



THE SEARCH FOR SOMETHING 'AUTHENTIC' :

*Exploring Social Constructions to
the Discourse of Authentic Food*

Master thesis

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ABSTRACT

This master thesis explores different social constructions to the discourse of *authentic food*. More specifically, with point of departure in scientific articles as empirical data, gathered from five prominent and broad scientific databases, representing the angle of social science as well as the publication years of 1990 to 2016, this master thesis conceivably approaches and defines the concept and phenomenon of authenticity, proposing an understanding of *authenticity as either nostalgia or innovation*. Furthermore, with the appliance of Foucauldian critical discourse analysis to the empirical data, this master thesis also categorize the discourse of *authentic food* into discourses of *identity and food, local food, national food and global food*, constituting a discursive framework through which the discourse of *authentic food* can be explored in different scales where different contexts give substance and meaning to these different discourses. From the empirical data and the Foucauldian critical discourse analysis applied to it, discourses of *local food* and *global food* are appointed as superior discourses with the strongest relations of power.

ABSTRAKT (IN DANISH)

Dette kandidatspeciale undersøger eksplorativt forskellige sociale virkeligheder i relation til diskursen *autentisk mad*. Med udgangspunkt i videnskabelige artikler som empirisk data, indsamlet fra fem fremtrædende og brede videnskabelige databaser, der repræsenterer sociologi og udgivelsesårene fra 1990 til 2016, vil dette kandidatspeciale forsøge at tilnærme sig og definere konceptet og fænomenet autenticitet samt foreslå en forståelse af dette som enten nostalgisk eller innovativ autenticitet. Endvidere, med anvendelsen af en Foucault-inspireret kritisk diskursanalyse på den empiriske data, vil dette kandidatspeciale også kategorisere diskursen *autentiske fødevarer* ud på diskurserne *identitet og mad, lokale mad, national mad* samt *global mad*, der tilsammen udgør forskellige skalaer, hvor forskellige kontekster giver substans og mening til disse forskellige diskurser. Ud fra den empiriske data og den Foucault-inspirerede kritiske diskursanalyse anvendt på denne er diskurserne lokal mad samt global mad udpeget som overordnede diskurser med de stærkeste magtrelationer.

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1.0 A SEARCH FOR AUTHENTIC FOOD: INTRODUCTION

What does authentic food taste like? As this thesis will come to show, the taste of authenticity bears little resemblance to the actual food through a taste on the palate; however, it has everything to do with the context of the food (Chadwell, 2002; Pratt, 2007; Assiouras et al., 2014; Harris and Deacon, 2014). Authenticity is all about context. **Correspondingly, this master thesis does not simply regard food, but in particular, it regards the context of food.**

The talk of authentic food is omnipresent. Latest in 2016, the Danish Agriculture and Food Council published their annual report on food trends, outlining several food trends with the use of terms such as *“foodies”*, *“clean eating”*, *“be the change”* as well as *“location location location”*, emphasising values of *knowledge of origin*, *naturalness*, *less processing*, *animal welfare*, *organic food* as well as *sustainability*, to merely name a few of many values (Landbrug og Fødevarer, 2016).

Authenticity immediately appears a complex, versatile and ambiguous matter and indeed it is (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). Regarded an *idea*, *conceptual commodity*, *subjective size* and *value judgement*, the concept and phenomenon of authenticity is, furthermore, related to a broad array of ideals such as *originality*, *genuineness*, *realness*, *truth*, *honesty*, *sincerity*, *innocence*, *authority*, *differentness*, *timelessness*, *nostalgia* and *innovation*, which, when regarded in a common context, together seem to, paradoxically, wipe out the very meaning of each other (Groves, 2001; Grasseni, 2005; Levy, 2006; Srinivas, 2006; Pratt, 2007; DeSoucey, 2010; Assiouras et al., 2014; Pilcher, 2014; Zeng et al., 2014; Groszlik and Ram, 2015).

Does this imply that the very meaning of the concept and phenomenon of authenticity has inflated itself?

As the abovementioned terms as well as the example with the report on food trends by the Danish Agriculture and Food Council outlines, **the trend, concept and phenomenon of authentic food points to several different directions.** Consequently, it immediately seems as though we talk about authentic food, but we are not exclusively clear on the actual meaning of the concept and phenomenon. In its essence, what does the term of authenticity actually imply? In addition, what does it entail when authenticity is related to a context of food? As this master thesis will come to show, there is actually **an ordered discursive network behind this interchangeable talk of authentic food.**

With the aim of exploring this aforementioned discursive network behind the talk of authentic food, this master thesis deals with the discourse of *authentic food*. Applying a discursive lens of Foucauldian critical discourse analysis to scientific articles collected from five prominent databases related to social science through a systematic literature review, representing the years from 1990 to 2016, this thesis sets out to **grasp the discourse of *authentic food* from the angle of social science**.

Furthermore, applying a discursive lens to the discourse of *authentic food* can be regarded an **impetus for addressing several of the complex challenges and characteristics of the food sector, food networks and food systems of today's society and the world**, which is also a central characteristic of the Foucauldian critical discourse analysis (Aalborg Universitet, n.d.). Moreover, dealing with both food and the context of food is, undeniably, also a central characteristic of the interdisciplinary Master of Science program of Integrated Food Studies at Aalborg University Copenhagen, to which I, as the author of this master thesis, am a candidate and representative of (Aalborg Universitet, n.d.).

Exploring the discourses subject to the discourse of *authentic food*, do some discourses speak with more authority than others do? Do some discourses speak with more thrust in their statements, resulting in certain kinds of knowledge being accepted as true and other kinds of knowledge being denied eligibility? This master thesis also **explores different relations of power that unfold in the discursive networks of the discourse of *authentic food*** (Foucault, 2010).

Towards us is a journey through different contexts with the aim of obtaining something 'authentic'. Commencing this search for something 'authentic' within ourselves, we will navigate through local, national and global spaces and places; exploring the discourse of authentic food. With the research question functioning as a compass for navigation, the Foucauldian critical discourse analysis as a toolbox for discursive exploration and the scientific articles gathered from the systematic literature review as maps of the spaces, places and contexts we will explore, this master thesis can be regarded a journey towards something – something 'authentic'.

2.0 A COMPASS FOR NAVIGATION: THE RESEARCH QUESTION

This section will approach and outline the research problem of this thesis; the *research question*. Furthermore, this section of the thesis will deal with the *aim, working questions, clarification and delimitation* in connection to the research question. Lastly, a clarification of the *structure of the thesis*, going into further detail with the courses of action taken during the work with this thesis, will also be outlined.

2.1 RESEARCH QUESTION

With point of departure in the introduction of the thesis, the research question is as follows:

- ***How is the phenomenon and discourse of authentic food socially constructed in social science in the period of 1990 to 2016?***

2.2 AIM AND WORKING QUESTIONS

As dealt with in the introduction, *authenticity* as a concept and phenomenon is a complex, versatile and ambiguous matter (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). Based on a data collection of scientific articles through a systematic literature review, initially, this thesis, therefore, aims to approach the concept and phenomenon of authenticity in itself. This will, furthermore, be used as a point of departure for the following discourse analysis on the discourse of *authentic food*. One working question is, therefore; ***in its complexity, how can the concept and phenomenon of authenticity conceivably be approached and defined?***

In regards to the discourse of *authentic food*, it appears interchangeably in many different contexts (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). Furthermore, the discourse of *authentic food* entails an array of different, but related discourses (Appendix 7). Based on the data collection of scientific articles for this thesis (Appendix 7), another working question is the following; ***how can the discourse of authentic food be categorized into different discourses subject to the discourse itself?***

In Foucauldian critical discourse analysis, the discourse analysis applied to the data collection of scientific articles for this thesis, *societal contexts* constitute a focal point (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). Therefore, another working

question in regards to societal contexts is the following; ***how do different societal contexts give meaning and substance to these discourses subject to the discourse of authentic food?***

Likewise, in Foucauldian critical analysis, *power* also constitutes a central point (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). In regards to the discourses subject to the discourse of *authentic food*, another working question is the following; ***how does the discourse of authentic food entail different discourses that both relate to, differ from as well as influence one another through power relations and power struggles?***

Lastly, also revolving around the matter of power in regards to the Foucauldian critical discourse analysis, two other working questions are the following; ***at a practical level, how do the different discourses subject to the discourse of authentic food make certain practices possible and even inevitable? Furthermore, how do the different discourses subject to the discourse of authentic food empower and disempower these practices?***

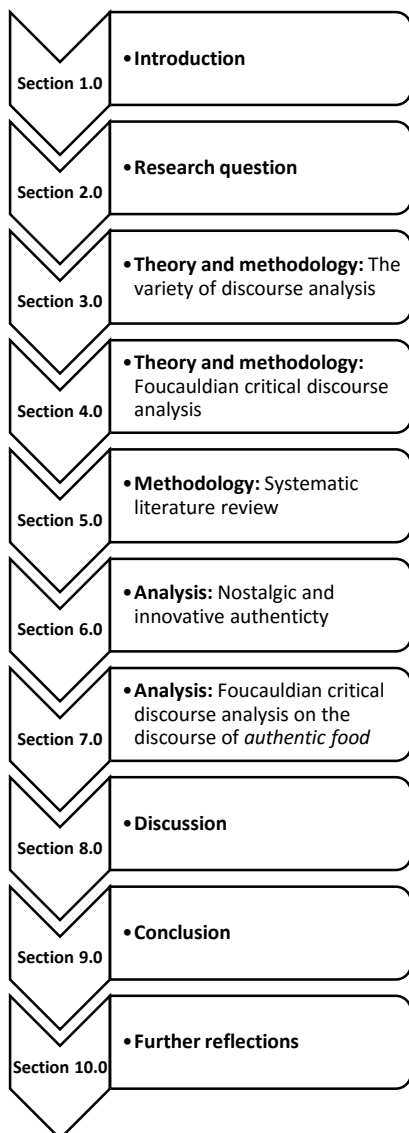
2.3 CLARIFICATION AND DELIMITATION

As mentioned, the concept and phenomenon of authenticity is complex, versatile and ambiguous (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). However, this thesis sets out to investigate and explore the concept and phenomenon of authenticity and the discourse of *authentic food* from scientific articles that primarily represent *social science* (Appendix 6). Despite acknowledging the existence of a natural science-related approach to authenticity as well as the discourse of authentic food, this thesis only revolve around the concept and phenomenon of authenticity and the discourse of *authentic food* from the angle of *social science*.

Furthermore, this thesis use the theory and methodology applied to this thesis, the Foucauldian critical discourse analysis (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). Embedded in this discursive theory and methodology is a primary concern with matters of *context* and *power* as opposed to *text* and *social construction* (Phillips and Hardy, 2002). Consequently, this thesis does not investigate the collection of data from a micro level, investigating the linguistics, grammaticism, sentence construction or specific rhetoric in the texts. The emphasis is, given from the theory and methodology, primarily at a macro level.

2.4 CONTENT AND ORGANIZATION OF THE THESIS

To give an overview of the structure of this thesis, the following section will shortly outline a presentation of the content and organization of the thesis; serving the function of a guidance for reading.



In *Section 1.0*, the *introduction* initially outlined and clarified the focus area of this thesis; the discourse of *authentic food*.

In the present section, *Section 2.0*, the research question is outlined and clarified. Furthermore, working questions subject to the research question are also clarified.

In *Section 3.0*, the variety of approaches to discourse analysis is presented through a framework of four main approaches to discourse analysis, representing both theory and methodology. Philosophical considerations in regards to ontology and epistemology are also outlined.

In *Section 4.0*, the chosen discursive approach of Foucauldian critical discourse analysis is presented, representing both theory and methodology.

Section 5.0 presents the methodology for collecting data in the form of scientific articles; the systematic literature review.

In *Section 6.0*, representing the first part of the analysis, the term of authenticity is approached with point of departure in the scientific articles collected. This section, furthermore, offers a framework to approach the concept of authenticity.

Section 7.0 represents the second and main part of the analysis, the discourse of *authentic food* is investigated with the use of Foucauldian critical discourse analysis on the scientific articles gathered from the systematic literature review.

Section 8.0 offers a discussion on theory, methodology as well as results of this thesis.

Section 9.0 offers a conclusion on both the first and second part of the analysis as well as the discussion on theory, methodology and results of this thesis.

Section 10.0 contributes with further perspectives on this thesis as well as the discourse of *authentic food* in general.

3.0 THROUGH THE LENS OF DISCOURSES: AN INTRODUCTION TO THE VARIETY OF DISCOURSE ANALYSIS

The variety of approaches to discourse analysis may, at first hand, appear complex and intangible, exactly because there are so many authors with each their respective and different perceptions and approaches on the matter of discourse analysis (Phillips and Hardy, 2002). The aim of this section is not to gather all of these different approaches to discourse analysis into one; that would simply not make sense. Instead, this section of the thesis establishes and constitutes an introduction to the variety of discourse analysis; introducing the main approaches within discourse analysis (Phillips and Hardy, 2002).

In addition, the purpose with this introduction to the variety of discourse analysis is to establish an overview of the characteristics within discourse analysis and use this as a stepping-stone to the following section of the thesis, dealing with the discursive approach applied to this thesis; *Foucauldian critical discourse analysis* (Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

Discourse analysis in general constitutes a qualitative research methodology and theory with language through the forms of talk or text as a focal point, regarded as constituting or constructing the social world (Andersen Nexø and Koch, 2012; Bryman, 2012). Moreover, discourse analysis does not come as a 'ready-for-use' kind of theory or methodology, nor is there simply one consistent way to perform such an analysis (Phillips and Hardy, 2002; Andersen Nexø and Koch, 2012; Bryman, 2012). There is, in fact, a wide range of different discursive approaches and no approach can be considered static in the sense that there is only one way to apply the approach to a given context (Phillips and Hardy, 2002). Furthermore, no discursive approach can be considered more correct than another discursive approach in their own existence – but one discursive approach can be considered more suited or applicable for a certain kind of data and research problem than another discursive approach (Gee, 1999).

As pointed out by Gee (1999), discourse analysis can also be considered both a *methodology* as well as a *theory* – and these two characteristics cannot stand alone or be separated from one another. More specifically, discourse analysis as a research method takes point of departure in language and how language is used – which entails that language constitutes a certain domain for studying (Gee,

1999). However, this domain for studying cannot be approached and investigated without a theory of what this domain is (Gee, 1999). For discourse analysis to constitute both a methodology and a theory, the two sizes are, therefore, interrelated (Gee, 1999).

According to van Dijk (2011), discourse studies can be considered a development of cross-disciplines of both anthropology, sociology, linguistics, psychology and communication (van Dijk, 2011). This cross-discipline dates back to classical rhetoric, although its contemporary emergence can be considered a result of parallel developments within human and social science, in the aforementioned disciplines, in the period of 1964-1974 (van Dijk, 2011). Today, these above-mentioned cross-disciplines have formed discourse analysis to the study of language use, verbal interaction, conversation, texts, multimodal messages and communicative events (van Dijk, 2011).

3.1 DISCOURSE

Having placed discourse analysis in an overall historical context, an initial step towards understanding discourse analysis as a research methodology and theory is understanding how to define a *discourse* (Phillips and Hardy, 2001). However, as there is no single approach to discourse analysis, there is consequently no single definition of a discourse either (Phillips and Hardy, 2002).

Nevertheless, according to Phillips and Hardy (2011, 3), a general and broad idea of discourse can be obtained in the following: *“an interrelated set of texts, and the practices of their production, dissemination, and reception, that brings an object into being”*. The latter mentioned, bringing an object into being, can be considered an expression of social reality that is *“produced and made real through discourses, and social interactions cannot be fully understood without reference to the discourses that give them meaning”* (Phillips and Hardy, 2002, 3).

The discourse analyst takes interest in exploring the relationship between discourse and reality, as emphasized in the following (Phillips and Hardy, 2011, 2-3): *“Without discourse, there is no social reality, and without understanding discourse, we cannot understand our reality, our experiences, or ourselves.”*

3.2 ONTOLOGICAL CONSIDERATIONS: SOCIAL CONSTRUCTIONISM

Taking point of departure in the previously mentioned relationship between social reality and discourses, the ontological position of *social constructionism* can be regarded yet another central

point in relation to discourse analysis in general (Bryman, 2012). Social constructionism concerns that social phenomena and the meanings of social phenomena is constantly constructed by social actors (Bryman, 2012).

As an ontological position, social constructionism stands in contrast to the ontological position of *objectivism* (Burr, 2003; Bryman, 2012). The ontological position of objectivism is characterized by the assumption that social phenomena and the meanings of social phenomena exist independently of social actors (Bryman, 2012).

Bryman (2012) refers to social constructionism as an *ontological position*, whereas Burr (2003) refers to social constructionism as a *theoretical orientation*. The meaning of it remains the same, however (Burr, 2003; Bryman, 2012). Burr (2003, 2-3) characterizes social constructionism in the following:

“a critical stance toward our taken-for-granted ways of understanding the world, including ourselves. It invites us to be critical of the idea that our observations of the world unproblematically yield its nature to us, to challenge the view that conventional knowledge is based upon objective, unbiased observation of the world”.

In other words, the categories that we use to understand the world through do not necessarily reflect a definitive way to understand the world; there are several ways to understand reality (Burr, 2003; Bryman, 2012).

Taking this to a more radical and extreme length, for instance, regarding the discourse of *authentic food*, one can appropriately pose the following question; does food, then, not exist? At first, this question may seem somewhat bizarre. It cannot be denied that it is there as an object present (Burr, 2003). However, if we turn the attention towards food as a *category* applied to an object, applying a broader perspective towards the context of the object, one can then speak of it as both nutrition, food habits or source of income, each of these examples constituting different meanings and realities in public debate (Burr, 2003). In other words, social constructionism can be used as an ontological position to become aware of the *greyness of categories* applied to objects and this is a central point in regards to this ontology as well as discourse analysis in general (Burr, 2003).

As emphasized in the aforementioned, taking a critical stance towards taken-for-granted ways of understanding the world does also apply to the actual discourse analyst's own discourse through which the thesis, in this case, has come to be (Burr, 2003). Acknowledging, accepting and adopting the position of social constructionism as a ground rule for performing a discourse analysis, consequently, constitutes a central point (Bryman, 2012). This does not mean, however, that social constructionism has to be taken to an extreme and radical length (Bryman, 2012). The pre-existence of food as an object, for instance, can be acknowledged (Bryman, 2012). Consequently, it can be acknowledged that there is an objective reality, but social constructionism takes interest in the process by which the social world is constructed – through a social reality – and not an objective reality (Bryman, 2012).

In addition, the results of this thesis are, too, an expression of *social constructionism* and *categories* applied by the discourse analyst and author of this thesis (Burr, 2003; Bryman, 2012). As a discourse analyst and author of this thesis, I do not stand outside of discourse; I am part of the discourse myself (Burr, 2003; Bryman, 2012). This is, furthermore, emphasized by Bryman (2012, 34) in the following: "*Constructionism essentially invites the researcher to consider the ways in which social reality is an ongoing accomplishment of social actors rather than something external to them and that totally constrains them*".

3.3 EPISTEMOLOGICAL CONSIDERATIONS: CRITICAL REALISM

According to Bryman (2012), within a given discipline, epistemology concerns the question of what is (or should be) regarded as *acceptable knowledge*. One might argue based on this, that ontology and epistemology are closely linked sizes that are not necessarily meant to be dealt with separately (Høyer, 2012). However, as a starting point, epistemology can be divided into *positivism*, *interpretivism* and *(critical and naive) realism* (Bryman, 2012).

When dealing with discourse analysis, the epistemology of critical realism plays a central role (Bryman, 2012). Critical realism is a form of realism that identifies the structures that generate events and discourses of the social world, which again form the so-called *reality of the natural order* (Bryman, 2012).

Comparing the epistemology of *critical realism* to *positivism*, it can be argued that positivism regards the conceptualization of a reality that actually reflect reality, whereas critical realism regards that this conceptualization of a reality is merely a way of knowing that reality (Bryman, 2012).

A central point in regards to the epistemology of critical realism is that it acknowledges that there is a distinction between *objects investigated* and the *terms and categories used to describe* these objects investigated (Bryman, 2012). In other words, it is the latter mentioned that the epistemology of critical realism takes an interest in (Bryman, 2012).

3.4 THE VARIETY OF DISCOURSE ANALYSIS: MAIN APPROACHES WITHIN DISCOURSE ANALYSIS

With point of departure in an overall model of main approaches within discourse analysis, developed by Phillips and Hardy (2002), this section will outline *four main approaches to discourse analysis*, from which a greater variety of discourse analysis approaches emanate. This outline will also contain an outline of the differences between these four main approaches in regards to their *underlying theoretical assumptions* as well as *appliance to different kinds of research and data* (Phillips and Hardy, 2002).

According to Phillips and Hardy (2002), *two key dimensions* can be considered central in regards to these four main approaches within discourse analysis. The first key dimension regards whether emphasis of a given discursive research revolves around *individual text* or *surrounding context* (Phillips and Hardy, 2002). The second key dimension regards whether emphasis of a given discursive research revolves around *power and ideology* or the *process of social construction* (Phillips and Hardy, 2002). Purposely strictly sketched, these two key dimensions serve to prompt central considerations regarding the purpose of a given discursive research (Phillips and Hardy, 2002). However, discursive research may not fit entirely strict into these two key dimensions, as this thesis also serves as an example of (Phillips and Hardy, 2002). In Figure 1, this framework developed by Phillips and Hardy (2002, 20) is illustrated.

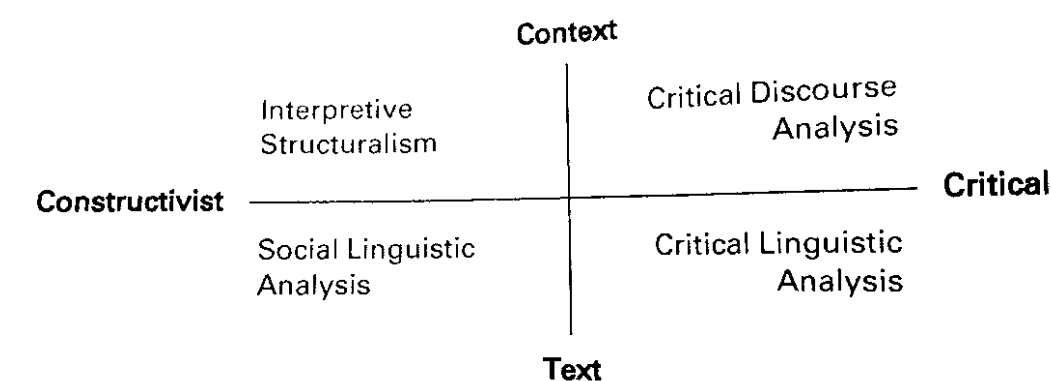


FIGURE 1: DIFFERENT APPROACHES TO DISCOURSE ANALYSIS (PHILLIPS AND HARDY, 2002)

As seen in Figure 1, the vertical axis illustrates the continuum between *context* and *text* (Phillips and Hardy, 2002). Furthermore, the horizontal axis illustrates the question of whether the research focuses on the *process of social construction* or if it has a *critical nature*, revolving around *power dynamics* (Phillips and Hardy, 2002). Applied to these axes with the aforementioned key dimensions are four main approaches within discourse analysis (Phillips and Hardy, 2002).

As above-mentioned, a central point in regards to this discursive framework is that both key dimensions are a matter of degree; the framework is not absolute in the way that one key dimension excludes another (Phillips and Hardy, 2002). However, having initially stated this, one can take into account these two key dimensions that the discursive framework offers to choose a discursive analytical approach more suited for the research problem and the data collected (Phillips and Hardy, 2002).

The discourse analytical main approaches of *Social Linguistic Analysis*, *Interpretive Structuralism*, *Critical Linguistic Analysis* as well as *Critical Discourse Analysis* (Figure 1; Phillips and Hardy, 2002) will now be outlined separately as a theoretical and methodological stepping-stone towards the following section of the thesis, dealing with *Foucauldian critical discourse analysis* as the chosen discourse analytical approach most suited for the research problem as well as the data collected (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

The outline of these four discourse analytical main approaches can then be considered a theoretical and methodological argumentation for choosing the Foucauldian critical discourse analysis (Figure 1; Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012;

Bryman, 2012). Furthermore, the outline of main approaches within discourse analysis will also be used to discuss alternative discursive approaches to Foucauldian critical discourse analysis in the discussion of this thesis (Figure 1; Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

Additionally, the outline of these four discourse analytical main approaches can also be regarded an effort to increase the *transparency* of the motives for choosing the Foucauldian critical discourse analysis as the discourse analytical approach for this thesis (Figure 1; Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

The discursive main approach of *Social Linguistic Analysis* can be considered *constructivist* and *text-based*, consequently only slightly related to the *context* of these texts or the *power dynamics* that the texts are a part of (Figure 1; Phillips and Hardy, 2002; Coffin *et al.*, 2010). The discursive data can be recordings of conversations, interviews, participant observation, focus groups and stories (Phillips and Hardy, 2002). The aim of Social Linguistic Analysis is to perform a close reading of the text to contribute with knowledge on the organization and construction of the text, and, furthermore, to provide knowledge on how texts organize and construct other phenomena (Phillips and Hardy, 2002). Literary analysis, rhetorical analysis and micro discourse analysis serve as common examples of approaches within Social Linguistic Analysis (Phillips and Hardy, 2002). According to Phillips and Hardy (2002), this discursive main approach contribute, moreover, to understandings of how social phenomena is produced – for instance, as decisions, organizations or identities – by specific discursive actions and events and by particular actors.

The discursive main approach of *Interpretive Structuralism* takes point of departure in the *social context* and the discourses supporting the social context (Figure 1; Phillips and Hardy, 2002). The discursive data can be both text, but more often, it is interviews or archival material, as this discursive approach deals with insiders' interpretations of the context (Phillips and Hardy, 2002). Consequently, text as discursive data is more often regarded background material (Phillips and Hardy, 2002). Similarly to *Social Linguistic Analysis* (Phillips and Hardy, 2002), this discursive main approach also constitutes a *constructivist* approach – consequently, without a direct concern with power dynamics (Figure 1; Phillips and Hardy, 2002). Additionally, the main approach of Interpretive Structuralism can contribute with knowledge on macro-changes in broad discourses over time, as

they do not, as mentioned, primarily concern the microanalysis of individual texts (Phillips and Hardy, 2002).

Regarding the right side of Figure 1, the main approach of *Critical Discourse Analysis* takes its focus in discourses constituting and sustaining (*unequal*) *power relations* (Figure 1; Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). The main approach of Critical Discourse Analysis is, in particular, developed by prominent authors such as Foucault (Foucault, 2010) as well as Fairclough (Fairclough, 2003). Within the Foucauldian discourse tradition, this main approach also deals with how *context-related matters of discourse* reflect different constellations of advantage and disadvantage (Figure 1; Phillips and Hardy, 2002). Accordingly, the main approach of Critical Discourse Analysis contributes with perspectives on how discursive activity constructs arenas in which power relations take place – these power relations resulting in the privilege of some actors and the disadvantage of other actors (Phillips and Hardy, 2002).

The last main approach, *Critical Linguistic Analysis*, focuses on *individual texts*, however with a strong interest in the *dynamics of power* that surrounds these texts (Figure 1; Phillips and Hardy, 2002, 27-29). In other words, it can be claimed that this main approach shares traits with the main approach of *Critical Discourse Analysis*, but merely with more emphasis on the micro-dynamics of texts instead of context, as is the case with the main approach of Critical Discourse Analysis (Figure 1; Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). At the so-called local level, dealing with texts, this main approach of Critical Linguistic Analysis can contribute with perspectives of how discursive activity produce power relations (Phillips and Hardy, 2002).

On the basis of this outline of four main approaches within discourse analysis, the following section will, in further detail, outline and clarify the discursive approach of *Foucauldian critical discourse analysis* (Phillips and Hardy, 2002; Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012), placed in the tradition of the aforementioned main approach of *Critical Discourse Analysis* (Figure 1; Phillips and Hardy, 2002).

4.0 FILLING UP THE TOOLBOX: FOUCAULDIAN CRITICAL DISCOURSE ANALYSIS

As mentioned in the latter part of the former section, the discursive approach applied to this thesis is *Foucauldian Critical Discourse Analysis*, based on theoretical insights of Michel Foucault (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012), placed in a discursive tradition of critical discourse analysis (Phillips and Hardy, 2002).

In this section, the discursive approach of Foucauldian critical discourse analysis will be outlined and clarified to, as much as possible, ensure *transparency* of how the results of this thesis has come to be; a challenge often connected to the *frequently unclear* and *often not so obvious* process of qualitative research (Bryman, 2012). Moreover, this section will also look inward; outlining the discourse of the researcher of this thesis. Again, this is done to, as much as possible, ensure a certain level of *transparency* (Bryman, 2012).

4.1 GENERAL PRESENTATION

Along with Fairclough (Fairclough, 2003), critical discourse analysis in general is often ascribed to the French philosopher Michel Foucault (Foucault, 2010; Bryman, 2012). As mentioned in the former section of the thesis, within human and social science, discourse analysis has been applied and developed in regards to a broad variety of research problems and collected data (Phillips and Hardy, 2002; Andersen Nexø and Koch, 2012). Discourse analysis as inspired by Foucault (2010) revolves around *power relations*, *discursive struggles to obtain power* as well as an interest in *context* (Foucault, 2010; Andersen Nexø and Koch, 2012), and consequently, it can be claimed to appertain the approach of critical discourse analysis (Phillips and Hardy, 2002). Moreover, as a point of departure, Foucauldian critical discourse analysis deals with questions such as the following (Jäger and Maier, 2009, 34):

“What is valid knowledge at a certain place at a certain time? How does this knowledge arise and how is it passed on? What functions does it have for constituting subjects? What consequences does it have for the overall shaping and development of society?”

Taking point of departure in the abovementioned questions, the term of *knowledge*, as interpreted by this exact discursive approach, calls for further clarification as it can be considered a central point for much of the further work within this approach (Jäger and Maier, 2009). Jäger and Maier (2009, 34-35) characterizes *knowledge* in the Foucauldian critical discursive tradition in the following:

“all kinds of contents that make up a human consciousness, or in other words, all kinds of meanings that people use to interpret and shape their environment. People derive this knowledge from the discursive surroundings into which they are born and in which they are enmeshed through out their lives. Knowledge is therefore conditional, i.e. its validity depends on people’s location in history, geography, class relations and so on.”

According to Andersen Nexø and Koch (2012), Foucauldian critical discourse analysis offers a certain perspective on the world as well as a certain way to question the data collected for the research.

4.2 DISCOURSE AND DISCURSIVE FORMATIONS

Before moving further on to the details of Foucauldian critical discourse analysis, it can be fruitful to clarify how a *discourse* is defined in the *Foucauldian sense* (Foucault, 2010; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012).

When defining a discourse, in the *Foucauldian critical sense* as well as in general, one has to initially take point of departure in the ontology of *social constructionism* and the epistemology of *critical realism*, as dealt with in the former section of the thesis (Burr, 2003; Bryman, 2012). Through these sizes, speaking is regarded a *practise* that actively does something to the object spoken of (Andersen Nexø and Koch, 2012). However, everything that can be spoken or stated cannot be regarded a discourse (Andersen Nexø and Koch, 2012). The Foucauldian critical discourse analysis does not take interest in one isolated statement – but rather, it takes interest in connections of statements; these connections of statements understood as a *practice* through which the social world is constructed (Burr, 2003; Bryman, 2012; Andersen Nexø and Koch, 2012).

The abovementioned actually constitute a foundation towards grasping the meaning of the term *discourse* in the Foucauldian critical discursive sense, as a discourse, consequently, has to make sense for other people than the one speaking, following a certain set of *rules* or *patterns* that make it meaningful for others as well (Andersen Nexø and Koch, 2012). These rules or patterns are, in other words, what Foucault (2010, 65) refer to as so-called *rules of formation*, which are defined in the following:

“Whenever one can describe, between a number of statements, such a system of dispersion, whenever, between objects, types of statement, concepts, or thematic

choices, one can define a regularity (an order, correlations, positions and functionings, transformations), we will say, for the sake of convenience, that we are dealing with a discursive formation.”

Furthermore, Foucault also clarify the rules of formation in the following (Foucault, 2010, 66): *“The conditions to which the elements of this division (objects, mode of statement, concepts thematic choices) are subjected we shall call the rules of formation.”*

4.3 Aims

A stepping-stone towards obtaining a comprehensive understanding of Foucauldian critical discourse analysis is understanding the aims of critical discourse analysis, which will be outlined in the following. According to Jäger and Maier (2009), there are two main aims of Foucauldian critical discourse analysis. *The first main aim of critical discourse analysis* is characterized in the following (Jäger and Maier, 2009, 36):

“it reveals the contradictions within and between discourses, the limits of what can be said and done, and the means by which discourse makes particular statements seem rational and beyond all doubt, even though they are only valid at a certain time and place”

When dealing with Foucauldian critical discourse analysis, as with any other approach within discourse analysis, it can be considered a central point that the discourse analyst is aware that the discursive work, as this thesis is an example of, is not situated outside the discourses investigated (Jäger and Maier 2009). This constitutes the second aim of Foucauldian critical discourse analysis (Jäger and Maier 2009). As the author of this thesis, I also constitute a discourse myself – and, importantly, this needs to be addressed, as it would otherwise contradict the fundamental assumption and foundation of Foucauldian critical discourse analysis (Jäger and Maier 2009). As the author of this thesis, I represent the interdisciplinary field of Integrated Food Studies (Aalborg Universitet, n.d.). I, too, speak and assume from a discourse with certain sets of values and norms that have been discursively constructed as a result of certain discursive processes (Jäger and Maier 2009). Addressing my own discourse, I will, so to say, ‘take a stand’ in regards to the results from this thesis, and this section will, therefore, also contain a section on my discourse as the author of this thesis (Jäger and Maier, 2009).

4.4 DISCURSIVE ANALYTICAL STRATEGIES

In the following, a discursive analytical strategy will be outlined and clarified as a systematic plan for what will be investigated and how it will be investigated (Foucault, 2010; Andersen Nexø and Koch, 2012). This discursive analytical strategy is based upon *objects*, *types of statement (speaking positions)*, *concepts* and *thematic choices (strategies)*; these four elements constituting a discursive formation, as outlined previously (Foucault, 2010; Andersen Nexø and Koch, 2012). These four elements will be outlined separately in the following (Foucault, 2010; Andersen Nexø and Koch 2012). When performing the Foucauldian critical discourse analysis, however, these four elements in the discursive analytical strategy are actually interrelated and cannot always, as such, be separated from one another (Andersen Nexø and Koch, 2012).

4.4.1 OBJECTS

Objects are *items*, *subjects*, *persons* or *phenomena* established in a given text (Foucault, 2010; Andersen Nexø and Koch, 2012). Identifying the objects in the texts, Foucauldian critical discourse analysis investigates how objects are established and, furthermore, which relations there are between different objects in the text (Foucault, 2010; Andersen Nexø and Koch, 2012). Similarly important, the Foucauldian critical discourse analysis will also investigate which objects it is even possible to establish – hereby emphasizing that some objects will not even be possible to establish (Foucault, 2010; Andersen Nexø and Koch, 2012).

4.4.2 TYPES OF STATEMENT (SPEAKING POSITIONS)

Types of statement (hereafter referred to as speaking positions) is an expression of concern towards *who* speaks in a given text, and more importantly, from which *position* and with what kind of *authority* (Foucault, 2010; Andersen Nexø and Koch, 2012). Furthermore, it is a point of interest who the text is directed towards (Foucault, 2010; Andersen Nexø and Koch, 2012). Speaking positions do not refer to certain people and their names in particular, but more precisely, it concerns from which speaking positions certain discourse can be referred to as true or meaningful (Foucault, 2010; Andersen Nexø og Koch, 2012). Speaking positions do not necessarily have to be constituted by formal titles, but what matters is that certain speaking positions are heard in public debate – whereas other speaking positions are not (Foucault, 2010; Andersen Nexø and Koch, 2012).

