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(Article begins on next page)



International Conference

**Food for Thought:
Nourishment, Culture, Meaning**

October 14-15, 2019

14A Washington Mews, New York University, New York

Book of Abstracts

The Conference is organized by New York University (NYU) and the University of Turin (UNITO),
in collaboration with the EU Program Marie Skłodowska-Curie (MSCA – GA No 795025)
and the Institute for Public Knowledge (IPK),
under the scientific direction of Simona Stano and Amy Bentley.
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“Cubic cakes” by Cédric Grolet (@cedricgroletopera).

Ed. by Simona Stano and Amy Bentley (2019).

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International Conference

Food for Thought: Nourishment, Culture, Meaning

October 14-15, 2019

14A Washington Mews, New York University, New York

October 14, 2019

9:00 – 9:30 AM | Registration

9:30 – 9:50 AM | *Opening Remarks*: **Simona Stano** (University of Turin and New York University)

9:50 – 10:40 AM | *Plenary Lecture*

Ugo Volli (University of Turin) “Socializing Food: Ritual, Ceremony, Etiquette, Paratext”

11:00 AM – 12:00 PM | *Panel “Taste: Senses, Cultures, Meanings”*
– chair: **Yael Raviv** (New York University and Umami Food and Art Festival)

Lisa Jacobson (University of California Santa Barbara) “Whiskey Drinking, Postwar Masculinities, and the Sensory Imagination”

Nick Difino and **Raffaella Scelzi** (University of Bari Aldo Moro) “Gastrofonia: A New Cultural Horizon of Music and Food”

12:00 – 12:50 PM | *Plenary Lecture*

Fabio Parasecoli (New York University) “Classing Up the Potato: Reevaluation of Regional and Traditional Food Among Urban Foodies in Poland”

1:30 – 2:20 PM | *Plenary Lecture*

Franciscu Sedda (University of Cagliari) “Phenomenology of a Symbolic Dish: What *Su Porceddu* Teaches Us about Food, Meaning, and Identity”

2:20 – 3:10 PM | *Panel “Food and Heritage”* – chair: **Jennifer Berg** (New York University)

Cristina Greco (University of Business and Technology) “Is the Saudi Food Really Saudi? Cultural Memory and Food Heritage in the Case of Jeddah”

Henry Peck (University of Oxford) “Bittersweet Home: The Sweets Craft in the Urban Life of Tripoli, Lebanon”

3:10 – 4:00 PM | *Panel “Food, Culture, Meaning”* – chair: **Scott Barton** (New York University)

Dafna Hirsch (Open University of Israel) “How Does a Chicken Mean?”

Bonnie Miller (University of Massachusetts Boston) “The Story of Rice Consumption: How, When, and Why Americans Made Rice a Dietary Staple”

4:15 – 5:30 PM | *Panel “Food, Law, Ideology”* – chair: **Mireya Loza** (New York University)

Laura Prosperi (University of Milano-Bicocca) “What History Teaches Us About the Concept of ‘Edibility’: Food Wastage Against Food Safety”

Suzanne Cope (New York University) “Free Breakfast and Taco Trucks: How the Black Panther Party Informed Food as Political Discourse Today”

Daniel Thoennesen (New York University) “‘An Act Authorizing Sterilization of Persons Convicted of Murder, Rape, Chicken Stealing...’: American Chicken Theft Laws as an Expression of Racialized Political Violence”

October 15, 2019

10:00 – 10:10 AM | *Welcome and Introduction*

10:10 – 11:00 AM | *Plenary Lecture*

Massimo Leone (University of Turin and Shanghai University) “The Face of Food”

11:20 AM – 12:20 PM | *Panel “Food Communication and Collective Imaginaries”* – chair: **Dana Polan** (New York University)

Bruno Surace (University of Turin) “Grandes Bouffes, Super Sizes, Space Valleys and Cowspiracies: New Generations and Axiologies of Food in Cinema and New Media”

David Bell and **Theresa Moran** (Ohio University) “*Superfine Quality, Absolute Purity, Daily Freshness*: The Language of Advertising in United Cattle Products’ Marketing of Tripe to British Workers in the 1920s and 1930s”

1:00 – 1:50 PM | *Plenary Lecture*

Simona Stano (University of Turin and New York University) “Beyond Nutrition: Values, Narratives, Myths”

1:50 – 3:05 PM | *Panel “Nutrition and Culture – Part I”* – chair: **Krishnendu Ray** (New York University)

Deanna Pucciarelli (Ball State University) “The Academy of Nutrition and Dietetics Role in Shaping the US Dietary Narrative”

Emily Contois (The University of Tulsa) “Inventing ‘Zero’: Nutritionism and Gender within Diet and Wellness Media”

Garrett Broad (Fordham University) “Wizards, Markets, and Meat Without Animals: The Metaphors of Plant-Based and Cell-Based Meat Innovation”

3:20 – 4:30 PM | *Panel “Nutrition and Culture – Part II”* – chair: **Shayne Figueroa** (New York University)

Lauren Wynne (Ursinus College), **Gareen Hamalian** (New York University School of Medicine) and **Neve Durrwachter** (Ursinus College) “Virtue and Disease: Narrative Accounts of Orthorexia Nervosa”

Heather Reel (Rutgers University) “‘Feeding Little Folks’: American Child Nutrition Pamphlets, 1950 - 1965”

4:30 – 5:00 PM | *Closing Remarks*: **Amy Bentley** (New York University)

The Conference is organized by New York University and the University of Turin, in collaboration with the EU Program Marie Skłodowska-Curie (GA No 795025), under the scientific direction of Simona Stano and Amy Bentley

Participation is open and free of charge
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Abstracts



