Food allergies affect one in 13 Canadians, or 2.5 million people, and can be fatal if treatment is delayed (Soller et al. 2015). While food allergies are an increasing public health concern in Canada and around the globe (Warren et al. 2020), there remains a lack of research that explores the material everyday lived experiences of those dealing with food allergies across a wide variety of relationships, regions, and social contexts in Canada. To begin to address these gaps, this paper provides a critical discursive examination of the material experiences of caretakers of children with food allergies in a Northern Ontario city. In a geographical and regional circumstance where access to social supports, medical specialists, and even needed food alternatives present a challenge, the participants begin to shed light on the realities of living in a rural and northern population setting in which unique social inequities around children's health exist. Relying on in-depth interviews, the study investigates caretakers' understandings of food allergies, strategies and narratives when dealing with food as a constant and potentially lethal risk, the impact on their interpersonal relationships including their experiences with people in positions of power, such as school educators or medical professionals, and the impact on their employment and broader social opportunities. Notably, the self-identified female mother caretakers also present an interesting opportunity to unpack the impact of systemic structures and gender constructs on caretaking, mothering, and blame in a neoliberal public health context.

LINEA CUTTER

[View author bio](#)

Binge-Restrict-Repeat: An Examination of the Neoliberal Eating Regime

This project is concerned with bridging the scholarly gap between the political economy of agri-food systems and the medicalization and biomedicalization of eating patterns. In doing so, I apply the theoretical and methodological framework of neoliberal governmentality to the study of food regimes. I argue that, as a biopolitical mode of governance that places the responsibility for the health of the population onto the shoulders of individuals, neoliberal governmentality reveals how chaotic eating patterns produce, and are produced by, a global food regime that compels individuals to binge and restrict, to both overeat and diet. This project interrogates how corporate consolidations and transnational alliances centered on agri-biotechnology are imbricated with eating regimes that shape and are reproduced by individuals at the level of subjectivity. More precisely, I analyze how these regimes delimit the specific, often mundane ways of life and embodied relationships to food that are possible in certain historical and spatial contexts. Despite neoliberal freedom's unceasing imperative to consume, I examine how subjects must also restrict their intake of food in order to ensure that they are not failing to maintain a weight that is deemed as "normal," "responsible," and "healthy." Thus, I analyze how food itself is framed and used as a biomedical tool of self-enhancement, even as biotechnology provides hyperpalatable foodstuffs that neoliberal subjects must crave and compulsively consume. I theorize foodstuffs as biomedical tools of self-enhancement and self-management that, when ingested, dissolve neoliberal forms of discipline and compulsion into the body.

MYRIAM DUROCHER

[View author bio](#)

“Healthy” for Whom? “Healthy” Food’s Effectivities, Avocados, and the Production of Differentiated Bodies

Current “healthy” food knowledge revolves around characterizing food by its purported direct, causal effects on the body that ingests it, following a biomedical approach informed by nutritionism (Scrinis, 2013). As long as the focus is on the effects given foods or nutrients have on the ingesting body, a whole array of other effects that produce differentiated bodies beyond ingestion processes receive little attention. I propose the concept of “effectivities” as a way of taking into account the heterogeneous “effects” “healthy” food—as a discursive construct and a physical material—have, and which occur in different realms (economic, political, agricultural, interspecies, health-related). Using the avocado as a means to illustrate my broader theoretical argument, I contend that “healthy” foods’ effectivities can be observed in how they materialize in differentiated—here racialized—bodies. This raises the key question that permeates the critical stance of this talk: whose health matters when it comes to defining “healthy” food?

ALISSA OVEREND

[View author bio](#)

Is There a Truth of The Matter? The Promise of Post-truth For Food Studies

In questioning the dominant, normative discourses of health, Jonathan Metzl (2010) rhetorically asks, “How can anyone take a stand *against* health? What could be wrong with health? Shouldn’t we be *for* health?” (p. 1, emphasis in original). As a means of both disrupting and thinking differently about singular food truths commonly at the core of contemporary Western food debates, following Metzl (2010), I offer an analogous position against singular dietetic truths. How can anyone take a stand *against* truth? What could be wrong with truth? Shouldn’t we be *for* truth? In an age of increasingly polarized debates about what to eat (and not eat), the search for and maintenance of singular food truths, for me, is itself part of the problem. Too often, the obsession on singular dietetic truths fail to account for situational, relational, systemic, and structural contexts of eating and health that more directly affect health than any one micro- or macronutrient. I offer a questioning of what a post-truth framework can enable for food studies—What new critical questions might it enable? How might it encourage a re-thinking of the links between food and health? And how is it more reflective of the complex foodscapes we currently find ourselves in?



PANEL 14 Food Matters & Cultural Identities

Chair/discussant: Raúl Matta

ALFONSO
GÓMEZ ROSSI

[View author bio](#)

The Rejection of Mexican Quelites: A Study of Cultural Culinary Hegemony in Mexico

Mexican gastronomic culture has been an important component of its national identity since it became an independent country in 1821. A nascent Mexican State began to associate foods and ingredients with what was understood as being a true Mexican. While there were foodstuffs that were celebrated because they demonstrated how Mexican a person was, there were other ingredients that were derided and hidden as bulwarks of a Prehispanic past that were viewed as barbaric by the Mexican authorities. The ingredients that caused a scandal for Mexican nationals were human meat, corn and amaranth, which were understood as ingredients involved in the Aztec human sacrifice. Aside from these ingredients that were deemed “dangerous” for their use in prehispanic religious ceremonies, there were other plants that grow along with the maize in the cornfields, and which were also rejected by the Spaniards for cultural reasons. These vegetables are called quelites and were rejected for Europeans did not have a culture of eating plants that grew in the wild. This belief eliminated the leafy herbs and plants that grew around the maize plants from the middle class and elites diets. This paper explores the history of quelites in the Mexican diet, why their consumption has been displaced by a Western culture that looks down on them and the cultural and culinary importance they have in the native Mexican population in Mexico.

ONASSIS MORALES

[View author bio](#)

ALESSANDRO
GEROSA

[View author bio](#)

The Invention of Authentic Food: Constructing Traditionality Through Ingredients and Matters

The centrality of authenticity in contemporary food cultures has been argued by many relevant contributions from consumption, cultural and sociological studies (DeSoucey, 2010; Johnston & Baumann, 2014; Ocejo, 2017; Thurnell-Read, 2019). This contribution analyses authenticity in food cultures through the epistemic lenses of “material-discursive” (Barad, 2003) or “material-semiotic” (Haraway, 1988) practises, drawing results from semi-structured interviews to forty bartenders and street food vendors in Milan (Italy). The aim is to develop a critical analysis of food authenticity concept analysing the intra-action (Barad, 2007) between discursive, material and technological practises happening between the worker, the food object and the context. Drawing on the results, we argue that the ingredients are the matter that confers the quality of ‘being authentic’ to the food object. Ingredients must have peculiar material features to frame the final product, at a discursive level, as ‘typical’ of a particular local tradition. They become a material vector that allows a semiotic synecdoche, translating the quality of a component to the entire product. The recognition of the quality of authenticity is contemporarily discursive (experienced connecting the ingredient to a local tradition) and material (experienced connecting the taste of the final product to peculiar features of the ingredient). At the same time, we argue that the analysis of the intra-action between the material and the discursive practises enable to critically de-naturalise authenticity, reading it as a ‘technicised myth’ (Jesi & Cavalletti, 2014), using ingredients to evoke a ‘genuine myth’ but converting it into to an ‘efficient zero’.