4.4.3 CONCEPTS

Concepts, or *categories*, constitute a central element in regards to Foucauldian critical discourse analysis (Foucault, 2010; Andersen Nexø and Koch, 2012). Emphasis is, in connection to these, on the *network of concepts or categories*– not one isolated concept or category (Foucault, 2010; Andersen Nexø and Koch, 2012). From these network of concepts or categories, a certain version of social reality is constructed (Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

4.4.4 THEMATIC CHOICES (STRATEGIES)

In the complex correlation between all of these aforementioned *objects*, *speaking positions* and *concepts*, together these three elements constitute a *thematic choice* (hereafter referred to as strategy) within a given discursive formation (Foucault, 2010; Andersen Nexø and Koch, 2012). These strategies arrange a given discursive field in a certain way, promoting a certain set of thinking (Foucault, 2010; Andersen Nexø and Koch, 2012).

4.5 THE CONCEPT OF POWER AND DISCURSIVE STRUGGLES FOR POWER

Foucauldian critical discourse analysis revolves around *power* as a central point (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). The concept of power has a certain meaning in the Foucauldian critical discourse analysis as it is not, as immediately expected with a concept of power, something that can be possessed but, contrarily, it is a *relational size* (Foucault, 2010; Andersen Nexø and Koch, 2012). Similarly, power is not to be considered as an act committed by people – instead, it can be considered a *processual size* (Foucault, 2010; Andersen Nexø and Koch, 2012).

When certain social constructions of reality become dominant, through the use of certain *objects*, *speaking positions*, *concepts* and *strategies*, relations of power unfold (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). In Foucauldian critical discourse analysis, this unfolding of power through dominant or superior power relations is considered a productive situation (Foucault, 2010; Andersen Nexø and Koch, 2012). When a discourse becomes superior through relations of power, a certain social reality is established that people have to relate to and act within (Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). Focusing on relations of power can be considered a tool to obtain knowledge on how social reality within a given area of research is constructed – when one social reality becomes dominant and another social reality does not (Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

Characterizing for Foucauldian critical discourse analysis is that, most often, various different discourses are investigated – and not simply one discourse (Foucault, 2010; Andersen Nexø and Koch, 2012). The reason for this is that discourses place themselves in *hierarchical relations* between *superior* and *inferior discourses* – these hierarchical relations referred to as *discursive power struggles* (Andersen Nexø and Koch, 2012). The aim of these discursive power struggles is to discursively become valid as the truth at a given time within a given discursive field (Foucault, 2010; Andersen Nexø and Koch, 2012).

More specifically, these discursive power struggles are about placing the formerly mentioned *objects, concepts* and *strategies* in a discursive field, ascribing them a *certain meaning* (Foucault, 2010; Andersen Nexø and Koch, 2012). Moreover, as also formerly mentioned, it is also about obtaining authority to speak truthfully from a certain *speaking position* (Foucault, 2010; Andersen Nexø and Koch, 2012).

In the light of this, the discursive struggles for power can be regarded a *social process* in which *social reality is constantly being changed*, with different discourses contesting certain given knowledge with each their version of reality and of what can be considered truthful knowledge (Foucault, 2010; Andersen Nexø and Koch, 2012). The most superior discourses obtain the position to speak the truth in these discursive power struggles (Foucault, 2010; Andersen Nexø and Koch, 2012).

Central to the discursive power struggles is a focus on which discourses, in a given period, places themselves as superior in regards to other inferior discourses (Foucault, 2010; Andersen Nexø and Koch, 2012). Similarly, this focus on superior and inferior discourses will also provide insights on what can be considered truthful knowledge throughout time – and how this truthful knowledge possibly changes with changing positions of superior and inferior discourses (Foucault, 2010; Andersen Nexø and Koch, 2012). What can be considered truthful knowledge – as spoken of by superior discourses – is also an expression of a certain social reality in which we act, speaking through certain dominant *objects, concepts* and *strategies* (Foucault, 2010; Andersen Nexø and Koch, 2012). The use of these dominant objects, concept and strategies, therefore, have *practical consequences* within a given field – and are not merely to be considered random linguistic choices (Foucault, 2010; Andersen Nexø and Koch, 2012).

4.6 DISCOURSE OF THE RESEARCHER

As mentioned, it is central to the Foucauldian critical discourse analysis that the discourse of the discourse analyst is paid attention to and clarified (Jäger and Maier, 2009; Foucault, 2010). Representing a Master of Science student within the cross-disciplinary research area of Integrated Food Studies (Aalborg Universitet, n.d.), it can be considered central to clarify the discourse from which I speak and, furthermore, from which I investigate the data that I have collected for this thesis. This section deals with the appertaining aim to increase the *transparency* by clarifying this discourse (Jäger and Maier, 2009; Bryman 2012).

Build up upon the three pillars of *Design and Gastronomy, Food Policy, Innovation and Networks* as well as *Public Health Nutrition*, the Master of Science Program Integrated Food Studies entails an interdisciplinary and holistic approach towards complex matters of food and its contexts (Aalborg Universitet, n.d.). My academic background can be considered a discourse in itself, possibly constituting either a *foundation for a bias*, or the *prevention of a bias* through these interdisciplinary or holistic approaches (Bryman, 2012).

5.0 SCIENTIFIC ARTICLES AS MAPS: A SYSTEMATIC LITERATURE REVIEW

With reference to the title of this thesis, the search for *something 'authentic'*, more specifically the discourse of *authentic food*, takes its point of departure right here in this section. In this section of the thesis, the methodological approach for collecting data in the form of scientific articles, the systematic literature review, will be outlined and clarified (Jesson *et al.*, 2011; Rienecker and Jørgensen, 2011; Bryman, 2012). The scientific articles collected will, moreover, serve as maps in the explorative search for the discourse of *authentic food*. In addition, performing a systematic literature review can, on an overall level, be considered to constitute the following question; what can social science tell us about the discourse of *authentic food*?

5.1 SYSTEMATIC LITERATURE REVIEW

To obtain data and knowledge on the discourse of *authentic food*, a systematic literature review was initially performed (Jesson *et al.*, 2011; Rienecker and Jørgensen, 2011; Bryman, 2012). For the purpose of this thesis, the systematic literature review is to be considered a research method in its own right in the sense that it is a *stand-alone review* (Jesson *et al.*, 2011).

As opposed to the methodology of the *narrative or traditional literature review*, the systematic literature review is characterized by a *structured approach* and *rigorous methods*. The term of *systematic*, moreover, entails that the review should be performed in an *ordered* and *methodological way* – as opposed to the often *haphazard* and *random way* seen with the narrative or traditional literature review (Jesson *et al.*, 2011; Bryman, 2012). Jesson *et al.* (2011) state that the systematic literature review should contain both a clear stated purpose, a question, a defined search approach (with inclusion and exclusion criteria) as well as producing a qualitative appraisal of scientific articles.

By performing a systematic literature review, it allows the researcher to demonstrate what is already known in a specific area of interest, hereby avoiding an undesirable situation of, as to say, merely 'reinventing the wheel' (Jesson *et al.*, 2011; Bryman, 2012). Furthermore, the literature review offers the possibility to point out contradictions and gaps in existing knowledge – with the thereby derived opportunity for the researcher to make a contribution of a new dimension or fresh perspective to the matter (Jesson *et al.*, 2011). The literature review is "[...] *an appropriate summary of previous work. But it needs an added dimension – your interpretation.*" (Jesson *et al.*, 2011, 11).

Bryman (2012, 98-100) refers to the literature review as a “*simile of a story*” in the sense that the articles collected for the review “*develop a story – that is, a clear and compelling framework around which the writing is structured*”.

Generally, there are two types of literature review with two different approaches, each type constituting the end of a continuum; the *narrative literature review* (sometimes referred to as the *traditional review*) and the *systematic literature review* (Jesson *et al.*, 2011; Bryman, 2012). The narrative literature review has a tendency to be less focused and structured with no defined method, more wide-ranging in scope as well as less explicit about the inclusion and exclusion criteria of scientific articles than systematic literature reviews (Jesson *et al.*, 2011; Bryman, 2012). Systematic literature reviews have, on the contrary, a more structured approach and a rigorous method with a clearly stated purpose and definitions of the search criteria (Jesson *et al.*, 2011; Bryman, 2012). The two approaches are not necessarily to be considered strictly divided sizes – as systematic literature review practices, for instance, can be incorporated in narrative reviews (Bryman, 2012).

In accordance with Jesson *et al.* (2011), the systematic literature review will have to undergo six essential stages that are prescribed to this very approach. These essential stages are 1) *defining the research question*, 2) *designing the plan or strategy*, 3) *searching for literature*, 4) *applying inclusion and exclusion criteria*, 5) *applying quality assessment* and 6) *synthesising the results*. With inspiration in this prescription to the systematic literature review, the following section will deal with these essential six stages of the methodology (Jesson *et al.*, 2011). These essential six stages are also clarified and outlined in order to ensure *transparency* of the process of the systematic literature review (Jesson *et al.*, 2011; Bryman, 2012).

5.1.1 RESEARCH QUESTION AND SEARCH STRATEGY

As mentioned in Section 2.0, the research question of this thesis is the following: *How is the phenomenon and discourse of authentic food socially constructed in social science in the period of 1990 to 2016?* Correspondingly, this systematic literature review will take point of departure in searching for scientific articles dealing with the terms of either *authenticity* and *food* or *authentic food*. The research question, furthermore, investigates this from the angle of social science – and therefore, the data collected will be *scientific articles with relevance to social science*.

The search strategy of the systematic literature review is to investigate the terms of *authenticity* and *food* or *authentic food* through five different broad scientific databases, resulting in a given number of scientific articles as the collected data. Along with constituting the results of this systematic literature review, these scientific articles will also constitute the data analysed for the Foucauldian critical discourse analysis of this thesis (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012), exploring the discourse and social construction of *authentic food*.

5.1.2 DATABASES AND SEARCH STRING

The chosen scientific databases for collecting scientific articles for the systematic literature review were *EbscoHost*, *JSTOR*, *ProQuest*, *Scopus* as well as *Web of Science* (Universitetsbiblioteket – Aalborg Universitet, n.d.). These five scientific databases were chosen as all of them have relevance to and emphasis on social science, amongst other sciences as well, such as humanities and natural sciences (Universitetsbiblioteket – Aalborg Universitet, n.d.), but still corresponding to the abovementioned angle of social science in the search strategy. Consequently, the five scientific databases can be stated to entail a broad coverage of science in general (Universitetsbiblioteket – Aalborg Universitet, n.d.).

The *search string* used for all of the five scientific databases in the systematic literature review were the following: “authentic” OR “authenticity” AND “food*” (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5).

6.1.3 INCLUSION CRITERIA

Furthermore, *five inclusion criteria* were applied to each search string performed on the formerly mentioned scientific databases of *EbscoHost*, *JSTOR*, *ProQuest*, *Scopus* as well as *Web of Science* (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5; Universitetsbiblioteket – Aalborg Universitet, n.d.).

Initially, only *peer-reviewed results* were included in the search for scientific articles (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5). The peer-review ensures that the scientific articles collected have been subject to the process of approval from a colleague knowledgeable in the subject investigated (Jesson *et al.*, 2011). Four of these five scientific databases have solely peer-reviewed results which are *EbscoHost*, *JSTOR*, *Scopus* and *Web of Science* (Universitetsbiblioteket –

Aalborg Universitet, n.d.). For the remaining database, ProQuest, peer-reviewed results was chosen as an initial inclusion criteria (Appendix 3).

The second inclusion criteria was the *time-span of 1990-2016*, consequently only including results published within these years (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5). This exact time-span was chosen as results first started appearing in 1991 (Appendix 36). The purpose of this thesis, moreover, was also to follow the intensity of the scientific articles throughout a broad time span.

The third inclusion criteria was the *document type of articles* – however, this inclusion criteria comes with variations according to the five different scientific databases (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5). In example, Ebscohost refer to the scientific articles as *journals*, whereas JSTOR, Scopus, Web of Science and ProQuest refer to the scientific articles as *articles* (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5).

The fourth inclusion criteria was the *language of English*, as this thesis is written in English (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5). This does not entail, however, that the scientific articles could not be from countries all over the world – they just had to be written in English.

The fifth and last inclusion criteria were to search for the search terms from the search string in the *title instead of the actual texts* in the scientific articles (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5). Consequently, this would ensure that the subjects of the scientific articles would revolve around the subject of *authentic food* as a main subject – and not with only minor references to the subject.

Illustrated below is a graph showing how the number of scientific articles was reduced from approximately 130.000 to 248 through the systematic literature review with these aforementioned five inclusion criteria applied to it (Appendix 34). As mentioned, some of the inclusion criteria applied to the different databases differ in terms depending on the specific scientific database – however, the meanings of the inclusion criteria remains the same (Appendix 34). Consequently, the inclusion criteria in the bottom of the graph can be stated overall, as the scientific databases are not completely identical (Appendix 34).

Some scientific articles appeared in several of the scientific databases (Appendix 6). These scientific articles can be referred to as doublets (Appendix 6). A listing of all 248 scientific articles gathered from all five scientific databases was, furthermore, developed, and from this list, doublets are also identified (Appendix 6). Moreover, listings and corresponding graphs for the scientific articles from each respective scientific database with the aforementioned inclusion criteria applied to it was also developed (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5).

6.1.4 EXCLUSION CRITERIA AND QUALITY ASSESSMENT

Moreover, *exclusion criteria* were applied to these aforementioned 248 scientific articles gathered in the systematic literature. These exclusion criteria are, however, a little more complex than the aforementioned, clearly stated inclusion criteria.

Initially screening the abstracts of the 248 scientific articles gathered from the systematic literature review, it turned out that they represented both humanities, social science and natural science (Table 1). Especially the latter mentioned, *natural science*, turned out problematic in the initial screening of the abstracts of the scientific articles gathered, as many of these scientific articles had *no immediate relevance* to the research question and search strategy of the systematic literature review (Table 1). The scientific articles had to take point of departure in humanities and, most importantly, social science in order to beneficially apply these to a discursive context from the angle of social science (Appendix 6).

Therefore, scientific articles representing perspectives of natural science, for instance, representing technical testing of food, were excluded from the systematic literature review (Table 1; Sidali and Hemmerling, 2014). Furthermore, anonymous or unavailable scientific articles as well as scientific articles dealing with animal feed were excluded from the systematic literature review as well (Table 1). The excluded articles can also be specified as the following (Table 1):

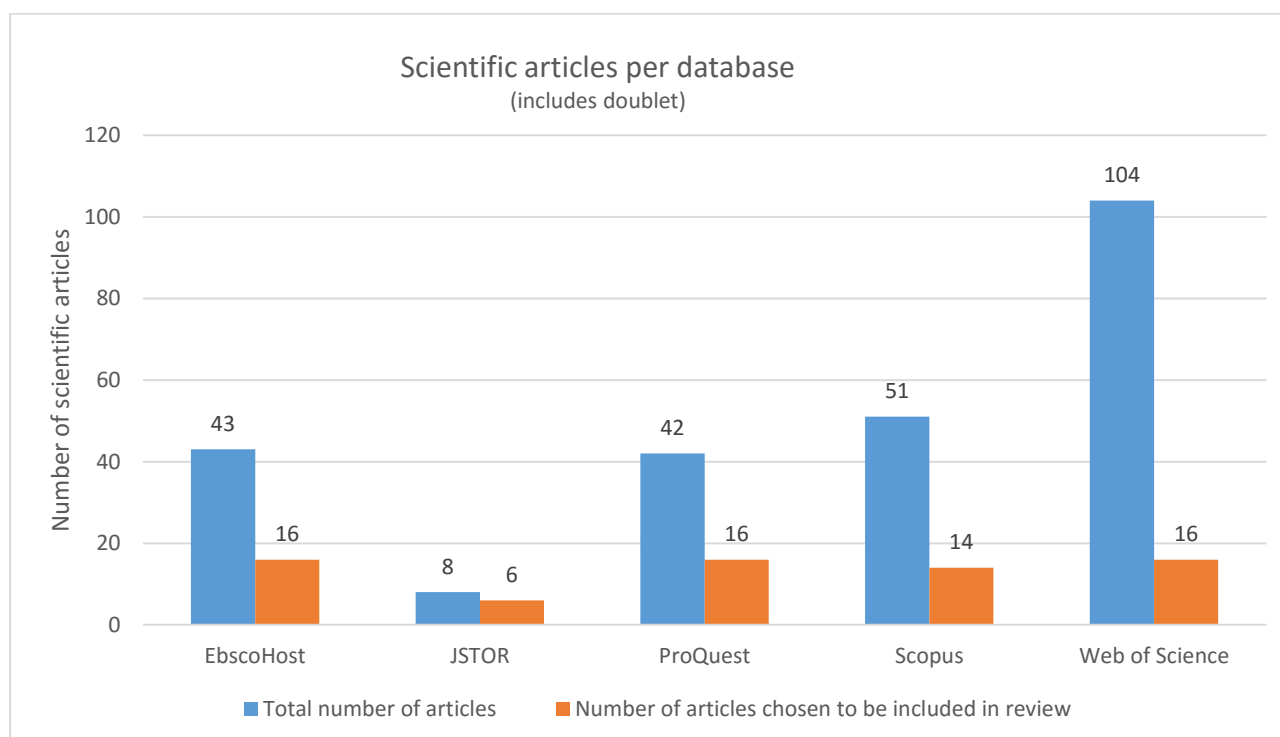
TABLE 1: SCIENTIFIC ARTICLES EXCLUDED FROM THE SYSTEMATIC LITERATURE REVIEW

Exclusion criteria	Number of scientific articles deselected
Technical testing of human food	65
Unavailability or book reviews	22
Testing of animal feeds	6
Testing of other articles	6
Fraud and adulteration	5
Other reasons	7
Total number of deselected scientific articles	111

6.1.6 SYNTHESIS OF RESULTS

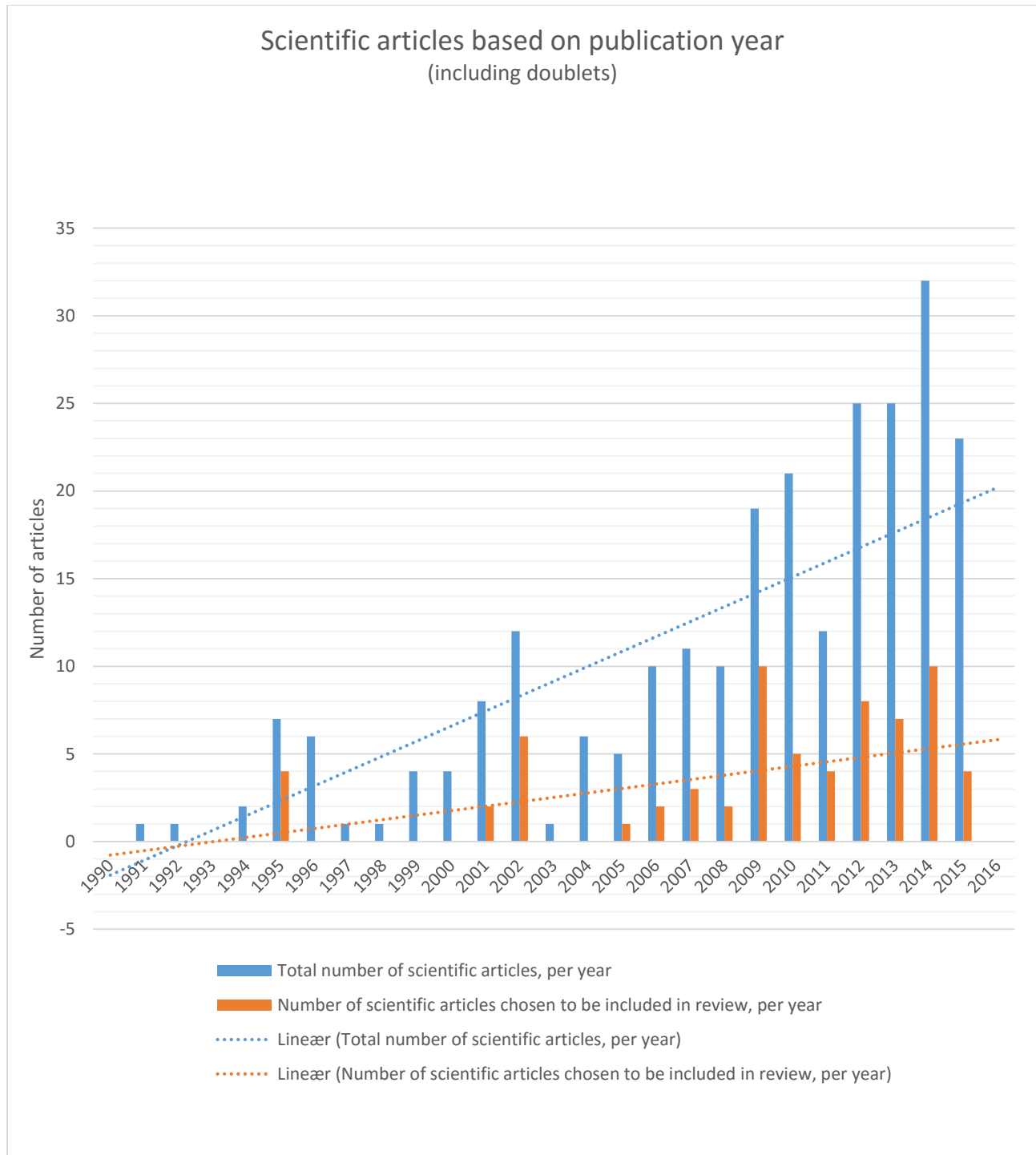
Synthesizing the collection of scientific articles gathered from the systematic literature review, the graph below shows the number of scientific articles collected and the number of scientific articles included as the final collection of data (Graph 1).

GRAPH 1: SCIENTIFIC ARTICLES PER DATABASE



Furthermore, it must be noted that the 68 scientific articles includes doublets, which is articles found in more than one database (Graph 1). The final number of scientific articles used was 26, meaning that 42 articles was found in one or more database (Graph 1).

GRAPH 2: SCIENTIFIC ARTICLES BASED ON PUBLICATION YEAR



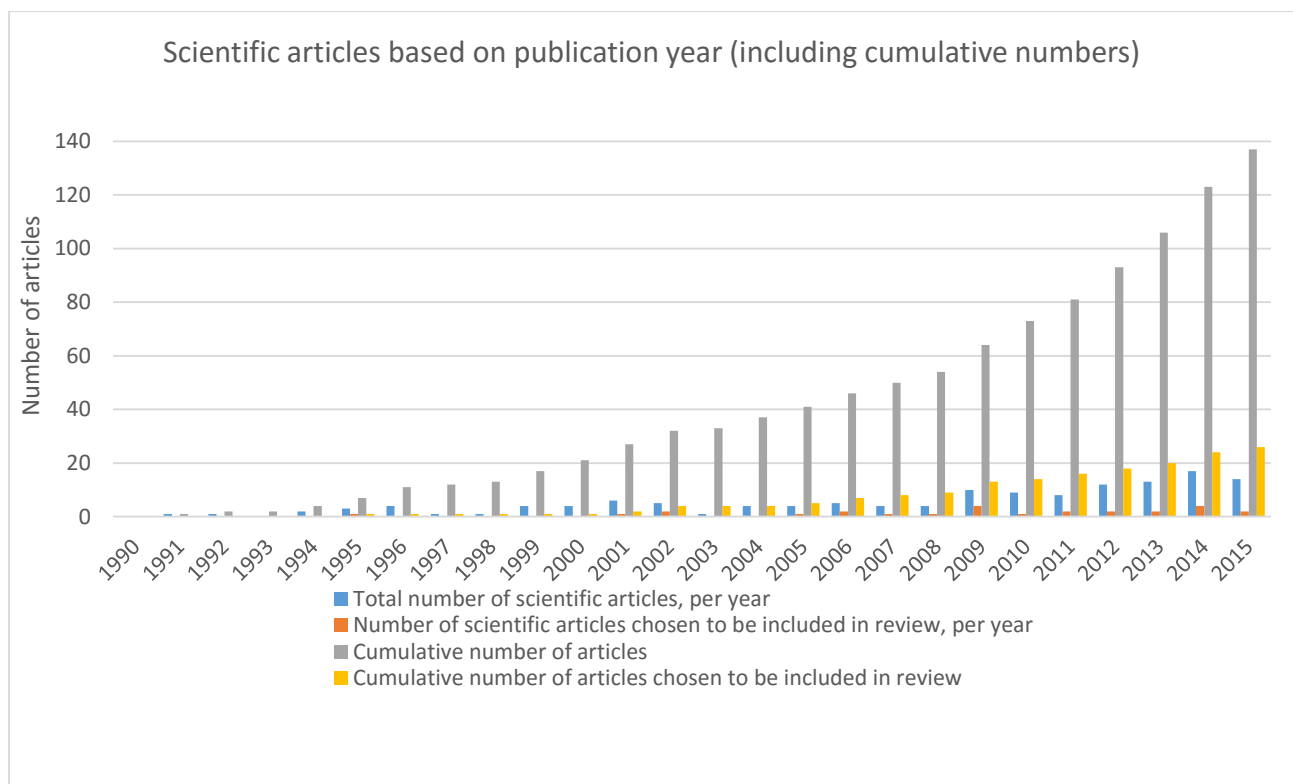
The graph above illustrates the scientific articles based on their publication year (Graph 2).

As seen in Graph 2, illustrated in the blue and brown figures, there is no activity up to 1990. From here, a relatively steady increase in publications of scientific articles take place (Graph 2). This may indicate and substantiate that there is an increasing interest towards the subject of authenticity in

regards to food or authentic food from 1990-2016, specifically in the years from 2009 to 2016 (Graph 2).

Below is a graph (Graph 3) where the focus still is on the publication year. On this graph, the doublets have been sorted out, which means that the scientific articles illustrated are the scientific articles that have been drawn out as the final data collection (Appendix 6).

GRAPH 3: SCIENTIFIC ARTICLES BASED ON PUBLICATION YEAR (INCLUDING CUMULATIVE NUMBERS)



This graph (Graph 3) illustrates the same tendencies as the aforementioned graph (Graph 2). In conclusion, from the year of 2009 there is an increasingly growing interest in the subject of authentic food (Graph 3).

Processing the empirical data, the scientific articles illustrated above in Graph 3, a close reading of each scientific article was then performed. This close reading resulted in a scheme for each scientific article, withdrawing discursive *objects* and *concepts* (Foucault, 2010) from the texts and placing them in a scheme (Appendix 8-33). This scheme was used in the work for the analysis of this thesis (Appendix 8-33).

6.0 GRASPING THE TERM OF AUTHENTICITY: NOSTALGIA OR INNOVATION

Having reached this section of the thesis, as the reader on the explorative search for the discourse of *authentic food*, you may ask yourself; what is authenticity really? In its essence, what does it mean when food is claimed *authentic*? These questions posed actually constitute the beginning of the explorative search for the discourse of *authentic food*. However, quite ironically, the short answer to these questions is that there is no short or simple answer, as also pointed out by Levy (2006) and Carroll and Wheaton (2009).

Dealing with authenticity from the angle of social science, authenticity is, and will always be, a complex concept due to the *subjectivity* and *intangibility* of the very nature of the phenomena (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). As also pointed out by Beer (2008), authenticity, from a philosophical point of view, actually relates to an *extension of reality*, one that cannot be proven – it can only be interpreted through a wide range of perceptions on the matter.

Furthermore, this thesis has the overall aim of approaching the phenomenon from a qualitative angle – hereby acknowledging that there are multiple and diverse interpretations of the matter – as opposed to a quantitative approach (Bryman, 2012). This does not imply, however, that authenticity cannot be understood in all its complexity – it just takes a little more effort.

Before proceeding with a Foucauldian critical discourse analysis (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012) on the collected scientific articles from the systematic literature review, constituting the main analysis of this thesis, this section of the thesis serves the purpose of approaching and possibly defining the concept and phenomenon of authenticity, also with point of departure in the scientific articles collected (Appendix 6).

This section of the thesis will outline and clarify different definitions to the concept and phenomenon of authenticity as well as contribute with overall considerations in regards to authenticity through different scientific paradigms (Beer, 2008). This section of the thesis also serves the function of constituting a foundation for the following part of the analysis; the Foucauldian critical discourse analysis of the discourse of *authentic food* (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). Furthermore, based on the scientific articles gathered from the systematic literature review (Appendix 6), this section will also

contribute with an overall framework of a tension field entailing two kinds of authenticity; nostalgic and innovative authenticity.

6.1 DEFINITIONS TO AUTHENTICITY

How can one grasp the term of *authenticity*? What does it imply when something is claimed *authentic*? In this section, overall definitions to the term of authenticity will be outlined and clarified primarily with inspiration from selected scientific articles gathered in the systematic literature review (Appendix 6; Groves, 2001; Levy, 2006; Pratt, 2007; Chadwell, 2012; Robinson and Clifford, 2012; Assiouras *et al.*, 2014; Zeng *et al.*, 2014). These overall definitions of authenticity are not, however, to be regarded exclusively comprehensive. More appropriately, these overall definitions of authenticity serve the purpose of framing an overall idea of the various meanings of the term.

As a starting point, according to Oxford Advanced Learner's Dictionary of Current English (2010, 88), the term of *authenticity* is defined as "*the quality of being genuine or true*". Furthermore, the adjective of *authentic* similarly is defined as either "*known to be real and genuine and not a copy*" as well as "*true and accurate*" (Oxford Advanced Learner's Dictionary of Current English, 2010, 87).

According to Assiouras (2014), the term of authenticity has roots in the Greek word *authentikos* and later in the Latin word *authenticus*, referring to a meaning of *trustworthiness*. Additionally, the term is later used to refer to something that is either *genuine*, *real* or *true* or characterized by *honesty*, *simplicity*, *sincerity*, *originality* and *innocence* (Assiouras, 2012).

As pointed out by Chadwell (2002), authenticity is to be regarded an idea – not a thing. Therefore, Chadwell (2002) terms authenticity a *conceptual commodity*. In line with this, Harris and Deacon (2014) refer to authenticity as a subjective size, often based on *value judgements* related to *experience*, *culture* and *beliefs*. Assiouras (2014), additionally, contribute with a broad array of other characteristics to the term of *authenticity*. These characteristics are, amongst many, *timelessness*, *uniqueness*, *cultural or traditional associations*, *characteristics of the production process*, *presence of an authority*, *heritage and pedigree*, *relationship to place*, *method of production*, *evidence and truth* as well as *cultural*, *personal or positive valuation* (Assiouras, 2014).

In line with the abovementioned, Pratt (2007) defines authenticity with the terms of something that can be *original*, *genuine*, *real*, *true* as well as *true to itself*. Pratt (2007, 293) opposes the term of

authenticity to the terms of *“inauthentic and artificial”*, *“against modern, ‘mass’ culture”* and industrialism that *“pursues the chimera of progress with its infernal mechanisms for moving goods and people round the world at ever increasing speed”*. Furthermore, Pratt (2007, 294) speak of authenticity in terms of origin, which can be seen in the following: *“[...] it signifies that some feature of the production process is known, we know where it comes from, what it is made of, who made it. We know its origin and have conversations about it.”*

Additionally, Groves (2001, 247) defines authenticity with terms such as an *“element of differentness”*, which enables people to *“escape the alienation and meaninglessness of modern life”* as well as provide them with *“something apart from daily routines”*, also enabling a situation where *“individuals are active creators of meaning rather than passive receivers”*. In addition, Groves (2001, 247) characterizes authenticity in terms of an *“issue of expert knowledge and good taste [...] through [...] images of timelessness, primitiveness and naturalness, untouched by commoditization”*.

6.2 AUTHENTICITY THROUGH DIFFERENT SCIENTIFIC PARADIGMS

From the systematic literature review, 137 scientific articles were originally collected from the five scientific databases (Graph 3). Furthermore, 111 of these 137 scientific articles were deselected from the data collection because many of these represented natural science-related perspectives of technical testing of food, amongst other reasons (Graph 3). This deselection can, moreover, be contemplated an expression of *different scientific paradigms* in regards to authenticity (Bryman, 2012). With point of departure in this, this section deals with how authenticity can be regarded through different scientific paradigms (Bryman, 2012).

From an epistemological point of view, one can initially claim that science is constituted by the epistemological directions of *positivism*, *(naive and critical) realism* and *interpretivism*, as formerly dealt with in Section 3.0 (Bryman, 2012). In this very division of epistemological directions, a foundation towards trying to grasp the concept and phenomena of authenticity can be identified, because various scientific disciplines, with each their various concerns of what should be regarded acceptable knowledge, has different takes on the matter of authenticity through these different epistemological positions (Bryman, 2012).

The aforementioned 111 deselected scientific articles, out of the 137 scientific articles selected, most dominantly due to natural science-related perspectives of technical testing of food, represent

the epistemology of *positivism* in a very clear form (Graph 3; Bryman, 2012). This does not imply, however, that these deselected scientific articles are denied of their existence or not accounted for in the systematic literature review; they do indeed exist, they do indeed revolve around the object of food as the remaining scientific articles and they do indeed represent a scientific paradigm dominant within science – especially to the discourse of *authentic food*, representing a great number of 111 scientific articles out of the 137 scientific articles gathered (Graph 3).

Their existence, however, also speak of a central trait to the discourse of *authentic food*; one that will not be dealt with further in this thesis, apart from this section. Deselecting the aforementioned 111 scientific articles from the final data collection, primarily representing natural science-related perspectives of technical testing of food (Graph 3), can be contemplated a classical distinction of authenticity in regards to food (Carroll and Wheaton, 2009). This classical distinction is what Carroll and Wheaton (2009) refer to as *type* and *moral authenticity*.

According to Carroll and Wheaton (2009, 255), *type authenticity* is an expression dealing with “*whether an entity is true to its associated type (or category or genre)*”. In other words, *type authenticity* can also be claimed a cogent example of the epistemological position of positivism in a clear form, as typically seen with natural science (Bryman 2012). Type authenticity is also, in the scientific articles, referred to as *adulteration* (Levy, 2006). Pointed out by Levy (2006, 124), the category of *adulteration* or *non-adulteration* can be applied to *authenticity* questioning all kinds of food “*from e-number laced children’s snacks to the very flesh of factory-farmed animals*”.

Moral authenticity, on the contrary, is an expression that frames if “*decisions behind the enactment and operation of an entity reflect sincere choices (i.e., choices true to one’s self) rather than socially scripted responses*” (Carroll and Wheaton 2009, 255). Moral authenticity can be regarded to represent the epistemological position of interpretivism, as typically seen with both human and social science (Bryman 2012). Alternatively to this distinction by Carroll and Wheaton (2009), Zeng *et al.* (2014, 7031-7047) distinguishes between three forms of authenticity: *objective*, *constructive* and *existential authenticity*.

Based on this, one can then appropriately pose the question; do these two kinds of authenticity not speak of the same thing? On one hand, they do speak of the same thing. They speak of the food and they speak of the context of food. On the other hand, they do it in different ways, and on different

grounds, with different considerations of what can be claimed *truthful knowledge* (Bryman 2012). Therefore, and quite paradoxically, they do not speak of the same thing, too (Bryman, 2012).