Socializing Food: Ritual, Ceremony, Etiquette, Paratext

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Nutrition is one of the *primary needs* of the human animal, more or less at the same level as sleep, sex, the elimination of digestive waste, etc. In most human societies, however, these last needs are met in a condition of more or less formalized and compulsory *intimacy*, while nutrition is treated as a *social event*, which reaches its full satisfaction in a public environment. This public dimension requires the overcoming of numerous problems, from the link between food and the *killing* of animals to *injustice* in food distribution, to the *too natural* character of the act of food ingestion. To achieve this overcoming, the act of nutrition must be “civilized”. This happens in different ways. First there is the preparation of foods, which are rarely left in their natural state. Mostly food processing goes beyond the pure needs of conservation or taste, turning edible matter into “dishes”. Secondly there is the choice of times, places, gatherings that transform nutrition into an *appointment*. Then there is the *ordering* of nutrition, its serialization according to a syntagmatic axis (succession) and a paradigmatic one (choice) that often is arranged in advance by those who prepare food but actualized by those who consume it. This ordering attributes *the semiotic character of a text* to food. But this textualization is enhanced by the presence of paratextual elements that envelop and “civilize” the act of nutrition. These are very different linguistic inserts (for example prayers, blessings, conversations, toasts, performed in particular moments by specific subjects), but also gestural and performative rules obliging both those who serve and who consume food. These are specified in real grammars of eating (etiquette, good manners, etc.). From these prescriptions derives also the necessity of particular devices supporting the activities of food consumption (plates, cutlery, napkins, etc.). All this gives nutrition a ceremonial aspect that makes it the object of study for anthropologists, sociologists, scholars of religions, but above all semiotics, because the stakes of all this “superfluous” activity with respect to simple nutrition is the social meaning of food. In the presentation the theoretical categories of this semiotic ceremonial approach will be specified and some examples will be examined, taken mainly from Italian and Jewish culture.

Ugo Volli is Full Professor of “Semiotics of the Text” and “Philosophy of Communication” at the University of Turin, where he directs the Center for Research on Communication (CIRCe), and coordinates the PhD program in Semiotics and Media. He taught in a number of international universities, including Bologna, IULM, Brown, Haifa, New York University. He was awarded an honorary doctoral degree from the New Bulgarian University. He is the editor in chief of “Lexia – Journal of semiotics” and is member of scientific boards of many international journals. His last books are *Periferie del senso* (Aracne 2016) and *Il resto è commento* (Belforte 2019).



Whiskey Drinking, Postwar Masculinities, and the Sensory Imagination

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Between 1949 and 1963, several North American whiskey distillers hired the market researcher Ernest Dichter to help them revamp floundering brands. In study after study, Dichter uncovered a surprising conundrum: even as consumers insisted on the superiority of their favored whiskey style, few clearly understood the criteria and terminology they used to assess it. Convinced that most consumers lacked the knowledge to judge whiskey quality and simply adopted the preferences of their peers and social betters, Dichter promised to help firms identify the unconscious motives that drove buying decisions.

Dichter was onto something in refusing to accept consumers' sensory judgments of taste at face value. Yet, he only loosely grasped what scholars have since come to understand about the senses: that they cannot be understood in isolation from culture and society. As historians of the senses have observed, our perceptions of taste are not solely determined by the way our taste buds and olfactory system process stimuli. Culture and the imagination also come into play. The sway of group affiliations, memories of past eating experiences, and the social contexts that discipline pleasure seeking all influence sensory perceptions of taste. Priscilla Parkhurst Ferguson has called taste the sense most "integral to identity" because what humans ingest and incorporate into their bodies "becomes them in the most vital sense." Psychoactive beverages might even intensify the connections between sensory perceptions of taste and identity precisely because their capacity to induce both pleasure and harm threatens to overpower the self.

My paper draws upon interdisciplinary work in sensory studies to explore how whiskey circulated in postwar American culture as a kind of reputational currency and how men in particular wrestled with competing cultural trends that encouraged liquor-fueled sociability but eschewed overindulgence. Despite the era's reputation as the heyday of three-martini lunches and the domestic cocktail hour, many consumers described their own drinking as relatively restrained. When white-collar workers explained their taste preferences, they participated in a project of self-definition and boundary construction—one that sorted the reputable from the disreputable, the moderate drinkers from the problem drinkers, and the savvy consumers from the dupes of mass advertising and industry deception. In so doing, Dichter's respondents gave voice to what scholars have called the "anxieties of affluence": the mounting concerns that consumer abundance was sapping men of the resolve to discipline their appetites for food and drink.

Lisa Jacobson is an associate professor of history at the University of California, Santa Barbara. She is the author of *Raising Consumers: Children and the American Mass Market in the Early Twentieth Century* and is working on a book manuscript, tentatively titled *Fashioning New Cultures of Drink: Alcoholic Beverages and the Politics of Pleasure*, which examines how tastemakers and trade associations transformed once morally suspect commodities into widely accepted emblems of the good life. Her work has appeared in *Food, Culture, and Society*, *Enterprise and Society*, *Journal of Social History*, and *the Social History of Alcohol and Drugs*.



Gastrofonia: A New Cultural Horizon of Music and Food

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In a world which is an immense symphony of vibrations, matter is nothing but the way we interpret some of them. Even food, therefore, is a matter which possesses its specific frequencies which can be joined to a specific note of a musical scale. If this is true, in front of a dish we might ask not just simply "how does it taste?" but also "how does it sound?". This is the aim of what Roy Paci defines *gastrofonia* which is not a simple musical accompaniment of a cooking show, but as the sound of it, the music made with a food or even a dish. Taking up an experiment inaugurated by John Cage trying to make music with objects, looking exactly to the sound as a possible connection between the different arts, Roy Paci tries to translate taste into music, realizing a biosonic perception of food.

This article aims to analyze the case of *gastrofonia* in light of the increased scientific and artistic interest in food, which characterizes our contemporary society: an orthorexic society where food has become a specific form of language, a communicative vehicle through which we express our identity, our interests, our social and ethical choices and above all our idea of art. In a sociosemiotic perspective the *gastrofonic* dish will be analyzed as an example of a textual polyphonic discourse combining different languages, the audio and the visual one, related to the five senses in a performance that becomes a form of shared communication.

Nicola (Nick) Difino is a Foodteller and Researcher in food culture. As a TV & WEB author/performer worked for Gambero Rosso SKY Channel on the show "Vegetale" and "Breakfast Club". Inspiring character, co-author and subject actor of the multi award-winning film-documentary "Alla Salute" directed by Brunella Fili, distributed by LaEffe SKY Channel/Feltrinelli in autumn 2019. Food writer for the newspaper "La Repubblica". Former Media Producer and Global Ambassador of Future Food Institute, Tutor and Facilitator of Food Identity and Food Marketing at IFOA, UNIVERSUS CSEI and IAMB Ciheam. Show-host, narrator and TED speaker, he explores the connections between food, science and arts.

Raffaella Scelzi, independent researcher in social semiotics of body languages and new media art, PhD in Theory of language and science of signs, University of Bari "Aldo Moro", confirmed Professor at the secondary high school, specialized with a MSc in "Assistance to communication to deaf people". Author of scientific publications, co-author of a book, *I segni del corpo* (Progedit, Bari). Lecturer at national and international conferences at the University of Bari, Roma TRE, Mansfield College in Oxford, New Bulgarian University EFSS in Sozopol, at IN3 Universitat Oberta de Catalunya in Barcelona, at the King's College Creating Cultures Conference in London.