RAN XIANG

[View author bio](#)

The Magic Leaf: Tea and Materiality

This paper follows a flat ontology of Deleuzian's rhizomatic, Bruno Latour's (2005) actor network theory and John Law (2019)'s material semiotics to trace the social as an interconnected web of relations that do not necessarily cohere. Tea is an essential actant in the tea ceremony, but tea itself is its own web. This paper works with both the concept and the empirical case (tea) of materiality, trying to bring them into conversation. To follow Law's idea of patchwork, I propose an empirical-theoretical assemblage that does not follow a linear and smooth explanatory narrative. It aims to provide one among many webs of relations connected to tea: how the making process of tea affects the taste of tea, which is a complicated process involving human and non-human factors (environment, place, techniques etc.); the aging process of tea, which speaks to the agentic quality of object; how the taste of tea is able to affect people's emotional and affective state and how people ascribe meanings to tea; how the consumption of tea leads to forgery on the part of the tea merchants and tea collection on the part of the tea connoisseurs, and gift giving among people that forges sociality; and how tea connoisseurs develop their own vocabulary in talking about tea and what they learned from professional tea persons. The competing theoretical discourse on materiality is brought together by the ANT material semiotics approach and the specific case of tea enriches our understanding of the theoretical literature on materiality.

BRIGIT RAMSINGH

[View author bio](#)

'From the Tapped Tree to Your Table': Marketing Maple Syrup in Early 20th Century Canada

Contemporary debates on sugar and its detrimental health effects have created new markets for seemingly healthier alternatives such as agave, honey and maple syrup. Maple syrup has become a favourite among clean eating proponents because it's a source of anti-oxidants, zinc and manganese, and has a lower glycaemic index. Its purported benefits and material form, however, have shifted over time to mirror changing health and gastronomic concerns. In Canada, the marketing of maple syrup (originally sold in the form of sugar bricks) began in the early twentieth-century, led by cooperatives such as the Québec Maple Sugar Producers' Society. Messaging featured the production process, flowing of sap, sugar bush and romance of 'sugaring off' parties, where the 'amorous instincts of the budding youths' would awaken. Despite rampant problems with adulteration, maple products were promoted as 'pure' sugar (compared to cheaper cane sugar), more calorific and a source of iron. By the 1930s, adverts appeared in magazines, displays at railway stations, and educational events in schools. It was advertised as the 'safe sweet for children'—safeguarded all the way 'from the tapped tree to your table'. Women's Institutes created recipes featuring maple blanc-mange, maple candied rice, and maple peanut brittle. Using an historical critical lens, this paper will focus on maple product marketing in early twentieth-century Canada, and how the materiality of maple syrup/sugar, particularly its safe and nutritious qualities, were used to position it as a product to be woven into the daily diets and social lives of Canadians.



Participant Bios

Agata Stronciwilk

AGATA STRONCIWILK, PhD, assistant professor at Faculty of Fine Arts at Jan Długosz Academy in Częstochowa. She graduated from Inter-Faculty Individual Studies in the Humanities (Cultural Studies and Philosophy) at University of Silesia and Art History at University of Wrocław. Her research focuses on food in contemporary art. She is particularly interested in the topics of food and power, migration, and senses.

[View panel details](#)

Alessandro Gerosa

ALESSANDRO GEROSA is Postdoctoral researcher in Economic Sociology at the Catholic University of Milan. Currently is working at the project “Milano Collabora” (Milan collaborates), devoted to the analysis of sharing economy platforms in Milan, in partnership with the municipality of Milan and the Polytechnic of Milan. Before, he earned his PhD in Sociology and Methodology of Social Research in 2020 at the University of Milan with a thesis titled “The Hipster Economy: An ethnography of creative food and beverage micro-entrepreneurs in the Italian context” and has been visiting scholar at the Research Institute for Cultural and Media Economies (CAMEo) of the University of Leicester. His main research interests are the role of authenticity in contemporary society, neo-artisanal industries, food and beverage consumption, the creative and sharing economy in contemporary capitalism, digital cultures and methods. His work has been published on Consumption, Markets & Culture and presented at several international conferences.

[View panel details](#)

Alexandra Widmer

SANDRA WIDMER is conducting research on the public life of the microbiome and precision medicine with her SSHRC IDG grant “Eating for Trillions: The Social Life of Direct to Consumer Microbiome Tests”. She is interested in digital health, reproduction, labour and the human-microbial assemblages of food cultures. In other work she focuses on British and Australian colonial histories’ impacts on women’s health, food and reproduction in the southwestern Pacific. Sandra Widmer is an assistant professor in the anthropology department at York University. She has been a postdoctoral researcher at the Max Planck Institute for the History of Science in Berlin.

[View panel details](#)

Alfonso Gómez-Rossi

ALFONSO GÓMEZ-ROSSI obtained his B.A. in History at the University of Arizona, where he was a member of the Gamma Beta Phi Honor Society (2000). Finished his Master’s in North American Studies (2010) and a Doctorate in Culture and Theory (2016) at the Universidad de las Américas Puebla, graduating Cum Laude. Has been a teacher at the Instituto Universitario Boulanger since 2006. Has had publications in different academic journals in the United States and Colombia.

[View panel details](#)



Alissa Overend

ALISSA OVEREND is an Associate Professor in the Department of Sociology and Coordinator for the Gender Studies Minor at MacEwan University in Edmonton/Amiskwaciwâskahikan, in Treaty 6 Territory. Her teaching and research interests include the sociology of health and illness; food and nutrition; gender and intersectional inequality; feminist and contemporary social theory. Her recent book, *Shifting Food Facts: Dietary Discourse in a Post-Truth Culture* (Overend, 2021), examines the politics of shifting food truths.

[View panel details](#)

Alyssa Paredes

DR. ALYSSA PAREDES is LSA Collegiate Fellow at the University of Michigan, Ann Arbor, where she will be Assistant Professor of Anthropology in the Fall of 2022. She is a socio-cultural anthropologist with research interests in the human, environmental, and metabolic infrastructures of transnational trade. Dr. Paredes' first book project, preliminarily entitled *Bananapocalypse: Plantation Commodities and the Conceit of Ecological Externality*, tracks the dramatic shifts that occur between the Southern Philippine region of Mindanao, where export bananas are among the most resource-intensive of all agricultural industries, to Japanese urban centers, where they are ubiquitous items that sell for cheap. Her work identifies the conventions of crop science, agrochemical regulation, market segmentation techniques, and food standards as arenas where actors contend over the commodity chain's production calculus. In chronicling how local actors reinsert themselves into the very calculations that efface them, she ties together approaches in environmental and economic anthropology, science and technology studies, human geography, and critical food studies. Her research appears in *Ethnos: Journal of Anthropology*, the *Journal of Political Ecology*, and the *Journal of Material Culture*, as well as in edited collections such as *Feral Atlas: the More-than-Human Anthropocene* (Stanford University Press, 2020) and *The Promise of Multispecies Justice* (Duke University Press, forthcoming 2022). She is also currently co-organizer of "Halo-Halo Ecologies: A Transnational Workshop on Emergent Philippine Environments and Foodways." She holds a Ph.D. in Anthropology with distinction from Yale University.

[View chaired panel details](#)

Antti-Ville Kärjä

ANTTI-VILLE KÄRJÄ is professor of cultural music research at the Sibelius Academy of the University of the Arts Helsinki, Finland. In 2016–19 he was Chair of the Finnish Society for Ethnomusicology and in 2017–19 served in the Executive Committee of the International Association for the Study of Popular Music (IASPM). In 2008–13 he was Chair of the IASPM Nordic branch. He is a member in the editorial boards of *Perfect Beat* and the *Journal of World Popular Music*. His research interests include epistemologies and modalities of music, particularly in the context of audiovisual media and cultural eritagization. His work is informed by theories and methodologies drawn from ethnomusicology, cultural studies, postcolonial studies and historiography of music. His latest publications include four ethnomusicological documentary films, both ethnographic and historical in orientation.

[View panel details](#)

Anu Hopia

ANU HOPIA works as research professor of food development in the University of Turku and holds also adjunct professorship (title of docent) in food science at the University of Helsinki. She is a team leader of a 9-member research group Taste and Health (located in South Ostrobothnia as part of South Ostrobothnian University network). She is PI of several on-going projects funded by Academy of Finland, Tekes—the Finnish Funding Agency for Innovation, EU etc. She worked as a postdoctoral fellow at University of California Davis (USA). AH has published more than seventy academic papers on food science, and several books and articles on popular science.