6.3 NOSTALGIC AND INNOVATIVE AUTHENTICITY

Based on the scientific articles gathered through the systematic literature review, it is apparent that there is a *common understanding of authenticity* – in the form of a *tension field* – that continuously recurs throughout the years of the period of time investigated (Appendix 35). This tension field, furthermore, takes on various forms – but the meaning of it remains the same, though. In this section, this tension field of authenticity will be outlined and clarified in the following, based on several of the scientific articles that, most prominently, contribute with knowledge on the matter (Groves, 2001; Grasseni, 2005; Levy, 2006; Srinivas, 2006; DeSoucey, 2010; Pilcher, 2014; Zeng *et al.*, 2014; Groszlik and Ram, 2015). For this thesis, with inspiration in these scientific articles, a framework containing a tension field in regards to authenticity has been developed, applicable to the following analysis in Section 7.0. This framework will be referred to as *nostalgic* and *innovative authenticity* (Groves, 2001; Grasseni, 2005; Levy, 2006; Srinivas, 2006; DeSoucey, 2010; Pilcher, 2014; Zeng *et al.*, 2014; Groszlik and Ram, 2015).

When dealing with the phenomenon and discourse of *authenticity*, two other phenomena kept reappearing in the scientific articles from the systematic literature review – however with different choices of terms; *nostalgia* and *innovation* (Appendix 35; Groves, 2001; Grasseni, 2005; Levy, 2006; Srinivas, 2006; DeSoucey, 2010; Pilcher, 2014; Zeng *et al.*, 2014; Groszlik and Ram, 2015).

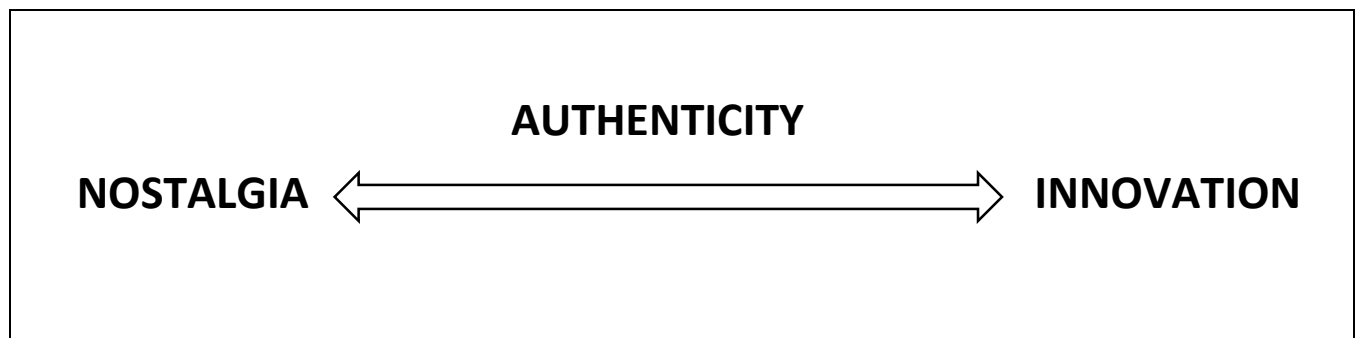
According to the Merriam-Webster Online Dictionary (n.d.a), the term of *nostalgia* can be considered “*a wistful or excessively yearning for return to or of some past period or irrecoverable condition*”. Following this line of meaning, *nostalgic authenticity* (Figure 2) can then be considered a phenomena aiming to capture conditions of the past; may it be *traditions* (Groves, 2001; Grasseni, 2005; Srinivas, 2006; Pratt, 2007; Sims, 2009; DeSoucey, 2010; Stiles *et al.*, 2010; Robinson and Clifford, 2012; Autio *et al.*, 2013; Sidali and Hemmerling, 2014), *artisanship* (Groves, 2001; Grasseni, 2005; Pratt, 2007; DeSoucey, 2010; Autio *et al.*, 2013; Sidali and Hemmerling, 2014) or *ancient ways of living* (Srinivas, 2006; Stiles *et al.*, 2011; Robinson and Clifford, 2012), for instance.

Similarly, according to the Merriam-Webster Online Dictionary (n.d.b), the term of *innovation* can be considered an “*act or process of introducing new ideas, devices, or methods*”. Following this line

of meaning, *innovative authenticity* (Figure 2) can then be regarded a phenomena or discourse aiming to capture conditions of the present; may it be *meetings between food cultures* (Lu and Fine, 1995; Srinivas, 2006; Sims, 2009; Liu, 2009; Omar *et al.*, 2014; Pilcher, 2014; Zeng *et al.*, 2014; Grosplik and Ram, 2015), for instance.

The phenomena of *nostalgia* and *innovation*, *opposed diametrically towards each other*, together form a tension field in which *authenticity is placed*, either at one of the two oppositions or in between the two oppositions (Groves, 2001; Grasseni, 2005; Levy, 2006; Srinivas, 2006; Pratt, 2007; DeSoucey, 2010; Pilcher, 2014; Zeng *et al.*, 2014; Grosplik and Ram, 2015). Furthermore, this tension field is illustrated below (Figure 2).

FIGURE 2: NOSTALGIC AND INNOVATIVE AUTHENTICITY



In the following, Groves (2001, 247) speak of these aforementioned phenomena of nostalgia and innovation: “*individuals either requiring a link with the past or acknowledging that authenticity is a dynamic concept and that the production of products will change over time*”. Furthermore, Groves (2001, 247) also speak of this illustrated above tension field in the following: “*As authenticity is a quality of premodern life there is a common emphasis on cultural products, an example of which is food, being handmade and from natural materials, to the extent ‘the machine... could only make inauthentic things, dead things’*”.

DeSoucey (2010, 449) speak of the aforementioned *nostalgic* and *innovative authenticity* (Figure 2) with the terms of “*tradition versus progress*”, whereas Grasseni (2005, 79-94) speak of authenticity in terms of *heritage* as opposed to *invention, innovation or creativity*, respectively framing the *nostalgic* and *innovative authenticity* as well (Figure 2). Alternatively, Pilcher (2014, 458) distinguish between *originality* as opposed to *creativity*.

Zeng *et al.* (2014, 7030-7047) speak of the balance of *inheritance or culture protection* as opposed to *innovation of authenticity*, framing the aforementioned understandings of *authenticity* as *nostalgia* and *innovation* (Figure 2). In the context of *tourism*, this balance, furthermore, is referred to as a constant *negotiation process* between *producers* and *customers of food* (Zeng *et al.*, 2014, 7030-7047).

Alternatively, Groszlik and Ram (2015, 232-233) distinguish between *authenticity* and *instrumentality* – two sizes that exist side by side in a so-called *bidirectional dialectic process*. These two have the same meaning as the *nostalgic* and *innovative authenticity* (Figure 2).

Levy (2006, 124) also frame this understanding of *authenticity* as either *nostalgic* or *innovative* (Figure 2), merely with the terms of “*ancient*” and “*modern*”. As pointed out by Levy (2006), this division of authenticity in these two categories can be considered more or less pointless in the sense that the sizes of *ancient* and *modern* always have coexisted throughout time.

Lastly, Srinivas (2006, 193-205) speak of a *nostalgic desire, nostalgic sentiment, cultural utopia of loss or keeping tradition alive* as opposed to *engaging in the transnational world of speed and economy*. Srinivas (2006, 209-211), furthermore, point out a central paradox in the concept of authenticity based on this division in the situation that authenticity can both be a “*search for something lost*” as well as a “*legitimation of something existent*”. *Nostalgic* and *innovative authenticity* (Figure 2), as termed by the author of this thesis, is, furthermore, spoken of with terms of respectively “*sunny days of yore*” and “*golden era*” as opposed to a “*grey industrial present*”, emphasising the often caricatured descriptions of the two matters (Srinivas, 2006, 209-211).

In line with Srinivas (2006), Assiouras *et al.* (2014, 538-540) characterize authenticity in terms that represent the aforementioned *nostalgic authenticity* (Figure 2), which can, for instance, be seen in the choice of terms such as “*Authentic food may be used as an emblem allowing inhabitants of a given geographical area or community to become aware of themselves [...] connecting them with their cultural past [...] their family, religion or to be part of their self-identity*”.

Pratt (2007) remains critical towards this aforementioned distinguishment of nostalgic and innovative authenticity (Figure 2). On one hand, he acknowledges that authenticity constitutes “*a quality of the rooted and ancient, not of the modern*”, which could be an example of nostalgic

authenticity (Figure 2; Pratt, 295). On the other hand, however, Pratt (2007, 295) proposes that *“authenticity is not a survival from some prelapsarian world of peasants and artisans, but precisely a shadow cast by an economy organized around exchange value”*.

Another thought-provoking point in regards to the term of *authenticity*, as made by Srinivas (2006, 209), is that the term itself contains a paradox in the sense that *“while authenticity can be the search for something lost [...], it is also, paradoxically, the legitimation of something existant”*. In other words, nostalgic and innovative authenticity can be contemplated two sizes that wipe out the meanings of one another (Figure 2; Srinivas, 2006).

6.4 PART-CONCLUSION

As mentioned, the concept and phenomenon of *authenticity* is a complex, versatile and ambiguous matter (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). Based on the scientific articles collected through the systematic literature review, initially, this section approached the concept and phenomenon of authenticity, with the aim of using this as point of departure for the following section, Section 7.0, dealing with the discourse of *authentic food*. Thus, a working question in regards to this section was the following: *in its complexity, how can the concept and phenomenon of authenticity conceivably be approached and defined?*

Approaching and possibly defining the term of authenticity in itself, it can be concluded that the term of authenticity is regarded an *idea, conceptual commodity, subjective size and value judgement* (Chadwell, 2002; Assiouras *et al.*, 2014). Furthermore, the term of authenticity is associated with terms of *genuineness, truth, realness, accuracy, trustworthiness, honesty, timelessness, uniqueness, originality and differentness* (Groves, 2001; Pratt, 2007; Assiouras *et al.*, 2014).

Authenticity can furthermore be regarded through different scientific paradigms. Referred to as *type* and *moral authenticity*, representing respectively the epistemologies of *positivism* and *interpretivism*, a classical distinction in regards to authenticity can be made, representing scientific paradigms of *natural science* as opposed to *human and social science* (Carroll and Wheaton, 2009; Bryman, 2012).

The concept and phenomenon of authenticity can, furthermore, be regarded through a tension field containing two ends of a continuum; *nostalgic* and *innovative authenticity* (Groves, 2001; Levy, 2006; Srinivas, 2006; Pratt, 2007; DeSoucey, 2010; Zeng *et al.*, 2014; Groszlik and Ram, 2015).

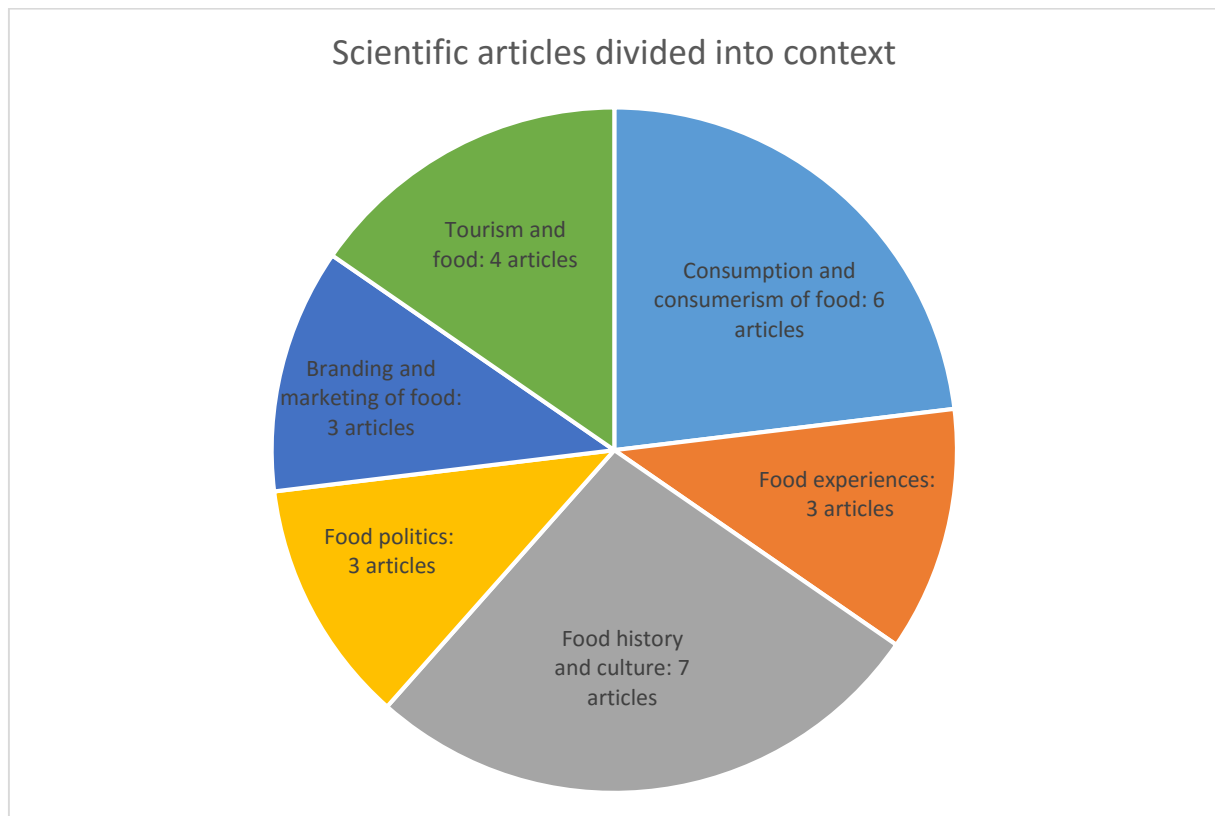
7.0 EXPLORING THE DISCOURSE OF AUTHENTIC FOOD

Section 6.0 contributed with a section aiming to grasp the meaning of the concept and phenomenon of authenticity in itself. However, this initial outline of the concept and phenomenon of authenticity in itself may, paradoxically, have raised more questions than answers. The term of authenticity is a complex concept that often seem to grow in complexity, the more you dig into the very meaning of it (Levy, 2006; Carroll and Wheaton, 2009; Robinson and Clifford, 2012). Based on the results of Section 6.0, this section will deal with the discourse of *authentic food* – offering a *discursive framework*, developed for this thesis, which enables us to explore the discourse of *authentic food* through *different scales* – as we navigate this discursive landscape of *authenticity*.

Navigating through this discursive landscape of authenticity – exploring the discourse of *authentic food*, we will similarly enter *different contexts, spaces and places* of *food history and food culture* (Srinivas, 2006; Carroll and Wheaton, 2009; Lang, 2009; Liu, 2009; Groszlik and Ram, 2013; Pilcher, 2014; Zeng *et al.*, 2014), *food politics* (Pratt, 2007; DeSoucey, 2010; Stiles *et al.*, 2010), *food experiences* (Holloway, 2001; Beer, 2008; Robinson and Clifford, 2011), *tourism and food* (Sims, 2009; Harris and Deacon, 2014; Omar *et al.*, 2014; Kalenjuk *et al.*, 2015), *branding and marketing of food* (Lu and Fine, 1995; Chadwell, 2002; Assiouras *et al.*, 2014) as well as *consumption and consumerism of food* (Groves, 2001; Grasseni, 2005; Levy, 2006; Weiss, 2012; Autio *et al.*, 2013; Sidali and Hemmerling, 2014). The outline of these abovementioned contexts is also an expression of certain *speaking positions* within the broad field of social science (Foucault, 2010).

This outline of different contexts can be seen illustrated below in Figure 2. It is, naturally, a rough outline – as several of the contexts are interrelated. However, this rough outline of contexts can be regarded an expression of the *diversity* and *versatility* of the discourse of *authentic food* (Figure 2).

FIGURE 2: SCIENTIFIC ARTICLES DIVIDED INTO CONTEXT



The search for the discourse of *authentic food* begins right here. At this point, though, you may ask; what is *authentic food*? How can we explore something that we do not even fully understand the size of? The first step of the search is, essentially, raising these questions, which was actually done in the form of a systematic literature review with certain criteria leading to scientific articles on authentic food, as dealt with in Section 5.0.

7.1 A DISCURSIVE FRAMEWORK: THE DISCOURSE OF AUTHENTIC FOOD IN DIFFERENT SCALES

In the following sections of the analysis, the scientific articles collected through the systematic literature review will be analysed and synthesized in the form of a *thematic analysis*, emphasizing and presenting the dominant discourses that have occurred in the scientific articles collected (Jesson *et al.*, 2011). Furthermore, as emphasized by Jesson *et al.* (2011), this synthesis is not simply about re-assembling the scientific articles, but also about finding a kind of *new order* as a *contribution of knowledge* – to fill in the *knowledge gap* and make connections between the

different scientific articles. From this synthetisation, a discursive framework has been developed, presenting the discourse of *authentic food* in different scales.

In total, 26 scientific articles have been gathered from the systematic literature review (Appendix 35). Despite different contexts, as mentioned, all of these scientific articles have a mutual point of departure; *authentic food*. Furthermore, as this analysis will also come to show, these scientific articles constitute a set of *interrelated texts*, where different discourses draw on one another with the aim to *obtain power* and become *superior discourses* (Foucault, 2010). In other words, these scientific articles can be contemplated texts that, together and apart, construct a *social reality* around *authentic food* (Bryman, 2012).

In the following sections of the analysis, the abovementioned discursive framework will be presented, outlined and clarified with the use of *Foucauldian critical discourse analysis* (Foucault, 2010). This discursive framework characterizes different scales or categories to the discourse of *authentic food* – and these scales are respectively *identity and food*, *local food*, *national food* as well as *global food*. Each scale of this discursive framework will contain a section on the societal context of *globalization*, because whether we are dealing with the discourse of *identity and food*, *local food*, *national food* or *global food*, these discourses all relate to globalization, fostering either a negative or a positive attitude towards it.

These scales can also be regarded an expression of the search for the discourse of *authentic food* – a journey that we are, with the following sections of this analysis, now embarking.

7.2 THE DISCOURSE OF IDENTITY AND FOOD

As with any other explorative search for something, the explorative search starts within yourself, which is also the case with the discourse of *authentic food*. In this section, the discourse of *authentic food* will be approached from the angle of *identity*; encompassing a discourse of *identity and food* to the discourse of *authentic food*.

Four scientific articles from the systematic literature review deals directly with the discourse of *identity and food* (Appendix 7; Groves, 2001; Srinivas, 2006; Carroll and Wheaton, 2009; Sidali and Hemmerling, 2014), however, several other scientific articles likewise touch upon the discourse of *identity and food* in a less direct way (Appendix 7).

7.2.1 GLOBALIZATION

As mentioned, the discourses that revolve around the discourse of *authentic food* always end up dealing, one way or another, with the societal context of *globalization*; and the discourse of *identity and food* is no exception to this either (Srinivas, 2006; Carroll and Wheaton, 2009; Sidali and Hemmerling, 2014). The three scientific articles dealing with the discourse of *identity and food* have to be seen in the light of *globalization*, resulting in the use of *concepts* with both negative and positive connotations in regards to globalization, which will be further explicated in the following (Srinivas, 2006; Carroll and Wheaton, 2009; Foucault, 2010; Sidali and Hemmerling, 2014).

Sidali and Hemmerling (2014, 1692-1709) deal with the discourse of *identity* through the *objects* of *consumer self-concept* and *traditional food specialties* and, furthermore, express both positive and negative attitudes towards *globalization* through these *objects* (Foucault, 2010).

Representing a negative attitude towards globalization, Sidali and Hemmerling (2014, 1692) use the *concepts* of “*effects of globalization*” in regards to “*a plethora of anonymous, standardized food products*” to describe the matter (Foucault, 2010). Moreover, *concepts* such as “*resilience to deterritorialized products*”, “*celebration of product uniqueness*” and “*intimate and conniving relationship with their producers [...] to local products*” serve as examples of negative attitudes towards globalization (Foucault, 2010; Sidali and Hemmerling, 2014, 1693). Positive attitudes towards *globalization* become apparent in *concepts* such as “*global citizenship*”, “*shared consciousness and values*” as well as “*desire to participate in the “global village”*” (Foucault, 2010; Sidali and Hemmerling, 2014, 1693).

7.2.2 GLOBALIZATION, ALIENATION AND QUESTIONING OF IDENTITY

In a slightly different context, Srinivas (2006) deals with the discourse of *identity and food* through the *object* of *cosmopolitan Indian families*, both residing India as well as America as well as the *object* of *Indian packaged foods* (Foucault, 2010). In this scientific article, the object of cosmopolitan Indian families, more specifically Indian mothers and wives, become subject to a discussion of nostalgic and innovative authenticity through their “*domestic cooking*” and “*provisioning*” for the family, entailing a dilemma of *identity* between cooking ““as mother made it”” and participating a world of “*speed and economy*” and “*work and play*” (Figure 2; Srinivas, 2006, 191-221; Foucault, 2010).

On one hand, due to societal contexts of *globalization, transnationalism, multiculturalism, cosmopolitanism, migration* as well as an “*increasingly industrialized, corporatized and urban world*”, the *object* of *Indian mothers and wives* are, more or less, forced to let go of their “*ethnic affiliation*” (Srinivas, 2006, 191-221) – representing a discourse of *identity and food* as well as *innovative authenticity* (Figure 2). According to Srinivas (2006, 192-194), “*the consequent warping of time and space through media, travel, and other modes of access, perforce leads to pluralism. This in turn leads to a consequent and important questioning of identity*”. Societal contexts of *multiculturalism* and *cosmopolitanism*, moreover, result in “*anxiety because they expose us to new ways of being in, and seeing the world*” (Srinivas, 2006, 204).

The negative connotation of *alienation*, used by Groves (2001) to describe the societal context of *globalization*, furthermore emphasizes that, in regards to the discourse of *identity and food*, authenticity becomes a way to “*escape the alienation and meaninglessness of modern life*”.

7.2.3 STRATEGY: SELF-IDENTIFICATION, SELF-EXPRESSION AND DIFFERENTNESS

The discourse of *identity and food*, in regards to the discourse of *authentic food*, works under a strategy of *self-identification, self-expression* and, in particular, *differentness* (Groves, 2001).

Through the *object* of *self-concept of consumers*, in the scientific article by Sidali and Hemmerling (2014), a discourse of *identity and food* is also present (Foucault, 2010). For instance, according to Sidali and Hemmerling (2014), consumers perceive a product through *self-identification*; in other words, consumers involve themselves personally in a product through identification with their own personality. This is also emphasized in the following description of consumption: “*an act that goes beyond the mere desire to possess an object since it encapsulates a process of projecting a consumers’ own personality in an attempt to find themselves or who they would like to be*” (Sidali and Hemmerling, 2014, 1693).

In regards to the *object* of *traditional food specialties*, Sidali and Hemmerling (2014, 1693-1694) operate with the concept of “*underdog narratives*”, also exemplifying the discourse of *local food* (Foucault, 2010). These *underdog narratives* are termed with “*humble beginnings*”, “*noble struggles against (stronger) adversaries*” as well as “*made by producers of humble origins [...] that have eventually reached success thanks to their determination and passion*” (Foucault, 2010; Sidali and Hemmerling, 2014, 1692-1709). These concepts constitute qualities that consumers may be prone

to reflect in their own personality; hence, the discourse of *identity and food* is interrelated in a discourse of *local food* (Foucault, 2010; Sidali and Hemmerling, 2014).

Carroll and Wheaton (2009) touch upon the discourse of *identity and food* through the *object* of *authenticity* (Foucault, 2010). According to Carroll and Wheaton (2009), authenticity and food are related in the way that authenticity, through the use of certain products, is also an expression of the person using these certain products. Furthermore, authenticity, in regards to the discourse of *identity and food*, is characterized with concepts of “*status generation*”, “*social approval*”, “*esoteric knowledge*”, “*loss of personalized self in contemporary mass society*”, “*obscure specialty products [...] possess unusual but attractive qualities*”, “*expert status*” and “*enhanced self-expression*” (Carroll and Wheaton, 260). These choices of *concepts* have to be seen in the light of societal contexts such as the following (Carroll and Wheaton, 2009, 260; Foucault, 2010): “*postmaterialism*”, “*reaction against mass society*”, “*anti-mass production*” as well as “*modern life [...] ever increasing complexity [...] in the numbers and types of interaction we have to enter into*”. In line with these concepts, Groves (2001, 247) defines authenticity through the *concept* of “*element of differentness*” (Foucault, 2010).

A discourse of *identity and food* is also present in what Carroll and Wheaton (2009) refer to as *moral authenticity*. According to Carroll and Wheaton (2009, 255) this specific dimension of authenticity deals with “*whether the decisions behind the enactment and operation of an entity reflect sincere choices (i.e., choices true to one’s self) rather than socially scripted responses*”.

7.2.4 NOSTALGIC AND INNOVATIVE AUTHENTICITY

In the scientific article by Srinivas (2006), the *object* of the Indian wives and mothers in the Indian cosmopolitan families being expected to be “*the “good” mother*” and cook “*as mother made it*” in their “*homeland*”, constitutes an example of both nostalgic and innovative authenticity (Figure 2).

On one hand, an “*identity loss experienced by South Asians both in urban India and abroad*” takes place, which is an expression of nostalgic authenticity (Figure 2; Srinivas, 2006, 191). On the other hand, the *object* of *packaged Indian food* serves as a mean to encompass both *nostalgic* and *innovative authenticity* as it constitutes an “*anchor to imagined homelands*”, but the *object* of the Indian mothers and wives can still participate a global world of “*speed and economy*” and “*work and play*” (Figure 2; Srinivas, 2006, 191; Foucault, 2010).

7.3 THE DISCOURSE OF LOCAL FOOD

In this section, the discourse of *authentic food* will be approached from the angle of local food; encompassing a discourse of *local food* to the discourse of *authentic food*. Thus, the discursive framework containing different scales to the discourse of *authentic food* will now be broadened out from the formerly dealt with discourse of *identity and food* to a discourse of *local food*.

12 articles from the systematic literature review dealt directly and in depth with the discourse of *local food* (Appendix 7; Groves, 2001; Holloway, 2002; Grasseni, 2005; Srinivas, 2006; Pratt, 2007; Beer, 2008; Sims, 2009; Stiles *et al.*, 2010; Weiss, 2012; Autio *et al.*, 2013; Zeng *et al.*, 2014; Kalenjuk *et al.*, 2015). However, these scientific articles refer to various subjects.

These subjects are internet-mediated food production technologies (Holloway, 2002), British food products as perceived by British consumers (Groves, 2001), cosmopolitan Indian families in Bangalore, India and Boston, the United States of America (Srinivas, 2006), a general analysis on the concept of local food and authenticity on a global level (Pratt, 2007), hospitality, tourism and leisure industries in the United Kingdom (Beer, 2008), sustainable tourism in two regions of the United Kingdom (Sims, 2009), three local food initiatives in an American context (Stiles *et al.*, 2009), pasture-raised pork and the networks around it in the region of North Carolina in the United States of America (Weiss, 2012), the appreciation of authenticity in local food production amongst Finnish consumers (Autio *et al.*, 2013), Chinese restaurants in China (Zeng *et al.*, 2014) as well as gastronomic tourism development in the region of Vojvodina, Serbia (Kalenjuk *et al.*, 2015).

When defining the discourse of *local food*, it is noticeable that all 12 scientific articles (Groves, 2001; Holloway, 2002; Grasseni, 2005; Srinivas, 2006; Pratt, 2007; Beer, 2008; Sims, 2009; Stiles *et al.*, 2010; Weiss, 2012; Autio *et al.*, 2013; Zeng *et al.*, 2014; Kalenjuk *et al.*, 2015), with more or less emphasis, draw on a classical understanding of *sustainability* as both an *environmental, social* and *economic* matter, as seen defined, for instance, in the Report of the World Commission on Environment and Development: Our Common Future by the United Nations (Brundtland, 1987), however with different priorities, which will be further explicated in the remainder of this section.

This broad understanding of *sustainability* can, furthermore, be contemplated a discursive *strategy* that the discourse of *local food* promotes (Brundtland, 1987; Foucault, 2010). One might even argue

that the discourse of *sustainability* in its broad form, constituted by *environmental*, *social* and *economic dimensions*, have conceived the discourse of *local food* (Brundtland, 1987).

Apart from two scientific articles by Groves (2001) and Holloway (2002), it is remarkable that the remaining scientific articles share a common trait as being relatively new (being published in the period of 2006-2015) in regards to the period investigated in the systematic literature review (the years of 1990-2016) (Appendix 7). This can be contemplated an argument emphasizing that the discourse of *local food* is still a relatively new social construction (Burr, 2003; Bryman, 2012) in regards to, for instance, the discourse of *sustainability* that dates back even further, as seen with the aforementioned Report of the World Commission on Environment and Development: Our Common Future by the United Nations from 1987 (Brundtland, 1987).

The discourse of *local food* constituting a relatively new *social construction* (Burr, 2003; Bryman, 2012) is also emphasized by Autio *et al.* (2013), as the authors of this scientific article were not able to identify a connection between traditions and locality in regards to Finnish consumers' perception of local food in the early 2000s. This does not mean, however, that local food has not existed as long as any other phenomenon; merely, this indicates that the discourse of *local food* is relatively new, compared to both the discourse of *sustainability* (Brundtland, 1987) as well as the remaining discourses of this analysis (Appendix 7). Though being considered a relatively new discourse, the increased attention drawn towards the discourse of *local food* can also be contemplated a strengthened *relation of power* (Foucault, 2010), which will be dealt with later in this analysis.

Having initially outlined a few basic traits around the discourse of *local food*, one might pose the central question; how is the discourse of *local food* related to the discourse of *authentic food*? In other words; what makes local food authentic? In the following, the aforementioned 12 scientific articles will each be dealt with through their contributions to these questions (Appendix 7; Groves, 2001; Grasseni, 2005; Srinivas, 2006; Pratt, 2007; Beer, 2008; Sims, 2009; Stiles *et al.*, 2010; Weiss, 2012; Autio *et al.*, 2013; Zeng *et al.*, 2014; Kalenjuk *et al.*, 2015).

As an initial point, the discourse of *local food* can be contemplated just as complex as the discourse of *authentic food*, as there is no common agreement upon one single definition of the term of *local food* (Groves, 2001). Consequently, this section dealing with the discourse of *local food* could just as well have been merged with the following section dealing with the discourse of *national food* or

the former section dealing with the discourse of identity. In other words, the discourses in this discursive framework of the discourse of *authentic food* are interrelated and have a fluid transition amongst them.

However, the European Union has established three European Union schemes to “*encourage diverse agricultural production, protect product names from misuse and imitation and help consumers by giving them information concerning the specific character of these products*” (European Commission, 2016). Similarly, with point of departure in the object of *British food products*, Grasseni (2005), Pratt (2007) and Groves (2001, 246) speak of “*a genuine version of a product in relation to a specific place, region or country*” through the use of these European Union schemes for products with protected “*denominations of origin*” (PDO), “*protected geographical indicators of supply*” (PGI) and “*certificates of specific character*” (CSC). Today, however, the latter mentioned, CSC, has been renamed “*Traditional Speciality Guaranteed*” (TSG) (European Commission, 2016). These European Union schemes can be considered a concise example of the discourse of *local food*.

7.3.1 GLOBALIZATION

As with the discourse of *identity and food*, the discourse of *local food* also revolve around the societal context of *globalization*, fostering, primarily, a negative attitude towards it with the use of negative connotations (Zeng *et al.*, 2014; Autio *et al.*, 2013).

Concepts opposed to the *object* of local food can serve as a mean to understand the discourse of *local food* (Foucault, 2010; Autio *et al.*, 2013). These opposing concepts are, for instance, “*conventional food*”, “*large-scale enterprises*” and “*corporations pursuing profit, harming the environment and animals, and eventually harming them [consumers]*” (Foucault, 2010; Autio *et al.*, 2013, 566). Contrarily, local food is, in the scientific article by Autio *et al.* (2013, 566) spoken of in concepts of “*parental characteristics [...] nurturing, supportive, protective and concerned about consumers’ interests*” (Foucault, 2010).

Furthermore, globalization is also spoken of in that it has “*distanced consumers, both geographically and socially, from food producers and production areas*” and that the *object* of *local food* can contribute with “*transparency of the food chain*” (Foucault, 2010; Autio *et al.*, 2013, 564). The *object* of *local food* is also opposed to *industrialization*, which can be seen in the following: “*local, organic,*

fair trade and slow food have emerged as alternatives to industrially mass-produced types of food" (Foucault, 2010; Autio et al., 2013, 564). *Industrialization* is also spoken of negatively in the following: *"Consumers are increasingly unhappy with industrial global food production systems, which they see as harmful both personally (in terms of health) and globally (in terms of social and environmental justice)"* (Autio et al., 2013, 566).

Another critical stance towards globalization is present in the scientific article by Weiss (2012, 614-626), who speaks of globalization with the use of *concepts* such as *"Globalized consolidations"*, *"expansion of industrial agriculture"* as well as *"prevailing forms of totalization manifest most clearly in agricultural-industrial complex"* (Foucault, 2010; Weiss, 2012, 616). Local food is regarded as an alternative to the aforementioned industrial agriculture, which can be seen in the choice of *concepts* such as *"local food alternatives"*, *"locavores"*, *"alternative food producers"*, *"alternative food system"* as well as *"Direct marketing"* (Foucault, 2010; Weiss, 2012, 614-626).

Fostering a more neutral attitude towards globalization, Zeng et al. (2014, 7031) use the *concept* of *"unprecedented time-space compression era"* to explain how spaces today are reconstructed in a larger scale (Foucault, 2010). In addition, immigration is used to explain how *"local cuisine"*, *"the diet of different ethnic groups"* and *"food associated with a particular class"* are then spread from a local to a global context (Foucault, 2010; Zeng et al., 2014, 7032-7033). Furthermore, *concepts* of *"urbanization"* and *"commercialization of culture"* also serve as connotations to globalization (Foucault, 2010; Zeng et al., 2014, 7042).

7.3.2 CONNECTIONS

The *concept* of *connections* is something that recurs within the discourse of *local food* (Holloway, 2002; Foucault, 2010; Stiles et al., 2010; Weiss, 2012; Zeng et al., 2014). These connections are drawn between elements and actors, producers and consumers, terrain and technique, seasonality and sustenance (Weiss, 2012). In regards to authenticity, Weiss (2012, 623) distinguishes between two kinds of *connections*; *"an unmediated link to an animal life"* as well as a *"grounding in an imagined historical connection with recuperated cuisines and tastes"*. *Connections* are, moreover, emphasized in choices of *concepts* such as *"commitments by farmers and customers to such face-to-face connections"*, *"Connecting with Carolina pigs"*, *"customers make that connection with [...] producers"*, *"farmers [...] be present at the market"*, *"tactile hands-on character of labor, personified*

by “the farmer” at the market” as well as “highly personalized links” (Foucault, 2010; Weiss, 2012, 617).

Connections can function as *added value*, as accentuated by Pratt (2007). This added value is experienced when consumers buy local food (Pratt, 2007). The emphasis on connections can, for instance, be seen in the choice of *concepts* such as “direct contact with those who produce [...] food” as well as “you can see where the apples grow and where the chickens lay their eggs, and the honest hands of the farmer who made it all happen” (Pratt, 2007, 289; Foucault, 2010). Pratt (2007, 289) emphasizes the *term* of “trust” in regards to this added value (Foucault, 2010). Pratt (2007, 289-290) also speaks of a possible “connection between locality and quality” through the “territorial designation” of “terroir”.

In regards to the *object* of internet-mediated food production technologies, Holloway (2002) investigates the *concepts* of *authentic connections* and *relations* between the Internet enterprises and their customers, also representing an example of the discourse of local food (Foucault, 2010).

7.3.3 AUTHORSHIP

Dealing with the *object* of cultural politics of authenticity, Stiles *et al.* (2010) operate with the *collective symbol* of the *ghosts of taste* through so-called “relational presences of authorship” in food (Jäger and Maier, 2009; Foucault, 2010; Stiles *et al.*, 2010, 225). These relational presences of authorship are what Stiles *et al.* (2010, 226) refer to as the *faces* and *places* in the following: “The ghosts of taste reveal themselves in the ways we perceive the quality or taste of food. They enliven food with the phantoms of people and environments and can also enliven claims of food as property – as the possessions of particular faces and places.”