Classing Up the Potato: Revaluation of Regional and Traditional Food Among Urban Foodies in Poland

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This paper reports from an ongoing ethnographic fieldwork into the revaluation of regional and traditional Polish food as a way for the upwardly mobile and educated urban dwellers to express status distinction through material culture, discourse, and practices in everyday life in contemporary Poland. The paper is concerned with the pragmatics of valuation of food not only in terms of premium pricing, but also in terms of inequalities in and negotiations of social status and cultural capital within a society, as well as in terms of the self-perceptions of the relative attractiveness of national food in the cosmopolitan foodscape. This is a study of a relatively elite set of practices, which, we argue, are social innovations that powerful cultural intermediaries expect to become broader trends, and thus grow in visibility and influence. By paying attention to those who invest their resources in particular foodstuffs or foodways, we will be able to understand valuation and revaluation of food as dynamic and contested processes. Based on interviews with chefs, producers, and other food professionals, the first section of the paper analyzes the reorganization of experiential geographies of the local, the regional, and the national in new forms of placemaking related to food, while the second section tracks the restructuring of temporal narratives concerning history, tradition, and heritage. Our evidence shows that the cultural production of value of food hinges on successfully connecting the present, the past, and the future: practices observed in the present, with an eye towards and an economic and biographical investment in a good future of Polish food, rely on temporal imaginaries that have not only a cognitive valence but also an affective one.

Fabio Parasecoli is a Professor in the Department of Nutrition and Food Studies. His research explores the intersections among food, media, and politics, in particular in the fields of food heritage and intellectual property. His most recent projects focus on food design and the synergies between food studies and design. He wrote for many years as the U.S. correspondent for *Gambero Rosso*, Italy's authoritative food and wine magazine. Recent books include *Al Dente: A History of Food in Italy* (2014, translated into Italian in 2015 and into Korean in 2018), *Feasting Our Eyes: Food, Film, and Cultural Citizenship in the US* (2016, with Laura Lindenfeld), *Knowing Where It Comes From: Labeling Traditional Foods to Compete in a Global Market* (2017), and *Food* (2019).



Phenomenology of a Symbolic Dish: What *Su Porceddu* Teaches Us about Food, Meaning, and Identity

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How can we analyse a symbolic dish? Which kind of semio-political questions should we consider in such an analysis? Which cultural categories might be useful to study these socio-historical processes and the forms of life related to them? In order to answer these questions, we will deal with a specific case study: *su porceddu*, the roasted suckling pig that represents Sardinia's contemporary symbolic dish. As we will see, at one level, the analysis allows recognising some relevant issues for Sardinian culture in the broader context of the Mediterranean history: first of all, the clash of meanings that passing through the dish have involved the general definition of Sardinians' identity as traditional, local, regional or national over time. At another level, it makes it possible to identify some general categories to study the history of food's meaning: continuity/discontinuity, one's own/someone else's, knowledge/flavour, memory/forgetfulness. This relationalist approach leads to underline the role of (un)translatibility as a key cultural and alimentary process, also allowing us to look at food consumption and description as embodied forms of and powerful tools for self-consciousness.

Franciscu Sedda is Associate Professor of Semiotics at the University of Cagliari where he teaches General Semiotics and Cultural Semiotics. He has occupied the position of vice-president in the Italian Association of Semiotic Studies and is currently the Secretary of the Italian Society of Philosophy of Language. Professor Sedda was awarded the "Sandra Cavicchioli" prize, chaired by Umberto Eco, for the best M.A. thesis in semiotics in 2000-2001. The work is published under the title *Tradurre la tradizione* [Translating Tradition] (Rome 2003, new edition Milan 2019). Among his other volumes *Imperfette traduzioni. Semiopolitica delle culture* [Imperfect translations. Semiopolitics of cultures] (Rome 2012). A new book on the cultural history of Sardinia through food is under publication.



Is the Saudi Food Really Saudi? Cultural Memory and Food Heritage in the Case of Jeddah

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The Kingdom of Saudi Arabia is quickly becoming a cultural hub, dealing with changes in the patterns of culture and social behaviour. In this perspective, Saudi Arabia is looking up for a non-oil economy, changing from a work location to a destination more attractive for visitors and investors. In line with its “Saudi Vision 2030”, the Country is developing different sectors, revalorizing and revitalizing its culture and leading for a modernization based on a spirit of innovation. In addition to the economic transformations, at the heart of this drive for change there seems to be the will to present the Country’s culture to the world in a different way, which recalls the idea of cultural identity and self-determination. This contribution, as part of a research project on the place identity of Jeddah, aims to explore how cultural identity is expressed and negotiated in different discourses about the food heritage and its rituals, and how hybridity generates an identity crisis that is also related to a fragmentation and negotiations of past and present, diversity and integration, In the light of these upcoming changes, what role the food heritage and its remembrance have in this process? How cultural identity is expressed, constructed, and negotiated in different discourses? Through a narrative and discourse analysis of a corpus, and methods such as observation, digital ethnography, and in-depth interviews, the research explores the meaning of rituals and food tradition through the individual and collective memory and its representation. These changes come either as progressive and linear transformations or as cultural explosions that could affect the social environment and the country image. This has to do not only with the idea of building something new from the scratch, but also renewing the existing one, in order to store and emphasise its uniqueness through processes which are able to reactivate and revalorize the collective memory of the places.

Cristina Greco is Assistant Professor and vice-Dean, Head of the Communication Research Unit at the University of Business and Technology (KSA). Her research interests include semiotics, visual culture and emerging media with a focus on the theories of the collective memory. She was Visiting Professor at the Polytechnic University (Valencia) and at the University of Gent. Among her publications: “Dall’autobiografia al documento. Il graphic novel tra memoria archiviata e svelamento dell’illusione in Anne Frank. The Anne Frank House Authorized Graphic Biography” (2017); “Translating Cultural Identities, Permeating Boundaries. Autobiographical and Testimonial Narratives of Second-Generation Immigrant Women”, in Olivito E. (Routledge 2015).