[View panel details](#)

Arlette Martinez

ARLETTE MARTINEZ is a cultural anthropologist and independent researcher who is particularly interested in exploring the intersections of food culture, digital technologies, identity and consumption. She has a Masters of Anthropology and Ethnography from the University of Barcelona and in 2015 was awarded a Bosch-Gimpera Foundation Research Scholarship. Her most recent project looks at the commodification of cultural foods and culinary destinations through social media. Arlette is a former chef and a member of the Canadian Association for Food Studies.

[View panel details](#)

Brigit Ramsingh

BRIGIT RAMSINGH is an Ottawa-based independent researcher and food writer, and former Senior Lecturer in Food Safety Management at the University of Central Lancashire (2013-2020). In the UK, Brigit was a founding member of Sustainable Food North West and helped set up a student-led social enterprise (Students Creating Resources Around Nutrition—'SCRAN') which delivered on-campus cooking sessions and food education workshops to local schools in Lancashire. Brigit completed her PhD at the University of Toronto on the history of international food safety standards, focusing on the United Nations' Codex Alimentarius ('Food Code'), and has previously worked in policy for Health Canada's Food Directorate. She recently received the Canada-UK Foundation Award for her research on maple syrup history in Canada, which will be the subject of her forthcoming book.

[View panel details](#)

Caitlin Scott

CAITLIN SCOTT is a Professor at George Brown College where she teaches in the new Bachelor of Food Studies program that combines culinary education with a broad sustainable food systems curriculum. Prior to joining George Brown College, she completed her PhD in Social and Ecological Sustainability at University of Waterloo, where her work explored how Big Food corporations engage in debates on sustainable diets and food systems. Her research interests lie at the intersection of food, environment, health, and power. Caitlin is also passionate about teaching and is currently working on a collaborative project on culinary pedagogy.

[View chaired panel details](#)

Cameron Butler

CAMERON BUTLER is a PhD student and Vanier Canadian Graduate Scholar in the department of Social Anthropology at York University. His doctoral research traces the movements of phosphorus through the BC Fraser Valley in order to explore how those movements are shaped by white supremacy, settler-colonialism, and capitalism. Through this research, he contends with how Canadian white settlers' bodies are sustained on a molecular level through global systems of mineral extraction, industrial production, agriculture, and food distribution. His previous research explored how Canadian settlers incorporated wetlands into colonial regimes of land ownership and commodification. That project outlined the historical processes through which settlers established and defined Burns Bog in Delta, BC via drainage, cultivation, and conservation efforts. He has published works in the *Journal of Environmental Management*, the *Canadian Journal of Disability Studies*, and the *Routledge Handbook of Gender and Environment*.

[View panel details](#)



Candan Turkkan

CANDAN TURKKAN received her BA degree on Social and Political Sciences in 2008 from Sabanci University. She holds two MA degrees: The first from The New York University (where she was also a Fulbright Scholar), awarded in 2010, and the second from The New School for Social Research, awarded in 2012. After 4 hectic years in New York, Candan declined the prestigious Dean's Fellowship from NSSR and continued on to PhD in the University of Massachusetts Amherst, Department of Political Science. These days, she is teaching food, politics and sustainability at Ozyegin University's Gastronomy and Culinary Arts department to the future chefs of Turkey and beyond. She is also writing widely for academic and general audiences. Her work continues to be theoretical and ethnographic, taking up questions of (bio)politics, neoliberalism, food, power and political economy.

[View panel details](#)



Danielle Wilde

DANIELLE WILDE is Associate Professor of Embodied Design at the University of Southern Denmark (SDU). She is 2020–2021 Visiting Professor at Estonia Academy of Art Doctoral School, Tallinn, and Adjunct Professor at RMIT University, Melbourne, Australia. At SDU, she directs the [body|bio] Soft Lab, and leads research into food and regenerative futures. She specialises in participatory, speculative and critical research-through-design, bringing focus to the social and ecological sustainability of body-technology and (more-than-) human-food interactions. Her methods enable diverse stakeholders to engage with problems that cut cross disciplines and cultures, and develop new practices, policies, technologies and relationships through a bottom-up approach. Wilde has a long-standing commitment to workshops, salons and research labs in the wild to support collective consideration of challenging issues. She sees such approaches as convivial conduits for critical debate. She publishes and exhibits widely. Her most recent article for *She Ji Journal of Design, Economics and Innovation* unfolds her thinking on Design Research Education for Global Concerns. In her ongoing commitment to embodied design research, and regenerative futures, Wilde co-founded www.foodfutures.group and the Nordic-Baltic BioMedia network, is an MC member of enec-cost.eu, a member of the State of the Art network, and co-chair of the alt.chi track at CHI2021, the workshops track at Nordes2021, and is on the committee for the pictorials track at Creativity and Cognition 2021.

More info: www.daniellewilde.com

[View panel details](#)

David Szanto

DAVID SZANTO is a teacher, researcher, and writer who takes an experimental approach to gastronomy through design, ecology, and performance. Past projects include performative meals focusing on urban foodscapes, collaborations with sensory and music artists, and performance-installations about memory, death, and the microbiome. He has taught about food, performance, and communications at several universities in Canada and Europe, and has published widely in both scholarly and consumer outlets: davidszanto.com.

[View panel details](#)

Defne Karaosmanoglu

DEFNE KARAOSMANOĞLU is an Associate Professor in the Faculty of Communication at Kadir Has University, Istanbul. She obtained her Ph.D. in Communication Studies from McGill University. She teaches courses on nation branding, public diplomacy, food and culture, media analysis and methodology. Her research interests include cultural studies of food, popular culture, public diplomacy, discourse and everyday life studies. She has published articles in journals such as *International Journal of Cultural Studies*, *Food, Culture and Society*, *Space and Culture*, *Journal of Intercultural Studies*, *International Journal of Communication* and *Journal of Ethnic Foods*.

[View panel details](#)

Edda Starck

EDDA STARCK is a postgraduate student at Georg-August-University Göttingen, where she studies Anthropology and Cultural Musicology. She holds a MA in Anthropology and Music from the University of Aberdeen. Since 2019 she has been working as a researcher in the project FOOD2GATHER “Exploring foodscapes as public spaces for integration”, funded by HERA and the European Commission (H2020). Besides foodscapes and migration studies, her research interests include multispecies conviviality and environmental temporalities.

[View panel details](#)

Emily J.H. Contois

EMILY J.H. CONTOIS is Chapman Assistant Professor of Media Studies at The University of Tulsa. Her research examines food, the body, health, and identities in contemporary U.S. media and consumer culture. She is the author of *Diners, Dudes, and Diets: How Gender and Power Collide in Food Media and Culture* (University of North Carolina Press, 2020) and co-editor with Zenia Kish of the forthcoming volume *Food Instagram: Identity, Influence, and Negotiation* (University of Illinois Press, 2022). In addition to academic articles and chapters, she's also written op-eds for NBC News and essays for Jezebel and Nursing Clio, been a guest on podcasts (e.g. *Gastropod*, *Food Psych*, and *Extra Spicy* from the *San Francisco Chronicle*), and appeared on television, like *CBS This Morning*, *BBC Ideas*, and *Ugly Delicious* on Netflix. An interdisciplinary scholar, she holds a PhD and MA in American Studies from Brown University, as well as an MLA in Gastronomy from Boston University and an MPH focused in Public Health Nutrition from University of California, Berkeley. She's active on social media (@emilycontois) and online: emilycontois.com.

[View chaired panel details](#)

Emily Reisman

EMILY REISMAN is an Assistant Professor of Environment & Sustainability at the University at Buffalo. Her work engages agrarian political economy, more-than-human-geography and feminist science studies to understand rapid agri-food system transformations. Current projects examine the global almond boom, the digitization of agriculture, and the intensification of migratory crop pollination. Her research has been supported by the Fulbright Program and Wenner-Gren Foundation and has received awards from the Society for Agriculture, Food & Human Values and the Anthropology and Environment Society.