The abovementioned *faces* and *places* constitute the foundation for the discourse of *local food*, as defined by Stiles *et al.* (2010). Implicitly in this understanding of local food lies a perception that relations must be established through *faces* or *places*. In other words, what makes local food authentic is the authorship of the food – the *faces* and the *places* (Stiles *et al.*, 2010). Contrarily, one could define what is not local food as food without these established relations.

7.3.4 STRATEGY: ENVIRONMENTAL, SOCIAL AND ECONOMIC SUSTAINABILITY

All of the scientific articles representing the discourse of *local food* draw, more or less, on a discourse of both *environmental, social and economic sustainability* (Brundtland, 1987). This can also be contemplated a discursive strategy in regards to the discourse of *local food* (Foucault, 2010).

Revolving around the *object* of British food products, a *concept* related to the discourse of *local food* is “*regional specialties*” (Groves, 2001, 246; Foucault, 2010). How the *concept* of “*regional specialties*” and the discourse of *local food* is related can, for instance, be seen in the following (Groves, 2001, 246): “*Food from a specific area is an expression of the region; it is produced from local ingredients that are suited to regional soil and climate and transformed through the specific skills of local people.*” Implicitly in these choices of *concepts* used by Groves (2001, 246) to define *regional specialties* lies a *strategy* to promote *social* as well as *environmental sustainability* (Brundtland, 1987; Foucault, 2010). Moreover, Groves (2001, 246) connects the term of *regional specialties* to *authenticity* in the following: “*Regional culinary traditions incorporate unique personal touches and ‘secret ingredients’ into the recipe, highlighting the cook as much as the dish, and resulting in the virtual impossibility of defining the mythical ‘authentic recipe’.*”

Dealing with the *object* of food values, Pratt (2007) defines local food from both an *environmental, social and economic dimension of sustainability* (Brundtland, 1987; Foucault, 2010). With the choice of *concepts* such as “*the quantity of non-renewable energy used in food transport*”, “*complex distribution system, which adds to ‘food miles’*” and “*energy question*”, Pratt (2007, 288) addresses the *environmental sustainability* of local food (Brundtland, 1987; Foucault, 2010). Furthermore, with the choice of *concepts* such as “*Localized food systems [...] to construct local economies outside the capitalist system*”, Pratt addresses the *economic sustainability* of local food (Brundtland, 1987; Pratt, 2007, 288; Foucault, 2010). With the choice of *concepts* such as “*social justice*”, “*food sovereignty*”, “*alternative global movements*”, “*small farmers’ movement*”, “*increase farmers’ income*”, “*cutting out the commercial middlemen*”, “*selling direct to customers*” as well as “*fair trade by another name*”, Pratt (2007, 289) lastly addresses *social sustainability* of local food (Brundtland, 1987; Foucault, 2010).

Sims (2009, 321-336) deals very reflectively and critically with the *objects* of *local food* and *sustainable tourism experiences* (Foucault, 2010). Sims (2009, 321) argues that local food “*can play*

an important role in the sustainable tourism experience because it appeals to the visitor's desire for authenticity within the holiday experience". Following this understanding, it can be inferred that there is a direct link between local food, sustainability and authenticity (Sims, 2009), but how is this link, in further details, shaped through discursive formations (Foucault, 2010)? What is it that makes local food authentic? According to Sims (2009), what makes local food *authentic* for tourists is the *place* and *culture* of a given destination. Additionally, the discourse of *local food* is spoken of and discursively formatted by Sims (2009, 321-336) through opposing *concepts* that together form a kind of dichotomy between so-called *conventional* and *alternative modes of food production* (Foucault, 2010). However, this dichotomy is also criticized for being too one-sided a version of events (Sims, 2009; Foucault, 2010).

Defining the mindset around the emergence of local food, Sims's choice of *concepts* such as "*falling farm incomes*", "*loss of consumer confidence in [...] the "conventional" food sector as a results of food scares such as BSE and the Foot and Mouth Crisis*" and "*expansion of industrial agriculture has led to consumers being alienated from contemporary food production*" come across as powerful and negative expressions (Sims, 2009, 323; Foucault, 2010).

Furthermore, choices of *concepts* such as "*development of an "alternative" food sector [...] associated with a more ecological approach to production, and where smaller companies are involved in producing food for localised markets*" as well as "*participation in these networks can enable food producers to escape the spiral of declining prices and add value to their sales*" function as a kind of opposing response to the formerly mentioned *concepts* (Sims 2009, 323; Foucault, 2010).

Drawing attention towards these choices of *concepts*, a kind of dichotomy between conventional and alternative food sectors can be found (Sims, 2009; Foucault, 2010). This is also something that Sims (2009, 323) acknowledges herself in the following: "*most producers show a more hybridised approach to production, which is characterised by a tendency to "dip in and out" of conventional and alternative modes at different times*".

When dealing with the discourse of *local food*, Sims (2009) also draw from the discourse of *sustainability* with emphasis on the benefits of both *environmental*, *social* and *economic*

sustainability in regards to tourism experiences at a given destination (Brundtland, 1987; Sims, 2009). This can, for instance, be seen in the following *concepts* (Sims, 2009, 322; Foucault, 2010):

“[...] local food initiatives [...] offer an enhanced visitor experience that can connect the consumer with the people and places involved in food production. By telling the “story” of food production in this way, it is possible to use the tourist’s desire for authenticity to encourage the development of products and services that will boost sustainability and benefit rural regions for visitors and residents alike.”

Another example of *environmental sustainability* can be found in the scientific article by Weiss (2012, 622), which can be seen in the following (Brundtland, 1987):

“[...] living, breathing animals whose well-being, growth, even fat-producing physiology [...] their very “pigness” [...] is at once a biological process [...] and an ecological boon, as pigs rototill the pastures they inhabit, offering nutrients to the soils and the species who share their paddocks, the very model of sustainability”.

The scientific article by Zeng *et al.* (2014, 7030-7047) represents an example of the discourse of *local food*, drawing on the discourse of *social sustainability* (Brundtland, 1987) in regards to the *objects* of *Chinese food culture* and *translocal production*, which, according to Zeng *et al.* (2014), must be protected (Foucault, 2010).

Revolving around the *object* of *local food* in the context of *Finnish consumerism*, Autio *et al.* (2013, 564-568) characterize this *object* with *concepts* such as “(re)emergence of small, local farms and rural food enterprises”, “provenance of [...] food”, “local and national specialties”, “national and/or regional meanings”, “provincial, regional and national” as well as “Domestic production” (Foucault, 2010). In this scientific article, the discourse of *local food* draws, in particular, on the discourse of both *environmental, social and economic sustainability* (Brundtland, 1987; Autio *et al.*, 2013). This can, for instance, be seen in the choice of *concepts* such as “growing awareness of environmental and health-related problems”, “sustainable food supply networks”, “environmental, social and economic challenges”, “local employment [...] supports local livelihoods, strengthens regional economies and enhances cultural heritage”, “carbon footprints”, “climate change” as well as “moral economy” (Foucault, 2010; Autio *et al.*, 2013, 564-568).

7.3.5 SLOW FOOD

Placed subject to a discourse of *sustainability*, the discourse of *slow food* can be contemplated either an equated or alternative approach towards the discourse of *local food* (Brundtland, 1987; Grasseni, 2005; Levy, 2006; Pratt, 2007). However, for this discursive framework of the discourse of authenticity in different scales, the discourse of *slow food* has been included under the discourse of *local food*. Three scientific articles touch upon the discourse of *slow food* in regards to the discourse of *local food* (Grasseni, 2005; Levy, 2006; Pratt, 2007).

With these three aforementioned scientific articles being published in the years of 2005-2007, one might argue that the discourse of *slow food*, compared to the publication years of the discourse of *local food* (2001-2015), cannot be considered as recent (Appendix 7).

Christina Grasseni (2005) deals with the discourse of *slow food* through the *objects* of *authenticity* and *innovation* (Foucault, 2010). In this scientific article (Grasseni, 2005, 79-95), *slow food* is characterized with choices of *concepts* such as “*re-establishing traditions*”, “*traditional food*”, “*presidia*”, “*carefully monitored traditional food productions that would otherwise become extinct, either because of the small size of the production or, conversely, because of the appropriation of the recipe and name of the product by more standardized, mass productions*”, “*alternative methods of ensuring food safety and cultural conservation in the name of ‘traditional’ and ‘indigenous’ knowledge*” as well as “*treasured ‘presided’ foods*” (Foucault, 2010). Taking these choices of *concepts* into account, one might argue that the discourse of *slow food* draws, in particular, on the discourse of *social sustainability* (Brundtland, 1987; Grasseni, 2005; Foucault, 2010), as these *concepts* characterize a situation where *traditions*, *small productions* and *culture* must be *protected* from sizes of *standardization* and *mass-production*. The choices of *concepts* above, furthermore, place the discourse of *slow food* in the understanding of *authenticity as nostalgia* (Figure 2) – or, in Grasseni’s (2005) words – *heritage*.

According to Pratt (2007, 292), *Slow Food* is not encouraging so-called localized food systems or a strategy of *environmental sustainability* (Brundtland, 1987), as seen with the discourse of *local food*. However, the movement of *Slow Food* is concerned with promoting a “*patchwork of specialties*” or “*specialties that can be produced nowhere else on earth*”, hereby addressing a so-called “*wider*

market [...] either exported, or consumed by galloping gourmets; either the food or the consumer must travel" (Pratt, 2007, 292).

Levy (2006, 124) briefly touch upon the discourse of *slow food*. Using the *concepts* of "*real concerns*", "*food miles*", "*climate change*", "*environmental degradation*" and "*losing touch with native traditions and 'authentic' local*" a clear emphasis on the discourse of *sustainability* with both a *social* and, in particular, *environmental dimension* (Brundtland, 1987) becomes apparent. In this way, Levy (2006, 124) draws on the discourse of *sustainability* to empower the discourse of *slow food* (Foucault, 2010).

7.3.6 ANIMAL WELFARE

Also placed subject to the discourse of *sustainability*, a discourse of *animal welfare* can be contemplated a discourse subject to the discourse of local food, in regards to the scientific articles collected for this thesis (Brundtland, 1987; Appendix 7).

Weiss (2012) investigates the *object* of pigs in North Carolina, America as examples of local food. A central *concept* that stands out of this scientific article is also "*connections*", as formerly dealt with (Foucault, 2010; Weiss, 2012, 615), this concept framing the discourse of *local food* in a rather aptly manner. Weiss (2012, 614) generally operates with two other concepts specifying his definition of local food; "*Farm-to-fork*" and "*snout-to-tail*". More specifically, *farm-to-fork* is referred to as a *spatial process* that includes a range of actors related to the productive consumption – in particular the so-called *producer-consumer connection* (Weiss, 2012). *Snout-to-tail* is, similarly, referred to as a *spatial process* to describe modes of butchery and cookery – but, furthermore, referred to with *concepts* such as "*a once animate creature*" and "*not simply a source of meat*" (Foucault, 2010; Weiss, 2012, 618). With the *object* of pigs, Weiss (2012, 618) points out the importance of the *value* in what goes before this *snout-to-tail* in the following: "*these forms of value are also embedded in the objects themselves – the living, breathing animals raised on pasture as well as "every piece of that life" that becomes the meat that consumers consume*" (Foucault, 2010). Moreover, Weiss (2012, 620) use *concepts* such as "*attention to the whole beast*", "*the living animal*", "*connections among its parts*", "*commitment to taste, to animal welfare, to sustainability, to community well-being*" to characterize this focus on the *animals themselves* (Foucault, 2010).

In extension to the abovementioned focus on the *animals themselves*, a discourse of *animal welfare* is also present in the scientific article by Weiss (2012). The discourse of *animal welfare* relates to the discourse of *local food*, and furthermore to the discourse of *authentic food*, in the way that it promotes a *strategy of naturalness or genuineness*, which, for instance, can be seen in the following statement (Foucault, 2010; Weiss, 2012, 623):

“Real, living animals are cared for as animals should be cared for, allowed to express all of the physiological and anatomical characteristics appropriate to the animals themselves, and processed into a product whose vital qualities are present in each and every last part of the animal taken as a whole.”

Weiss (2012, 621), moreover, use the discursive oppositions of *“deanimated, homogenized “substance””, “hybrid pigs”* as well as a *“uniform slab of meat”* to characterize pigs from the aforementioned *industrial agriculture* (Foucault, 2010).

Furthermore, the discourse of *local food* is also spoken of in terms of a discourse of *animal welfare*, with *concepts* such as *“animal welfare”* and *“animal well-being”*, emphasizing authentic values to the discourse of *local food* (Foucault, 2010; Autio *et al.*, 2013, 564-568).

7.3.7 ORGANIC FOOD

Likewise placed subject to a discourse of *sustainability*, the discourse of *organic food* is also related to the discourse of *local food*, in regards to the scientific articles collected for this thesis (Appendix 7; Brundtland, 1987). In addition, a discourse of *organic food* is also present in the discourse of *local food* (Beer, 2008; Autio *et al.*, 2013). Interestingly, the scientific articles by Beer (2008) and Autio *et al.* (2013) are the only scientific articles, out of the 26 scientific articles gathered from the systematic literature review, that have a detailed emphasis on the discourse of *organic food* (Appendix 7). However, the discourse of *local food* is used to highlight qualities that the discourse of *organic food* does not possess, drawing in particular on the discourse of *social and environmental sustainability* (Brundtland, 1987), which can be seen in the following *concepts* (Foucault, 2010; Autio *et al.*, 2013, 564-568): *“Organic farming [...] can take place outside a consumer’s own locale”, “significant differences between locally grown and imported organic food as regards to health, quality or environment”* as well as *“while perceived as equally beneficial in terms of personal and*

environmental health, [organic food] may be sourced from across the globe and thus lacks the historical connection”.

The discourse of *organic food* is, therefore, most prevalently used as an opposition to the discourse of *local food* – even though the discourse of *organic food* also can be, but not necessarily is, an example of *environmental sustainability* (Brundtland, 1987; Beer, 2008; Autio *et al.*, 2013).

7.3.8 GLOBAL FOOD

The discourse of *local food* is also, perhaps quite unexpectedly, interrelated to a discourse *global food*, as will be dealt with later in this analysis (Weiss, 2012). Weiss (2012, 616-617) contributes with an example of *Mexican craftsmen* with their “*Mexican culinary heritage*” immigrating to the American region of Piedmont, North Carolina with their cooking in this region representing local food as a “*marriage of Asian flavors and North Carolina ingredients*”. Following this inference, one might argue that the discourse of *local food* and the discourse of *global food* might even, at times, operate under the very same *discursive strategy* (Foucault, 2010; Weiss, 2012).

Thus, the discourse of *local food* does not necessarily have to draw upon the discourse of *sustainability* (Brundtland, 1987), despite it being a common scenario. Srinivas (2006, 211) also briefly touch upon the discourse of *local food* through the *object* of the cosmopolitan Indian family (Foucault, 2010). Pointed out by Srinivas (2006, 211), “*as the local fades further and further away for cosmopolitans, the memory and the imagination of family, mother and place become more powerful*” (Foucault, 2010). This serves as an another example that the discourse of *local food* can also regard the discourse of *global food*, as local food can be contemplated food from one’s former homeland (Srinivas, 2006).

7.3.9 NOSTALGIC AND INNOVATIVE AUTHENTICITY

Kalenjuk *et al.* (2015) deal with the *object* of *authentic food* in regards to the *object* of *gastronomic tourism development* in Vojvodina, Serbia (Foucault, 2010). More specifically, the authors of this scientific article regard authentic food through the *concepts* of “*food prepared using local ingredients, according to old methods of processing and serving, and in an authentic way*” (Foucault, 2010; Kalenjuk *et al.*, 2015, 27). Taking point of departure in this, one can initially state that the authors relate to the discourse of *authentic food* in an overall and general manner. What is, for

instance, old methods? When is a method old? How can one, furthermore, prepare food in an authentic way?

With the authors' perception of authentic food, Kalenjuk *et al.* (2015) represent an example of *nostalgic authenticity* (Figure 2). This can, for instance, be seen in the following (Kalenjuk *et al.* 2015, 27): *"The regions in which the wave of technology and globalization did not change the way food and beverages are served and prepared, including the consumption culture, have become favourable for development of selective forms of tourism"*. Embedded in this is an understanding of *authenticity* as *nostalgia* (Figure 2), where the so-called *wave of technology* and *globalization* indirectly constitute an inhibition for the unfolding of local food (Kalenjuk *et al.*, 2015).

With the focus on the *animals themselves* as well as the use of the discourse of *animal welfare*, Weiss (2012) exemplifies an understanding of *authenticity as nostalgia* (Figure 2). This understanding can, for instance, also be seen in the choice of *concepts* such as *"remaking an alternative, "local" food system"*, *"pasture-pork farmers revitalize older breeds and crosses of animals [...] that both adapt better to outdoor living and provide well marbled, unashamedly fatty meat reminiscent [...] of "the way that pork used to taste" as well as in "from ecological commitments to sustainable, well-cared for animals to culinary commitments to recalling "lost" foodways and animal breeds"* (Foucault, 2010; Weiss, 2012, 614-626).

Zeng *et al.* (2014) deals with two Chinese restaurants in China, being used to exemplify respectively *nostalgic* and *innovative authenticity* (Figure 2; Zeng *et al.*, 2014). One Chinese restaurant represents *nostalgic authenticity* (Figure 2) through *concepts* such as *"hometown restaurant of black earth"*, *"black earth style in China"*, *"national food culture card with local characteristics"*, *"northeastern accent"*, *"traditional northeastern dishes"*, *"strong local cultural features"*, *"atmosphere of "home" as well as "combination of varied popular dishes from Sichuan Cuisine, Hunan Cuisine and other cuisines"* (Foucault, 2010; Zeng *et al.*, 2014, 7035-7038). These choices of concepts can be regarded an example of the discourse of *social sustainability* (Brundtland, 1987; Foucault, 2010). The other Chinese restaurant represents *innovative authenticity* (Figure 2) through *concepts* such as *"not focus on northeastern cuisine"*, *"design does not use northeastern culture elements"*, *"also many obvious non-northeast dishes"* as well as *"combination of varied popular dishes from Sichuan Cuisine, Hunan Cuisine and other cuisines"* (Foucault, 2010; Zeng *et al.*, 2014, 7038-7039).

The two Chinese restaurants are, in the scientific article, termed respectively as “*Authentic Food Culture Production*” and “*Differentiated Food Culture Production*” (Zeng *et al.*, 2014, 7039).

The scientific article by Autio *et al.* (2013), contributing with detailed examples of the discourse of *local food*, serves as a clear and apt example of *nostalgic authenticity* (Figure 2). With the following choices of *concepts*, characterizing the discourse of *local food*, this understanding of *nostalgic authenticity* becomes very apparent (Figure 2; Foucault, 2010; Autio *et al.*, 2013, 564-568): “*agrarian values*”, “*self-produced, self-processed, gathered, hunted, fished and home-grown*”, “*shortcut to [...] rural past*”, “*re-established a connection with the agrarian roots*”, “*avoiding genetically modified intensive production unit products and convenience food as well as food additives*”, “*(re)create a rose-tinted past [...] when the perception was that food was still ordinary – good-tasting – food and not something risky*” and “*glorified as the period in time when ‘real’ food existed*”.

7.4 THE DISCOURSE OF NATIONAL FOOD

From the discourse of *local food*, the scale will now be broadened out to include the discourse of *national food*, which this section will serve to clarify and outline. Ten out of the 26 scientific articles collected from the systematic literature review dealt, more or less directly, with the discourse of *national food* (Groves, 2001; Grasseni, 2005; Pratt, 2007; Carroll and Wheaton, 2009; DeSoucey, 2010; Robinson and Clifford, 2011; Assiouras *et al.*, 2014; Harris and Deacon, 2014; Kalenjuk *et al.*, 2015). Apart from one scientific article by Groves (2001), as with the collection of scientific articles dealing with the discourse of *local food*, the remaining scientific articles are generally published within recent years (2005-2015) in regards to the period investigated in the systematic literature review (1990-2016).

The scientific articles representing the discourse of *national food* revolves around different subjects (Appendix 7). These subjects are, for instance, British consumers’ perception of British food products (Groves, 2001), the European Union schemes for geographical indications and traditional specialties (Grasseni, 2005; Pratt, 2007; Beer, 2008; DeSoucey, 2010), food and dining the United States of America (Carroll and Wheaton, 2009), Australian medieval festivals (Robinson and Clifford, 2011), two Greek food products in Greece (Assiouras *et al.*, 2014), small and medium-sized food and

drink producers in Wales (Harris and Deacon, 2014) as well as gastronomic tourism development in Serbia (Kalenjuk *et al.*, 2015).

7.4.1 GLOBALIZATION

As dealt with in the sections of the discourses of identity and food and local food, the discourse of national also define itself from the societal context of *globalization*. A similarity with the discourse of *local food*, however, is that the societal context of *globalization* is equally regarded an opposing, and perhaps inhibiting towards the unfolding of *national identity*, dynamic in regards to the discourse of *national food* (DeSoucey, 2010). This perception is, for instance, unfolded in the choice of *concepts* such as “*homogenizing forces of globalism*”, “*resistance to globalism*” as well as “*complexities of globalization*” (DeSoucey, 2010, 432-448; Foucault, 2010).

In the scientific article by DeSoucey (432-455), another central point in regards to the attitude towards *globalization* is that this societal context is referred to as if it was a human being with the ability to possess certain abilities, which, for instance, can be seen in the use of *genitive* in these sentences of “[...] *globalism’s homogenizing tendencies and the appearance of new forms of identity politics invigorated by an increasingly homogenous environment*” and “*conflicts over globalization’s pan-nationalist impacts are fought*” (DeSoucey, 2010, 433-434). Globalization is also referred to as “*Americanization*” and “*pan-European homogenization*” (DeSoucey, 2010, 435; Foucault, 2010).

With the *objects* of *authentic food*, *gastronomic tourism development* and *gastronomic tourists*, Kalenjuk *et al.* (2015, 27-34) also peripherally touch upon the discourse of *national food* (Foucault, 2010). As opposing choices of *concepts* to define the discourse of *national food*, Kalenjuk *et al.* (2015, 27) use the *concepts* of “*wave of technology*” and “*globalization*” (Foucault, 2010).

Outlining characterizing *concepts* to the discourse of *national food*, Kalenjuk *et al.* (2015, 29-32) refer to national food as “*national dishes [...] which as such are the reflection of a people’s culture*”, “*origin*”, “*national specialties*” as well as “*national origin*” (Foucault, 2010). Furthermore, Kalenjuk *et al.* (2015, 29) define the *concept* of national dishes in the following: “[...] *dishes that have taken hold of a broader territory or country, regardless of their country of origin, alongside the dishes that were developed on the country’s territory*” (Foucault, 2010).

In a context of marketing and branding, Assiouras *et al.* (2014, 538-552) deal with the *objects* of brand authenticity and brand attachment in regards to two Greek food brands (chewing gum and ouzo) in the Greek food industry (Foucault, 2010). With two Greek food brands representing the discourse of *national food*, this scientific article also use the opposition of *globalization* to define it, which, for instance, can be seen in the following (Assiouras *et al.*, 2014, 543-546): “[...] *the lack of authentic experiences in a world of international brands stimulates even more consumers’ desire for authentic experiences and brands*”.

7.4.2 STRATEGY: PROTECTION OF NATIONAL IDENTITY

From the discourse of *local food* drawing, primarily, on a *strategy* of *environmental, social and economic sustainability* (Brundtland, 1987), it is remarkable that there is a shift in *strategies* behind the discourse of *national food* in the aforementioned ten scientific articles (Appendix 7). More specifically, the discourse of *national food* has less focus on *environmental, social and economic sustainability*, but instead this discourse is built up around *national attachment* and *protection of a national identity* (Brundtland, 1987; DeSoucey, 2010).

An example of the *strategy* of protection of national identity can be seen in the following in regards to the *object* of a national brand (Foucault, 2010; Assiouras *et al.*, 2014, 547): “[...] *marketers in the food industry can use the construct of brand authenticity as a way to protect the brand meaning but also as a tool to identify new opportunities for growth*”.

Groves (2001, 246-254) deals with the discourse of *national food* through the *object* of British food products (Foucault, 2010). According to Groves (2001, 246), *colonialism, cultural exchange, trade links, technology and current fashions* can be considered societal contexts that constitute the basis for an increasingly unclear line between what can be categorized with the term of either “*British food*” or “*foreign food*”. What Groves (2001, 246) actually speak of is *innovative authenticity* (Figure 2), which can be seen in the following: “*British consumers are now familiar with, and frequently consume many traditionally foreign foods, although in reality, these foreign foods are adapted and eaten in an Anglicized way, a process known as ‘food creolization’*”.

Along line with what Groves (2001, 246) refer to as a *blurred line* between what can be categorized as either *British food* or *foreign food*, referred to as *food creolization* (Groves, 2001), Kalenjuk *et al.* (2015, 29) share this concern in regards to the discourse of *national food*, which can be seen in the

following: *“Various nations have historically won other territories and brought along their own eating habits, culinary recipes, starting to make the dishes with ingredients from the conquered territory, but adding to them their own spices.”*

Moreover, Groves (2001) characterize five dimensions to *British food products* that, according to Groves (2001, 252), make them authentic. These dimensions are *termed* in the following (Groves, 2001, 252; Foucault, 2010): *“uniqueness to Britain”* meaning *“originally grown, reared or manufactured in Britain”*, *“cultural and/or traditional association”* meaning *“presence over time”*, *“characteristics of the production process”* meaning *“a natural, or the original production process”*, *“the presence of an authority”* meaning *“the assurance of authenticity from a trusted body”* as well as *“desired extrinsic attributes”* meaning *“dependent on individual’s own criteria for specific extrinsic attributes”*.

“Gastronationalism” is a term applied by DeSoucey (2010, 432-455) to the *objects* of food traditions and authenticity politics in the context of the European Union (Foucault, 2010). In this scientific article, the aforementioned shift in *discursive strategies* from *environmental sustainability* as seen with the discourse of *local food* (Brundtland, 1987; Groves, 2001; Pratt, 2007; Beer, 2008; Sims, 2009; Weiss, 2012; Autio et al., 2013), in particular, towards the *discursive strategy* of *national attachment* and the *protection of a national identity and distinctiveness* (DeSoucey, 2010; Foucault, 2010). This can, for instance, be seen in the choice of *concepts* such as *“emotive power of national attachment”*, *“nationalism”*, *“collective national identity”*, *“nations seek to preserve (or overcome) their sense of distinctiveness”*, *“national sentiments”*, *“politics that protect certain foods and industries as representative of national cultural traditions”*, *“market protections”* as well as *“particular foods as nationally owned”* (DeSoucey, 2010, 432-434).

As with the aforementioned European Union schemes for the discourse of *local food*, these also apply to the discourse of *national food* (Groves, 2001; Grasseni, 2005; Pratt, 2007; Beer, 2008; DeSoucey, 2010; European Commission, 2016). In the scientific article by DeSoucey (2010, 432-455), the national-origin labeling program by the European Union is, furthermore, highlighted as an example of *national food* and the protection of the national identity, which can be seen in the following choices of *concepts* to describe the purpose of these labels: *“[...] tied to national identity,*

characterizing and revaluing national food as a central part of the national diet” (DeSoucey, 2010, 433; Foucault, 2010).

The case of French fattened liver, *fois gras*, is an example highlighted by DeSoucey (2010) that carries a certain dilemma in regards to *authenticity*. On one hand, *fois gras* represents a case of *French national identity* (DeSoucey, 2010). Consequently, it represents *authenticity* (DeSoucey, 2010). On the other hand, the case of *fois gras* also constitutes a very unnatural process – worked against by animal rights organizations – therefore, it, similarly, does not represent *authenticity* (DeSoucey, 2010).

7.4.3 ENVIRONMENTAL, SOCIAL AND ECONOMIC SUSTAINABILITY

Along with the use of the term “*terroir*”, the aforementioned national-origin labeling program by the European Union also speak of a presence of *sustainability* – both *environmental*, *social* and *economic sustainability* (Brundtland, 1987; Foucault, 2010; DeSoucey, 2010, 433-437). However, in regards to the discourse of *national food*, the discourse of *sustainability* mostly regards *social* and *economic sustainability* in regards to *national identity* or *national attachment* (Brundtland, 1987; DeSoucey, 2010).

In addition, speaking from a context of *marketing*, Harris and Deacon (2014, 33-50) deal with the discourse of *national food* through the *objects* of *owner/entrepreneurs of small and medium-sized enterprises* constituting Welsh food and drink brands in Wales, United Kingdom, which can also be contemplated an example of *social and economic sustainability* (Brundtland, 1987; Foucault, 2010).

7.4.4 NOSTALGIC AND INNOVATIVE AUTHENTICITY

In this scientific article, the term of “*authentic British foods*” is addressed with terms of both “*artisan [...] products*” as well as “*mass-produced, branded products*” (Groves, 2001, 246; Foucault, 2010). Implied in these choices of terms is an understanding of *nostalgic* and *innovative authenticity* (Figure 2; Foucault, 2010).

As mentioned, the European Union schemes apply to the discourse of *national food* (Groves, 2001; Grasseni, 2005; Pratt, 2007; Beer, 2008; DeSoucey, 2010; European Commission, 2016). These schemes draw on a discourse of *environmental*, *social* and *economic sustainability*, which can,

furthermore, be contemplated to constitute a form of *nostalgic authenticity* (Figure 2; Brundtland, 1987; Groves, 2001; Grasseni, 2005; Pratt, 2007; Beer, 2008; DeSoucey, 2010; European Commission, 2016).

With the concepts of “*national motives*”, “*national specialties*” and “*offer of dishes in the entire region has a large share of dishes of international and national origin*”, Kalenjuk *et al.* (2015) represent another example of *nostalgic authenticity* (Figure 2), as they promote the *discursive strategy* of national protectionism.

Lastly, the scientific article by Robinson and Clifford (2011) serve as another example of nostalgic authenticity (Figure 2), as it deals with the context of medieval festival and if the food served at these festivals is made as it once was (Foucault, 2010).

7.5 THE DISCOURSE OF GLOBAL FOOD

From the discourses of *identity and food*, *local food* and *national food*, the scale will now be broadened out to include the discourse of *global food*, which this section will serve to clarify and outline. In total, 13 out of the 26 scientific articles collected from the systematic literature review deals, more or less directly, with the discourse of *global food* (Lu and Fine, 1995; Groves, 2001; Chadwell, 2002; Levy, 2006; Srinivas, 2006; Carroll and Wheaton, 2009; Lang, 2009; Liu, 2009; Stiles *et al.*, 2010; Groszlik and Ram, 2013; Omar *et al.*, 2014; Pilcher, 2014; Kalenjuk *et al.*, 2015). The discourse of *global food* is, out of the scientific articles collected, the most prevalent and dominant in number of appearances (Appendix 7).

These aforementioned scientific articles revolve around various subjects. These various subjects are Chinese food culture in America (Lu and Fine, 1995; Liu, 2009), Chinese food culture in Israel (Groszlik and Ram, 2013), Mexican food culture in the United States of America (Pilcher, 2014), Indian food culture in both India and the United States of America (Srinivas, 2006), marketing of Italian food culture in the United States of America (Chadwell, 2002), Muslim food culture in Malaysia (Omar *et al.*, 2014), British food products in the United Kingdom (Groves, 2001), three cases of authentic food products in the United States of America (Stiles *et al.*, 2010), gastronomic tourist development in Serbia (Kalenjuk *et al.*, 2015), street food in the world (Lang, 2009) as well

as a general discussion on food culture and authenticity in United Kingdom and the United States of America (Levy, 2006; Carroll and Wheaton, 2009).

7.5.1 GLOBALIZATION

The general attitude towards the societal context of globalization likewise changes with the scale broadening out to include the discourse of *global food*. Where the discourses of *identity and food*, *local food* and *national food* generally promote a negative attitude towards globalization, representing discursive strategies that work against the societal context of globalization, there is a remarkable change in the scientific articles representing the discourse of *global food*, generally promoting a positive attitude towards it (Lu and Fine, 1995; Chadwell, 2002; Levy, 2006; Srinivas, 2006; Carroll and Wheaton, 2009; Lang, 2009; Liu, 2009; Stiles *et al.*, 2010; Grosplik and Ram, 2013; Omar *et al.*, 2014; Pilcher, 2014; Zeng *et al.*, 2014).

This change to a positive attitude towards the societal context of globalization can, for instance, be identified through the use of positive connotations to the *concept* of globalization (Foucault, 2010). In example, Grosplik and Ram (2013, 224) point out that *globalization* can be distinguished into both *terms* of “*Asianization*”, “*Westernization*” and “*Easternization of the West*” (Foucault, 2010). Furthermore, the *term* of globalization can also be referred to as *internationalization* (Kalenjuk *et al.*, 2015), *cosmopolitanism* (Pilcher, 2006; Srinivas, 2006), *multiculturalism* (Srinivas, 2006), *ethnicity* (Lu and Fine, 1995), *exoticism* (Lu and Fine, 1995), *immigration* (Carroll and Wheaton, 2009; Pilcher, 2014) and *transnational exchange* (Liu, 2009), all of these societal contexts being dealt with in the following.

The discourses of *identity and food*, *local food* and *national food* all fostered a negative attitude towards the societal context of globalization. However, when dealing with the discourse of *global food*, it is remarkable that the discourse of *global food* often fosters a negative attitude towards the societal context of *Americanization* (Lu and Fine, 1995; Liu, 2009).

7.5.2 STRATEGY: INTERNATIONALIZATION, COSMOPOLITANISM AND MULTICULTURALISM

Internationalization, *cosmopolitanism* and *multiculturalism* can be considered *discursive strategies* of the discourse of *global food* (Groves, 2001; Pilcher, 2006; Srinivas, 2006; Lang, 2009; Foucault, 2010; Kalenjuk *et al.*, 2015).

The *concept* of internationalization can be considered a positive connotation to the societal context of globalization (Foucault, 2010). In example, Groves (2001, 246-254) peripherally touch upon the discourse of *global food* through the *concepts* of “*growth in international trade*” and “*increasing internationalization of food*” (Foucault, 2010).

In addition, Kalenjuk *et al.* (2015) briefly touch upon the discourse of *global food* with the *concept* “*international dishes*”, opposing this *concept* to the discourses of *local food* and *national food* (Foucault, 2010; Kalenjuk *et al.*, 2015, 29). Kalenjuk *et al.* (2015, 29) characterize these dishes in the following: “*already affirmed dishes of various international cuisines that are worldwide accepted including: Tournedos Rossini, Italian minestrone, pizza, steak “Esterhazy”, Kiev cutlet and countless other recognizable dishes*”.

Lang (2009) deals with the *object* of *global street food* in the context of *the world* (Foucault, 2010). A central point in regards to the shift from the discourse of *national food* to the discourse of *global food* is that there is simultaneously a shift from the aforementioned discursive strategy of *protection of a national identity* towards a discursive strategy of a *versatility of the many different cuisines of the world* (Lang, 2009; Foucault, 2010). This shift becomes very apparent in the following choices of *concepts* that characterize the discourse of *global food* through the *object* of global street food in an very aptly manner: “*street food specialties*”, “*temporary tables*”, “*ethnic foods*”, “*original fast food*”, “*a bonanza of fun, flavour and ethnic thrill-seeking*”, “*ethnic snacks*”, “*Asian, Latin and Mediterranean flavors*”, “*cooked on the fly under simple conditions*” as well as “*pan-ethnic street food*” (Foucault, 2010; Lang, 2009, 24-28). Furthermore, the *object* of global street food is prepared by people referred to as “*entrepreneurial immigrants*”, “*international street vendors*” and “*the working man*” (Lang, 2009, 24-28; Foucault, 2010). With these choices of *concepts*, the discourse of *global food* is, in the scientific article by Lang (2009, 24-28), characterized with a positive attitude, implicitly reflecting or highlighting values of *simplicity*, *ethnicity* and *internationalization* (Lang, 2009, 24-28; Foucault, 2010).