Bittersweet Home: The Sweets Craft in the Urban Life of Tripoli, Lebanon

Henry Peck

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The city of Tripoli, Lebanon, has a decidedly mixed reputation. Outside of Lebanon it is often mistaken for its better-known Libyan namesake, while within the country it is frequently disparaged for its religious conservatism, poverty, and outbreaks of violence. The last fifty years have seen the decline of its once-thriving port, futuristic fairground, and rich history of craft manufacturing, to the notable dismay of residents. One subject bucks this trend, however, and causes conversations with locals and outsiders alike to soften: the city's formidable Middle Eastern sweets.

So why did Tripoli become renowned for sweets, and why has this craft endured in the face of urban change? My paper analyses the features that facilitated the production and trade of sweets for many centuries, suggesting that their subsequent commodification at the dawn of modernity helped cement their place in the city's identity. Today they are arguably the city's most successful product and symbol—a point of pride for many residents, but of frustration to some who see this as indicative of failings in heavy industry, or a shallow representation of their city as a whole.

Following from Barthes' division of the nutritional and protocol values of food, I find that while Tripoli's sweet pastries provide a caloric source of varying need to consumers, they have singular importance in social and religious occasions, signifying status, hospitality, and in-group identity, among other dynamic meanings. In Lebanon they are seen as the only food that requires professional preparation, conferring a notion of wonder around off-limits kitchens and their methods. This mythology is developed in culinary biographies and in the aesthetic of the sweetshop itself, where modern consumption is linked to a noble lineage of local production. The idea that products are handmade by a family business is intrinsic to the lore of the sweets craft, yet the adoption of the franchise model and new technologies is challenging this image, just as changing tastes and health narratives are spurring hybrid and 'diet' varieties.

Based on fieldwork in Tripoli in August and December 2018, and in dialogue with ethnographies of artisanal food production and consumption (Paxson 2013; Salamandra 2004; Sutton 2001; Terrio 2000) my paper offers an oblique entrance to city life, analysing the ways producers craft an enchanted image and how residents relate to sweets, to reveal the impact of place and cultural influences in shaping taste.

Henry Peck is a writer and researcher based in the UK. His research interests include foodways, urbanism, and human rights. He holds a master's degree in Modern Middle Eastern Studies from the University of Oxford and a BA in International Relations from Brown University.



How Does a Chicken Mean?

Dafna Hirsch

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In this paper I will discuss two options for understanding the relationship between food consumption practices and meanings, which represent two different conceptions of “meaning.” The first is represented by the work of anthropologist Nir Avieli in his book *Food and Power: A Culinary Ethnography of Israel* (2017). In the chapter “Roasting Meat” Avieli argues that the widespread consumption of processed meats and particularly chicken in Independence Day BBQ in Israel, rather than the masculine beef steak, expresses an ambivalent sense of power and weakness which characterizes Israeli masculinity. For Avieli, the meaning of consumption patterns lies in what they symbolize or represent, with the researcher serving as a privileged interpreter. Meaning is necessarily “deep”—it says something significant about society at large. The second conception of meaning was offered by Sidney Mintz, who distinguished between “outside meaning,” or the external constraints which set the terms within which individual consumption occurs; and the ways in which people integrate specific foods into their lives and what they come to mean for them (“inside meaning”) (Mintz 1985; 1996). Importantly, “inside meanings” are manifested in signifying practices, much more than in deep symbolic messages, and they cannot be understood separately from “outside meanings.”

Following Mintz, I will suggest an alternative path for understanding the prevalence of chicken in Independence Day BBQ (and in everyday food consumption in Israel)—one which takes into account material constraints *and* ideas about food and nutrition, and which ties consumption to production. In fact, in the pre-state period, the most consumed meat among Jews in Palestine was beef. This began to change after the establishment of the state and the development of a poultry industry, as part of a state effort to reach self-sufficiency. The change in production went hand in hand with the change in the ethnic composition of the Israeli population and the arrival of Jews from the Middle East, who were accustomed to eating chicken, much more than beef. The dropping prices of chicken allowed making a food which was previously limited to the Sabbath dinner table into an object of everyday consumption, which was also deemed more suitable to the local climate. Moreover, in order to understand the meaning of chicken consumption in Independence Day BBQ we need to take into account the significant rise in the sales of beef towards Independence Day.

Dafna Hirsch is a senior lecturer and chair of the department of Sociology, Political Science and Communication at the Open University of Israel, where she teaches at the Master's Program of Cultural Studies. She is currently writing a book on hummus consumption among Jews in Israel since the Mandate period to the present. Another research project focuses on a Jewish nutrition scholar who settled in Palestine in the mid 1920s and labored to improve Jewish nutrition, *inter alia* through introducing various Arab foodstuffs into their diet.



The Story of Rice Consumption: How, When, and Why Americans Made Rice a Dietary Staple

Bonnie M. Miller

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My current project examines the history of U.S. rice consumption from 1680 to 1960, tracing the influences of race and region in shaping the prevalence of rice consumption in certain communities over others. I will begin by briefly describing the earliest cuisines that significantly integrated rice into their diets, focusing mainly on the culinary practices of the Lowcountry and Cajun Louisiana during colonial times and in the annexed Mexican territories and Asian communities of the West Coast during the nineteenth century. The bulk of my paper, however, will be analyzing how, when, and why Americans outside of these areas began adopting rice into their diet as rice production expanded westward in the late nineteenth and early twentieth centuries. I will argue that consumers in the newer areas did not embrace rice at first, despite industry expectations. Examining the convergence of geographic, racial, and ethnic rice histories illuminates the challenges rice growers faced in expanding the domestic market and ultimately, how they helped to turn rice into a staple with broad appeal. The turning point came after World War II with the subsequent shift to new processed rice products as well as when cooperative rice associations put forth national publicity campaigns to re-brand rice into a more cosmopolitan food commodity. This essay explores the factors that shaped when and how rice became a dietary staple for Americans: north, south, east, and west. It adds to a growing field of food studies that places race and region at the center of analysis in order to explore the complex relationships between consumption, marketing, and social identity. My findings will be published as a forthcoming article in the journal, *Global Food History*.

Bonnie M. Miller is Associate Professor of American Studies at University of Massachusetts Boston. She published, *From Liberation to Conquest: The Visual and Popular Cultures of the Spanish American War of 1898*, with the University of Massachusetts Press (2011). In food studies, Miller has published a chapter on the historical evolution of pizza in *Routledge History of Food* (2014) and an article on the food exhibits of the San Francisco World's Fair of 1915 in *Southern California Quarterly* (2018). She will be guest editor for an upcoming special issue for *Food, Culture & Society* on food and world's fairs.