[View panel details](#)



Emily Yates-Doerr

EMILY YATES-DOERR is an associate professor in anthropology at the University of Amsterdam and a faculty member in anthropology and the 'food in culture in social justice program' at Oregon State University. She has carried out extensive ethnographic research on nutrition science in Guatemala over the past twenty years. Her current research on maternal nutrition is funded by a starting grant from the European Research Council, for a project titled, "Global Future Health."

[View keynote details](#)

Erik Fooladi

ERIK FOOLADI holds a doctorate in chemistry from University of Oslo. He is presently associate professor at Volda University College, Norway, within science teacher education and home economics teacher education. He has an extensive production of teaching resources and popular scientific material in the interface between science and food, most recently as co-author of the popular-science book *A Pinch of Culinary Science: Boiling an Egg Inside Out and Other Kitchen Tales* (Finnish/Norwegian: 2017, English: 2019). His main research interest is research in education and communication in domain intersections, such as between science, cooking and food culture, and between scientific and procedural/craftsmanship/practical knowledge. Particular foci are inquiry, argumentation, context-based education and epistemic aspects inherent in transdisciplinary contexts, particularly but not limited to food and cooking. More recently, research interests have moved towards sense/ory experiences in the intersection between sciences and arts, both from an epistemic perspective per se (philosophy of science vs. philosophy of art vs. food/gastronomy), as well as within teaching and learning. He is a musician (percussionist), and collaborates with both researchers, artists and other practitioners to produce, perform, and do research in the context of multimodal and multisensory performances.

[View panel details](#)

Fabiana Li

FABIANA LI is an associate professor of anthropology at the University of Manitoba whose work focuses on the politics of knowledge relating to the environment, agriculture, food, and social movements in Latin America. Her current research on the global expansion of quinoa production interrogates the promise of quinoa for food security and sustainable agriculture, and examines the controversies surrounding the ownership, control, and dissemination of quinoa varieties. She is the author of *Unearthing Conflict: Corporate Mining, Activism, and Expertise in Peru* (Duke University Press 2015), based on her previous work on resource extraction and environmental conflicts in Peru.

[View panel details](#)

Gabriel Allahdua

GABRIEL ALLAHDUA is a former migrant farm worker. He is now an organizer with the collective Justicia for migrant workers. He is also on the steering committee of the Black Creek Community Farm.

[View plenary details](#)

Geetha Sukumaran

GEETHA SUKUMARAN is a poet, translator, and a doctoral student in Humanities at York University, Toronto. Her current research focuses on Tamil women's writings from Sri Lanka and Tamil Nadu that connect culinary practices with war trauma, memory, familial and caste oppression. She has published two books in Tamil: *Tharkolaikku parakkum panithuli* (Tamil translation of Sylvia Plath's poems, 2013), and her poems, *Otrai pakadaiyil enchum nampikkai* (*The Hope Set in a Single Die*, 2014). Her English translations of Tamil poems have appeared in several journals and magazines including *Modern Poetry in Translation* and *91st Meridian*. Her English translation of Ahilan's poetry, *Then There Were No Witnesses*, was published by Mawenzi House, Toronto (2018). She is the recipient of the SPARROW R Thyagarajan award for her poetry.

[View panel details](#)

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Hi'ilei Julia Kawehipuaakahaopulani Hobart

HI'ILEI JULIA KAWEHIPUAAKAHAOPULANI HOBART is Assistant Professor of Anthropology at UT Austin. She holds a PhD in Food Studies from New York University, an MA in Studies in the Decorative Arts, Design, and Culture from the Bard Graduate Center and an MLS in Archives Management and Rare Books from the Pratt Institute. Her research and teaching is broadly concerned with Indigenous foodways, Pacific Island studies, settler colonialism, urban infrastructure, and the performance of taste. Her book on the social history of ice in Hawai'i, forthcoming from Duke University Press, investigates the sensorial and affective dimensions of Native dispossession. In particular, she is interested in how personal and political investments in coldness facilitate ideas about race, belonging, comfort, and leisure in the Pacific.

[View keynote details](#)

Hannah Johnson

HANNAH is from the Bois Forte Band of Ojibwe, living in Duluth, Minnesota, USA. She is currently studying for a Masters of Indigenous Development Practice at the University of Winnipeg. She is interested in Indigenous food sovereignty. One of her dreams is to return to her home community and assist the tribal Chairwoman in implementation of a community garden project. She hopes to be able to use food systems analysis in an international context, comparing and contrasting food security and sovereignty between Indigenous communities that share little outside of a common history of colonization. She hopes to utilize this comparative international lens to lend to food systems research.

[View panel details](#)



Ian Turner

IAN TURNER is a graduate student at the Department for the Study of Religion at the University of Toronto. His dissertation project examines the processes of building, dwelling, and reproducing domestic spaces and social formations, as they chiefly pertain to Buddhist Newar traditions in the Kathmandu Valley, Nepal. As part of this project, Ian is studying the overlap of domestic labour, ritual, and foodways as a key locus for the formation of religious sensibilities in this Vajrayāna Buddhist householder tradition. Ian also works alongside the Canadian Newar Guthi in their efforts to establish an identity around food within the culturally diverse landscape of southern Ontario.

[View panel details](#)

Isabella Altoe

ISABELLA ALTOE is a PhD student at the Cultural Studies Program of Queen's University. She holds a Master's Degree in Social Sciences at Universidade Federal do Espírito Santo, Brazil. As a food researcher, her interests are cultural heritage and memory, agri-food systems, food futures and the Anthropocene and multispecies relations.

[View panel details](#)

Irena Knezevic

IRENA KNEZEVIC is an associate professor in communication, culture, and health. Her focus is on food systems, food labelling, health communication and health equity, and the discourse around food and health. She has worked in the realm of "alternative" food for more than a decade through collaborative, community-embedded research that documents the contributions of on more-than-market business models, as well as informal and social economy of food.

[View panel details](#)

Jackson Guo

I am a fifth-year PhD candidate of history at University of Toronto. I am currently completing my dissertation project about late imperial Chinese drinking culture and practices. The project examines the intersection between changing drinking habits and tastes, state-society relations, and the rise of Chinese nationalism between the seventeenth and early twentieth centuries. It contributes new insights and critiques to the existing scholarship about the formation of literati aesthetics, popular practices, and economic transformation of the late imperial era through a unique lens of alcohol consumption. The project investigates a wide range of primary documents, including legal cases, government directives, memorials, palace records of food and beverage consumption, and literati writings, many of which are hitherto unexplored by historians.

[View panel details](#)

Jacqueline Botterill

JACQUELINE BOTTERILL, Associate Professor, Brock University, teaches and researches in the areas of food studies, consumer cultures, promotional communication, media and audiences.

[View panel details](#)

Janis Goldie

JANIS GOLDIE (Ph.D., University of Calgary) is Professor and Chair of the Communication Studies Department at Huntington University in Sudbury, ON. Her research focuses on Canadian communication contexts, including investigating discourses of food allergies via popular culture artifacts, news media, governmental sites and stakeholders themselves. She also publishes on issues of digital media and privacy, pedagogy, as well as on representations of war and popular culture artifacts. Most recently, she co-edited two books, "*The Handmaid's Tale: Teaching Dystopia, Feminism, and Resistance Across Disciplines and Borders* (Rowman and Littlefield, 2019, with Karen A. Ritzenhoff,) and *New Perspectives on the War Film* (Palgrave MacMillan, 2019, with Clementine Tholas and Karen A. Ritzenhoff).

[View panel details](#)

Jennifer Shutek

JENNIFER SHUTEK, a PhD candidate in Food Studies, researches the intersections of urbanism, migration, nation-building, and foodways in Palestine/Israel. Her dissertation focuses on consumption, sensoria, and surveillance in three locations: sabich stands in Tel Aviv; Hansen House in Jerusalem; and Deir Cremisan in Beit Jala, West Bank. Drawing on historical sources, ethnographic methods, and cultural studies, Jennifer explores the ways in which politics, conflict, and migration impact quotidian sensorial landscapes.