Likewise, *cosmopolitanism* and *multiculturalism* can also be regarded positive connotations to globalization (Pilcher, 2006; Srinivas, 2006). In the scientific article by Srinivas (2006, 191-221), globalization is spoken of in *concepts* of both “*transnationalism*”, “*multiculturalism*”, “*cosmopolitanism*” as well as “*globalized state of re-territorialization*” (Foucault, 2010).

7.5.3 STRATEGY: ETHNICITY AND EXOTICISM

The *concepts* of *ethnicity* and *exoticism* can, likewise, be considered positive connotations and discursive strategies to the societal context of globalization and the discourse of *global food* (Lu and Fine, 1995; Foucault, 2010). In example, Lu and Fine (1995) investigate the *objects* of *ethnic authenticity* and *Chinese food*, taking point of departure in four Chinese restaurants in America (Lu and Fine, 1995; Foucault, 2010). With these *objects*, Lu and Fine (1995) outline a kind of tension field with two opposing counterpoints in the text; a tension field in which these Chinese restaurants are placed in.

The one counterpoint is characterized with *concepts* such as “*ethnic entrepreneurs*”, “*ethnic traditions*”, “*ethnic purity*”, “*ethnicity*”, “*exoticism*”, “*exotic encounter*”, “*exotic goods*”, “*cultural heritage*”, “*continuity of tradition*”, “*strong sense of Chinese identity*”, “*continuity of traditions*” and “*culinary traditions*”, all of these *concepts* emphasizing a significant role of Chinese food culture, Chinese food traditions and Chinese heritage (Lu and Fine 1995, 535-553; Foucault, 2010).

The opposing counterpoint is characterized with *concepts* such as “*Americanization*”, “*standards of the American palate*”, “*culinary adaptation in contemporary American lives*”, “*process of change*” and “*boundaries of cultural expectations*” (Lu and Fine 1995, 535-553; Foucault, 2010).

Lu and Fine (1995, 535-553) place the four mentioned Chinese restaurants in the United States of America in this tension field of *concepts* – emphasizing how the Chinese restaurants position themselves in “*the dialectic relationship between the continuity of tradition and the continuous process of change found in the presentation of “traditional” activities*” (Foucault, 2010). Furthermore, Lu and Fine (1995, 535-553) emphasize a dilemma in the situation that these Chinese restaurants “*must be situated so as to seem simultaneously exotic and familiar*” to the Americans. Lu and Fine (1995, 535) conclude that ethnic tradition “*continues but in the context of a continuous process of adaptation*”.

7.5.4 IMMIGRATION

The *concept* of immigration also constitutes a positive connotation to the societal context of globalization (Foucault, 2010). Carroll and Wheaton (2009), who use the *objects* of a steakhouse, sushi restaurant, Jewish delicacy store and barbeque joint to explain the way respectively American ranchers, Japanese, Jews and Mexicans have incorporated their own food culture in the American

food culture (Foucault, 2010). This form of *innovative authenticity* (Figure 2) has to be seen in the light of movements of *globalization* and *immigration*, which, for instance, can be seen in the choice of concepts such as “*the concern over authenticity stems from globalization, which has pushed many persons away from their traditional identities*”, “*country’s immigrant roots*” and “*immigrant waves*” (Carroll and Wheaton, 2009, 258; Foucault, 2010).

Concepts of “*immigrant history*”, “*ethnic identity*”, “*Mexican nationalization*”, “*migratory encounters*” as well as “*foreign and dangerous but also exotically appealing*”, as used by Pilcher (2014, 444-451), also serve as examples of positive connotations to the societal context of globalization (Foucault, 2010).

7.5.5 TRANSNATIONAL EXCHANGE

Liu (2009, 1-24) investigates the *object* of *Chinese food* in the United States of America through the dish of *Chop Suey* by uncovering the historical dimensions connected to the dish and, thereby, examining the so-called *cultural transnational exchange* that this dish has been the centre of attention to (Foucault, 2010). Correspondingly to the scientific article by Lu and Fine (1995), Liu (2009) attains various similar inferences to the matter of Chinese food in an American context, including conclusions equivalent to this formerly mentioned tension field. In example, Liu (2009, 1) describes what she *terms* a *dynamic interaction* between Chinese food and American customers, placed in a so-called complex *cultural negotiation*; “*While Chinese restaurants helped shape the American diet, Chinese food was at the same time being shaped and transformed by American popular taste*” (Foucault, 2010).

Through the example of the Chinese dish *chop suey*, Liu (2009) deals with the imagined authentic of Chinese food and the culinary identity of Chinese restaurants in the United States of America. With the dish constituting an example of transnational cultural exchange, Liu (2009) describes the growing popularity of the dish in the United States that actually have little resemblance to Chinese food culture, as emphasized in the following (Liu, 2009, 15):

“*Though there were no chop suey in China, the dish had an intrinsic linkage with its home country. Its imagined authenticity depended on this linkage. While its imagined authenticity made it appealing as an ethnic food, its changed ingredients, cookery, and flavors fit American local tastes.*”

Considering the *object* of *Chop Suey* in a broader societal context of *racialization* and *ethnicity*, it can be reflected a meaningful social construct as “*Chinese American ethnicity was not a simple blending of Western and Asian cultures but a process in which Chinese immigrants and their descendants adapted to their social environments, built new identities and new cultural sensibilities*” (Liu, 2009, 3; Foucault, 2010).

7.5.6 NOSTALGIC AND INNOVATIVE AUTHENTICITY

Similarly to the change from a negative to a positive attitude towards the societal context of *globalization*, the scientific articles representing the discourse of *global food* also, prevalently, represent examples of *innovative authenticity* as opposed to *nostalgic authenticity* (Figure 2).

Grosalik and Ram (2013) investigate the *objects* of Chinese food and cultural globalization in Israel (Foucault, 2010). More specifically, Grosalik and Ram (2013) investigate how the *object* of Chinese food has undergone a historical development through three distinctive eras (Foucault, 2010).

The first era, phrased with the *concept* of “*Original Chinese*”, took place in the 1970s and 1980s (Foucault, 2010; Grosalik and Ram, 2013, 225). This era is characterized with *concepts* such as “*otherness*”, “*exoticism*”, “*prestige*”, “*novel flavors*” and “*remoteness*” as the *object* of *Chinese food* first appeared in Israel and became prominent in the new culinary culture of Israel (Foucault, 2010; Grosalik and Ram, 2013, 225).

The second era, phrased with the *concept* of “*Speedy Chinese*”, took place in the 1990s (Grosalik and Ram, 2013, 229). This era is characterized with *concepts* such as “*inexpensive food*”, “*prepared quickly*”, “*proletarianization of food*”, “*American cultural homogenization spreading around the world*”, “*predictability*”, “*standardization*”, “*Chinese fast food*”, “*McDonaldization of Chinese food*” and “*depth of cultural Americanization in Israel*” (Foucault, 2010; Grosalik and Ram, 2013, 229-233).

The third era, termed with the *concept* “*Hybrid Chinese*”, took place in the 2000s (Foucault, 2010; Grosalik and Ram, 2013, 233). This era is characterized with *terms* such as “*mix of flavors and styles*”, “*hybrid and cosmopolitan*”, “*cultural trans-national fluidity*”, “*merging of globalism and localism*” and “*integration of different ethnic-culinary components, creating new hybrid cuisines*” (Foucault, 2010; Grosalik and Ram, 2013, 233).

With the outline of these three eras, each with their specific choices of *concepts*, there is a development from the period of *original Chinese food* to *hybrid Chinese food* that represents a development from *nostalgic authenticity* to *innovative authenticity* (Figure 2; Foucault, 2010; Groslik and Ram, 2013).

With the choice of *concepts* such as “*American ethnic food*”, “*real or imagined Chinese roots*”, “*culinary bond between Chinese food and American customers*”, “*affordable exoticism*” as well as “*meeting not only American tastes but also their social expectations of Chinese culture*”, Liu (2009, 1-24) sets the scene for the role of the supposedly Chinese dish of *Chop Suey*, which, ironically, was actually invented by Chinese immigrants in America to develop a major occupational channel when job opportunities were limited for them (Foucault, 2010). Taking the latter mentioned into account, does this mean that dish of Chop Suey cannot be regarded authentic? The dish of Chop Suey serves as an example of the *innovative dimension to authenticity* (Figure 2), which is also emphasized by Liu (2009, 3) in the following: “*Though it was accepted as a Chinese dish, chop suey’s authenticity was only true to itself*”. Aptly in line with this, Lu and Fine (1995, 548) also describe the relationship between Chinese cultural traditions and their context in the following:

“This practice should not be depreciated as manipulation of ethnic boundaries [...] but as maintenance of them in the face of a changing context. Neither can the food be condemned for being inauthentic; authenticity has been changed. If the construction of authenticity of ethnic food is a “lie”, then it is a legitimated lie”.

The scientific article by Srinivas (2006, 191-221), as formerly dealt with in regards to the discourse of *identity and food* and *local food*, similarly serve as an example of the discourse of *global food*. Thus, the overall story of the scientific article remains the same; the *object* of cosmopolitan Indian families (wives and mothers), both residing India and the United States of America, are placed in a societal context of globalization, transnationalism, cosmopolitanism as well as an “*increasingly industrialized, corporatized and urban world*” (Srinivas, 2006, 191-221).

These societal contexts are opposed to *concepts* of “*domestic cooking*”, “*provisioning*” for the family, “*homeland*”, “*ethnic affiliations*” as well as cooking “*as mother made it*” (Srinivas, 2006, 191-221; Foucault, 2010). Following these choices of *concepts*, the example place the Indian mothers and wives – through terms of “*motherhood*” and “*wifeliness*” – in a tension field between *nostalgic*

and *innovative authenticity* (Figure 2; Srinivas, 2006, 191-221; Foucault, 2010). The *object* of *packaged Indian food* serves as a mean for these Indian mothers and wives to encompass both dimensions of authenticity through an “*anchor to imagined homelands*” (Srinivas, 2006, 191-221; Foucault, 2010).

Omar *et al.* (2014, 954-960) contribute with a slightly different angle to the discourse of *global food* through the *objects* of authentic heritage food and Malaysian halal (Foucault, 2010). In this scientific article, Omar *et al.* (2014, 954) refer to Malaysia as a “*Muslim country*” that has “*tremendous numbers of Muslim visitors from all around the world*”. Moreover, Malaysia is a country characterized by three so-called “*major ethnicities*”, constituted by Malay, Chinese and Indian food cultures. The problem investigated in the scientific article is that only Malaysian food is made from halal meat, thereby excluding Muslim visitors for the possibility of eating the Chinese and Indian food that is, supposedly, not made from halal meat (Omar *et al.* 2014, 954). On one hand, Omar *et al.* (2014, 956) define authenticity in regards to food with *concepts* such as “*originality*”, “*uniqueness*” and “*its own historic value which reflects a region’s culture*” (Foucault, 2010). On the other hand, they acknowledge “*Chinese and Indian are still new to the exposure on Halal food*” (Omar *et al.*, 2014, 955) and, furthermore, speak in favor of a situation where “*more food service providers could serve Halal Chinese and Indian food*” (Omar *et al.*, 2014, 958). *Terms* such as “*Halal Chinese and Indian food*”, representing “*authentic heritage food*”, serve as an example of innovative authenticity (Figure 2; Foucault, 2010).

Levy (2006, 124) briefly touch upon the discourse of *global food* through the *objects* of Sichuanese food and globalization (Foucault, 2010). Characterizing the object of *Sichuanese food* around terms of “*hybrid born of historical patterns of travel, immigration and agricultural development*”, “*distinctive local flavors [...] and dishes*”, “*rapid change [...] revolutionized the local diet*”, “*responding to new ingredients*”, “*new cultural influences*”, “*new urban landscapes*” and “*globalization*”, Levy (2006, 124) aptly characterizes the tension field between *nostalgic* and *innovative authenticity* (Figure 2), which he refers to as the *ancient* and the *modern*.

The scientific article by Pilcher (2014, 441-462) implicitly investigates the *nostalgic* and *innovative dimensions* to *authenticity* through the *object* of *Mexican food (the tamale and the taco)* in the context of the United States of America (Figure 2; Foucault, 2010). The *object* of the tamale,

characterized with the *terms* of “*pre-Hispanic civilizations*”, can be traced historically with different variations in different social contexts in the Southwest of America, represented with *concepts* of “*immigration*”, “*immigrant history*”, “*ethnic identity*”, “*Mexican nationalization*”, “*ethnic groups*”, “*migratory encounters*”, “*citizenship as a legitimate American food*” as well as “*foreign and dangerous but also exotically appealing*” (Foucault, 2010; Pilcher, 2014, 444-451).

As with the object of *Chop Suey*, which was invented in the United States of America, as dealt with in the scientific article by Lu and Fine (1995), the *object* of the taco constitutes an example of *innovative authenticity*, as its origin is unknown up until the second half of the 19th century (Figure 2; Foucault, 2010; Pilcher, 2014). The *object* of the taco is spoken of in *concepts* such as “*images of authenticity*”, “*demand for Mexican regional specialties*”, “*foreign foods*”, “*exoticism*” and “*familiarity*” (Foucault, 2010; Pilcher, 2014, 451-459). Encompassing all of these *concepts*, the *object* of the taco is placed in a context of *globalization* as well as “*modernity*”, “*industrialization*”, “*McDonaldization*”, “*monolithic mainstream*”, “*industrialized American versions of Mexican food, such as Taco Bell*” (Foucault, 2010; Pilcher, 2014, 451-459).

Stiles *et al.* (2011) use the example of the American fast-food chain *McDonald’s*, representing the discourse of *global food*, as an example of a global brand. With this example, Stiles *et al.* (2011, 225-236) use a *collective symbol* of a *McDonald’s* cheeseburger to underline a set of global (and national) values with the *concepts* of “*hamburger patty is 100% pure USDA inspected beef – no additives, no fillers, no extenders*”, “*quality beef suppliers since the restaurant opened its doors more than 50 years ago*”, “*Tennessee bun process*”, “*traditional sponge and dough method*”, “*special blend of pasteurized American cheese developed especially for McDonald’s*” as well as “*well-maintained corporate exteriors*” (Jäger and Maier, 2009; Foucault, 2010). As opposed to the aforementioned scientific articles, this example can be, quite surprisingly, considered to represent *nostalgic authenticity*, because it builds upon values of something that has globally remained the same for more than 50 years (Figure 2; Stiles *et al.*, 2011).

7.6 AUTHENTIC FOOD DISCOURSES AND THEIR RELATIONS OF POWER

What is *truthful knowledge*? Which discourses have the *authority* to speak of truthful knowledge? Taking point of departure in the epistemology of *critical realism* and the ontology of *social constructionism*, as formerly dealt with, this section will deal with *relations of power*, which is a

central point within Foucauldian critical discourse analysis (Foucault, 2005; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012; Bryman, 2012).

Based on the analysis of the discourses revolving around the discourse of *authentic food*, the discourses of both *identity and food*, *local food*, *national food* as well as *global food*, this section will provide an outline of their relations of power (Foucault, 2005; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012; Bryman, 2012). This outline of power relations is based on the scientific articles collected from the systematic literature review (Foucault, 2005; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012; Bryman, 2012).

In the discursive framework provided in this thesis, entailing the discourses of *identity and food*, *local food*, *national food* and *global food*, the *superior discourses* are the discourses of *local food* and *global food* – based on the number of times they respectively appear in the scientific articles collected from the systematic literature review (Appendix 7). This may indicate that they are, likewise, the discourses with the strongest power relations, at least in regards to the scientific articles investigated for this thesis (Appendix 7; Foucault, 2010; Andersen Nexø and Koch, 2012). However, taking on a broader societal perspective, does this mean that they are the discourses with the strongest power relations? What is it that makes these two discourses so powerful?

In 11 out of the 26 scientific articles collected from the systematic literature review, the discourse of *local food* is represented (Appendix 7). However, in the use of *objects*, *concepts* and *strategies*, the discourse of *local food* draws on another powerful discourse; the discourse of *sustainability* in a broad form, representing both *environmental*, *social* and *economic sustainability* (Brundtland, 1987; Foucault, 2010; Andersen Nexø and Koch, 2012). Despite the role of a powerful discourse, the discourse of *sustainability* is not constituted as one of the main scales in the discursive framework developed for this thesis, though (Foucault, 2012; Andersen Nexø and Koch, 2012).

Furthermore, the discourses of *organic food*, *animal welfare* and *slow food* – also drawing on the discourse of both *environmental*, *social* and *economic sustainability* – are also discourses that the discourse of *local food* draws upon (Brundtland, 1987; Foucault, 2010; Andersen Nexø and Koch, 2012). Both the discourse of *environmental*, *social* and *economic sustainability* as well as the discourses of *organic food*, *animal welfare* and *slow food* have a common value in *naturalness*, *conscience and concern* – representing *nostalgic authenticity* – and, therefore, they are interrelated

and together constitute a very *powerful relation of superior discourses* (Figure 2; Foucault, 2010; Andersen Nexø and Koch, 2012).

In this powerful relation of superior discourses, a social reality – with a certain and interrelated use of *objects, concepts and strategies* – is established; a social reality that has *practical implications* in which we act (Foucault, 2010; Andersen Nexø and Koch, 2012). These practical implications are, for instance, local food initiatives such as farmers' markets like *Bondens Marked* (Bondens Marked, n.d.), the food-cooperative of *Københavns Fødevarefællesskab* (Københavns Fødevarefællesskab, n.d.), urban gardens such as Byhaven (Foreningen Byhaven 2200, n.d.) as well as local food experiences such *Økodag* (Arla, n.d.)

In 13 out of the 26 scientific articles collected from the systematic literature review, the discourse of *global food* is likewise represented (Appendix 7). As with the discourse of *local food*, the discourse of *global food* also draw upon other discourses that can be claimed powerful in their own right (Foucault, 2010; Andersen Nexø and Koch, 2012). These powerful discourses have nothing to do with the discourse of *sustainability*, instead the discourse of *global food* draw on other powerful discourses of, for instance, *internationalization, ethnicity, immigration and transnational exchange*, characterizing a completely different social reality than that of the discourse of *local food* (Brundtland, 1987; Foucault, 2010; Andersen Nexø and Koch, 2012).

From values of *naturalness, conscience and concern* with the discourse of *local food*, the discourse of *global food* is then represented with values of *exoticism and cosmopolitanism* – most prevalently representing *innovative authenticity* (Figure 2; Foucault, 2010; Andersen Nexø and Koch, 2012). With the use of certain *objects, concepts and strategies* subsequent to these discourses and values, another certain social reality is then established; a social reality that, likewise, has *practical implications* as with the social reality for the discourse of *local food* (Foucault, 2010; Andersen Nexø and Koch, 2012). These practical implications are, for instance, global food initiatives such as the global food market of Copenhagen Street Food (Copenhagen Street food, n.d.) and global food festivals such as Asian Culture Festival (Asian Culture Festival, n.d.).

As the discourses of *local food* and *global food* can be considered the most powerful and superior discourses, at least from the scientific articles collected for this thesis, the discourses of *identity and food* and *national food* can, consequently, be considered less powerful or inferior discourses to the

discourses of *local food* and *global food* (Foucault, 2010; Andersen Nexø and Koch, 2012). However, one might argue that the discourse of *national food* could just as well be contemplated a discourse of *local food* – as it also draws upon dimensions of both *environmental*, *social* and *economic sustainability*, however with the *strategy* to protect national identity (Brundtland, 1987; Foucault, 2010; Andersen Nexø and Koch, 2012). Following this line of understanding, one might argue that the discourse of *national food* can also constitute a superior discourse (Foucault, 2010; Andersen Nexø and Koch, 2012).

7.7 PART-CONCLUSION

The discourse of *authentic food* entails an array of different, but related discourses (Appendix 7). In the analysis, these discourses, subject to the discourse of *authentic food*, have been categorized and thematised into a discursive framework containing the discourse of *identity and food*, *local food*, *national food* and *global food*. Furthermore, the societal context of *globalization* also give meaning and substance to these discourses subject to the discourse of *authentic food*.

The discourse of *identity and food* fosters both a negative and positive attitude towards the societal context of *globalization*. Negative connotations to globalization is, for instance, *anonymity*, *loss of personalization*, *standardization*, *mass-production* and *industrialization*, typically represented in a form of *nostalgic authenticity* (Figure 2; Srinivas, 2006; Carroll and Wheaton, 2009; Sidali and Hemmerling, 2014). Positive connotations to globalization is, for instance, *global citizenship* and *cosmopolitanism*, typically represented in a form of *innovative authenticity* (Figure 2; Srinivas, 2006; Sidali and Hemmerling, 2014). The discourse of *identity and food* represents the discourse of *authentic food* through *concepts* such as the questioning of identity, self-identification and self-expression (Srinivas, 2006; Carroll and Wheaton, 2009; Sidali and Hemmerling, 2014).

The discourse of *local food* fosters primarily a negative attitude towards the societal context of *globalization*. Negative connotations to globalization is, for instance, *conventional food system*, *distance*, *industrialization* and *mass-production*, consequently representing *nostalgic authenticity* (Figure 2; Weiss, 2012; Autio *et al.*, 2013; Zeng *et al.*, 2014). The discourse of *local food* is also typically defined through *concepts* of *connections* and *authorship* (Foucault, 2010; Stiles *et al.*, 2010; Weiss, 2012; Zeng *et al.*, 2014), drawing on other discourses of both environmental, social and economic sustainability, slow food, organic food, animal welfare and global food (Brundtland, 1987;

Groves, 2001; Grasseni, 2005; Levy, 2006; Srinivas, 2006; Pratt, 2007; Beer, 2008; Sims, 2009; Weiss, 2012; Autio *et al.*, 2013). The drawing on these discourses can, furthermore, be considered a *discursive strategy* (Foucault, 2010).

The discourse of *national food* fosters a negative attitude towards the societal context of *globalization*. Negative connotations to globalization is, for instance, *homogenization*, *pan-nationalization* as well as *complexity* (DeSoucey, 2010), consequently representing nostalgic authenticity (Figure 2; Groves, 2001; Grasseni, 2005; Pratt, 2007; Beer, 2008; DeSoucey, 2010; Robinson and Clifford, 2011; Kalenjuk *et al.*, 2015). The discourse of *national food* is typically defined through a *discursive strategy to protect national identity*, drawing on other discourses of *social* and *economic sustainability* (Brundtland, 1987; DeSoucey, 2010; Harris and Deacon, 2014).

Remarkably, a change in attitude towards the societal context of globalization changes as the discourse of *global food* is investigated, with the use of positive connotations to the societal context of globalization such as *cosmopolitanism*, *internationalization*, *multiculturalism*, *ethnicity*, *immigration* and *exoticism* (Lu and Fine, 1995; Groves, 2001; Pilcher, 2006; Srinivas, 2006; Carroll and Wheaton, 2009; Lang, 2009; Kalenjuk *et al.*, 2015). The discourse of *global food*, furthermore, leans onto a *discursive strategy* of all of these aforementioned connotations to the societal context of globalization, entailing a prevalent presence of *innovative authenticity* as opposed to *nostalgic authenticity* (Figure 2; Lu and Fine, 1995; Groves, 2001; Pilcher, 2006; Srinivas, 2006; Carroll and Wheaton, 2009; Lang, 2009; Foucault, 2010; Kalenjuk *et al.*, 2015).

In Foucauldian critical analysis, *power* constitutes a central point (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). The discourses of *identity and food*, *local food*, *national food* and *global food* both relate to and differ from one another by drawing on other powerful discourses. In other words, they struggle for power and authority to speak of truthful knowledge (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012).

The discourses of *local food* and *global food* can be considered the **most powerful**. The discourse of local food draws on the powerful discourses of *environmental*, *social* and *economic sustainability*, *organic food*, *animal welfare*, *slow food* as well as *global food*. The discourse of global food draws on discourses of *internationalization*, *ethnicity*, *immigration* and *transnational exchange*. It is in these networks of discourses, relations of power, that the discourses of local food and global food

becomes superior and powerful (Jäger and Maier, 2009; Foucault, 2010; Andersen Nexø and Koch, 2012; Bryman, 2012). The position as superior and powerful discourses of the discourses of *local food* and *global food* has practical implications, resulting in different practical local food and global food initiatives, empowering these practices through their relations of power.

8.0 DISCUSSION

In the following section, a discussion of the methodology of *the systematic literature review*, the theory and methodology of the *Foucauldian critical discourse analysis*, an *alternative discursive approach to Foucauldian critical discourse analysis* as well as the *results of the analysis*, dealing with the concept and phenomenon of authenticity as well as the discourse of *authentic food*. The discussion of these matters, furthermore, can be regarded an assessment of validity and reliability (Bryman, 2012).

8.1 THE SYSTEMATIC LITERATURE REVIEW

The methodology of *the systematic literature review* was performed to collect the scientific articles that constitute the empirical data for this thesis (Jesson *et al.*, 2011; Bryman, 2012). In this section, the methodology of the systematic literature review will be discussed in regards to *strengths* and *weaknesses* of the approach (Jesson *et al.*, 2011; Bryman, 2012). Furthermore, the counterpart of the methodology of the systematic literature review, the *traditional or narrative literature review*, will be discussed as an alternative approach in regards to the empirical data collected for this thesis (Jesson *et al.*, 2011; Bryman, 2012).

The systematic literature review constitutes, as dealt with earlier in the outline of the methodology, a standardized, structured and protocol-driven methodology (Jesson *et al.*, 2011). On one hand, these key characteristics can be considered to result in obvious **strengths** such as an explicit focus of the research, transparency of the process of data collection as well as an effort to reduce bias (Jesson *et al.*, 2011; Bryman, 2012). On the other hand, the aforementioned key characteristics can, paradoxically, be considered a **weakness** in the sense that they hinder a wide-ranging scope and an uncertain process of discovery, as is the case with the methodology of the *narrative or traditional literature review* (Bryman, 2012). Inclusion criteria notoriously also function as exclusion criteria – which, for instance, will be dealt with further in this section through the example of the inclusion criteria of the peer-review (Jesson *et al.*, 2011).

Choosing to perform a systematic literature review is notoriously no guarantee that the scientific articles collected are most suited or relevant for the research purpose (Jesson *et al.*, 2011; Bryman, 2012). Most likely, there may be scientific articles more suited or relevant than the systematic literature review, with the inclusion and exclusion criteria applied to it, did not encompass (Jesson

et al., 2011). Alternatively, incorporating systematic literature review practices into the narrative or traditional literature review could have been performed (Bryman, 2012). This could have entailed a combination of advantages of both approaches; the transparency and structure of the systematic literature review as well as the wide-ranging scope of the narrative or traditional literature review (Bryman, 2012). To some extent, one might argue that this **combination of the systematic and the narrative or traditional literature review** has taken place, as other literature has, furthermore, been included to exemplify points from the systematic literature review (Jesson et al., 2011).

The systematic literature review was, as mentioned in the methodology, performed on the scientific databases of *EbscoHost*, *JSTOR*, *ProQuest*, *Scopus* and *Web of Science* (Appendix 1; Appendix 2; Appendix 3; Appendix 4; Appendix 5). In their search design and criteria applicable to a systematic literature review, these databases have slight differences – for instance, regarding the ability to choose a specific document type or peer-reviewed scientific articles. In this way, the five different searches for the systematic literature review cannot be regarded completely similar – and this may, furthermore, be contemplated a **possible bias**.

In addition, the systematic literature review was conducted on a **global level** (however, only scientific articles in English were included). One might argue that the systematic literature review should have been performed with only Western or Scandinavian countries even. On one hand, searching scientific articles from Western or Scandinavian countries could be contemplated to increase the relevance for the scientific articles collected. On the other hand, gathering scientific articles on a global level may lead to alternative or innovative takes on the discourse of authentic food. Taking the latter into account, one might argue that the choice to perform a systematic literature review on a global level can be considered a choice to **reduce bias**.

The choice of including **only peer-reviewed scientific articles** in the systematic literature review can be considered a choice of ambivalence. On one hand, this inclusion criterion entails a form of quality assurance in the sense that knowledgeable colleagues of scientific researchers within a given research field have approved of the content of a given scientific article (Jesson et al., 2011). On the other hand, it also paves the way for a possible publication bias, as the inclusion criterion of the peer-review can be argued to constitute a kind of ‘academic inbreeding’ or consensus around certain scientific perspectives or paradigms, as it may not open up for the possibility of

unconventional ideas and innovation within a given area of research (Jesson et al., 2011). In this way, the systematic literature review might have, unintentionally, excluded scientific articles that could contribute with data on other discourses of *authentic food* than the ones included in the analysis.

The data collected for this thesis was **exclusively scientific articles** (Appendix 7). Consequently, this thesis can be considered a predominantly theoretical thesis. Based on this, one might argue that it, therefore, only represents a narrow target group; scientific researchers in the field of social science. One might, appropriately, raise the following question; how can the results of this thesis be relevant for other people than researcher, such as practitioners? Advocating the results of this thesis, as well as the ontology of *social constructionism* (Burr 2003; Bryman 2012), it can be argued that the scientific articles, naturally, build upon methodologies and data collection from different practical contexts. Furthermore, investigating the scientific articles as data from a given social reality, the social reality of social science, is, in the discursive sense a reality in itself (Burr 2003; Bryman 2012).

Another advantage in regards to the methodology of the literature review in general is that it compared to, for instance, methods of semi-structured interviews or case studies can, in a discourse-related context, be contemplated to contribute with a greater amount of diverse data (Bryman, 2012). Moreover, this **greater amount of data** can also be contemplated to constitute **expert knowledge**, as, supposedly, the scientific articles are written by researchers in specific fields of science. In other words, the data collected through the scientific articles can be considered an array of diverse expert knowledge and discursive formations. As a countering point towards this, one might argue that the data from semi-structured interviews or case studies might have contributed with a lesser amount of data that could still represent the same discursive formations (Bryman, 2012).

Furthermore, **scientific articles** carry aims of **objectivity** and **criticalness** in their very nature, accordingly to reduce bias (Bryman, 2012). These aims stand opposed to, for instance, marketing material or popular media articles that are built upon a more loose framework and, consequently, the discourses can be contemplated to be represented much more strongly. The objects, concepts and strategies of scientific articles are more diverse and versatile – given the objective and critical nature of the scientific articles – whereas the objects, terms and strategies of marketing material or

popular media can be contemplated more one-sided (Foucault, 2010; Andersen Nexø and Koch, 2012). Taking all of this into account, one might argue that marketing material or popular media articles might have constituted a more obvious choice of data collection.

8.2 THE FOUCAULDIAN CRITICAL DISCOURSE ANALYSIS

Foucauldian critical discourse analysis (Foucault, 2010; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012; Bryman, 2012) was the discursive approach applied to the collection of scientific articles from the systematic literature review (Jesson et al., 2011; Bryman, 2012). In this section, two central matters to the Foucauldian critical discourse analysis will be discussed; the role of social constructionism and critical realism as well as the strengths and weaknesses of Foucauldian critical discourse analysis (Bryman, 2012).

The ontology of **social constructionism** as well as the epistemology of **critical realism** (Bryman, 2012) are science philosophical dimensions worth taking into account in regards to the *theory*, *methodology* as well as the *results* of this thesis (Burr, 2003; Bryman, 2012). One might, appropriately, raise the following question; are the abovementioned ontology and epistemology, connected to this thesis, purely and exclusively used? Alternatively, have other ontologies and epistemologies been applied to this thesis as well?

Social constructionism refers to an ontological understanding that social phenomena as well as the meaning of social phenomena is constantly constructed by social actors (Bryman, 2012). As diametrically opposed to social constructivism is the ontology of objectivism, which, as mentioned, builds on an understanding that social phenomena and the categories applied to it exist independently and separate from social actors (Bryman, 2012). Critical realism (Bryman, 2012, 710) refers to an epistemological understanding that deals with the identification of the structures that generate the social world. The diametrical opposition of critical realism is positivism, an epistemology that refers to these structures as amenable to the senses (Bryman, 2012). Based on this, one might argue that, for instance, the use of tables and figures in this thesis, showing a concrete development or division of scientific articles throughout time, constitutes an example of the ontology of **objectivism** and epistemology of **positivism** as they build upon fixed categories and numbers (Bryman, 2012).

Based on the abovementioned, one can only conclude that the ontology of social constructionism and epistemology of critical realism constitute science philosophical sizes that, in an extreme, absolute and exclusive form, are difficult to obtain (Burr, 2003; Bryman, 2012). However, obtaining these in an extreme and exclusive manner would, perhaps, not make sense or, even, be unrealistic.

A common misunderstanding in regards to *discourse analysis* as well as the aforementioned ontology of *social constructionism* and the epistemology of *critical realism* is that the researcher of the discourse analysis is *placed outside of the discourses investigated* (Andersen Nexø and Koch, 2012). The discourse analysis of this thesis as well as the results hereof must be regarded a **product of the discourse of the researcher** (Bryman, 2012). Thus, one might argue, that the results of this thesis could be, more or less, different had another researcher performed the same discursive approach to the same discursive area of research (Bryman, 2012). Acknowledging the importance of the discourse of the researcher can be considered a quality assessment of **reflexivity** (Christensen *et al.*, 2012). The discourses that are drawn out from the scientific articles in the discourse analysis of this thesis may be considered meaningful in the time and space that they are placed within – and, consequently, my own discourse as a researcher may also be regarded meaningful in the time and space that I am placed within (Andersen Nexø and Koch, 2012).

Implicitly in the nature of the Foucauldian critical discourse analysis, the ontology of social constructionism as well as the epistemology of critical realism lies an emphasis on the constructive power of language – as spoken of by given speaking positions, with certain concepts, that form a given discursive strategy through discursive formations and power relations (Foucault, 2010; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012; Bryman, 2012). Consequently hereof, this thesis, and the analysis in particular, is built upon many quotations from the scientific articles, constituting the data investigated (Appendix 7). Thus, the predominant use of quotations have to be seen in the light of the importance of certain concepts through language.

8.3 ALTERNATIVE DISCURSIVE ANALYTICAL APPROACH

The discursive approach of *Social Linguistic Analysis* can be considered *constructivist* and *text-based*, consequently only slightly related to the *context* or *power dynamics* (Figure 1; Phillips and Hardy, 2002; Coffin *et al.*, 2010). In this way, this discursive approach constitutes an opposition to the discursive approach of Foucauldian critical discourse analysis (Foucault, 2010; Jäger and Maier,

2009; Andersen Nexø and Koch, 2012; Bryman, 2012). The aim of Social Linguistic Analysis is to perform a close reading of the text to contribute with knowledge on the organization and construction of the text, and, furthermore, to provide knowledge on how texts organize and construct other phenomena (Phillips and Hardy, 2002). The discursive approach of Social Linguistic Analysis, therefore, investigates text at a micro-level (Phillips and Hardy, 2002; Coffin *et al.*, 2010). This discursive main approach contribute, moreover, to understandings of how social phenomena is produced – for instance, as decisions, organizations or identities – by specific discursive actions and events and by particular actors (Phillips and Hardy, 2002).

This thesis took an interest in the discourse of authentic food at a **macro-level**, investigating **context** as well as **power dynamics**. To some extent, this thesis has also looked into social construction and text – but not primarily, and not at a micro-level, investigating grammar and rhetoric for each scientific article. Had the interest revolved around **text** and **social construction**, the discursive approach of **Social Linguistic Analysis** could have served as an alternative approach to Foucauldian critical discourse analysis.

8.4 RESULTS

One might question the *completeness* of discourse analysis as a qualitative theory and methodology as opposed to, for instance, a quantitative methodology (Jäger and Maier, 2009). In this thesis, I have investigated 26 scientific articles from a discursive approach of Foucauldian critical discourse analysis (Foucault, 2010; Jäger and Maier, 2009; Andersen Nexø and Koch, 2012; Bryman, 2012). Furthermore, I have applied my own categories to this data collection and proposed a discursive framework to the discourse of authentic food, dividing it into the discourses of *identity and food*, *local food*, *national food* as well as *global food* (Appendix 7). Are these categories and this discursive framework representative?