What History Teaches Us About the Concept of “Edibility”: Food Wastage Against Food Safety

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The paper will present the ongoing research project entitled ‘*Food Loss in History: insights into the food produced but never consumed*’ (funded by the European Commission within the research framework Horizon 2020 – IF-RI-FoodLoss797802). Along with some relevant results of the research, the paper will consider a number of case-studies of food losses in pre-industrial times in order to cast a new light on the concept of ‘edibility’, investigate the strong link between food wastage and food safety and provide an original contribution to the current debate.

Whilst food waste actually embodies a fairly recent attitude, food loss boasts a long and fascinating history. Food loss, rather than food waste, is the historical component of food wastage. Essentially food loss remains distinct from ‘food waste’, since the former takes place at production, post-harvest and processing stages, whilst the latter, much more widely debated, occurs only at the end of the food chain. Surprisingly enough, so far a scant curiosity has emerged for solutions set up to tackle food loss in the past. So far ordinary spoilage and losses occurring throughout the supply chain have inspired little investigation by historians. The highest ambition of the study is acknowledging food wastage as a ‘traditional’ issue, dismantling the popular misconceptions currently affecting the mainstream approach to the issue. As a matter of fact, food loss historical development is a pivotal source of information and can provide the future public debate with new and creative insights. Based on archival holdings in Northern Italy, the ongoing research provides a significant amount of information on unintended cereal losses, both quantitative and qualitative. These results will be compared with other historical data on spoiled cereals coming from other settings to get a wider picture on the magnitude of the phenomenon.

Cultural, rather than material, aspects will be widely considered in the paper: All the strategies put in place to re-use ‘spoiled’ cereals will inspire a broad rethinking about the structural interdependence between the two core concepts of ‘food wastage’ and ‘food safety’. Some final remarks will involve the anthropological perspective ushered by Mary Douglas and the shaping factors to our concept of ‘edibility’ in order to provide a new theoretical framework to address the prevailing issue of food wastage.

Laura Prosperi is an Italian food historian who works at the University of Milan-Bicocca. Since January 2019 she has been committed, as a Marie Skłodowska Curie Senior Research Fellow, to a research project on food loss in the 18th century Duchy of Milan [*FoodLoss: insights into the food produced but never consumed*]. Since 2017, besides carrying on her research activity, Laura has been giving her strong contribution to design, plan and launch a Master’s degree program titled Food & Foodways: innovating food practises, policies and markets (www.ciboesciocieta.it). She is currently the main master course coordinator.



Free Breakfast and Taco Trucks: How the Black Panther Party Informed Food As Political Discourse Today

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While food has long been used as a political tool, the Black Panther Party's Free Breakfast for Children Program was one of the most potent contemporary examples of food in explicit political discourse. The program began in 1967 when nightly television news coverage was only recently reaching most homes, and the newspapers around the country were beginning to take their food coverage more seriously, including highlighting stories about hunger and food policy. Thus when the Black Panther Party began their anti-hunger initiative, they saw this as both a way to make a positive difference in the lives of these marginalized children, but also as a means to connect to white moderates and apprehensive black activists, using food activism to communicate values, intention, and efficacy. J. Edgar Hoover, then director of the FBI, considered this program so effective he called it the "greatest threat to internal security of the country." Clearly he understood that those who provided food also gained political and social capital – a tool that the Black Panthers would utilize to their advantage.

Today we have seen food be used increasingly as both a political weapon and a means of political rhetoric – taco trucks became a symbol of competing ideas on immigration reform in the 2016 presidential election, the once apolitical SNAP initiative became the front lines for white washing American food culture in 2018, while candidates in 2019 are staging food photo ops and rallying at specifically chosen restaurants to be broadcast via television, newspapers, and social media today. These political messages, through both food policy and food as rhetoric, are arguably at their most fervent today since the late 1960s.

This paper will look at the use of the Black Panther Party's Free Breakfast For Children Program as a case study from the perspective of its use as a political tool and rhetorical weapon, and compare this, arguably, first example of the intersection of food and political rhetoric in modern mass media to the use and power of food in political discourse today – particularly with the omniscience of social media and user-generated content. This case study will illuminate the power of food beyond feeding the hungry, but also as a broader rhetorical tool that activists and politicians alike are brandishing today.

Suzanne Cope is the author of *SMALL BATCH: Pickles, Cheese, Chocolate, Spirits, and the Return of Artisanal Food* (Rowman & Littlefield). She has written on food, culture, and politics in popular venues including the New York Times, BBC, The Atlantic, and has presented and published in academic forums including ASFS and Italian American Review, among others. She is currently working on a narrative nonfiction book about food as a tool for political and social changes in the Civil Rights Era. Dr. Cope has a PhD in Adult Learning and an MFA in creative nonfiction. She teaches writing at NYU.



“An Act Authorizing Sterilization of Persons Convicted of Murder, Rape, Chicken Stealing...”: American Chicken Theft Laws as an Expression of Racialized Political Violence

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This paper examines the history of laws surrounding chicken theft in the American South from the time of Slavery until the Progressive Era, arguing that the legal punishment of this particular act frequently served as a form of racist structural violence and control targeted at the region’s African American population. The paper frames this discussion around a 1929 Missouri State General Assembly bill introduced by Rep. George F. Ballew that called for the “sterilization of persons convicted of murder, rape, chicken stealing, automobile theft, highway robbery, bombing, mental defectives, epeleptics [sic], and persons afflicted with venereal diseases.”

Although the proposed legislation’s singling out of this particular type of theft for such cruel punishment may seem like a bizarre aberration to modern eyes, the paper suggests that chicken theft’s presence alongside mostly violent crimes is in fact the culmination of a long historical process. A survey of Southern chicken theft criminalization across three eras of American history reveals that the laws punishing this crime utilized and reinforced racist stereotypes associating African Americans with chicken consumption and theft as a way to violently punish and control this specific group. This paper traces the history and development of these statutes and punishments (or lack thereof)—from Slavery’s unrestricted physical violence against accused poultry thieves, to Reconstruction’s legislation punishing chicken and livestock theft with disenfranchisement, and ultimately to Progressive Era attempts like Rep. Ballew’s to classify chicken theft as a crime worthy of sterilization. The paper situates these forms of state-sanctioned violence within a larger narrative, arguing that—while specific chicken theft punishments may have shifted according to each era’s politically expedient or acceptable forms of racialized structural violence—they are unified by their discriminatory intent and/or application.