She began her academic career at Simon Fraser University, where she completed her BA with a major in Middle Eastern and Islamic history and a minor in literature. During her M.Phil in Modern Middle Eastern Studies at the University of Oxford, Jennifer studied Modern Standard Arabic, conducted fieldwork in Palestine/Israel, and wrote her thesis on ways in which Palestinian and Israeli cookbooks and food media reflect and shape gastronationalism and gastrodiploacy.

Over a decade of teaching inside and outside of academia has given Jennifer extensive pedagogical experience. As well as teaching children's cooking classes, ESL, and experiential learning courses in Germany, Poland, and New York, Jennifer has taught a diverse array of academic courses, including courses in Middle Eastern History and Food Studies courses.

Jennifer also has experience in journalism, editing, and social media management. She has had pieces published in *Live Encounters*, *Raseef22*, *Vice*, *Anthrodendum*, and *The Historical Cooking Project* and served as an editor and weekly contributor with *Muftah* magazine.

[View chaired panel details](#)



Joanne Taylor

DR. JOANNE TAYLOR has an undergraduate degree in environmental anthropology from the University of British Columbia Okanagan Campus located on the unceded territory of the Syilx Okanagan Nation. Funded by the Social Sciences and Humanities Research Council of Canada, Dr. Taylor conducted her master's research in water security during the renegotiation of the bi-lateral Columbia River Treaty in the Creston Valley of B.C. Dr. Taylor received her SSHRC funded PhD while investigating food security and food sovereignty in the Creston Valley of British Columbia in the context of catastrophic climate change. While examining the relationship of industrial agriculture, market gardening, and Indigenous food production, Dr. Taylor developed a novel assessment matrix in order to determine the relative contributions of the various food production systems in the Creston Valley to food security locally and globally. Dr. Taylor is currently a SSHRC Post-Doctoral Fellow in the Department of Economics, Philosophy, and Political Science at The University of British Columbia—Okanagan Campus and is conducting research in agricultural adaptation in relation to climate change in the Cariboo and Okanagan Regions of B.C. Dr. Taylor's current research explores the obstacles and challenges of how the agriculture industry and its producers can access a sustainable water supply for food production as an adaptation strategy during impactful climate change scenarios, specifically in respect to BC's Water Sustainability Act.

[View panel details](#)

Jonathan Roberts

JONATHAN ROBERTS is a specialist in the history of medicine and religion in West Africa. His recent book, *Sharing the Burden: A History of Healing in Accra*, is the culmination of years of archival and interview research in the capital of Ghana. Roberts asserts that a commitment to pluralism, rather than a singular medical tradition, allowed several forms of a healing to flourish in Accra. Jonathan is also interested in the intersections of race and food, in particular the association of whiteness with farmers markets.

[View panel details](#)

Katie Konstantopoulos

KATIE KONSTANTOPOULOS is an independent researcher who can often be found exploring the geographical intersections of food, memory, and the body. With a focus on settler-diasporic communities, she examines domestic labour as movement work, effective solidarities in digital art spaces, and the politics of municipal planning. Currently freelancing as a digital media consultant and working on a certificate in Sustainable Planning at Seneca College, she writes, designs, and collaborates on city-building, pedagogy, and food systems projects from the suburbs of Schomberg & Scarborough & everywhere in-between.

[View panel details](#)

Kelsey Speakman

KELSEY SPEAKMAN is a PhD candidate in Communication and Culture at York University. Her research interests include: political economies/ ecologies of food provisioning and marketing, the ethics and social practices of shopping and food consumption, and human-nonhuman interactions in consumer culture. Kelsey's recent work includes publications and presentations on meat marketing, alternative proteins, and new trends in grocery shopping. Currently, her research explores communication practices surrounding beef in contemporary Canadian supermarkets.

[View panel details](#)

Kendra Lee Sanders

KENDRA LEE SANDERS is a PhD student in the Department of Cinema and Media Studies at the University of Chicago. She is a filmmaker, who specializes in cinematography and color. She received her MSt in Film Aesthetics with Distinction from the University of Oxford and a BA in English and a BA in Film, Television, and Digital Media from the University of Kentucky, where she was a John R. and Joan B. John Gaines Fellow in the Humanities. Her research explores mobile screens and wearable technologies, digital aesthetics, and ecology.

[View panel details](#)

Kevin Huang

KEVIN HUANG 黃儀軒 (he/him) is the co-founder and executive director of hua foundation, an organization—based in Vancouver—with the mission of strengthening the capacity among East Asian diasporic youth, in solidarity with other communities, to challenge, change, and create systems for a more equitable and just future. His work has ranged from scaling culturally sensitive consumer-based conservation strategies through a project called Shark Truth, advancing municipal food policy to address inclusion and racial equity, to providing supports for youth from ethnocultural communities to reclaim their cultural identity on their own terms. Kevin organizes in Vancouver's Chinatown and serves on committees with Vancity Credit Union, Vancouver Foundation, and the City of Vancouver. Over the past year, Kevin has been spending his time directing community based COVID-19 response projects that address language and cultural gaps including culturally appropriate emergency food relief projects.

[View plenary details](#)

Koby Song-Nichols

KOBY SONG-NICHOLS is a PhD student in history and food studies at the University of Toronto. His research focuses on Chinese American and Chinese Canadian diasporic food history. His dissertation work more specifically examines the interethnic and intercultural negotiations, solidarities, and communities formed over Chinese food in the multicultural cities of Toronto, Montréal, and Phoenix.

[View panel details](#)

Linda Black Elk

LINDA BLACK ELK is an ethnobotanist and food sovereignty activist specializing in teaching about culturally important plants and their uses as food and medicine. Linda works to build ways of thinking that will promote and protect food sovereignty, traditional plant knowledge, and environmental quality as an extension of the fight against hydraulic fracturing and the fossil fuels industry. Linda and her family have been spearheading a grassroots effort to provide organic, traditional, shelf stable food and traditional Indigenous medicines to elders and others in need. Linda has written for numerous publications, and is the author of "Watoto Unyutapi", a field guide to edible wild plants of the Dakota people. Linda spends her time foraging, hiking, hunting, and fishing on the prairie with her husband and three sons, who are all members of the Oceti Sakowin. Linda currently serves as the Food Sovereignty Coordinator at United Tribes Technical College in Bismarck, North Dakota.

[View plenary details](#)

Linea Cutter

LINEA CUTTER is a PhD student in the Alliance for Social, Political, Ethical, and Cultural Thought (ASPECT), and an instructor in the Department of Political Science at Virginia Tech. Her research interests broadly encompass international political economy, global food regimes, critical food and eating studies, and feminist geopolitics. She is currently working on her dissertation, which examines neoliberal subject-food relationships through the analytical grid of neoliberal governmentality and biomedicalization. Through this grid and attendant concepts of (eating) regime and (food-specific) dispositif, the project analyzes how power is inscribed on, read through, and co-produced by the bodies of eating, tasting neoliberal achievement subjects.

[View panel details](#)



Lisa Young

LISA is Anishinaabe from Miskoo-ziibiing—Bloodvein River First Nation. She is currently in the process of completing her thesis, titled; ANTAWAYNCHIKAYWIN MINO PIMATISIWIN OONJI—HUNTING AND FISHING FOR A GOOD LIFE. Her goal is to complete her Master's degree and to return home to work for her community in the area of preservation and revitalization in Hunting, fishing, trapping and harvesting. As well as to ensure that Anishinaabemowin is incorporated in revitalizing these teaching to future generations.