Looking inward, taking into account **my own discourse** as a discursive researcher as well as a master student of the interdisciplinary research area of Integrated Food Studies, I may, unintentionally have followed certain areas of interest in my interpretation of the scientific articles. However, had someone else performed the same theory and methodology on the same data collection, had the results probably been somewhat different, and this can be considered a natural characteristic of

qualitative research (Bryman, 2012). **Reproducibility** does not make sense in qualitative research, but it does make sense within quantitative research (Bryman, 2012).

Furthermore, there is a **graduation** and **grey zone** between the discourses subject to the discourse of *authentic food*; the discourses of *identity and food*, *local food*, *national food* and *global food* are all interrelated and cannot, as such, be strictly and exclusively regarded through the discursive framework proposed in this thesis. This does not imply that the discursive framework cannot be regarded beneficial or truthful in its own right. However, it implies that one have to be aware of the fact the these discourses exist in a **network of discourses** – not as isolated discursive formations (Foucault, 2010).

9.0 CONCLUSION

This thesis had the overall aim of investigating the discourse of *authentic food* represented in scientific articles dealing with social science from 1990-2016. Thus, the research question of this thesis was the following: ***How is the phenomenon and discourse of authentic food socially constructed in social science in the period of 1990 to 2016?***

In total, **26 social science-related articles** representing the discourse of *authentic food* was collected through a **systematic literature review**; consequently, these scientific articles constituted the empirical data for this thesis.

Based on this empirical data, the analysis of this thesis was divided into two parts; an investigation of the concept and phenomenon of authenticity as well as an exploration of the discourse of *authentic food*.

Investigating the concept and phenomenon of authenticity, it can be concluded that the term of authenticity is regarded an *idea, conceptual commodity, subjective size and value judgement*. Moreover, the term of authenticity is associated with terms of *genuineness, truth, realness, accuracy, trustworthiness, honesty, timelessness, uniqueness, originality and differentness*.

In addition, Authenticity as a concept and phenomenon can be regarded through different scientific paradigms. Referred to as *type* and *moral authenticity*, representing respectively the epistemologies of *positivism* and *interpretivism*, a distinction in regards to authenticity can be made, representing scientific paradigms of *natural science* as opposed to *human and social science*.

The concept and phenomenon of authenticity can, furthermore, be regarded through a tension field containing two ends of a continuum; *nostalgic* and *innovative authenticity*, representing respectively either a link to the past or the acknowledgement that authenticity is a dynamic and changing concept and phenomenon throughout time.

Applying a discursive approach of Foucauldian critical discourse analysis to the empirical data, it can be concluded that the discourse of *authentic food* entails an array of different, but related discourses. These discourses have been categorized and thematised into a discursive framework containing the discourse of *identity and food, local food, national food and global food*.

Furthermore, the societal context of *globalization* also give meaning and substance to these discourses subject to the discourse of *authentic food*.

The discourse of *identity and food* regards the societal context of *globalization* through both negative and positive connotations such as respectively *anonymity*, *loss of personalization*, *standardization*, *mass-production* and *industrialization* as opposed to *global citizenship* and *cosmopolitanism*. Therefore, the discourse of *identity and food* also represent both nostalgic and innovative authenticity. The discourse of *identity and food*, furthermore, promote discursive strategies of *self-identification*, *self-expression* and *differentness*.

The discourse of *local food* fosters a negative attitude towards the societal context of *globalization* through the use of negative connotations such as *conventional food system*, *distance*, *industrialization* and *mass-production*, consequently representing *nostalgic authenticity*. The discourse of *local food* is also defined through *concepts of connections* and *authorship*, drawing on other discourses of both environmental, social and economic sustainability, slow food, organic food, animal welfare and global food as discursive strategies.

The discourse of *national food* primarily fosters a negative attitude towards the societal context of *globalization* through the use of negative connotations such as *homogenization*, *pan-nationalization* as well as *complexity*, consequently representing nostalgic authenticity. The discourse of *national food* is typically defined through a *discursive strategy to protect national identity*, drawing on other discourses of *social and economic sustainability*.

The **discourse of *global food*** prevalently use positive connotations to the societal context of globalization such as *cosmopolitanism*, *internationalization*, *multiculturalism*, *ethnicity*, *immigration* and *exoticism*, which can also be considered discursive strategies to the discourse of global food., This discourse prevalently represents *innovative authenticity* as opposed to *nostalgic authenticity*.

In Foucauldian critical analysis, **power** constitutes a central point. The discourses of *identity and food*, *local food*, *national food* and *global food* all relate to and differ from one another by drawing on other powerful discourses. The **discourses of *local food*** and ***global food*** can be considered the **most powerful**. The discourse of local food draws on the powerful discourses of *environmental*, *social and economic sustainability*, *organic food*, *animal welfare*, *slow food* as well as *global food*.

The discourse of global food draws on discourses of *internationalization*, *ethnicity*, *immigration* and *transnational exchange*. It is in these networks of discourses, relations of power, that the discourses of *local food* and *global food* become superior and powerful. The position as superior and powerful discourses of the discourses of *local food* and *global food* has practical implications, resulting in different practical local food and global food initiatives, empowering these practices through their relations of power.

10.0 FURTHER REFLECTIONS

This is a **theoretical thesis**, as it takes point of departure in scientific articles as empirical data, even though these scientific articles can be considered a social reality through the ontology of social constructionism (Bryman, 2012). This thesis can, furthermore, be contemplated a thorough foundation for taking the project even further – investigating practical initiatives revolving around the discourse of authentic food. How would the research design of this thesis be if it were to be taken further into a more **practical context**?

For instance, one could look into the **local food** and **global food initiatives** in Copenhagen, as mentioned in Section 4.5. These practical initiatives could be mapped or examined as case studies or through semi-structured interviews or field observations (Bryman, 2012). Furthermore, they could be investigated to examine similarities and differences from the results of this thesis.

The discourse of authentic food is just one discourse out of many, which can be considered a current trend. **Broadening the perspective** to a wider context, it could have been interesting to look into other discourses such as, for instance, **discourses of fast food, cheap food, convenience food, gourmet food, healthy food, fair trade food, biodynamic food, reducing food waste or branded food** (Beer, 2008). These discourses can all be considered powerful and superior, as with the discourse of *authentic food*, and therefore, it could be interesting to compare them discursively to one another (Beer, 2008; Foucault, 2010).

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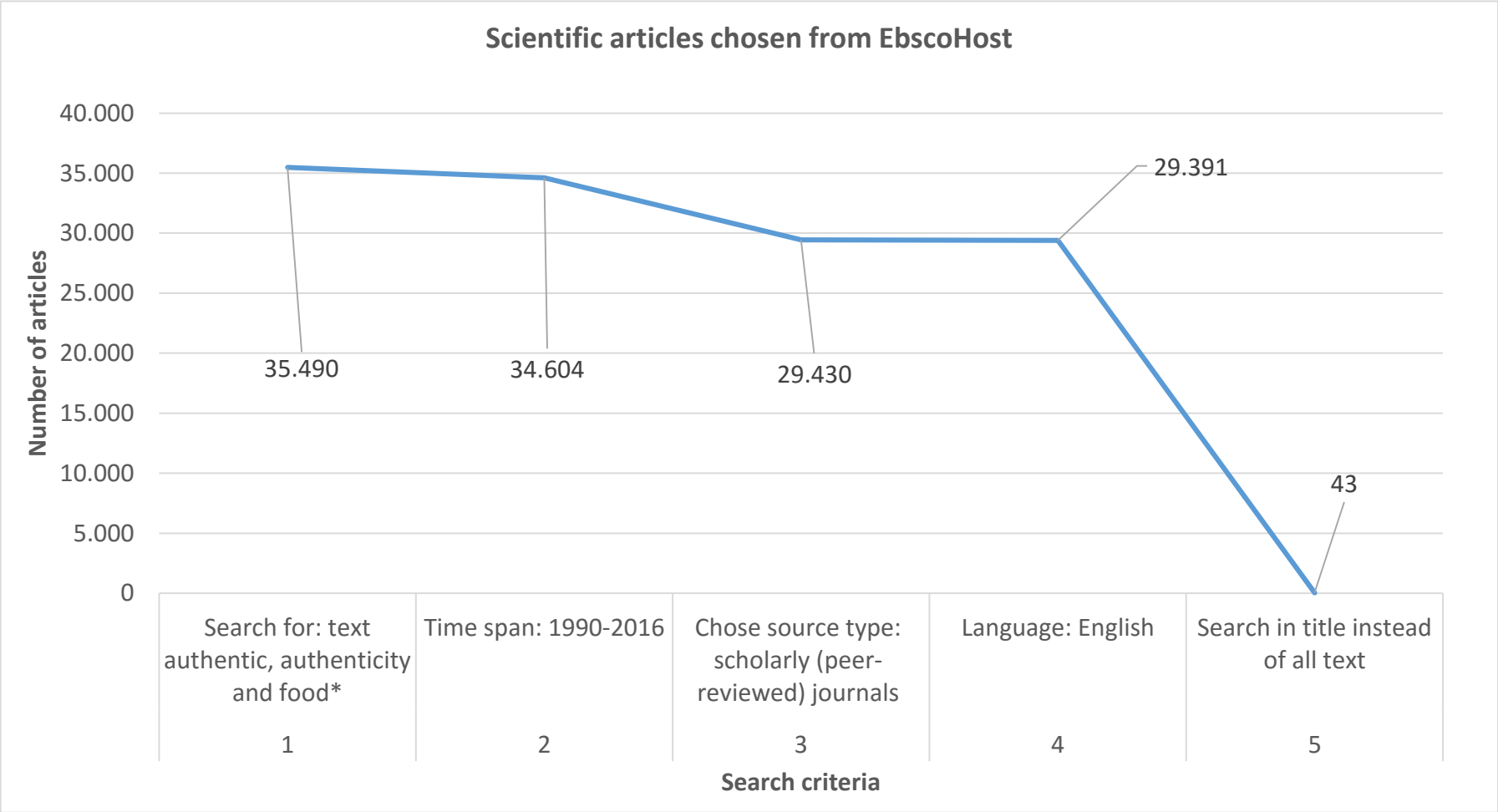
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12.0 APPENDIXES

APPENDIX 1: SEARCH STRING AND RESULTS FROM EBSCOHOST

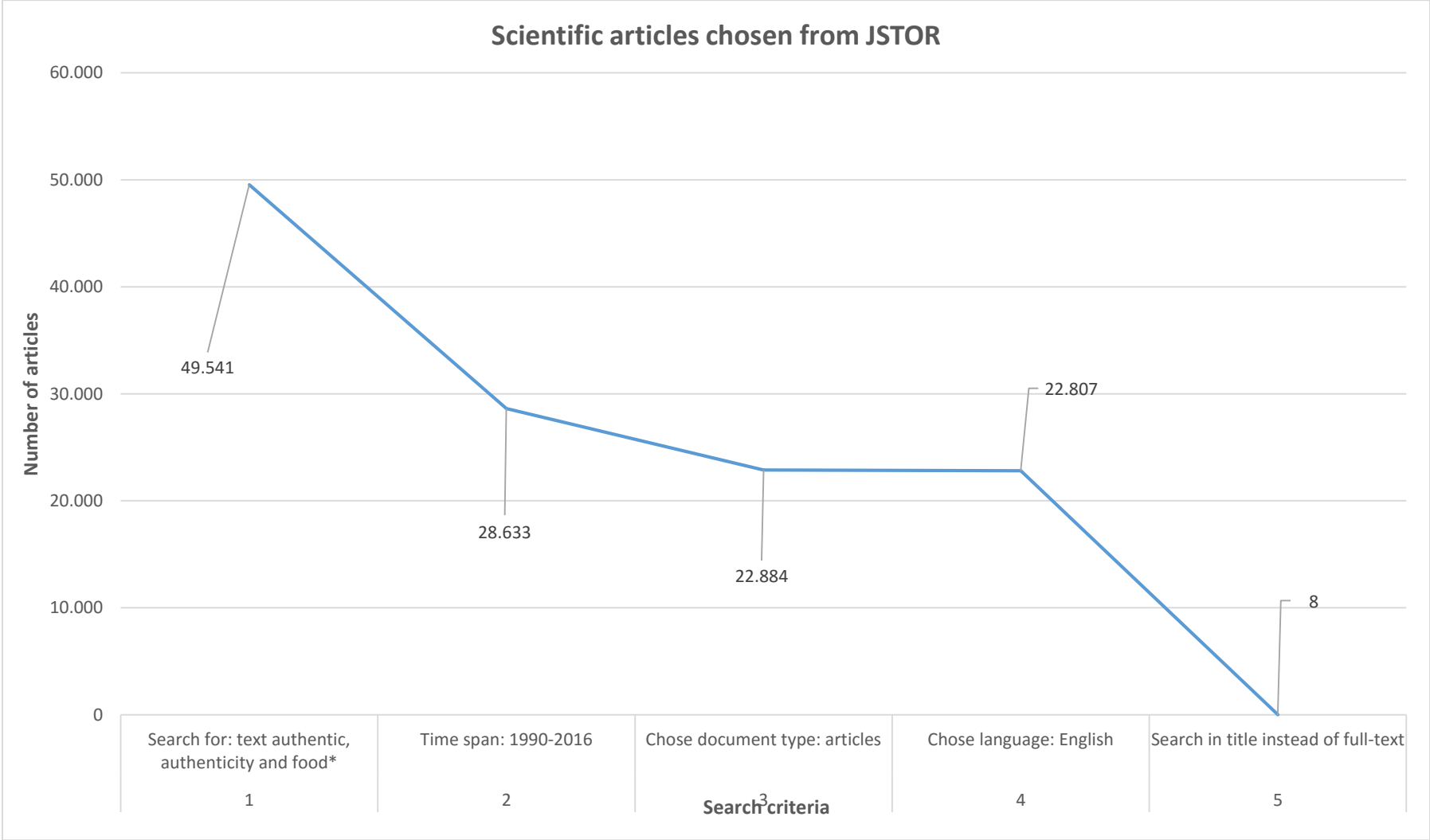


EbscoHost

Systematic literature review on Ebscohost (05-02-2016)			
Search number	Changes	Search criteria	Result
1	Search for: text authentic, authenticity and food*	TX (authentic OR authenticity) AND TX food*	35.490 peer reviewed results
2	Time span: 1990-2016	TX (authentic OR authenticity) AND TX food* Limiters · Published Date: 19900101-20161231	34.604 peer reviewed results from 1990 to 2016
3	Chose source type: scholarly (peer-reviewed) journals	TX (authentic OR authenticity) AND TX food* Limiters Scholarly (Peer Reviewed) Journals Published Date: 19900101-20161231	29.430 peer reviewed scholarly journals from 1990 to 2016
4	Language: English	TX (authentic OR authenticity) AND TX food* Limiters Scholarly (Peer Reviewed) Journals Published Date: 19900101-20161231 Language english	29.391 peer reviewed scholarly journals from 1990 to 2016 in English

5	Search in title instead of all text	TI (authentic OR authenticity) AND TI food* Limiters Scholarly (Peer Reviewed) Journals Published Date: 19900101-20161231 Source Types Academic Journals Language english	43 peer reviewed scholarly journals from 1990 to 2016 in English with keywords in the title
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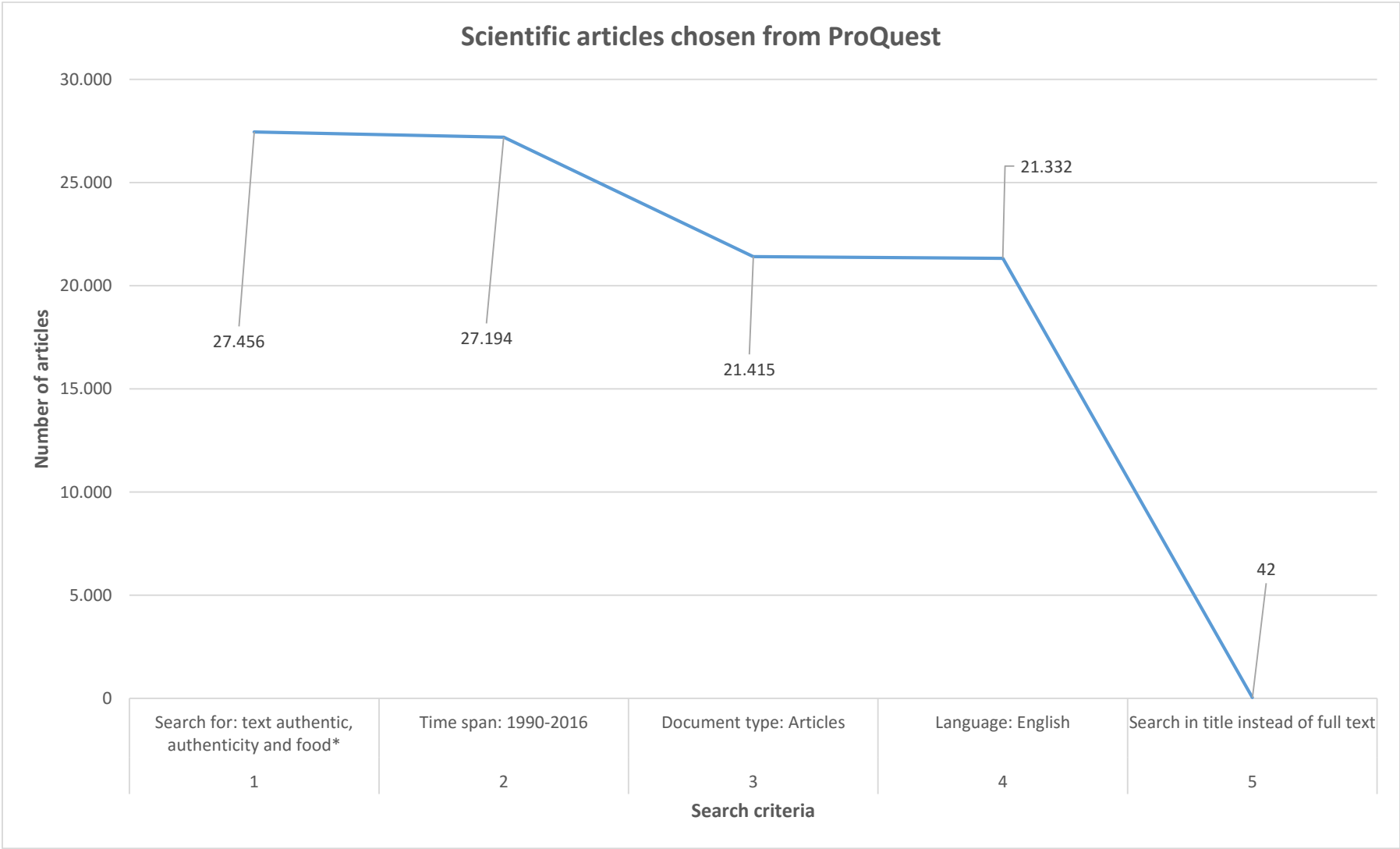
APPENDIX 2: SEARCH STRING AND RESULTS FROM JSTOR



JSTOR

Systematic literature review on Jstor (17-01-2016)			
Search number	Changes	Search criteria	Result
1	Search for: text authentic, authenticity and food*	((authentic OR authenticity) AND (food*))	49.541 peer reviewed results
2	Time span: 1990-2016	((authentic OR authenticity) AND (food*)), DATE RANGE, From: 1990 To: 2016	28.633 peer reviewed results from 1990 to 2016
3	Chose document type: articles	((authentic OR authenticity) AND (food*)), DATE RANGE, From: 1990 To: 2016, Item type = articles	22.884 peer reviewed articles from 1990 to 2016
4	Chose language: English	((authentic OR authenticity) AND (food*)), DATE RANGE, From: 1990 To: 2016, Item type = articles, LANGUAGE = English	22.807 peer reviewed articles from 1990 to 2016 in English
5	Search in title instead of full-text	((authentic OR authenticity) AND (food*)), DATE RANGE, From: 1990 To: 2016, Item type = articles, LANGUAGE = English, Search in = Item Title	8 peer reviewed articles from 1990 to 2016 in English with keywords in title

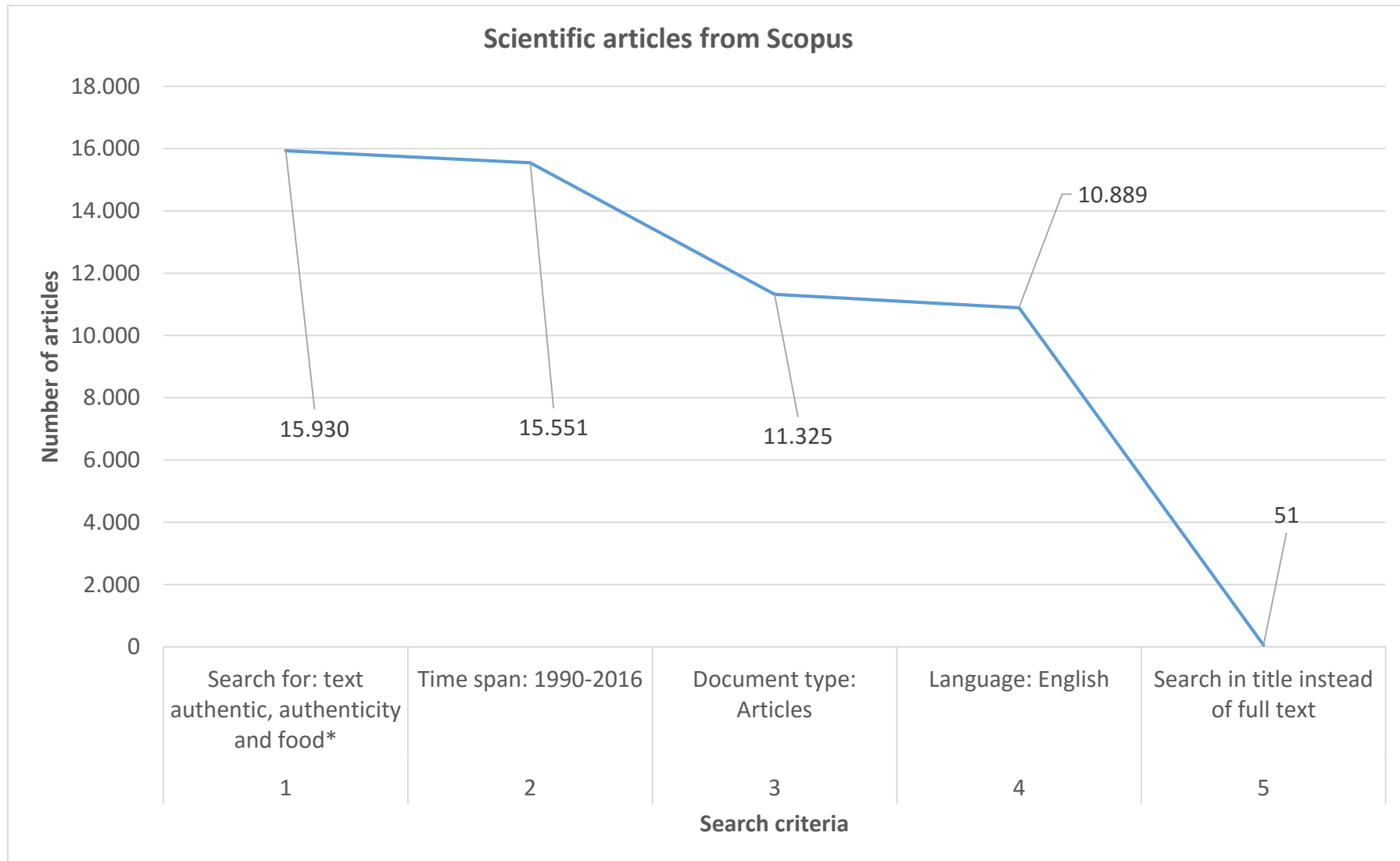
APPENDIX 3: SEARCH STRING AND RESULTS FROM PROQUEST



ProQuest

Systematic literature review on ProQuest (23-01-2016)			
Search number	Changes	Search criteria	Result
1	Search for: text authentic, authenticity and food*	Peer reviewed = yes, (authentic OR authenticity) AND food*	27.456 peer reviewed results
2	Time span: 1990-2016	Peer reviewed = yes, (authentic OR authenticity) AND food*, Publication date: Start = 1990 End = 2016	27.194 peer reviewed results
3	Document type: Articles	Peer reviewed = yes, (authentic OR authenticity) AND food*, Publication date: Start = 1990 End = 2016, Document Type: = Article	21.415 peer reviewed articles from 1990 to 2016
4	Language: English	Peer reviewed = yes, (authentic OR authenticity) AND food*, Publication date: Start = 1990 End = 2016, Document Type: = Article, Language: = English	21.332 peer reviewed articles from 1990 to 2016 in english
5	Search in title instead of full text	Peer reviewed = yes, (authentic OR authenticity) AND food*, Publication date: Start = 1990 End = 2016, Document Type: = Article, Language: = English, Search in = Document Title - TI	42 peer reviewed articles from 1990 to 2016 in english with keywords in title

APPENDIX 4: SEARCH STRING AND RESULTS FROM SCOPUS

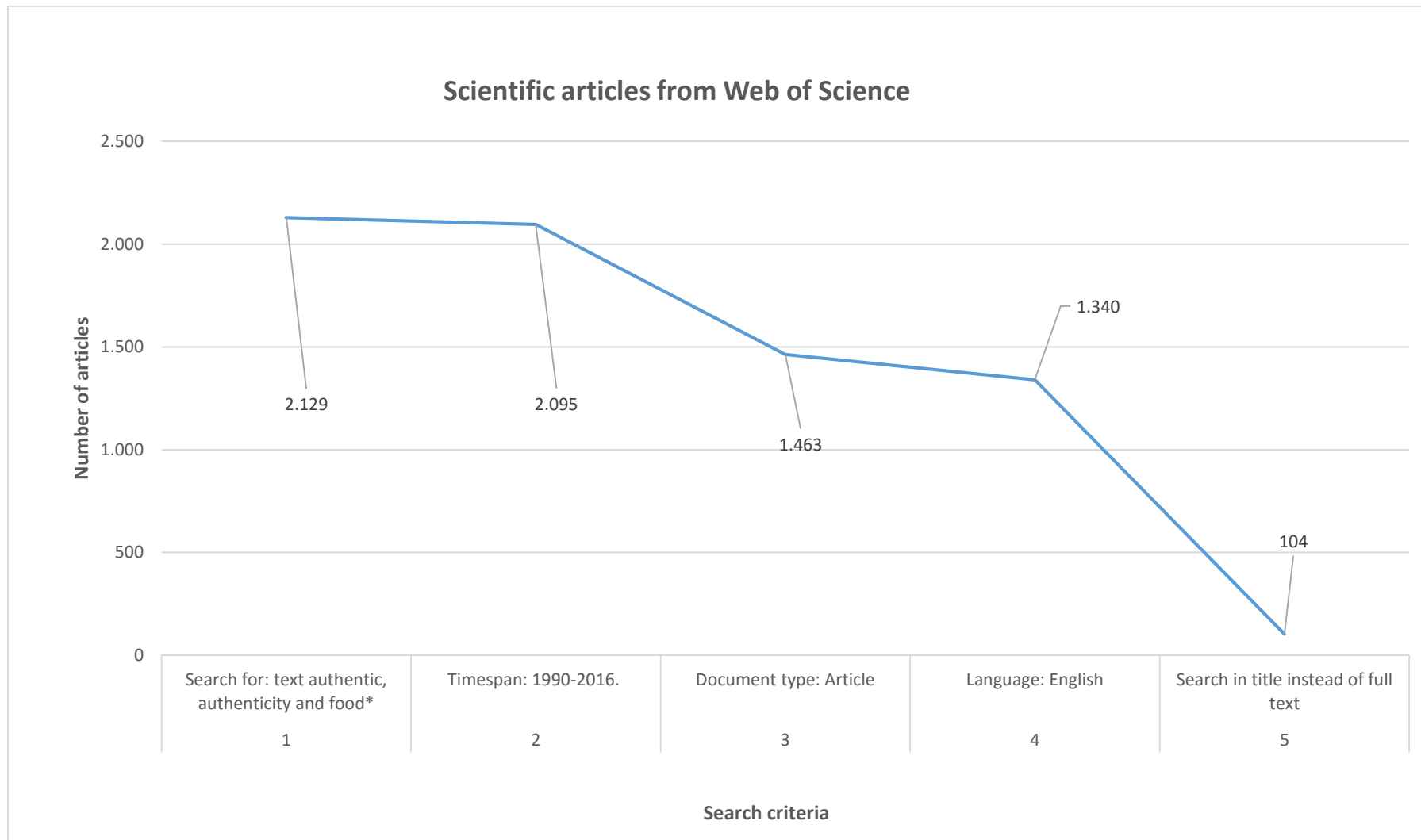


Scopus

Systematic literature review on Scopus (17-01-2016)			
Search number	Changes	Search criteria	Result
1	Search for: text authentic, authenticity and food*	(ALL (authentic OR authenticity) AND ALL (food*))	15.930 peer reviewed results
2	Time span: 1990-2016	(ALL (authentic OR authenticity) AND ALL (food*)) AND PUBYEAR > 1989	15.551 peer reviewed results publication year >1989
3	Document type: Articles	(ALL (authentic OR authenticity) AND ALL (food*)) AND DOCTYPE (ar) AND PUBYEAR > 1989	11.325 peer reviewed articles publication year >1989
4	Language: English	(ALL (authentic OR authenticity) AND ALL (food*)) AND PUBYEAR > 1989 AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (DOCTYPE , "ar"))	10.889 peer reviewed articles publication

			on year >1989 in English
5	Search in title instead of full text	(TITLE (authentic OR authenticity) AND TITLE (food*)) AND DOCTYPE (ar) AND PUBYEAR > 1989 AND (LIMIT-TO (LANGUAGE , "English"))	51 peer reviewed articles publicati on year >1989 in English with keywords in title

APPENDIX 5: SEARCH STRING AND RESULTS FROM WEB OF SCIENCE



Web of Science

Systematic literature review on Web of Science (17-01-2016)			
Search number	Changes	Search	Result
1	Search for: text authentic, authenticity and food*	TOPIC: (authentic OR authenticity) <i>AND</i> TOPIC: (food*) Timespan: All years. Search language=Auto	2.129 peer reviewed results
2	Time span: 1990-2016	TOPIC: (authentic OR authenticity) <i>AND</i> TOPIC: (food*) Timespan: 1990-2016. Search language=Auto	2.095 peer reviewed results from 1990 to 2016
3	Document type: Article	TOPIC: (authentic OR authenticity) <i>AND</i> TOPIC: (food*) Refined by: DOCUMENT TYPES: (ARTICLE) Timespan: 1990-2016. Search language=Auto	1.463 peer reviewed articles from 1990 to 2016
4	Language: English	TOPIC: (authentic OR authenticity) <i>AND</i> TOPIC: (food*) Refined by: DOCUMENT TYPES: (ARTICLE) <i>AND</i> LANGUAGES: (ENGLISH) Timespan: 1990-2016. Search language=Auto	1.340 peer reviewed articles from 1990 to 2016 in English

5	Search in title instead of full text	TITLE: (authentic OR authenticity) <i>AND</i> TITLE: (food*) Refined by: LANGUAGES: (ENGLISH) Timespan: 1990-2016. Search language=Auto	104 peer reviewed articles from 1990 to 2016 in English with keyword in title
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APPENDIX 6: LISTING OF ALL SCIENTIFIC ARTICLES DRAWN FROM THE DATABASES

Listing of results of all files drawn from the databases										
Listed in the order of "Chosen for reading", "Publication year" and "Title"										
Databases: "EBS"=EbscoHost, "Jstor"=JSTOR, "ProQ"=ProQuest, "SCO"=Scopus and "WoS"=Web of Science,										
Chosen for reading		Title:	Source:	Result from databases:					Publ. year:	
1	Yes	THE PRESENTATION OF ETHNIC AUTHENTICITY - CHINESE FOOD AS A SOCIAL ACCOMPLISHMENT	SOCIOLOGICAL QUARTERLY	EBS	Jstor	ProQ		WoS	1995	
1	Yes	Authentic British food products: a review of consumer perceptions	INTERNATIONAL JOURNAL OF CONSUMER STUDIES	EBS		ProQ			2001	
1	Yes	Do Large Italian American Families Really Eat at the Olive Garden?: Ethnic Food Marketing and the Consumption of Authenticity	Studies in Popular Culture	EBS	Jstor				2002	
1	Yes	Virtual vegetables and adopted sheep: ethical relation, authenticity and Internet-mediated food production technologies	AREA	EBS	Jstor		SCO	WoS	2002	
1	Yes	SLOW FOOD, FAST GENES: TIMESCAPES OF AUTHENTICITY AND INNOVATION IN THE ANTHROPOLOGY OF FOOD	Cambridge Anthropology		Jstor				2005	
1	Yes	AS MOTHER MADE IT': THE COSMOPOLITAN INDIAN FAMILY, 'AUTHENTIC' FOOD ANDTHE CONSTRUCTION OF CULTURAL UTOPIA	International Journal of sociology of the Family		Jstor				2006	
1	Yes	Oxford symposium of food and cookery, 24th annual meeting, 2-4 September 2005, Oxford Brookes University, Authenticity	Appetite	EBS					2006	

1	Yes	Food values - The local and the authentic	CRITIQUE OF ANTHROPOLOGY			ProQ	SCO	WoS	2007
1	Yes	Authenticity and food experience - commercial and academic perspectives	Journal of Foodservice	EBS		ProQ			2008
1	Yes	Chop suey as imagined authentic Chinese food: The culinary identity of Chinese restaurants in the United States	Journal of Transnational American Studies	EBS			SCO		2009
1	Yes	Food, place and authenticity: local food and the sustainable tourism experience	JOURNAL OF SUSTAINABLE TOURISM	EBS		ProQ	SCO	WoS	2009
1	Yes	The organizational construction of authenticity: An examination of contemporary food and dining in the US	RESEARCH IN ORGANIZATIONAL BEHAVIOUR, VOL 29: AN ANNUAL SERIES OF ANALYTICAL ESSAYS AND CRITICAL REVIEWS	EBS		ProQ		WoS	2009
1	Yes	Welcomes to the Street: The quick, intensely flavorful and achingly authentic foods of international street vendors are inspiring cool new concepts stateside	Restaurant Business				SCO		2009
1	Yes	Gastronationalism: Food Traditions and Authenticity Politics in the European Union	AMERICAN SOCIOLOGICAL REVIEW	EBS	Jstor	ProQ	SCO	WoS	2010
1	Yes	Marketing in context -- the marketing authenticity of owner/entrepreneurs of small firms: Case evidence from Welsh (UK) SME food and drink producers and retailers.	Small Enterprise Research	EBS					2011
1	Yes	The ghosts of taste: food and the cultural politics of authenticity	AGRICULTURE AND HUMAN VALUES			ProQ	SCO	WoS	2011
1	Yes	AUTHENTICITY AND FESTIVAL FOODSERVICE EXPERIENCES	ANNALS OF TOURISM RESEARCH	EBS		ProQ	SCO	WoS	2012