Daniel Thoennesen is a Food Studies Master’s Student in the NYU Steinhardt School of Culture, Education, and Human Development, with a particular interest in the foodways and history of the American South. In addition to his studies on this topic, he is currently directing and editing *Holy Bird*, an in-production documentary film examining the cultural and culinary history of fried chicken in the United States.



The Face of Food

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Face and food are both essential interfaces of social life. Their intersections in history and cultures are still underexplored. Humans see faces in food, as in the cognitive phenomenon of pareidolia; they turn food into the face of deities, as in Pastafarianism; they create artworks in which food compose faces, like in Arcimboldo; the face of non-human animals turned into food is often concealed, whereas other kinds of food, like the Japanese “character bento” and “chigiri-pan”, are anthropomorphised through the attribution of a face. Disquietingly, certain drugs, like the so-called ‘bath salts’ seem to urge users to cannibalize the face of other people. Face turned into food, food turned into face, face removed from food, face instilled in food: what happens, from the semiotic point of view, when food is visually given a face and what, on the opposite, when this face is hidden?

Massimo Leone is Full Tenured Professor (‘Professore Ordinario’) of Semiotics, Cultural Semiotics, and Visual Semiotics at the Department of Philosophy and Educational Sciences, University of Turin, Italy and Permanent Part-Time Visiting Full Professor of Semiotics in the Department of Chinese Language and Literature, University of Shanghai, China. He is a 2018 ERC Consolidator Grant recipient, the most important and competitive research grant in Europe



Grandes Bouffes, Super Sizes, Space Valleys and Cowspiracies: New generations and Axiologies of Food in Cinema and New Media

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Until recently the food sphere was an exclusive domain of the adult world. Except in rare cases, it was the beliefs of the parents or those who took care of children and adolescents which determined their nutrition. It was with the millennials, and later with the so-called Generation Z, that the theme of food first gained prominence in the media, with the multiplication of films and texts on the subject and, with progressive attention being paid to the environmental issue, began to involve young people. Today, food is one of the favorite amusements of the younger generations, who enjoy cooking, shopping, and above all watching movies where the most disparate value systems are articulated, including a spectrum ranging from the great feast of *La grande bouffe* (Ferreri 1973) to critical and conscious consumption. Since 2000, numerous documentary films dedicated to a young audience, such as *Super Size Me* (Spurlock 2004) or *Cowspiracy* (Andersen and Kuhn 2014), have aimed at framing food inside a discourse on its nutritional and ethical value, and on the productive systems that underlie it.

Added to these and to increasingly diverse television programs (not only *Masterchef* but also *Hell's Kitchen*, *Man v Food*, an ever-growing series of Netflix documentaries) are numerous fictional films on the food-sphere, from animated ones for children (like the globally successful *Ratatouille*, Bird and Pinkava 2007) to tearful and adventurous stories of chefs idolized as gods (*Chef*, Favreau 2014, *Burnt*, Wells 2015). With the advent of YouTube and the rise of YouTubers as influencers, able to drag literally millions of teens around the world through a new form of entertainment, food has now fully landed on the agenda: there are thousands of videos where Italian kids try Japanese snacks, Japanese teenagers try American snacks, and so on; very famous YouTubers like the Italians *Space Valley* propose games and experiments with food (is it possible to cook an egg with an iron?); whole imaginaries arise around vegetarians, vegans, raw foodists, “carnists”, and so on. Food is now far from being mere nutrition for young people, but more and more a linguistic element (think of the metaphor of “binge watching”), an identity, a community, something aesthetic (in all senses, including new pornographic formulas like “mukbang”), valuable, semiotic. The aim of this paper is to investigate this vast territory, trying to map the main axiologies in the postmodern food-sphere of and for the new generations.

Bruno Surace is a Ph.D. in Semiotics and Media at the University of Turin, Adjunct Professor in Semiotics, Research Fellow under the Department of Psychology and EIT Food, member of AISS (Associazione Italiana Studi Semiotici), CUC (Consulta Universitaria Cinema) and CIRCe (Centro Interdipartimentale di Ricerca sulla Comunicazione, Turin). He has edited books and written articles for numerous peer reviewed journals and given lectures in conferences and seminars in Italy, various places in Europe and China. In the first semester of 2017 he was a Visiting Scholar at University College Cork, Ireland, in the department of Film and Screen Media.



Superfine Quality, Absolute Purity, Daily Freshness: The Language of Advertising in United Cattle Products' Marketing of Tripe to British Workers in the 1920s and 1930s

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For many years, tripe was one of the most popular foods in the Northwest of England. In 1920, independent tripe shops were amalgamated into the United Cattle Products or UCP under the leadership of John Septimus Hill, who later became Lord Mayor of Manchester. Hill modeled his UCP chain on the imported meat chains like Dewhurst's, owned by the Vestey Brothers. Although the British had more access to affordable meat than most people in Europe, it was still too expensive for most working people. Hill believed that cooked food such as tripe had made the Northwest the workshop of Britain and that UCP products were the ideal food for workers. Hill's target population was "the teeming, home-loving millions of the North, who need ready prepared appetizing food without trouble to cook and serve." By the 1930s, UCP operated 166 shops and restaurants and 12 factories. UCP cafes were as popular as McDonalds are today.

Using promotional advertising in local newspapers, this paper examines the strategies UCP used to market tripe. Ads stressed tripe's "superfine quality, absolute purity, daily freshness," while touting tripe's nutritional value compared with meat; greater digestibility; economy in terms of cost – it stayed the same price from 1925 to 1945, and in terms of cooking time – it came ready cooked so needed less fuel to heat; and taste. Ads also stressed tripe's wholesomeness as a family meal with frequent competitions in which children could win bicycles by drawing an ox or by writing an essay on why they liked eating tripe. The ads conveyed the message that tripe is cooked in middle-class homes by stay-at-home moms and enthusiastically eaten by white-collar fathers and children. It was an image in direct contradiction to UCP's mission statement which identified their consumer of tripe as the northern working classes in which mothers often worked.

The depiction of the idealized middle-class family eating tripe was an attempt to legitimize tripe in the face of ridicule, disdain of a food considered low class, and the psycho-social disgust of offal as impure. UCP finally closed in the 1990s. Ostensibly, its decline is linked to the rise of "big chicken" and cheap industrial meats. But a deeper and more disturbing cause of tripe's decline may lie in the constant and arguably unethical undermining of a community's foodways through the ridicule, disdain and disgust that UCP's advertising tried so long to counter.