[View panel details](#)

B. Lynne Milgram

B. LYNNE MILGRAM is professor of anthropology at OCAD University, Toronto. Her research on gender and development in the northern Philippines has analyzed the cultural politics of social change with regard to microfinance and to women's work in crafts and in the Philippine-Hong Kong secondhand clothing trade. Milgram's current Philippine research investigates transformations of urban public space and issues of informality and extralegality with regard to street vending, public marketplaces, and food security and provisioning systems. Milgram's most recent co-edited volume is: (2013) (with K.T. Hansen and W. E. Little) *Street Economies in the Urban Global South* (SAR). Recent food studies publications include: (2021) Social Entrepreneurship and Arabica Coffee Production in the Northern Philippines. *Human Organization* 80(1):72-82; (2021) The Resilience of a Wholesale Vegetable Market in Benguet Northern Philippines. In *Norms and Illegality: Intimate Ethnographies and Politics*. C. Panella & W. E. Little, eds., 137-159. Lexington Books; (2020) (Re)Situating Street Foods and Vending in the Northern Upland Philippines. *Economic Anthropology* 7:51-64; (2019) Gift-Commodity Entanglements: (In)Formalizing Regulation in a Transnational Philippine Market Trade. *Anthropologica* 61:51-63.

[View panel details](#)

Majing Oloko

MAJING is originally from the Shiwer district of Plateau State, Middle-Belt Nigeria. She is currently a Ph.D. Candidate in the School of Environment and Sustainability, University of Saskatchewan. Her research interest lies around human dimensions of Indigenous and local food systems. She is passionate about working with communities who are seeking sustainable and culturally appropriate ways to strengthen their traditional food system. Her PhD research examines youth participation in Indigenous and Local food systems in the Clayoquot Sound UNESCO Biosphere Region on the west coast of Vancouver Island, in British Columbia, Canada.

[View panel details](#)

Mary Anne Martin

MARY ANNE MARTIN is a food systems researcher completing a postdoctoral fellowship with Trent University's School of the Environment. She has been studying Peterborough-area community initiatives that bridge responses to food insecurity with the needs of food producers in order to build short-term relief and long-term transformation. Her recent research projects have considered: the effects of the global pandemic on local food access and the responses of food-centred community organizations; the workings of the social economy in food projects across Ontario; and the ways in which community food organizations in Ontario measure their impact. Her doctoral research explored the food work experiences of low-income mothers in Peterborough and the support of local community food initiatives. Her research interests include household food insecurity, the gendering of domestic food work, the impact of community-based food initiatives, income solutions to food insecurity, and urban agriculture projects. Mary Anne is an active member of the Peterborough Food Action Network, DIG (Durham Integrated Growers for a Sustainable Community), and the Durham Food Policy Council.

[View chaired panel details](#)

Marylynn Steckley

MARYLYNN STECKLEY is a Geographer by training, and her work is located broadly in the field of Political Ecology, with a focus on food systems in Haiti, where she is currently leading a CIHR funded project “Towards a Gender-Inclusive Assessment of Health”. She is particularly interested in processes of social differentiation, displacement, and ‘othering’ through food systems, with an emphasis on how class, race and gender intersect to influence food security, dietary choices, and health. Her scholarly contributions related to Haiti are based on over 5 years of lived experience in Port-au-Prince and Desarmes, and are focussed on food sovereignty, and agrarian change. Alongside her academic path, she has worked in the field of International Development as a Policy Analyst, Advocacy and Food Justice coordinator, and Disaster Response Coordinator. She has also conducted field research investigating value-added recycling activities in waste-picking communities in Cambodia and Indonesia, and post-disaster vulnerability and governance responses to the 2004 tsunami in Thailand.

[View chaired panel details](#)

Maya Hey

MAYA HEY works across disciplines as a researcher, foodmaker, and educator with backgrounds in the culinary arts, nutrition sciences, and community organization. She is a Vanier scholar (SSHRC) and doctoral candidate (ABD) in the Communications Department at Concordia University, where she is also an alumna of the Public Scholars Program and a former Faculty of Arts & Science Fellow. She is currently the writer-in-residence at Pressbooks and is passionate about open education practices.

Her work experience spans chemistry labs, commercial kitchens, R&D firms, organic farms, and Trader Joe’s, where she has cumulatively garnered over 15 years of experience facilitating discussions around contemporary food issues. She has developed an array of collaborative projects with audiences ranging from pre-schoolers to health professionals and aims to engage the everyday eater with practical knowledge. She tweets at @heymayahey and shares visuals on her Instagram feed, @heymayahey.

[View panel details](#)

Myriam Durocher

MYRIAM DUROCHER is a postdoctoral researcher at Carleton University (Canada) and at the University of Sydney (Australia). Her research interests revolve around critically addressing the power relationships and issues that take form at the intersection of (“healthy”) food, bodies, health and environment(s). Her PhD research thesis, anchored in a cultural studies perspective, questioned the social construction of “healthy” food in Quebec’s (Canada) contemporary food culture and how it contributes to the (re)production of uneven relationships between human and more-than-human bodies. In her current postdoctoral research, Myriam explores the temporalities and materialities involved in practices applied to bodies and food materials (such as blood testing, or pesticides analysis) that aim to prevent health-related risks associated with food ingestion.

[View panel details](#)

[View chaired keynote details](#)

Natali Valdez

DR. NATALI VALDEZ is an anthropologist and teaches in the Women’s and Gender Studies Department at Wellesley College. Her work lies at the intersections of Black, postcolonial, feminist technoscience and medical anthropology. Her research and teaching focus on gender, race, and power in scientific knowledge production.

Dr. Valdez’s forthcoming book *Weighing the Future* (UC Press Fall 2021) is the first ethnography of ongoing prenatal trials in the United States and United Kingdom. Studying prenatal trials reveals larger processes of late capitalism, surveillance, racism, and environmental reproduction in a postgenomic era. Valdez argues that science, and how we translate and imagine it, is a reproductive project that requires anthropological and feminist vigilance. Instead of fixating on a future at risk, the book brings attention to how the present—the here and now—is at stake.

Next year, with the support of an AAUW grant, Dr. Valdez will be on a research leave to work on her next project titled *Postgenomic Reproduction and the Aftermath of Failure*.

[View keynote details](#)

Natalie Doonan

NATALIE DOONAN is a new media and performance artist, writer and educator. She works at the intersection of media arts and performance, sensory studies and cultural geography. Her research focuses on food and on techniques for sensing place. Her current research centers on the Montreal shores of the St. Lawrence River, where she studies various forms of inter-species communication, including for consumption—for example, through fishing, foraging, and hunting. Natalie's work has been shown in exhibitions internationally, including: the Cultural Olympiad for the 2010 Winter Olympics in Vancouver, the LIVE Performance Art Biennale, the PuSh International Performing Arts Festival, Montréal's Elektra Festival and BIAN, Nuit Blanche and Art Souterrain and in the Tunisian Pavilion of the Venice Biennale in 2017. Her work toured Canada and Europe in 2015–2016 as part of Performigrations: People Are the Territory, a collaborative international mobile art installation funded by the European Commission. Her writing has appeared in professional and peer reviewed publications, including: *Gastronomica*, *Gender, Place & Culture*, *Theatre Research in Canada*, *Canadian Theatre Review*, *Public Art Dialogue*, and *the Senses and Society*. She serves as Assistant Professor in the Department of Communication at l'Université de Montréal.

[View artist talk details](#)

[View panel details](#)

Nicholas Bascuñan-Wiley

NICHOLAS BASCUÑAN-WILEY is a PhD candidate in Sociology at Northwestern University. His ethnographic research explores the intersections of migration and sensation through transnational food culture. His most recent project focuses on culinary and gastronomic practices at a distance, examining how communities maintain connectivity and establish belonging through food amidst physical separation.

[View panel details](#)

Nora Faltmann

NORA KATHARINA FALTMANN is a PhD candidate in Development Studies at the University of Vienna, Austria and her research lies at the intersection of food and critical development studies. As part of the research project 'A Body-Political Approach to the Study of Food: Vietnam and the Global Transformations', her research focuses on food safety in Ho Chi Minh City with particular attention to questions of access and exclusion among the country's growing socio-economic divide. She is co-editor of the edited volume *Food Anxiety in Globalising Vietnam* (Singapore, Palgrave Macmillan). She was a visiting researcher at the School of Oriental and African Studies (SOAS) in London in 2018/19 and subsequently taught at SOAS' Anthropology Department in 2019/20.