1	Yes	Configuring the authentic value of real food: Farm-to-fork, snout-to-tail, and local food movements	AMERICAN ETHNOLOGIST	EBS		ProQ	SCO	WoS	2012
1	Yes	Authentic, Speedy and Hybrid: Representations of Chinese Food and Cultural Globalization in Israel	FOOD CULTURE & SOCIETY			ProQ	SCO	WoS	2013
1	Yes	Consuming nostalgia? The appreciation of authenticity in local food production	INTERNATIONAL JOURNAL OF CONSUMER STUDIES	EBS		ProQ	SCO	WoS	2013
1	Yes	"Old Stock" Tamales and Migrant Tacos: Taste, Authenticity, and Naturalization of Mexican Food	SOCIAL RESERCH	EBS		ProQ		WoS	2014
1	Yes	Developing an authenticity model of traditional food specialties. Does the self-concept of consumer matters?	BRITISH FOOD JOURNAL			ProQ	SCO	WoS	2014
1	Yes	PERCEIVED IMPORTANCE ON MALAYSIAN HALAL AND AUTHENTIC HERITAGE (HAHFO): INTERNATIONAL MUSLIM TOURISTS' PURCHASE INTERVENTION BEHAVIOUR	SOCIINT14: International Conference on Social Sciences and Humanities					WoS	2014
1	Yes	Sustainable development mechanism of food culture's translocal production based on authenticity	SUSTAINABILITY			ProQ	SCO	WoS	2014
1	Yes	Offer of Authentic Food as a Condition for Gastronomic Tourism Development / Ponuda Autenticne Hrane Kao Preduslov Za Razvoj Gastronomskog Turizma.	European Journal of Applied Economics	EBS					2015
1	Yes	The impact of brand authenticity on brand attachment in the food industry	BRITISH FOOD JOURNAL			ProQ	SCO	WoS	2015
0	No	FOOD MICROBIOLOGY - AN AUTHENTIC ACADEMY DISCIPLINE WITH SUBSTANTIAL POTENTIAL BENEFITS FOR SCIENCE AND SOCIETY	JOURNAL OF THE ASSOCIATION OF OFFICIAL ANALYTIC CHEMISTS					WoS	1991

0	No	Extruded food prof./obtd. By powdering fruit juice contg. High purity dextran drying agent, giving authentic taste	PATENT					WoS	1992
0	No	2ND EUROPEAN SYMPOSIUM ON FOOD ADULTERATION - ISOTOPE ANALYSIS AND OTHER ADVANCED ANALYTICAL TECHNIQUES	Trends in food science & technology					WoS	1994
0	No	Food Authenticity	BRITISH FOOD JOURNAL			ProQ			1994
0	No	HORMONES IN FOODS - ABUNDANCE OF AUTHENTIC CYCLO(HIS-PRO)-LIKE IMMUNOREACTIVITY IN MILK AND YOGHURT	NUTRITION RESEARCH				SCO	WoS	1995
0	No	The food of Japan: Authentic recipes from the land of the rising sun - Kosaki, T, Wagner, W	LIBRARY JOURNAL					WoS	1995
0	No	A European initiative for collaboration on food authenticity.	ABSTRACTS OF PAPERS OF THE AMERICAN CHEMICAL SOCIETY					WoS	1996
0	No	Food authenticity analysis by anion-exchange liquid chromatography	AMERICAN LABORATORY				SCO	WoS	1996
0	No	Food authenticity analysis via oligosaccharide fingerprinting	ABSTRACTS OF PAPERS OF THE AMERICAN CHEMICAL SOCIETY					WoS	1996
0	No	Photoacoustic and photothermal methods as a tool to aid authenticity tests and quality assessment of foods	PROGRESS IN NATURAL SCIENCE				SCO	WoS	1996
0	No	Establishing food authenticity	CHEMISTRY & INDUSTRY				SCO	WoS	1997
0	No	The dictionary of Italian food and drink: An A-to-Z guide with 2,300 authentic definitions and 50 classic recipes	LIBRARY JOURNAL					WoS	1998
0	No	Authentic and quality oils only, please!...Whole Foods 1999	AROMatherapy	EBS					1999

0	No	Detecting strategies for food authenticity an genetically modified foods	FOOD CONTROL					WoS	1999
0	No	Detection strategies for food authenticity and genetically modified foods	FOOD CONTROL				SCO		1999
0	No	The Chilean kitchen: Authentic, homestyle foods, regional wines an culinary traditions of Chile	LIBRARY JOURNAL					WoS	1999
0	No	A game-type flavoring agent gives an authentic aroma to foods/pet-foods comprises a combination of an alkylphenol and cyclohexanecarboxylic acid or its alkylsubstituted derivative and it can be used directly in its liquid or dried form	PATENT					WoS	2000
0	No	Authentic Vietnamese cooking: Foods from a family table	NEW YORK BOOK REVIEW					WoS	2000
0	No	From morphology to DNA-chips and proteomics: Development in analytical methods to ascertain food safety and authenticity	Oekonomisk Fiskeriforskning			ProQ			2000
0	No	The double-edged sword of technological advancement: Food authenticity and economic adulteration	CEREAL FOODS WORLD					WoS	2000
0	No	Food authenticity	JOURNAL OF AOAC INTERNATINAL					WoS	2001

0	No	Monitoring the quality of an agricultural product including food with artificial olfactometry is usefull for monitoring rancidity, authenticity, fruit ripening, microorganisms, fermentation, blending and formulation	PATENT					WoS	2001
0	No	Screening food products for authenticity using infrared spectroscopy	AMERICAN LABORATORY				SCO	WoS	2001
0	No	The application of DNA based techniques for the determination of food authenticity	RAPID DETECTION ASSAYS FOR FOOD AND WATER					WoS	2001
0	No	The food of Venice: Authentic recipes from the City of Romance	NEW YORK BOOK REVIEW					WoS	2001
0	No	Fall in love with Florence: whether your passion is fine art, history, shopping, religion, medieval towers, renaissance palaces, authetic Italian food, or world-renowned museums, you will love this charming city.	Paraplegia News	EBS					2002
0	No	High resolution nuclear magnetic resonance: From chemical structure fo food authenticity	GRASAS Y ACEITES	EBS		ProQ		WoS	2002
0	No	Major principles of meat processing - Defining of meat, classification of meat products and food authenticity related issues	FLEISCHWIRTSCHAFT				SCO	WoS	2002
0	No	Southern comfort - Traveling back roads, brothers Matt Lee and Ted Lee track down authentic foods for mail-order customers hankering after a taste of the Deep South	SMITHSONIAN					WoS	2003

0	No	Authenticity assesment: A permanent challenge in food flavor and essential analysis	JOURNAL OF CHROMATOGRAPHIC SCIENCE			ProQ		WoS	2004
0	No	Food authenticity and traceability	FOOD SCIENCE AND TECHNOLOGY	EBS					2004
0	No	Food authenticity subject of SCI meeting	INFORM - International News of Fats, Oils and Related Materials				SCO		2004
0	No	Survey of authenticity of meat species in food products subjected to different technological processes, by means of PCR-RFLP analysis	EUROPEAN FOOD RESEARCH AND TECHNOLOGY			ProQ		WoS	2004
0	No	Book review: Food authenticity and traceability	Book review	EBS					2005
0	No	Capillary electrophoresis in food authenticity	JOURNALS OF SEPATATION SCIENCE			ProQ		WoS	2005
0	No	Manufacture of authentic plant materials useful in processing foodstuff waste, involves heat pressing soybean cake or bean curd less, followed by agitating with water	PATENT					WoS	2005
0	No	Food Pilgrimages: Seeking the sacred and the authentic food.	Appetite	EBS					2006
0	No	Recent technological advances for the determination of food authenticity	Trends in food science & technology	EBS		ProQ		WoS	2006
0	No	Using Unlabelled Data to Update Classification Rules with Applications in Food Authenticity Studies	Journal of the Royal Statistical Society	EBS	Jstor	ProQ	SCO		2006
0	No	One for all - all for one: proof of authenticity and tracking of foods with flavonoids - Analysis of proantholcyaidins in barley and malt	EUROPEAN FOOD RESEARCH AND TECHNOLOGY			ProQ	SCO	WoS	2007

0	No	The natural fingerprint of stable isotopes - use of IRMS to test food authenticity	ANALYTICAL AND BIOANALYTICAL CHEMISTRY	EBS		ProQ		WoS	2007
0	No	The natural fingerprint of stable isotopes - use of IRMS to test food authenticity	ANALYTICAL AND BIOANALYTICAL CHEMISTRY				SCO	WoS	2007
0	No	Determination of food authenticity by enzyme-linked immunosorbent assay (ELISA)	FOOD CONTROL	EBS		ProQ		WoS	2008
0	No	Survey of the authenticity of prawn and shrimp species in commercial food products by PCR-RFLP analysis of a 16S Rrna/Trna(Val) mitochondrial region	FOOD CHEMISTRY	EBS		ProQ	SCO	WoS	2008
0	No	System for controlling authenticity, quality and food safety in sale of fish and shellfish, checks freshness of fish semi-automatically and labelling are also verified once fish is classified at market	PATENT					WoS	2008
0	No	Compressed refill bottle authenticity recognizing device for food field, has fluid blocking unit for blocking delivery of fluid from bottle when sensor does not detect presence of magnetic ring	PATENT					WoS	2009
0	No	Food authenticity assessment: ensuring compliance with food legislation and traceability requirements	QUALITY ASSURANCE AND SAFETY OF CROPS & FOODS				SCO	WoS	2009
0	No	Indicator i.e. moisture indicator used in packages including food, drug, cosmetic or electronic packages for detecting change induced moisture, or detecting quality and/or authenticity, comprises substrate and optical grating structure	PATENT					WoS	2009

0	No	Security label, useful to demonstrate the authenticity of the goods e.g. Perfumes, scents, alcohol and baby foods, comprises paper substrate impregnated with resin e.g. urea formaldehyde	PATENT					WoS	2009
0	No	System for determining authenticity of goods e.g. foodstuffs, has determination unit that compares goods identification information received from consumer terminal or shop terminal with stored goods information information	PATENT					WoS	2009
0	No	Use of a test of perceived authenticity to trigger affective responses when testing food	FOOD QUALITY AND PREFERENCE	EBS			SCO	WoS	2009
0	No	Authenticity assesment of natural fruit flavour compounds in foods and beverages by auto-HS-SPME stereoselective GC-MS	FLAVOUR AND FRAGRANCE JOURNAL			ProQ	SCO	WoS	2010
0	No	Development and validation of near infrared microscopy spectral libraries of ingredients in animal food as a first step to adopting traceability and authenticity as guarantors of food safety	FOOD CHEMISTRY	EBS			SCO	WoS	2010
0	No	Food forensics: methods for determining the authenticity of foodstuffs	Trends in food science & technology	EBS		ProQ		WoS	2010
0	No	Product-type vacuum fast-food fried pork prepared by processing authentic dongjian or bean sprouts, streaky pork and different flavorings in machine device and manual manner into cookec food type	PATENT					WoS	2010

0	No	Special issue: Food authenticity & Traceability Preface	FOOD CHEMISTRY					WoS	2010
0	No	Special issue: Food authenticity & Traceability Preface	FOOD CHEMISTRY					WoS	2010
0	No	Use of messaging for preventing the counterfeiting of commercial products with unique traceability serial numbers and for checking their authenticity, used in the production of controlled-origin wines and foods in sealed packages	FLAVOUR AND FRAGRANCE JOURNAL					WoS	2010
0	No	VARIABLE SELECTIONS AND UPDATING IN MODEL-BASED DISCRIMINANT ANALYSIS FOR HIGH DIMENSIONAL DATA WITH FOOD AUTHENTICITY APPLICATIONS	ANNALS OF APPLIED STATISTICS		Jstor		SCO	WoS	2010
0	No	Applicability of three alternative instruments for food authenticity analysis: GMO identification	Biotechnology research international	EBS		ProQ		WoS	2011
0	No	Development and use of emerging technologies in DNA food authenticity analysis	FOOD SCIENCE AND TECHNOLOGY				SCO		2011
0	No	Metamorphosis of food taste and desertification of foodscape in Nazareth, The construction of "Authentic" Palestinian fast food.	Appetite	EBS					2011
0	No	Method for gathering, propelling and interacting internet information for authenticity validating of foods in hotel marketing, involves interacting between users based on gathered and geographical position information and user groups	PATENT					WoS	2011

0	No	Process for electronic management of organic production and certification, involves providing direct linkage between crop production practices of farmers and regulatory agencies verifies authenticity of food by using traceability system	PATENT					WoS	2011
0	No	System for diagnosis of eating-disorder e.g. hyperphageria, has authenticity determination unit that compares food action analysis with content of user inputted report, to determine true/false of content of user report	PATENT					WoS	2011
0	No	Authentication device for consumer product e.g. food, safety equipment, drugs, bags has integrated circuit that uses input to generate output in accordance with predetermining algorithm for verifying authenticity of product	PATENT					WoS	2012
0	No	Authenticity key to ethnic foods sales	FOOD TECHNOLOGY					WoS	2012
0	No	Dipstick Test for DNA-based Food Authentication. Application for Coffee Authenticity Assessment	JOURNAL OF AGRICULTURAL AND FOOD CHEMISTRY			ProQ	SCO	WoS	2012
0	No	Food Authenticity Using Natural Carbon Isotopes (C-12, C-13, C-14) in Grass-fed Beef	FOOD SCIENCE AND BIOTECHNOLOGY			ProQ	SCO	WoS	2012
0	No	Identification methods of food authenticity control by using isotope ratio mass spectrometry (IR_MS)	JOURNAL OF BIOTECHNOLOGY					WoS	2012
0	No	Multivariate class modeling for the verification of food-authenticity claims	TRAC-TRENDS IN ANALYTICAL CHEMISTRY	EBS				WoS	2012

0	No	Organic food authenticity - Recent advances in isotopic ratio mass spectrometry	FOOD SCIENCE AND TECHNOLOGY				SCO		2012
0	No	Quantitative Bioluminometric Method for DNA-Based Species/Varietal Identification in Food Authenticity Assessment	JOURNAL OF AGRICULTURAL AND FOOD CHEMISTRY			ProQ	SCO	WoS	2012
0	No	The ploughman's Lunch and the Miser's feast: Authentic Pub Food, Restaurant Fare, and Home Cooking from Small Towns, Big Cities, and Country Villages Across the British Isles	LIBRARY JOURNAL					WoS	2012
0	No	Trendy v autencite potravín a v prístropech k detekcii falšovania (Trends in food authenticity and detection of food adulteration)	Chemické Listy				SCO		2012
0	No	Authentic Thai Food and Beverages as an Element of the Experience Economy in Hotels and Resort Clusters	ASIAN FOOD HERITAGE: HARMONIZING CULTURE, TECHNOLOGY AND INDUSTRY, VOL 1					WoS	2013
0	No	Authenticity and quality of animal origin food investigated by stable-isotope ratio analysis	JOURNAL OF THE SCIENCE OF FOOD AND AGRICULTURE			ProQ		WoS	2013
0	No	Can analytical chemists do molecular biology? A survey of the up-skilling of the UK official food control system in DNA food authenticity techniques	FOOD CONTROL	EBS		ProQ	SCO	WoS	2013
0	No	Case studies in food safety and authenticity: Lessons from real-life situations.	FOOD RESEARCH INTERNATIONAL	EBS					2013
0	No	Communicating food safety, authenticity and consumer choice. Field experiences.	PATENT			ProQ	SCO	WoS	2013

0	No	DNA-analysis: enhancing the control of food authenticity through emerging technologies	AGRO FOOD INDUSTRY HI-TECH				SCO	WoS	2013
0	No	FOOD AUTHENTICITY FOR FOOD SAFETY	ANNALS OF NUTRITION AN META BOLISM					WoS	2013
0	No	Perspectives in delivering authentic dairy flavors in foods and beverages	ABSTRACTS OF PAPERS OF THE AMERICAN CHEMICAL SOCIETY					WoS	2013
0	No	System for determining authenticity of product e.g. food product, has processor facility operated upon matching comparison of product identifying code with corresponding correct companion codes for determining of product authenticity	PATENT					Wos	2013
0	No	THE AUTHENTICITY AND TRACEABILITY OF FOOD? CONSUMERS PROTECTION FORM.	Economic Scince Series	EBS					2013
0	No	Validierung PCA-gestützter Analysemethoden zur Authentizitätskontrolle von Lebensmitteln (PCA shorn analysis methods to the Authenticity control of foods)	Journal für Verbraucherschutz und Lebensmittelsicherheit				SCO		2013
0	No	Authenticity control of food flavorings - merits and limitations of chiral analysis	ABSTRACTS OF PAPERS OF THE AMERICAN CHEMICAL SOCIETY					WoS	2014
0	No	Avian-specific real-time PCR assay for authenticity control in farm animal feeds and pet foods	FOOD CHEMISTRY	EBS		ProQ	SCO	WoS	2014
0	No	Avian-specific real-time PCR assay for authenticity control in farm animal feeds and pet foods	FOOD CHEMISTRY					WoS	2014

0	No	Corrigendum to "Avian-specific real-time PCR assay for authenticity control in farm animal feeds and pet foods"	FOOD CHEMISTRY	EBS						2014
0	No	Counterfeiting control system for e.g. garment intended for sale for pharmaceutical/food sector, has processing unit including confirmations module to send authenticity confirmation signal based on result of comparison to scanning device	PATENT						WoS	2014
0	No	Gas chromatography-combustion-isotope ratio mass spectrometry for traceability and authenticity in foods and beverages	COMPREHENSIVE REVIEWS IN FOOD SCIENCE AND FOOD SAFETY			ProQ	SCO		WoS	2014
0	No	Identification medium used as opening label for identifying authenticity of e.g. foodstuff, has optical function layer, peeling layer, printing layer and adhesion layer that are laminated from a side to which observation is performed	PATENT						WoS	2014
0	No	Identifying authentic and /or adulterated food products followed by adulterant quantitation without reference samples: Application to Fava Santorinis and extra virgin olive oil	ABSTRACTS OF PAPERS OF THE AMERICAN CHEMICAL SOCIETY						WoS	2014
0	No	Identifying authenticity of materials such as liquid food, involve utilizing marker that has nucleotide sequence, where length of nucleotide sequence have palindromic sequence	PATENT						WoS	2014

0	No	Improving the application of SSR polymorphism analysis coupled with Lab-on-a-chip capillary electrophoresis to assess food authenticity: Italian pigmented rice as case study	FOOD RESEARCH INTERNATIONAL	EBS		ProQ	SCO	WoS	2014
0	No	Proteomics tools for food fingerprints: Addressing new food quality authenticity challenges	Comprehensive Analytical Chemistry				SCO		2014
0	No	Special issue: Authenticity, typicality, traceability and intrinsic quality of food products	FOOD RESEARCH INTERNATIONAL	EBS				WoS	2014
0	No	Stable spray-dried flavor composition produced by spray drying flavor containing volatile compounds in spray dryer, for providing intense fresh, authentic consumer preferred flavors in foodstuffs and other flavor-containing products	PATENT					WoS	2014
0	No	A review of vibrational spectroscopic techniques for the detection of food authenticity and adulteration	Trends in food science & technology	EBS				WoS	2015
0	No	Authenticity of food products in the Polish market during 2005-2012.	Roczniki Państwowego Zakładu Higieny				SCO	WoS	2015
0	No	Authenticity testing of wheat, barley, rye and oats in food and feed market samples by real-time PCR assays	FOOD SCIENCE AND TECHNOLOGY				SCO	WoS	2015
0	No	Circuits of authenticity: Parsi food, identity, and globalism in 21st century Mumbai	Economic and Political Weekly				SCO		2015
0	No	DNA Research to Determine Food Authenticity	World Food Regulation Review			ProQ			2015

0	No	Food Fraud - Hindernisse und Lösungswege bei der Authentizitätsbestimmung von Lebensmittel (Food fraud Obstacles and solutions processes in the determination of authenticity of foodstuffs)	Journal für Verbraucherschutz und Lebensmittelsicherheit				SCO		2015
0	No	LGC coordinates food authenticity	Trends in food science & technology					WoS	2015
0	No	Parallel food authenticity and microbial analyse using DNA barcoding and next-generation sequencing	GENOME					WoS	2015
0	No	Potentials and caveats with oxygen and sulfur stable isotope analyses in authenticity and origin checks of food and food commodities	FOOD CONTROL	EBS			SCO	WoS	2015
0	No	PROVIDING AUTHENTIC(ATED) FOOD: AN OPPORTUNITY-DRIVEN FRAMEWORK FOR SMALL FOOD COMPANIES TO ENGAGE CONSUMERS AND PROTECT THE INTEGRITY OF THE FOOD SUPPLY CHAIN	International Journal of Entrepreneurship and Innovation			ProQ	SCO		2015
0	No	Real test sampling system of e.g. food, has sending device that is used for sending an storing sample information, and server that is used for reading verification experiment sample message authenticity of client end	PATENT					WoS	2015
0	No	Selection of feature wavelength for developing multispectral imaging system for quality, safety and authenticity of muscle foods-a review.	Trends in food science & technology	EBS				WoS	2015
	26	=Total of articles included in the thesis	Gross number of articles per database=	43	8	42	51	104	248

APPENDIX 7: CHOSEN SCIENTIFIC ARTICLES DIVIDED INTO RELEVANT GROUPS IN THESIS

Listed in the order of "YEAR" and "AUTHOR"

Num- ber	TITLE	YEAR	AUTHOR	Group:			
				IDENTITY AND FOOD	LOCAL FOOD	NATIONAL FOOD	GLOBAL FOOD
1	THE PRESENTATION OF ETHNIC AUTHENTICITY - CHINESE FOOD AS A SOCIAL ACCOMPLISHMENT	1995	Lu and Fine				1
1	Authentic British food products: a review of consumer perceptions	2001	Groves	1	1	1	1
1	Virtual vegetables and adopted sheep: ethical relation, authenticity and Internet-mediated food production technologies	2001	Holloway		1		
1	Do Large Italian American Families Really Eat at the Olive Garden?: Ethnic Food Marketing and the Consumption of Authenticity	2002	Chadwell				1
1	SLOW FOOD, FAST GENES: TIMESCAPES OF AUTHENTICITY AND INNOVATION IN THE ANTHROPOLOGY OF FOOD	2005	Grasseni		1	1	
1	Oxford symposium of food and cookery, 24th annual meeting, 2-4 September 2005, Oxford Brookes University, Authenticity	2006	Levy				1
1	AS MOTHER MADE IT': THE COSMOPOLITAN INDIAN FAMILY, 'AUTHENTIC' FOOD AND THE CONSTRUCTION OF CULTURAL UTOPIA	2006	Srinivas	1	1		1
1	Food values - The local and the authentic	2007	Pratt		1	1	
1	Authenticity and food experience - commercial and academic perspectives	2008	Beer		1	1	
1	The organizational construction of authenticity: An examination of contemporary food and dining in the US	2009	Carroll and Wheaton	1		1	1

1	Welcomes to the Street: The quick, intensely flavorful and achingly authentic foods of international street vendors are inspiring cool new concepts stateside	2009	Lang				1
1	Chop suey as imagined authentic Chinese food: The culinary identity of Chinese restaurants in the United States	2009	Liu				1
1	Food, place and authenticity: local food and the sustainable tourism experience experience	2009	Sims		1		
1	Gastronationalism: Food Traditions and Authenticity Politics in the European Union	2010	DeSoucey			1	
1	The ghosts of taste: food and the cultural politics of authenticity	2010	Stiles <i>et al.</i>		1		1
1	AUTHENTICITY AND FESTIVAL FOODSERVICE EXPERIENCES	2011	Robinson and Clifford			1	
1	Configuring the authentic value of real food: Farm-to-fork, snout-to-tail, and local food movements	2012	Weiss		1		
1	Consuming nostalgia? The appreciation of authenticity in local food production	2013	Autio <i>et al.</i>		1		
1	Authentic, Speedy and Hybrid: Representations of Chinese Food and Cultural Globalization in Israel	2013	Groslik and Ram				1
1	The impact of brand authenticity on brand attachment in the food industry	2014	Assiouras <i>et al.</i>			1	
1	Marketing in context -- the marketing authenticity of owner/entrepreneurs of small firms: Case evidence from Welsh (UK) SME food and drink producers and retailers.	2014	Harris and Deacon			1	
1	PERCEIVED IMPORTANCE ON MALAYSIAN HALAL AND AUTHENTIC HERITAGE (HAHfO): INTERNATIONAL MUSLIM TOURISTS' PURCHASE INTERVENTION BEHAVIOUR	2014	Omar <i>et al.</i>				1
1	"Old Stock" Tamales and Migrant Tacos: Taste, Authenticity, and Naturalization of Mexican Food	2014	Pilcher				1

1	Developing an authenticity model of traditional food specialties. Does the self-concept of consumer matters?	2014	Sidali and Hemmerling	1			
1	Sustainable development mechanism of food culture’s translocal production based on authenticity	2014	Zeng <i>et al.</i>		1		
1	Offer of Authentic Food as a Condition for Gastronomic Tourism Development / Ponuda Autenticne Hrane Kao Preduslov Za Razvoj Gastronomskog Turizma.	2015	Kalenjuk <i>et al.</i>		1	1	1
26	Total number of articles	Total per group		4	12	10	13
						Total	39

APPENDIX 8: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY LU AND FINE (1995)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Shun Lu and Gary Alan Fine, University of Georgia
"Title of scientific article", publication year, source	"The Presentation of Ethnic Authenticity: Chinese Food as a Social Accomplishment", 1995, The Sociological Quarterly
Objects	Ethnic authenticity, Chinese food, social accomplishment
Terms	<p>"Ethnic entrepreneurs", "economic niche by means of business enterprises and cultural events that are open to the general public and showcase ethnic culture", "seen as "authentic" and within the bounds of cultural expectations ("Americanized)""", "Ethnic tradition continues but in the context of a continuous process of adaption", "Authenticity [...] socially constructed and linked to expectations", "Ethnicity", "much ethnicity is made real through cultural transactions", "ethnic identity is socially constructed and depends on a set of consistent actions that permits others to place an individual in an ethnic category", "complex and multistranded lived experiences of contemporary "ethnic" actors whose ethnic experiences are continually shaped (through acquiescence or resistance) by the responses of members of the societies in which the ethnic group is embedded", "many of the transactions by which ethnicity is made "real" are economically grounded: festivals, restaurants, art galleries, clothing outlets, and musical venues", "acculturations and cultural pluralism", "the constructs of authenticity and Americanization as contrasting strategies", "the dialectic relationship between the continuity of tradition and the continuous process of change found in the presentation of "traditional" activities", "culinary traditions must be situated so as to seem simultaneously exotic and familiar", ""cultural entrepreneurs"", ""exotic encounter", while keeping the experience within the boundaries of cultural expectations", ""exotic goods"", "traditional culture is being altered, but simultaneously they believe that they are educating their clients to understand their culture"</p> <p>The Chinese restaurant: "public ethnicity", "dynamics of culinary adaptation in contemporary American life", "continuity and change of an ethnic tradition in a market context", ""gastronomic tourism"", "Chinese restaurants [...] growth and institutionalization of an "alien" culture", ""a taste of success"", "cultural heritage", "American citizens but believe that they are still Chinese", "strong sense of Chinese identity despite their economic assimilation"</p> <p>Authenticity and Americanization: "ethnic "purity" of the food has been diluted", "Americanization", "transform ingredients and techniques of traditional recipes [...] to meet American tastes", "Authenticity [...] genuine or real: true to itself", ""alien" foods", ""stages authenticity"", "natives", "a desire for truth", "concern for fabricated scenes", "dislike of mundane", "preference for the exotic", "we are cosmopolitan and tolerant", ""you are what you</p>

	<p>eat""", "quest for authentic experience and identity transformation", "exotic experience", "exotic hyperreality", "assimilation and cultural pluralism"</p> <p>The Americanization of Chinese food: "Americanized Chinese food", "Exoticism", "standards of the American palate", "American customers did not complain about the lack of authenticity of the food and may have been unaware of alterations that could have been obvious to a Chinese diner", "cultural matrix", "culinary expectations", "culinary adventurousness", "appreciation of sensory domains", "aesthetic standards", "authentic vegetables", "carrots, snow peas, green peppers, broccoli, and mushrooms", "fresh bamboo shoots, hotbed chives, garlic bolt, and wax guard"</p> <p>Negotiation authenticity: "Many customers desire the "illusion of authenticity""</p> <p>Authenticity and its variations: "relational character", "eating for the "body" versus for the "soul""", "no one claims a preference for "fake" food", "the latter emphasizes the sensory characteristics of food (its taste, colour, smell, and texture) as well as the environment in which it is served"</p> <p>Conclusion: "being authentic and being Americanized, maintaining tradition while consciously modifying it", "ethnic entrepreneurs to accommodate themselves to their host environment", "the Americanization of Chinese food is a process of innovation, reinvigorating a dynamic culinary tradition", "Neither can the food be condemned for being inauthentic; authenticity has been changed", "if the construction of authenticity of ethnic food is a "lie", then it is a legitimated lie", "multiculturalism and fragmented cultures"</p>
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APPENDIX 9: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY GROVES (2001)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Angela M. Groves, Department of Agricultural and Food Economics, The University of Reading, Reading, UK
"Title of scientific article", publication year, source	"Authentic British food products: a review of consumer perceptions", 2001, International Journal of Consumer Studies
Objects	British food, authenticity, consumer perceptions
"Terms"	<p>Abstract: "Historically, soil, land, climatic constraints and individuals' skills all contributed to the characteristics of regional food", "Food, however, is also subject to the influences of colonialism, immigration, cultural exchange, international trade, improved distribution and technology", "the concept of an authentic British food product is becoming increasingly unclear", "British perceptions of authenticity relate to both artisan as well mass-produced, branded products", "five dimensions affecting consumer perceptions of an authentic British food product were identified, including: uniqueness to Britain, a cultural or traditional association with Britain, characteristics of the production process, the presence of an authority and specific extrinsic characteristics of the product."</p> <p>Introduction: "Each nation has its own national dishes and regional specialties", "Food from a specific area is an expression of the region; it is produced from local ingredients that are suited to regional soil and climate and transformed through the specific skills of local people", "influences of colonialism, cultural exchange, trade links and technology, as well as current fashions", "Regional culinary traditions incorporate unique personal touches and 'secret ingredients' into the recipe, highlighting the cook as much as the dish, and resulting in the virtual impossibility of defining the mythical 'authentic recipe'", "British consumers are now familiar with, and frequently consume many traditionally foreign foods, although in reality, these foreign foods are adapted and eaten in an anglicized way,7 a process known as 'food creolization'", "food is always on the move and always has been".4 The concept of 'tradition' and 'authenticity' therefore has been constructed and reconstructed over time", "European council regulations covering products with protected denominations of origin (PDO); protected geographical indicators of supply (PGI); and certificates of specific character (CSC)"</p> <p>Consumer perceptions of authenticity: "desire for products that can bring an element of differentness to their lives", "escape the alienation and meaninglessness of modern life", "something apart from daily routines", "food, being handmade and from natural materials, to the extent that 'the machine . . . could only make inauthentic things, dead things'", "a product with a more natural, home-made or handmade appearance has a greater likelihood of being judged to be authentic", "Consumers, thus, search not just for an authentic end product, but also for the 'unusual social and cultural conditions under which the product was produced'"</p>

	<p>Dimensions of authenticity: “both an objective and subjective concept”, “First as ‘an agreed upon and objectively defined entity that can be found and enjoyed’, viewed as an issue of expert knowledge and good taste, through, for example, images of timelessness, primitiveness and naturalness, untouched by commoditization”, “Second, authenticity is considered to be a dynamic ‘socially constructed concept’,¹⁴ whereby, individuals are active creators of meaning rather than passive receivers”</p> <p>Product related factors affecting perceptions of Authenticity: <i>“Name and Label”, “Packaging”, “traditional methods of packaging”, “packaging of the product had never undergone any major changes”, “Appearance”, “Price”, “the more expensive the product then the higher quality, and correspondingly, the more authentic the food was perceived to be”, “Authority”, “Overall, it seemed that small, specialist retailers and also brands possessed the ability to state whether a product was authentic”, “Traditional association”, “also classed the existence of a relationship between a specific region and a product as a traditional association”, “significant period of time”, “original, or a traditional recipe”, “relate to the past in some way”, “Branding”, “when a British brand is perceived to be the original producer of a product”, “A familiar, easily recognized, and well-established brand was considered to be an authentic British product”, “Second, if the brand was perceived to have the same origin as the traditional style of the product then it was generally considered by the participants that the product would be authentic”, “if the brand was trusted by the individual then it was also trusted to make an authentic version of a product”, “Product category: fresh, processed and specialist foods”, “In general, it appeared that if consumers perceive more effort to be involved in the production of a food then they would more readily accept it as authentic”, “superior quality ingredients”, “accuracy of ingredients referring to the need for a product to have the correct proportions of the necessary ingredients for the end product to be authentic”, “if the product contained a higher proportion of the main ingredient then perceptions of the main ingredient would be greater”, “closer to the home-cooked version then the more authentic a product would be”, “if a product contained fewer additives, and appeared to be more natural then it was perceived to be more authentic”, “Handmade”, “Origin of the product”, “place of production”, “origin of the ingredients”, “Situational factors affecting perceptions of authenticity”, “specialist shops”, “smaller and more specialist retailers were trusted, as it was thought that they had too much to lose if they deceived their customers, and second, more effort and time was perceived to be devoted to the customer, and product, thus leading to more favourable perceptions of authenticity”, “Personal factors affecting perceptions of authenticity”, “knowledge and experience of a product”, “familiarity with a product, and expectations of what an authentic product should be”, “Reasons why authentic British food products are important”, “Familiarity with production”, “familiarity with or transparency of production”, “greater knowledge of the transition from basic raw ingredients to the food available in shops, including a less complex and more traceable distribution system”, “Authentic products are of a superior quality”, “considered fresher”, “higher quality”, “Discussion”, “uniqueness to Britain”, “cultural and traditional associations”, “characteristics of the production process”, “the presence of an authority”, “desired extrinsic product attributes”</i></p>
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APPENDIX 10: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY HOLLOWAY (2001)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Lewis Holloway, Department of Geography, Coventry University, UK
"Title of scientific article", publication year, source	"Virtual vegetables and adopted sheep: ethical relation, authenticity and Internet-mediated food production technologies", 2001, Royal Geographic Society
Objects	UK, Italy, Internet, food, ethics, authenticity
"Terms"	<p>Introduction:</p> <p>"understanding geographies in food, "Increasing interest in food amongst geographers has focused on the social, cultural, ethical and political dimensions of consumption", "culturally oriented studies of how food is produced, in contrast to approaches that have tended to be largely concerned with economic geographies of food production", "a new type of food production/consumption network that implicate eating with emerging geographies of the internet and with ethics of food production"</p> <p>Geographies of food, geographies of the Internet:</p> <p>"For most inhabitants of (post)modern Western societies, food has long ceased to be merely about sustenance and nutrition. It is packed with social, cultural and symbolic meaning", "food is an essential part of constructing individual, group and place identities. They argue that food is good to think with, having material and socio-cultural significance", "food consumption can differentiate social groups as people seek status through consuming meaningful food", "sophisticated or cosmopolitan", "an ethical act, part of a moral landscape where people select what to eat on the basis of associations with ethical 'goods' or 'bads'", "This is especially well illustrated in the very intimate, bodily encounters we have with food", "Niche-marketed specialty food products", "Attention has focused on how producers (and relevant agencies) seek to construct and market notions and guarantees of quality and local distinctiveness – in effect 'quality' an 'locality' become commodified as value is added to product", "concerns over food safety and the techniques used in farming and processing food have become associated with forms of consumption that focus on guarantees of quality, provenance and ethical status", "(such as BSE), but are also linked with broader concerns about modes of farming associated with intensive production, environmental damage and animal husbandry practices often seen as unethical", "Farmers' Markets", "Illustrate how such concerns are played out in contemporary food-supply networks, giving value to food that can be certified as being produced in a particular way and/or place", "For example, environmental concerns are increasingly significant for customers, so that 'quality food production systems are being embedded in local ecologies', particularly those farmed spaces perceived as having escaped agricultural industrialization and globalization", "Consumption that allows consumers greater knowledge of the food they eat may thus reassure", "create a sense of connectedness with other people and spaces", "Western societies are distanced from the farming and processing of their food", "direct involvement in food production, for example by allotment gardening", "smallholding or hobby farming", "a conjunction of production and consumption is associated with a morality of production, where farming or growing involves a consistently imagined physically and spiritually closer, and morally better, relation with food and 'nature' ", "'ethical' modes of production (e.g. organic production and prioritization of 'animal welfare')", "'ethical consumerism'", "products marketed as less exploitative of people and 'the environment', while cautioning that such consumption may</p>

itself act as a marker of distinction”, “particularly in the they give value to personal involvement in producing food, understanding as an ethic or self-sufficiency as portrayed, for example, in the books of John Seymour”, “go ‘back to the land’”