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Beyond Nutrition: Values, Narratives, Myths

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As Roland Barthes (1961) effectively pointed out, food is “not only a collection of products that can be used for statistical or nutritional studies. It is also, and at the same time, a system of communication, a body of images, a protocol of usages, situations, and behaviors” (Engl. Transl. 1997: 21). This has become even more evident in present day’s “gastromania” (cf. Marrone 2014): not only do we eat food, but also and above all we talk about it, we comment on it, we share its pictures on various social networks, etc., thus investing it with multiple meanings and values that in turn mediate our gastronomic experiences. Such a phenomenon has progressively increased, also coming to encompass the sphere of nutrition: going beyond the purely dietetic and medical domain, the link between food and health has soon become an unavoidable element of TV programmes, newspapers, magazines, social networks, advertising, marketing, and other forms of communication. Thus a series of “food myths” have propagated, with evident impact on consumers’ choices and behaviours. What is more, the role played by media companies, marketing operators and various other public and private actors in the negotiation of food meanings and practices has further increased, pointing out the need for a deeper consideration of the processes of signification and valorisation brought about by the discursive strategies adopted for communicating food, either in the political, journalistic, regulatory or even scientific domain. We will investigate such dynamics by considering relevant literature in the related fields of research and analysing some particularly interesting case studies.

Simona Stano is a Marie Curie Fellow and works as Post-Doctoral Researcher at the University of Turin (UNITO, Italy) and Visiting Research Scholar at New York University (NYU, US). She collaborated as Senior Researcher with the International Semiotics Institute (ISI – 2015-2018), and as Visiting Researcher with the University of Toronto (UofT, Canada – 2013), the University of Barcelona (UB, Spain – 2015-2016) and Observatorio de la Alimentación (ODELA, Spain – 2015-2016). Her research focuses mainly on food semiotics, corporeality and communication studies, and on such topics she has published several papers, edited journals and two monographs (*Eating the Other. Translations of the Culinary Code, 2015*; *I sensi del cibo. Elementi di semiotica dell’alimentazione, 2018*).



The Academy of Nutrition and Dietetics Role in Shaping the US Dietary Narrative

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Dietary advice, what to consume for good health, dates back as far as records exist. Often these manuscripts stem from religious texts, but ancient cookbooks provided dietary guidance as well. Then, as now, positions of power and influence with the masses determined the health narrative, which shaped consumption policy. During the late 1800s W.O. Atwater conducted experiments at Wesleyan University, which led to the respiration calorimeter—the measuring of food calories. Some credit this outcome as the dawn of modern nutrition; that is, valuing health and nutrition from a reductionist perspective. Soon thereafter, a group of women within the American Association of Family and Consumer Sciences splintered into the then-called, American Dietetic Association (1917), now the Academy of Nutrition and Dietetics (AND). From the beginning, the Association provided advice to the government at first, soldiers and patients' dietary requirements, and then to the general public. This paper looks at the factors shaping the modern day dietary narrative put forth by the AND, and the resulting policies which shape food consumption patterns in the US. *Who* becomes a member of AND, and how these individuals collectively influence the larger food consumption narrative will be explored, including the accreditation standards mandated by the AND that determines dietary curriculum across the United States, which in turn shapes the next generation of nutrition thinkers and doers.

*A component of **Deanna Pucciarelli's** scholarship investigates food consumption determinants and nutrition policy history. Her 2017 sabbatical research traced the AND's role in structuring nutrition policy during the early 20th century. Recently she has published with her graduate student: Sanchez, M. and Pucciarelli, D.L. (2019) Master's Degree, a New Requirement to Become an RDN by 2024: A Comparison of Nutrition Graduate Programs Offered in the USA. Food and Nutrition Sciences, 10, 1-14. Just recently, Pucciarelli presented on a panel at WHO in Geneva (July 2019), Switzerland, suggesting that whole food patterns, rather than advising on macro or micro-nutrients, produces a better quality of life.*



Inventing “Zero”:

Nutritionism and Gender within Diet and Wellness Media

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U.S. food brands have adopted a number of strategies to sell feminized products to men in the last fifteen years. Offering a new theoretical perspective, I demonstrate how industry attempted to reach male consumers through the invention of “zero.” This “nutricentric” (Scrinis 2015) concept posited itself as a masculine, positive, and empowered opposite to the feminine, negative, and inhibited connotations of “diet.” Diet foods for women typically market what they lack, such as fat or calories, consumed with calculated restraint in the pursuit of the thin ideal. On the other hand, zero foods for men market what they contain, such as protein or particular vitamins and minerals, consumed with gusto in the pursuit of a muscular ideal body type. More than just a reframing, the invention of zero depended upon the legitimizing influence of nutritional quantification (Mudry 2010), often displayed on product labels and promoted on brand websites. Zero food masculinized nutritionism’s decontextualized and a-cultural rationality (Scrinis 2015), as it created a way of seeing, feeling, approaching, and consuming food, developed specifically for men. Although linked to specific product names, like Coke Zero and Oikos Triple Zero yogurt, the concept of zero has broader implications for understanding how brands negotiate and manipulate notions of identity, nutritional meaning, and appetite in their efforts to sell food products. In this paper’s conclusion, I explore how the more empowered promise of zero has been extended to women within the shift from “diet culture” to “wellness,” although in highly ambivalent and contradictory ways. This paper contributes to Food for Thought’s call for work exploring nutrition and cultures, including the role of mass media. Drawing from a variety of media sources (such as food marketing campaigns, packaging design, magazines, web content, and stock photography), I demonstrate how the food, media, and marketing industries have shaped the cultural relationship between food, nutrition, and the body in the twenty-first-century United States through their manipulation of gender.

Emily J.H. Contois is Assistant Professor of Media Studies at The University of Tulsa. Her book, *Diners, Dudes and Diets: Gender and Power in U.S. Food Culture and Media*, is under contract with UNC Press. She’s also co-editing *You Are What You Post: Food and Instagram*. She holds a PhD in American Studies from Brown University, is a board member of the Association for the Study of Food and Society and H-Nutrition, and is the incoming Book Review Editor for *Food, Culture & Society*. She writes for *Nursing Clio*, blogs at emilycontois.com, and is active on social media at [@emilycontois](https://www.instagram.com/emilycontois).