[View panel details](#)

Onassis Morales

ONASSIS MORALES received his Licentiate in Culinary Arts from the Instituto Universitario Boulanger and is in his last semester of the Master's in Human Development at the Universidad Popular Autónoma de Puebla (UPAEP).

[View panel details](#)

Pamela Tudge

PAMELA TUDGE thinks of herself as part food nerd, part academic, and part environmentalist who really loves design and art that makes her think deeper about the world. At Concordia University, she is a PhD candidate in the Individualized Program with an interdisciplinary focus across the fields of Design, Communications and History to research domestic practices in food and waste. Her writing and teaching for over 15 years has spanned food studies, environmental science, critical art and design and social movements. Pamela has worked in the fields of cartography, climate science, education and the arts. She holds a Master's in Geography from University of British Columbia and a Bachelors with Honors in Geography and Environmental Studies from the University of Victoria.

[View panel details](#)

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Priya Chandrasekaran

PRIYA CHANDRASEKARAN is an anthropologist who teaches in the Environmental Studies Program of Hamilton College in Clinton, New York. Her concerns and interests include environmental/climate justice, biodiversity and land practices, rurality, philosophies of nature, environmental fiction and modes of storytelling. Her work focuses on issues of power, race, gender, and coloniality. In 2018-19, Chandrasekaran was awarded an American Association of University Women Postdoctoral Research Fellowship to work on a book about women farmers and small-scale agriculture in the hills of Uttarakhand, India. The book is based on ethnographic research, which was supported by the National Science Foundation. She is also drafting articles on climate and environmental justice in the US and global contexts, and continues to write fiction that explores political solidarity. Previously a lecturer in the Princeton Writing Program, Chandrasekaran received her Master of Fine Arts in fiction from The New School and her PhD in cultural anthropology from the City University of New York Graduate Center.

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Ran Xiang

RAN XIANG is a PhD student in the Department of Curriculum and Pedagogy at UBC, with a focus on Art Education. Before pursuing her current degree, she has finished her first MA in Comparative Literature at University of Alberta and her second MA in Education Studies at UBC. Her dissertation project investigates the aesthetic qualities and the educative nature and potential of tea ceremony. Her research interests include tea ceremony, place and space, objects and materiality, affect and affective pedagogy and (post) qualitative methodology.

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Raúl Matta

RAÚL MATTA, PhD, is research fellow at Georg-August-University Göttingen and Principal Investigator in the project FOOD2GATHER “Exploring foodscapes as public spaces for integration”, funded by HERA and the European Commission (H2020). He has conducted research stays at the Free University of Berlin and the Institut de Recherche pour le Développement (IRD, France). Between 2014 and 2018, he has led the projects “Food as Cultural Heritage”, based at the University of Göttingen and funded by the German Research Foundation (DFG) and FoodHerit, based at the IRD and funded by the French National Research Agency (ANR). He has been researching in the field of food and critical heritage studies for over ten years, with an emphasis on the cultural and political uses of food and cooking by different actors and stakeholders. His work has been published in journals such as *Social Anthropology*, *the International Journal of Cultural Property*, *Food and Foodways*, and in several edited volumes. He is member of the editorial board of the journal *Anthropology of Food*.

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Robert Nelson

ROBERT L. NELSON is Head of the Department of History at the University of Windsor, Canada. His revised Cambridge dissertation appeared in 2011 as *German Soldier Newspapers of the First World War*. Earlier he published the edited volume *Germans, Poland, and Colonial Expansion to the East: 1850 Through the Present* (2009). He was the historian and host of the feature length documentary *130 Year Roadtrip*, and has performed a Live Interactive Documentary version of the same project in San Francisco, Milwaukee and Windsor. A Live Interactive Documentary detailing the history of Arab Foodways in Windsor/Detroit is now in production, and his first ‘food history’ publication has now appeared: ‘Pitas and Passports: Arab Foodways in the Windsor-Detroit Borderlands’ *Mashriq & Mahjar* 6:2 (2019). Nelson has won fellowships from the Killam Trust, the Humboldt Foundation, and was a Visiting Fulbright Scholar at the City University of New York, Graduate Center. He has also been awarded the University of Windsor’s highest honours in both teaching and research, the Alumni Award for Distinguished Contributions to University Teaching and the UWindsor Award for Excellence in Research, Scholarship, and Creative Activity.

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Samuel Thulin

<http://www.samuelthulin.com/>

SAMUEL THULIN is an artist, composer, sound designer, educator and researcher interested in the specificities of spaces and places, and in the movements and resonances of bodies, data, and sounds. Through his artworks and publications he has explored: locative media and contested senses of place; confluences of cartography and auditory culture; self-tracking, chronic illness, and datafication; and creative and emergent research methodologies. His solo and collaborative projects include multichannel sound installations, compositions made from data sonification, interactive geolocated soundscapes and narratives for mobile apps, music made from found-sounds and field-recordings, place-based soundtracks for public transit, and kinaesthetic and vibrational multisensory installations. He has exhibited his work, given workshops, and presented research at venues in Canada, the US, Mexico, Argentina, the UK, Sweden, Denmark, the Czech Republic, Spain, and Greece. Originally from Nortondale, New Brunswick and currently based in Tiohtià:ke/Montréal, he holds a PhD in Communication Studies from Concordia University.

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Sanchia deSouza

SANCHIA DESOUZA is a PhD Candidate in the Department of History at the University of Toronto. Her research focuses on urban development, human-animal relationships and food supply in South Asia in the 19th and 20th centuries. Her broader research interests are in empire, mobility and culture. She has previously worked on oral history and archiving projects in India and has an MA in Literature.

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Shannon Chief

SHANNON CHIEF was born and raised to the Wolf Clan in the Anishnabe-Algonquin Nation. She is a cultural carrier who contributes to the decolonization and restoration of Anishnabe sovereignty, including protection of water, land, animals and language. She advocates on issues arising from climate change which have cruel repercussions in her nation and culture. She has co-developed a Land Based Curriculum to support and strengthen her peoples' language and hopes to build a Teaching Lodge on the land.

Shannon has contributed her knowledge to social movements like the Ottawa Social Forum 2014, World Social Forums 2017, Quebec Native Women's Association in the Indigenous Women Against Extractivism's Written Declaration and she was an Advisor to the Ottawa Powershift Youth Forum in 2019. She is presently on the Advisory Council for International Dam Watch. As a self-employed artist, she creates handmade mukluks, mitts, moccasins and other beaded accessories through her Ojimak Wear & Designs home business.

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Sheryl N. Hamilton

SHERYL N. HAMILTON is Professor in the School of Journalism and Communication and the Department of Law and Legal Studies at Carleton University in Ottawa, Canada. She is the author of *Impersonations: Troubling the Person in Law and Culture* (2009), co-author of *Law's Expression: Communication, Law and Media in Canada, 2nd edition* (2019) and *Becoming Biosubjects: Bodies. Systems. Technologies.* (2011), and co-editor of *Sensing Law* (2017). She is a member of the inaugural cohort of the College of New Scholars, Artists, and Scientists of the Royal Society of Canada. Her current research focuses on exploring disease media in pandemic culture, taking her into areas as diverse as changing norms of handshakes, zombie graphic novels, plague video games, handwashing posters, disease iconography, and viral photography. Her interdisciplinary work on disease media has been published in a wide range of journals in cultural, media, communication, legal, and sensory studies. Recently, she edited a special issue of *The Canadian Journal of Communication* on the theme of "Mediating Disease Cultures" (2019) and a special issue of *The Senses and Society* on the theme of "Sensuous Governance" (2020).

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Shailesh Shukla

DR. SHAILESH SHUKLA's teaching and research interests range widely from Indigenous food systems and Indigenous food sovereignty, Indigenous knowledge systems, Ethnoecology, community-based conservation, intergenerational transmission and learning within indigenous knowledge systems. His scholarly works appeared as Edited Book chapters and in journals such as *Human Ecology*, *Journal of Ethnobiology* and *Ethnomedicine and Ethnobotany research and Application*. He has co-edited (with Drs. R. N. Pati and Laurence Chanza) a book on "Indigenous knowledge and Biodiversity" (Sarup Book Publishers, 2014) and served as an invited editor for a special issue on community food security for *International Journal of Biodiversity watch*. In an effort to strengthen Indigenous Science stream, Dr. Shukla has developed and taught new courses at University of Winnipeg including Ethnoecology, Indigenous Food Security, and Field courses on Ethnobotany and Indigenous food systems. He is currently serving as a Principle Investigator for SSHRC funded research projects on revitalization of Indigenous food knowledges and perspectives in partnership with Fisher River Cree Nations and Bloodvein Ojibway First Nations from Manitoba. He has guided and supervised graduate student's thesis research and community-based practicum in Indigenous and Metis communities from Manitoba, Saskatchewan (in Canada) and from India and Nepal. He is co-editor for *Indigenous food Systems: Concepts, Cases and Conversations* by Canadian Scholars Press (www.canadianscholars.ca/books/indigenous-food-systems) and spearheaded an award winning cookbook project Research Story—Bringing food, communities and culture together (sshrc-crsh.gc.ca) in partnership with Fisher River Cree Nations, MB.

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Simon Laroche

SIMON LAROCHE is a media artist and teacher who creates installations, audio and video performances, robotic and body artworks. Co-founder of the art collective, Projet EVA, he takes a critical perspective on socio-technical hybridization, focusing on problematics related to relationships between individuals, computer systems, and their physical extensions. Laroche teaches Electronic Arts at Concordia University in Montreal. His work has been presented in Asia, Europe, South and North America, and the Middle East: projet-eva.org.

[View panel details](#)

Simona Bondavalli

I am Associate Professor and Chair of Italian at Vassar College, in Poughkeepsie, NY, where I teach Italian language and culture, contemporary literature and film, and food studies. My current research deals with the role of early Italian television in redefining national identity for a democratic country. My most recent articles (forthcoming in *The Italianist and Simultanea: Journal of Italian Media and Popular Culture*) explore the way in which television documentaries of the 1950s and '60s frame environmental issues and food culture. I have also written about Italian political cinema, mafia movies, and youth culture. My scholarship on Italian poet and filmmaker Pier Paolo Pasolini focuses in particular on his fascination with youth as an aesthetic, sociological and ideological category. On Pasolini I have published several articles and a book, *Fictions of Youth: Pier Paolo Pasolini, Adolescence, Fascisms* (University of Toronto Press 2015).

[View panel details](#)



Sohni Chakrabarti

SOHNI CHAKRABARTI is a final-year PhD candidate in the School of English, University of St Andrews. Her thesis closely examines the construction of narrative spaces in contemporary American diasporic women's writing. Her research analyses space and time through the intersections of gender, race, social class, and nationhood. She has an MA in Modern and Contemporary English Literature from the University of Bristol, with an additional emphasis on gender, feminism and modernism. She also has a BA in Psychology with First Class Honours from the University of Pune, India. Sohnι is also the co-founder of an interdisciplinary food studies group at the University of St Andrews.

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Sophie Chao

SOPHIE CHAO is a Postdoctoral Research Associate at the University of Sydney's School of Philosophical and Historical Inquiry and the Charles Perkins Center. Her anthropological and interdisciplinary research explores the intersections of Indigeneity, capitalism, ecology, health, and justice in the Pacific. Sophie holds a BA in Oriental Studies and a MSc in Social Anthropology from the University of Oxford. She completed her PhD at Macquarie University in 2019, for which she was awarded the Australian Anthropological Society PhD Thesis Prize and the Asian Studies Association of Australia John Legge PhD Thesis Prize. Sophie's first manuscript, *In the Shadow of the Palms: More-Than-Human Becomings in West Papua* (forthcoming, Duke University Press, Spring 2022) explores how deforestation and monocrop oil palm expansion reconfigure the multispecies lifeworld of Indigenous Marind in West Papua. She is currently embarking on a new research project that examines the relationship between food, hunger, and culture in West Papua. Sophie previously worked for the UK-based non-governmental organization Forest Peoples Programme, investigating human rights violations in the palm oil sector across the tropical belt. For more information, please visit her website www.morethanhumanworlds.com.

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Stephanie Maroney

STEPHANIE MARONEY is a feminist science and food studies scholar creating collaborative projects on fermentation and mycology. Her current research explores both ferment and mycelium as methods for making, repairing, and caring for knowledge(s) and relations. She has published articles on the sociocultural impact of human microbiome science, including the topics of [queer fermentation praxis](#), the colonial afterlife of microbiome science, and [healthism in probiotic dietary culture](#). She has a PhD in Cultural Studies and administers the Mellon Public Scholars program (a community-engaged arts and humanities research program) at UC Davis.

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Stephanie Morningstar

STEPHANIE is Mohawk on her mother's side and of mixed European descent on her father's side. She is an herbalist, soil and seed steward, scholar, student, and Earth Worker dedicated to decolonizing and liberating minds, hearts, and land- one plant, person, ecosystem, and non-human being at a time. Stephanie is the Executive Director of the [Northeast Farmers of Color Land Trust](#), an organization dedicated to advancing land access for BIPOC land stewards of color. Stephanie tends medicines at [Sky World Apothecary & Farm](#) and teaches about the wonders of plant medicine at [Seed, Soil, + Spirit School](#).

Stephanie's theory of change is rooted in community-driven, self-determined solutions created by BIPOC communities for BIPOC communities. She carries with her over a decade of Indigenous community-driven systems change work in healthcare, legal, herbal, agricultural, land access, and academic research spaces where she cut her teeth on speaking Truth to Power.

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Tabitha Robin

TABITHA ROBIN is a mixed ancestry Swampy Cree researcher, educator, and writer. She is a PhD Candidate at the University of Manitoba, studying Indigenous Food Sovereignty in the Faculty of Social Work and the Department of Native Studies. She spends much of her time on the land, working with her people, and learning traditional Cree food practices. She has worked on research projects with the National Indigenous Diabetes Association, Four Arrows Regional Health Authority, the Indian and Metis Friendship Centre in Winnipeg and Neechi Commons.

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Taylor Wilson

TAYLOR WILSON is a member of the Fisher River Cree Nation. She just recently completed the Master's in Development Practice—Indigenous Development program at the University of Winnipeg. She also holds a Bachelor of Arts in Cultural Anthropology and a Bachelor of Arts in Conflict Resolution for the University of Winnipeg. Taylor's interest lies in Indigenous education, health, food and nutrition, and social policy. She has worked on research projects with the School of Community Services and Health Sciences at Red River College, Ongomiizwin at the University of Manitoba, South Australia's Health and Medical Research Institute in Adelaide, Australia, and multiple projects at the University of Winnipeg. She is currently working on food security in Fisher River Cree Nation as well as with the Winnipeg Boldness Project, with the hopes of pursuing her Ph.D. in the future.

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Tina Sikka

DR TINA SIKKA is a Lecturer in Media and Culture at Newcastle University, UK. Her research interests include intersectional science studies (environmental science and health science), sexuality studies, gender, and culture. Her forthcoming book is titled *Sex, Consent and Justice: A New Legal and Feminist Framework* published with Edinburgh University Press. Her research can be found at: <https://www.ncl.ac.uk/sacs/staff/profile/tinasikka.html>

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Yael Raviv

Yael RAVIV is the Founder and director of *Umami food and art festival*. She is the author of *Falafel Nation: Cuisine and the Making of National Identity in Israel* (2015) and numerous articles on food, culture and art. Yael received her Ph.D from NYU's Department of Performance Studies, and then taught a range of classes at NYU's Nutrition and Food Studies Department. She currently works as an executive at Jewish Food Society, a food and culture non-profit organization. Her work explores food as a creative medium in a variety of cultural contexts.

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