Wizards, Markets, and Meat Without Animals: The Metaphors of Plant-Based and Cell-Based Meat Innovation

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Contemporary industrialized animal food production has been criticized for its negative impacts on public health, global ecology, and the well-being of animals. The alternative protein sector – composed of both the nascent cell-based meat industry (also known as cultured, lab-grown, clean, or in vitro meat) and the long-standing but evolving enterprise of plant-based meat production – has emerged in response. Drawing from a mix of primary and secondary qualitative research, this work examines the values and visions of alternative protein proponents, focusing specifically on the use of metaphors in their public communication efforts. Indeed, as Lakoff and Johnson (1980) outline, metaphors play a particularly powerful role in human cognition. As figures of speech that help communicators understand and experience one kind of thing in terms of another, metaphors help define the social world, “through a coherent network of entailments that highlight some features of reality and hide others” (p. 157). Fundamentally, alternative protein advocates argue that technological wizardry in food science, engineering, big data, and biotechnology will be more effective than ethics-based appeals for meeting the great challenge of shifting diets away from animals. In the long-term, they aim to transform the concept of meat itself, such that it is decoupled from its millenniums-long connection to animal farming, understood instead as a set of tastes and textures that can be reconstructed at the molecular level without the need for animal slaughter. Further, their work is rooted in a belief that a market-driven ethos – grounded in Silicon Valley-styled startups, impact investing, and the use of insights from behavioral economics – will unlock the potential for those technological innovations to take root and spread. At the same time, they aim to stave off a variety of criticisms of their work, attempting to naturalize alternative proteins in the minds of a skeptical public. At a moment when the alternative protein sector is experiencing significant growth and being granted increased public attention, understanding the metaphorical stories the industry’s advocates tell – through marketing, social media, science journalism, and popular culture – offers food studies scholars the opportunity to explore its broader cultural meanings, as well as to identify its promise and potential downsides.

Garrett Broad is an Assistant Professor of Communication and Media Studies at Fordham University and the author of *More Than Just Food: Food Justice and Community Change* (University of California Press, 2016). His research investigates the role of storytelling and communication technology in promoting networked movements for social justice. Much of his work focuses on local and global food systems, as he explores how food can best contribute to improved neighborhood health, environmental sustainability, and the rights and welfare of animals.



Virtue and Disease: Narrative Accounts of Orthorexia Nervosa

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Orthorexia nervosa is most frequently described as a fixation with correct, healthy, or clean eating; sufferers are thought to hold magical beliefs about the properties of certain foods and phobia towards other less healthy foods. Although orthorexia nervosa (ON) has yet to be added to the Diagnostic and Statistical Manual of Mental Disorders (DSM) and much debate persists as to its prevalence and criteria for its diagnosis, many mental health clinicians have observed the growing prevalence of the condition. Despite its unstable position as a disease category, ON is also increasingly claimed by individuals who see themselves as suffering, or having suffered, from the condition. In fact, much of the media attention to the condition has stemmed from one popular blogger's writing on her ON diagnosis. This paper examines the delineation of the pathological in careful/disordered eating in books written by self-identified recovering orthorexics. The paper considers how the authors make use of both the contested diagnosis criteria and the contested condition itself in narrating the trajectories of their experiences. These authors serve as lay-experts, concretizing and personifying the possibilities for illness experience; in doing so, the paper argues, they contribute to the construction of ON as a disease. Given that its existence is still debated and that solid empirical data on its prevalence is lacking, these authors play an important role in normalizing the notion that healthful eating can become unhealthy. This paper is the product of preliminary research conducted in preparation for a larger ethnographic project on how the instability of the ON disease category manifests both in clinical settings and in sites of professional dialogue, such as conferences.

Lauren Wynne is an Assistant Professor of Anthropology in the Department of Anthropology and Sociology of Ursinus College in Pennsylvania. She holds a PhD in Sociocultural Anthropology from The University of Chicago. She is a cultural and medical anthropologist who has conducted work on food practices in rural Yucatán, Mexico, and on pregnancy and childbirth experiences in New York. Her latest project explores the emergence of orthorexia nervosa as a contested disease category.

Gareen Hamalian is a clinical assistant professor in the Department of Psychiatry at New York University School of Medicine. After training in general psychiatry and completing a fellowship in forensic psychiatry at New York University School of Medicine, she has worked in a variety of settings including inpatient, outpatient, integrative care and as a consultant and forensic evaluator. Her research and teaching interests include nutritional psychiatry, telemedicine, reproductive psychiatry and the impact of dermatological illness on mental health.

Neve Durrwachter is a student at Ursinus College in Pennsylvania. Her research interests include historical conceptions of health and diet as well as the burgeoning discourse on orthorexia nervosa.



“Feeding Little Folks”: American Child Nutrition Pamphlets, 1950 - 1965

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In 1930, the Harvard School of Public Health Longitudinal Studies of Child Health and Development began to collect detailed records of children’s dietary patterns from birth through adolescence. Researchers for the study recorded average daily intake of various foods, calculated caloric and nutrient content, and conducted nutrition interviews with child subjects. They also collected a large number of brochures and pamphlets related to child health and nutrition published throughout the 1950s and 1960s by entities such as the National Dairy Council, The American Medical Association, the Cereal Institute and a few state departments of health. Pamphlets with titles such as “Feeding Little Folks,” “Can food make a difference?” and “Children Deserve the Best Meals at the Day Care Center” offered dietary recommendations and ways of enticing children to meet these recommendations.

In this paper, I analyze the ways in which organizations such as the National Dairy Council used educational pamphlets to engage with medical knowledge regimes to promote food products and teach parents how to produce ideal children through technologies of food. My analysis is predicated on the new sociology of childhood, which examines childhood as a socially and historically defined structural condition and an idea that represents a multiplicity of adult projections. Taking this as a starting point, I argue that the brochures collected by the Harvard School of Public Health Longitudinal Studies reflect intersecting ideals of childhood and responsible food discourse such that “good” children were produced through food consumption, and conscientious food purchases were constitutive of both ideal children and ideal parents in the postwar era. I further argue that producing ideal citizens through food practices likely held particular purchase in the postwar period, when the healthy and well-fed child served as a testament to the American way of life and the well-being of the national body. I thus explore how age and shifting concepts of children and childhood (much like ideas about gender, ethnicity, class, health and beauty) have played a crucial role in the way dietary regimes are culturally defined.

Heather Reel is a doctoral candidate in the Department of Childhood Studies at Rutgers University. Her research interests include twentieth century American social and cultural histories of health, medicine and the body; American popular culture in the twentieth century; history of media and medicine; historical and critical studies of food and health; and childhood in the Cold War and Civil Rights Eras. Her dissertation work examines the spectacle of child multiple “sensations” in mid-20th century America within discourses of health, medicine, consumerism and eugenics.