Producing/consuming food through the Internet:

“Adopting a sheep: cheese, meat and manure”

Production/consumption, ethical relation and authenticity in Internet-mediated food production technologies:

“The schemes discussed above permit customers a degree of intervention at a distance”, “they ‘bring home’ distanced food production”, “They allow producers to extend networks of ‘quality’ and distinctive food products away from the site of food production without involving (conventional) intermediaries (e.g. food retailers). Producers engage in providing a service embedded within their farming practices”, “alternative sets of intermediaries”, “Assemblages include for example, customers, farmers, ‘the internet’ (as conceptual or virtual space and as cables, computer hardware and software etc), pieces of land, adopted animals, vegetables, money and food products”, “flow of some things implicated in it: foodproducts, electronic communications and money”, “bound together in discursive formation associating concerns with locality, quality and ethics of involvement and care”, “Exploration of the ways customers participate, the degree of their involvement, and how their involvement is associated with particular ways of making sense of and engaging with food production, nature and rurality will be important in developing full understandings of these networks and their associated ethical relations”, “interesting to explore how the schemes have changed their relationships with their farming, and their customers. Their theoretical themes that might be opened up through such empirical research can be outlined as follows”, “What they share, perhaps is a concern for knowledge about food, and a desire for particular sorts of relationship with food. This might occur, for example, through purchasing food at farmers’ Markets, where consumers can meet producers and obtain information about food production. Similarly, the various certificates of quality or locality give consumers knowledge of the provenance of their food (and hence are also used in the Internet schemes, mediating relationships of trust at a distance”, “the closeness of the relationship is essential to it”, “concept of ‘relocalization’ of food networks, suggested as being central to the ‘quality’ food sector, is played out rather differently”, “there are opportunities for producers to build relatively stable networks with final consumers which are based on notions of trust and traceability, but these opportunities are constrained by geographic proximity”, “face-to-face relations are essential to direct marketing of food”, “localization can be carried out at a distance”, “production of relations of trust and responsibility, and the emergence of notions of quality, which rely on the personal investment of the consumer in what is produced, as well as the deployment of conventional signifiers of ‘quality’ (e.g. organic certification or local distinctiveness)”, “associated with the emergence of particular ethical relations”, “The electronically mediated folding-in of space produces effects of scale that make the conventionally distant close and within an ambit of care”, “ethical relations based on electronically mediated encounters during which customers invest in the production of food are played out over greater distances, and between urban and rural, and potentially over international, spaces. Such investment, implying a degree of participatory care for (rather than simply about) the things involved in food production, as well as financial commitment, can be likened to the investment of (for example allotment gardeners or hobby-farmers, and may be associated with an ethic of ‘self-sufficiency’”, “Hence while the schemes are unlikely to lead participants to feel they are ‘real’ gardeners or farmers, they may produce ‘real’ effects of connectedness and care that are worthy of study”, “This connectedness clearly has a spatiality, but also a temporality: while the internet is associated with instantaneity, the schemes discussed here are bound to biochemical and physical realities of agricultural production, inevitably seasonal, rhythmic and often involving lengthy time periods. Customers’ negotiations of the spatialities and temporalities of the schemes and therefore of considerable interest. For some, as for those purchasing other types of ‘quality’ or ‘local’ product, these effects of connectedness may be associated with a search for more ‘authentic’ relationships with farming, food, land, locality, seasonality, ‘nature’,

	<p>etc., and customers' engagement with these broader discourses should be a key facet of further research. However, as Baudrillard suggests, one of these roles of simulation is, paradoxically, to dissimulate that there is no underlying authenticity or truth: It is no longer a question of a false representation of reality ... but of concealing the fact that the real is no longer real, and thus of saving the reality principle", "A struggle to regain 'authentic' agricultural relations dissimulating that there are no such things as authentic human-food relations. Thus, in Modern societies", "when the real is no longer what it was, nostalgia assumes its full meaning. There is a plethora of truth ... and authenticity ... Panic-stricken production of the real and of the referential, parallel to and greater than the panic of material production", "no longer touch each other, but there is contactotherapy. They no longer walk, but they go jogging etc. Everywhere one recycles lost faculties, or lost bodies, or lost sociality, or the lost taste of food. One reinvents penury asceticism, vanished savage naturalism: natural food, health food, yoga.", "sense of authentic connectedness", "their potential embeddedness in broader discursive frameworks encompassing notions of rurality, quality, relations of care, and so on"</p>
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APPENDIX 11: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY CHADWELL (2002)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Sean Chadwell, Department of Language and Literature Texas A & M International University
"Title of scientific article", publication year, source	"Do large Italian American families really eat at the olive garden?: Ethnic food marketing and the consumption of authenticity", 2002, Popular Culture Association in the South
Objects	Ethnic food marketing, consumption of authenticity
"Terms"	<p>"the impossibility of "authentic" food preparation as a condemnation to "a culinary Epcot"', "suggests that it is not simply authenticity in preparation that has come to represent real ethnic dining", "attention to the ways in which restaurants have made claims about the authenticity of the experience of dining", "simulated atmosphere", "the degree of attention given to the simulation of a dining environment is indirectly proportional to the degree of actual authenticity in preparation", "food purveyed as exotic and foreign is not as authentically 'other' as most consumers would like to imagine'", "this jam-jar approach to foreign ways of cooking ignores the fact that the world turns and people with it", "American food", "blending and industrialization of foods is a democratization of tastes", "'multi-ethnic regional cuisines [are] definers of genuinely American tastes'", "culinary authenticity", "consumption", "Our cultural preoccupation with authentic foods may in fact be rooted in a continually frustrated fantasy in which we are capable, thanks to the projection of authenticity onto food, of actually consuming a conceptual commodity", "promised Utopias by advertisements", "'consume authenticity'", "because it is an idea, however, and not a thing, I have here labelled authenticity a "conceptual commodity."'", "But perhaps the most deeply ironic aspect of the reduction of the concept of authenticity to a conceptual commodity is that the mass production of authenticity would not only seem to threaten authenticity itself, but the mass-production market in which it is so ostensibly prized"</p> <p>Diner Training: "stereotypical Italian family", "dine collectively", "there they all sit, a dozen to a table, passing bread and other dishes in every direction, everyone talking at once", "people are passing dishes around the table, hands from unseen diners reach out to grab bread sticks, family members eat from one another's plates, the salad is tossed and served by a member at the center of the table. These activities are part of a language of ritual, of the "traditions" of family dining", "foods appear embedded in a "fabric of tradition"', "one can consume authentically, if not authentic", "collapse the act of eating authentically into the act of eating authentic food", "ritual practice, serves to situate the food itself within a "fabric of tradition"', "the oil and bread and ritual finally collapse into the perceived ingestion of the commodity of authenticity"</p> <p>The Art of Eating in the Age of Mechanical Reproduction: "a notion of authenticity that is firmly rooted in market capitalism", "Declaring something authentic legitimated the subject that was declared authentic, and the declaration in turn can legitimate the authenticator, though here such concerns as social standing, education and the ability to promote one's views also play a role", "loss of aura", "The search for authenticity is fundamentally an emotional and moral quest", "the act of authenticating may have as much to do with the authenticator as the authenticatee", "the end of the twentieth</p>

	<p>century has seen a glut of authenticity, so much so that the designation "authentic" itself is threatened", "slippage between "eating authentic" and "eating authentically"', "see a strong desire to rid Italians of their nasty, unhealthy eating habits, a desire rooted in part in a need to "Americanize" these citizens", "a kind of panic-stricken consumption of the real", "The "real" of Italian cooking in the United States is certainly no longer what it used to be", "to the extent that a restaurant chain can, without irony, claim to offer "homemade tiramisu," a dessert plate of simulacra", "The larger cultural effect, finally, of this panic stricken production and consumption, is, it seems, a paradoxical increasing general concern with the "real"', "that authenticity is as real and satisfying as broken bread dipped in olive oil"</p>
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APPENDIX 12: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY GRASSENİ (2005)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Christina Grasseni, University of Bergamo
"Title of scientific article", publication year, source	"Slow Food, fast Genes: Timescapes of Authentic and Innovation in the Anthropology of Food", 2005, The Cambridge Journal of Anthropology
Objects	GM crops, slow food, traditional Italian food
"Terms"	<p>"issues and questions of timescapes, responsibility and creativity with regard to the issue of the production and consumption of food in contemporary Italy", "do not aim, at this point, at stating conclusions, nor at giving clear answers as much as I hope to establish links between the realms of the anthropology of the senses, the anthropology of food, the emergent issue of an 'audit culture'", "on the one hand, re-inventing food as heritage, and, on the other hand, inventing new ways of deciding about and assessing 'new' foods, especially GM crops", "In Italy, producers, entrepreneurs and government officers are currently striving to capitalise on the country's 'natural' vocation of producer of 'typical' foods, in order to recuperate economic margins lost to the national and European recession", "food as heritage", "taste as a skill", "quality of life as quality of food", "Milan 'Expo of Taste'", "Turin 'Slow-Food Salon'", "An investigation of the strategies and processes involved shows an enhanced stress placed on innovation and creativity, both at the level of a phenomenology of taste, and at the social level of the management of political issues", "one community of dairy farmers", "'Slow Food' movement", "in order to obtain a certification of the heritage value of their own alpine cheese - hence bettering their commercial vocation.", "widespread frequentation of fairs, taste-training events and exhibitions linked to the promotion of 'typical products' in the alpine region of Northern Italy", "Bassetti Foundation in Milan", "re-establishing tradition", "semi-industrial food production", "assessing whether innovation is played up as creativity or played down as non traditional and non-authentic", "the appreciation of 'traditional food'", "two different temporalities, that of slow food and of fast encroaching, fast-spreading (new) genes", "Food is one crucial arena in which such issues are coming to a crux, and there is a need for new epistemological, moral and anthropological categories. For instance, in Italy the 1996-founded Slow Food movement has achieved enormous resonance by creating a world wide network of 'presidia'", "carefully monitored traditional food productions that would otherwise become extinct, either because of the small size of the production or, conversely, because of the appropriation of the recipe and name of the product by more standardised, mass productions. The 'presided' foods work as a system of enclosures that should guarantee the authenticity of the production process, the use of genuine products (i.e. organic ingredients) and the proper geographical origin", "The key-phrase was 'communities of food', while a parallel event, 'Mother Earth', hosted 5,000 representatives from small peasant communities from around the world, voicing their needs and promoting networking with each other", "'food-tasting' sessions that aim at 'educating' the public in the correct manners of appreciating good food", "Carlo Petrini", "profile battle to keep Italy a GM-free country", "as well as to establish Slow Food 'Presidia'. Binding regulations define 'local' products: for instance, quality stamps require that the origins of the product are historically documented, to specifically prove a 'traditional', 'local' and 'continuous' production", "(Denomination of Certified Origin).³ In 1992 the European Community issued regulations to protect and certify authentic local products internationally under two certified denominations: the D.O.P. and the I.G.P., which overruled and encompassed the previous national stamps (such as D.O.C.)", "Hence, for instance, certified Parmesan (Parmigiano Reggiano) is made only in the area near Parma and Reggio Emilia, whereas its relatively cheaper competitor, the Grana Padano, is made from milk produced in other parts of</p>

the Padanian plains.”, “the experience itself”, “Innovation”, “local development seems to be bound to its capacity to produce a vision of locality and a discourse of taste that suits the expectation of tourists and deli customers. On the other hand, the standardisation of food production through protocols and quality labelling leads to a standardisation of taste. As a result, quality food is increasingly marketed through visual and narrative strategies”, “To the cultured public of the Milanese area, then, this image represents - quite literally - 'the other side of Milan', i.e. an idyllic area away from the urban contamination and hustle and bustle, just beyond the first ridges of mountains”, “while the sensibility of (post)modern customers shifts towards a marked commodification of taste - an experience that cannot be sold without proper visual 'packaging' - protocols of production discipline and standardise the everyday gestures of dairy breeders and cheese makers in the name of hygiene and public safety”, “while EU hygiene regulations practically outlaw the raw-milk dairy products of the alpine high pastures, the 'poetics of authenticity' (Herzfeld 1992, 1999, 2004) ignores a marked standardisation of sensory experience, as an ethnographic analysis of taste can show”, “Hence, unveiling the deep aspirations and the political subtlety of 'slow-food' revolutions means also testing the scope, aims and limits of the search for alternative methods of ensuring food safety and cultural conservation in the name of 'traditional' and 'indigenous' knowledge”, “'reinventing tradition' can ensure the survival of local recipes and skills, but only at the cost of putting enormous strain on producers, distributors, local administrators and agricultural advisors to adapt local networks of production and local cultures of taste to both legal and rhetorical strategies for the commodification of local heritage”, “This means not only adjusting infrastructures to hygiene regulations, but standardising tools, recipes and curdling agents. For local administrators, it means finding the right strategies to promote 'local products' through trademarks, publicity and marketing events. Local cultures of taste undergo lengthy and politically tricky processes to ensure quality certifications, media exposure and a market niche. This entails a momentous change at the local level of communities of practice, especially in alpine and rural areas, affecting the practice and rhetoric of small mountain communities”, “So, claims about 'better' or 'lower' quality of the cheese are cast in geographical terms (whether it comes from the 'original' valley of the bitto or from the wider area of Valtellina)”, “genealogies”, “Taste and vision are deployed self-consciously in discourses of identity and self-reinvention, and conflicts of interest are honestly perceived, treated, and negotiated, as clashes of sensibilities”, “On the one hand the standardisation of taste is acknowledged as the experiential matrix of the 'real' working class (which, in the rhetorical move of the newspaper article, would be eating 'fast' and voting right-wing). On the other, the rediscovery of tradition in the form of 'typical' foods would be a privilege of the few who have the time to eat 'slow', i.e. the money to afford it and the actual time to spend hunting for treasured 'presided' foods”, “This complex variety of new attitudes to food needs to be treated ethnographically because of its pivotal capacity to draw many crucial aspects of life together - the senses, memory, tradition, everyday practice and habits, politics, professional skill, the relationship with power and bureaucracy, the market as a driving force of globalised communities.⁸ The reinvention of tradition is a creative process that involves both individual entrepreneurs and whole communities who interrogate themselves and re-write their past in the service of present markets and future prospects. To this extent, their 'creativity' is tightly linked, sponsored and encouraged as akin to business acumen leading to success, for instance, by local development plans fostered by the European Community”

Towards a conclusion: timescapes of innovation and responsibility?:

“The very processes through which taste is constructed as a cultural system reveal how such an apparently private experience as that of tasting good food is in fact social, political and conflict-ridden”, “Almost diametrically conceived to the timescapes of authenticity are the timescapes of - often irresponsible - innovation, such as that of GM crops, on the one hand hailed as a possible solution to famine and starvation, on the other feared as the ultimate multinational threat on world biodiversity and ecological sustainability”, “Certainly, time is one crucial dimension that one needs to take into consideration in order to assess the reciprocal compatibility of innovation and responsibility”, “the creative attempts at addressing such foodscapes - often conflicting and opposed - necessarily deal with issues of

	temporality: narration, memory, local history, global history, genealogies, futurescapes, reversibility, uncertainty, risk, and contamination, are all issues that directly or indirectly invoke responsible ways of managing timescapes”
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APPENDIX 13: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY LEVY (2006)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Paul Levy
"Title of scientific article", publication year, source	"Oxford symposium on food and cookery, 24th annual meeting, 2–4 September 2005", 2006, Appetite
Objects	Authentic recipes, inauthentic traditions,
"Terms"	<p>Opening Address:</p> <p>"'authentic recipes'", "'warring factions'", "'regional boosterism'", "'a lot of nonsense of all kinds'", "He noted that the concept of authenticity was 'elusive and impossible to define'", "stop us trying to be as authentic as possible", "yet many people use 'authenticity' and 'tradition' interchangeably", "inauthentic traditions", "the concept of authenticity has been co-opted by fastfood manufacturers as an advertising tool", "something completely 'inauthentic' such as a processed meat", "'authentic' tapas bar that sold foie gras lollipops among other things", "a chef in New York who opened a 'Spanish restaurant' after having only been to Spain once", "traditional food—'denaturing' it", "'don't attack that history-laden monument of a dish", "recreate an authentic dish of 'ravioli' in modern America", "original recipe", "obscure cuts of meat", "original dish, which was based on local, available, everyday ingredients", "many 'authentic' dishes were born out of poverty and necessity, many did not taste very good—giving", "We should not romanticise traditional cuisines", "the idea of recreating 'authentic' dishes outside their original setting is impossible, if not ridiculous", "authenticity, for all its ambiguities, was a value worth preserving in food"</p> <p>Discussants:</p> <p>"contradictions in the word 'authentic'", "a category which always ends up getting consumed in circularity: the tomatoes which are a staple to one generation of Neopolitans would have been viewed as poisonous and novel by previous generations", "stiflingness or its circularity", "authenticity sets the bar too high. The real battle in food is not between the authentic and the inauthentic but between cooking and not-cooking", "Authenticity is primarily and indulgence of the rich", "the search for authenticity is an "arbitrary and empty ritual"', "Americans have never tasted real maple syrup", "authenticity might just about make sense in some contexts when applied to food but it has a nasty habit of getting transferred to people. When this happens, the results are either absurd or creepy", "question of context", "the authentic cook", "different cooks give food their own authenticity, even when what they are cooking is just a boiled egg—or pasta with tomato ketchup", "there are better categories than authenticity available to us when considering good food", "category of History", "integrity or purity, there is the much better category of adulteration versus nonadulteration", "Unlike authenticity, adulteration really matters, and you don't get into all the problems of false romanticising that Colman talks about", "confidence in our food and yet how little grounds for confidence there currently", "It is about the real vs the fake. It is about not being poisoned. Conversely, combating adulteration is about shortening the chain between producer and consumer. It's about knowing what real butter should taste like, in all its variety", "a moral question. It is about trust", "Sichuanese cuisine [...] born of historical patterns of travel, immigration and agricultural development", "Ancient and modern have always coexisted. Purity is an illusion. 'Authentic' is a slippery category, elusive when you try to define it. It says more about us than about the food in question (modern, urban, cosmopolitan feelings of loss, dislocation, fear of</p>

	blandness)", "real concerns—for example, food miles, climate change, environmental degradation. Losing touch with native traditions and 'authentic' local cooking has some real and worrying effects (to which movements like Slow Food are a response)", "When we talk about 'authentic' cuisines, aren't we blinding ourselves to reality in some kind of escapist fantasy? In the modern context, is the 'authentic' inauthentic after all?"
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APPENDIX 14: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY SRINIVAS (2006)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Tulasi Srinivas, Fellow Center for Religion, Peace and World Affairs, Georgetown University
"Title of scientific article", publication year, source	"As mother made it: The cosmopolitan Indian family, 'Authentic' food and the construction of cultural utopia", 2006, International Journal of Sociology of the Family
Objects	Authentic food, cultural utopia, cosmopolitan Indian family
"Terms"	<p>"aesthetics and pragmatics of packaged food consumption", "the construction of an ethnic 'Indian' identity in a multicultural field through ritualized food consumption", ""Indian" food", "Food provisioning is fuelled by a "meta-narrative of loss" in which food consumption is seen as a "narrative of affiliative desire" that affectively recreates caste, micro regional and other social identity groupings for the cosmopolitan Indian family", "Fuelled by a "narrative of anxiety" over "authentic" foods-"as mother made them"-the act of eating is transformed into a performance of "gastro-nostalgia " that attempts to create a cultural Utopia of ethnic Indian- ness that is conceptually de linked from the Indian nation state", ""narratives of subterfuge", often invest the preparation of these packaged heat-and-eat "home made" foods, as cosmopolitan South Asian women attempt to be socially acceptable models of domesticity", "The burgeoning transnational packaged Indian food industry that enables such utopic eating", "Indian identity"</p> <p>Introduction:</p> <p>"how global food flows construct identity in a cosmopolitan and multi-cultural world", "transnational food consumption", "the radical transformation in the manner of food consumption occurring due to globalization and concordant development of the packaged food industry in India; and the anxiety over identity loss experienced by South Asians both in urban India and abroad", "Globalization", "Identity is no longer a "taken for granted"", "enacted through consumption", "cultural globalization", "nostalgic desire to prepare food as their mother or their spouse's mother made it", ""Indian self' by cooking the foods of their particular local caste and ethnic group in India", "engage the transnational world of speed and economy that they live in, where the emphasis is on work and play and where food preparation and eating is the rapid "heat and eat" variety", ""local" food is culturally inserted into the "global" space", "the 'translocal'", "transnationalism", "nature of embeddedness and authenticity", "problems of cosmopolitanism arising from being an integral part of a transnational world", "the complex links between culture, motherhood, family dynamics, food consumption, identity and loss", "How is the concept of "home made" constructed in an increasingly industrialized, corporatized and urban world of packaged food "</p> <p>The Indian family: Mothers, domesticity and commodity:</p> <p>"the family is "the site of everyday life in South Asia"", "the "good" mother is one who feeds the child on demand with wholesome home made complex foods of the particular ethnic and caste based group of the patriliney", "motherhood and wifeliness", "the familial role still gets precedence over the work role", "Women were, and are, still primarily responsible to looking after the home, the children, the provisioning of the household and the preparation of food", "Indian families find themselves with no family members, extended kin or</p>

	<p>servants to help”, “The fear of loss of the 'real' food that this 'quickie' cuisine implies”, “authentic home cuisine”, “wonderful pots of comfort food”, “simply pressing the microwave button”, “It is better to eat Indian food than any other food”, “Prepared and packaged Indian food”, “and the foods are not subject to regulatory strictures of purity and pollution of caste and religion based authenticity and 'orthodox' consumption of their 'original' sending contexts”</p> <p>The Social History of Indian Packaged Foods: “The indigenous packaged food industry takes Indian recipes, simplifies them for fast production, and decreases the time and cost to the consumer”, “often employ poor women from the targeted caste or ethnic group to prepare the product so it has an authentic taste”</p> <p>The Anxieties and Unintended Consequences of Cosmopolitan Consumption: “Multiculturalism and cosmopolitanism creates anxiety because they expose us to new ways of being in, and seeing the world”, “The paradox of the cosmopolitan in an existing multicultural context is that as the local becomes less significant physically, the memory and the imagination of that place become stronger”, “For people who live abroad or away from what they consider their "home culture", the idea of "homeland" becomes an important nucleus for nostalgic sentiment”, “getting children to eat caste and regionally based appropriate Indian food”, “the 'problem' of getting their children to eat the "right" Indian food”, “convincing him to eat 'home' food”, “ethnic affiliation”, “see their children's choice of food as a desire for affiliation with another ethnic community”, “inculcate the children into eating 'their' food”, “combine Indianness with apparently "Western" fare”, “otherness”, “strong feelings of longing are located for the displaced”, “food represents "an important symbolic anchor to imagined homelands””, “So as cosmopolitanism increases, a hyper caste based local Indian identity asserts itself in consumption located affectively in gastro-nostalgia”, “alternative for "the real thing””, “packaged food have substituted for the real food of the homeland. It would appear that authenticity is not questioned, as long as the copies that appear authentic are provided, as symbolic anchors on which identification can unfold”</p> <p>Authentic Mothers, Narratives of Subterfuge and False Memories: “produce an 'authentic', micro regional, caste based meal”</p> <p>Authentic Mothers and Gastro-Nostalgia: “So while authenticity can be the search for something lost [...] it is also, paradoxically, the legitimation of something existant”, “Americans tend to say it's authentic if it is artisanal, pre-industrial, uses indigenous ingredients and no processed foods. It is also to us "historical" - meaning, what people used to eat, preferably familial, rural, regional foods, and now, natural and organic are added to the list of requirements”, “we contrast the "sunny days of yore with the grey industrial present.””, “travel to Sardinia for a taste of an imagined past, for what she calls "naive" cooking, simple, genuine, the core of "what Italians really are””, “The retrieving of a pre-modern self located in earlier caste based and agricultural rhythms located in the highly local through cuisine, is part of the push against the anxiety that modernity and globalization bring”, “”, “globalization erodes”, “the anxiety over identity becomes rooted in the symbolic value of consumption”, “The retrieving of the self through the eating of the cuisine of one's caste, ethnic group, region, and locale, becomes a precious experience”, “foodways and the eating of ethnic Indian food epitomizes a personal, a local, or a caste based Utopia, a cultural Utopia”, “The Utopian ideal of a lost time is engaged through gastro nostalgia and the eating of foods that symbolize this lost golden era, thereby catering to the gestalt of loss and memory that is part of the cosmopolitan's narrative”, “the evoking of "home cooking" or as</p>
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	<p>"mother made it'", "They hold that wonderful taste in their mouths, lose their eyes and are transported back home", "Food and its emotional association with mothers and grandmothers", "Images of mothers become touchstones for the authenticity of the cuisine. Gastro nostalgia as related to mothers' home cooking is paradoxically the crux of the prepared food industry", "women are haunted by a sense of loss of what they cannot reclaim, they turn to "authentic" food to reclaim their identity", "relive the India of the imagination", "a field of interaction where people's identities can escape the confines of nationalism, allowing for both a local and a global identity simultaneously"</p> <p>Are We What We Eat? Some thoughts By Way of A Conclusion:</p> <p>"Self consciously searching for their roots—ethnic, local and caste based—these memories become located in the emotional and gustatory link between mother and family, symbolically located in a cultural Utopia of loss", "The prepared food industry packages authentic foods of their particular caste and ethnic, regional group", "they face new challenges in a cosmopolitan world as they attempt to retain a sense, not of nationality; i.e., of Indianness or Pakistaniness, but more of regional and local identity i.e., Punjabi-ness or Bengali-ness, through food consumption", "The consuming of these packaged foods point to a new way of "being" Indian in a transnational space"</p>
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APPENDIX 15: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY PRATT (2007)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Jeff Pratt, Department of Anthropology, University of Sussex
"Title of scientific article", publication year, source	"Food values - The Local and the Authentic", 2007, Critique of Anthropology
Objects	Authenticity, consumption, food, political movements, production, value
"Terms"	<p>"Concern about the agro-industrial food system has generated movements that reconnect producers and consumers, either through alternative distribution networks, or through providing histories of each quality foodstuff", "romantic discourse", "concept of authenticity [...] representations of food [...] value that links production and consumption", "coexistence of monetary and non-monetary value in an economy dominated by the commodity form", "transformative political potential of these movements", "food systems of industrialized societies", "dichotomy between the mainstream and the alternatives", "alternative movements attempt to re-establish practical and discursive links between production and consumption, and in doing so they give these foods a history, one that is largely missing [...] in much of the food industry. This history is often constructed within a romantic discourse of the local, the traditional and the authentic", "the different qualities evoked for alternative foods do not in fact entail each other, and may pull in different directions", "the mainstream and the alternatives do not constitute completely separate economic circuits; they shape each other and often overlap in highly significant ways", "The labels 'organic', 'fair trade' or 'local'", "corporate interests in the food industry", "radical or conservative political agenda", "alternative food movements", "agro-industrial food revolution", "alternative food politics", "How and why do consumers in a capitalist society attempt to gain access to values that are defined in opposition to monetary value precisely through the spending of money?"</p> <p>Food chains:</p> <p>"mainstream agro-industrial food system", "A farming revolution [...] highly mechanized, energy-intensive, large-scale farming produces the raw materials for the food industry, often broken down into components – sugars, starch, oils, protein – and then reconstituted.", "development of a national, and then global, market in foodstuffs, which breaks many of the links between local diets and local agriculture", "rise of transnational corporations in the food chain", "Supermarket chains [...] sell more than three-quarters of the food eaten in most of Europe and North America.", "Changes in consumption", "rise of convenience foods", "restaurants, bars and [...] take-aways", "political conflicts, centring on five main issues: the environment; the fate of small farmers; the direction of global trade relations; the rise of corporate power throughout the chains; and food quality", "fair trade, the livelihoods of small farmers or the existence of so-called food deserts in inner cities", "organic agriculture [...] most organic fruit and vegetables are produced on large estates, using intensive methods and migrant wage-labour, are trucked across the continent and mostly sold in supermarkets", "mainstream agri-business can incorporate and appropriate much of the profit, and the values, of the alternative food sector", "non-sustainable, intensive and polluting agriculture produces junk food, malboef, fast food. You don't know what is in it, where or how it was produced; it's full of additives, reconstituted. It breaks all the links between production and consumption", "a reconnection, in very different ways, between production and consumption, or producers and consumers", "a personalized set of economic relations as opposed to the impersonality of the market", "a contrast between food that is artificial or adulterated, and the genuine or authentic", "a kind of pre-set discursive field, that of the</p>

	<p>natural, the organic, the local, the rooted, the distinctive, the authentic, this field being precisely that of the romantic tradition”, “established in opposition to ‘modernity’; it opposes quality to quantity, diversity to singularity, favours metaphors of the timeless, of the circular and recycling to those of innovation and progress”, “fair trade by another name”</p> <p>The Local:</p> <p>“local produce for environmental reasons”, “quantity of non-renewable energy used in food transport”, “supermarkets have created a complex distribution system, which adds to ‘food-miles’”, “Food happens to be a particularly profligate user of energy; by buying local we address part of the energy question”, “Localized food systems may be part of a political project to construct local economies outside the capitalist system”, “Food sovereignty [...] in the alternative global movements”, “predominantly a small farmers’ movement”, “Food system localization”, “growth of farmers’ markets, farm shops, box schemes and initiatives to constrain local councils to source food for schools or hospitals locally”, “valorize local specificity and hopefully create rural development”, “benefits farmers, but also gives value-added to consumers”, “direct contact with those who produce their food”, “you can see where the apples grow and where the chickens lay their eggs, and the honest hands of the farmer who made it all happen”, “trust”, “connection between locality and quality”, “territorial designation”, “geographical indicators”, “terroir”, “technical notion of a terrain with its physical characteristics, geology, soil, slopes, microclimate, all contributing to the distinctive taste of the wine. Then it broadens to include the skills and knowledge that have gone into transforming this terrain, and eventually the very character and culture of its inhabitants”, “In 1992 the European Union (EU) enacted a regulatory frame which certified and authenticated products with a guaranteed or protected place of origin, and this subsumed and incorporated national legislation”, “use of romantic images”, “the narrative tells us that we are consuming the product of a unique and traditional farming system”, “Slow Food Movement [...]celebration of local agricultural traditions and cuisine, protecting consumers and advocating conviviality”, “territorio is not just a geographical concept, it is also a cultural one”, “celebrations of bounded localities, culture, tradition, pedigree and terroir”, “patchwork of specialities”, “Their existence is made possible only by a wider market, since they are either exported, or consumed by galloping gourmets: either the food or the consumer must travel”, “those specialities that can be produced nowhere else on earth”</p> <p>Authenticity:</p> <p>“original, genuine, real, true, true to itself”, “inauthentic and artificial”, “modern, ‘mass’ culture”, “industrialism pursues the chimera of progress with its infernal mechanisms for moving goods and people round the world at ever increasing speed”, “food specific to a location”, “food products are the result of a craft process”, “an appeal to tradition”, “food is the product of a continuous and collective endeavour, it pre-dates industrialized food systems and its value derives from that opposition”, “it signifies that some feature of the production process is known, we know where it comes from, what it is made of, who made it. We know its origin, and have conversations about it”, “labels, which are essential in providing consumers with information about the production process when direct contact with the producer is missing”, “organic, fair-trade or a regional speciality”, “However the point here is to suggest the possibility that consumers may also try to recapture the aura of authenticity through consuming goods that are valued precisely because their connection to the world of production is known”</p> <p>Political implications:</p>
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	<p>“a romantic discourse, which values objects because of their connection to the past and to the act of creation”, “everything that comes between us and the food’s origins creates artificiality or pollution”, “The alternative food chains are not simply survivals from a pre-industrial age, they emerged in parallel with the revolutions in farming and processing; their values (such as ‘organic’) are not those of a peasantry, but emerge as a counterpoint to industrial agriculture and commodification”, “I have also indicated that a simple opposition between a commercial, disenchanted world, dominated by value-for-money, and an alternative domain of the natural or the holistic obscures the complex relationship between the two, where money-value is often precisely the guarantor of quality or authenticity”, “various kinds of reconnection between the worlds of production and consumption”, “Some connections are organizational: self-provisioning, the preference given to small farmers and producers whose supply lines are ‘direct’ or ‘fair’, and the embedding of market relations”, “the conversations about how and where the food was produced, elaborating knowledge and expertise which may be based on direct experience, or crucially on labels, which constitute such an emblematic and enigmatic link between two worlds”, “it is essential to distinguish between those quality foodstuffs that have provided some autonomy in the way people gain their livelihoods, and those that have been produced and/or sold by the major corporations”, “that romantic visions are tied hand and foot to that which they oppose, that the search for alternative values can lead to higher prices and profits; quality may be dissolved back into money”, “the dominance of the commodity form and the way it attempts to recolonize the alternative spaces that emerge”</p>
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APPENDIX 16: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY BEER (2008)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Sean Beer, School of Services Management, Bournemouth University, UK
"Title of scientific article", publication year, source	"Authenticity and food experience – commercial and academic perspectives", 2008, Journal of foodservice This article is a revised version of the conference paper: 'The authenticity of food experience. Is it real?' presented at the Extraordinary Experiences Conference, Bournemouth, 2007.
Objects	Authenticity, food experience, tourism and hospitality
"Terms"	<p>Abstract: "compares and contrasts commercial and academic perspectives on the nature of authenticity and the role it plays within the hospitality, tourism and leisure industries", "how society seeks to regulate the authenticity of food by using terms such as organic, protected and local", "what we are considering (the thing), society (the others) and the individual that is contemplating this whole idea of authenticity (the self), particularly with reference to food"</p> <p>Introduction: "For many people, food and drink consumption is one of the central components of their leisure/tourist experiences as well as being an experience in its own right", "seeks to compare and contrast commercial and academic perspectives on the nature of authenticity", "organic, protected and local foods", "focuses primarily on object authenticity, which would seem to have most relevance in a consideration of food authenticity", "primarily because academics are unable to agree on a single definition of authenticity [...] the relationship between the individual and the thing that they are considering"</p> <p>Food, society and the consumer: "Social considerations are dominated by a lack of food in the developing world and excessive consumption of a poorly balanced diet in the developed world, both giving rise to illness and early death", "social justice", "fair trade", "global warming is a reality", "technology and need to find a range of solutions that might involve technology", "growth in areas such as organic and biodynamic farming and local sourcing", "national/international regulation of, for example, organic food, protected designations and even the supposedly simple term 'local'"</p> <p>Organic food: "In the UK, organic supply is overseen at the production level by one of 10 certification bodies", "All foods sold as organic must originate from certified growers, processors and importers", "when a consumer buys an organic foodstuff in a shop or through a foodservice outlet, there will be an audit trail"</p> <p>Protected food:</p>

	<p>“Protected Designation of Origin, Protected Geographical Indication and Traditional Speciality Guaranteed (Certificate of Specific Character) are used to set out a legal definition of a whole series of different products”, “The importance of these designations should not be underestimated”</p> <p>Defining local: “the way that Whole Foods defines local produce as food sourced from anywhere in Britain”, “. . . we don’t have a strict definition of local – that is up to our customers. We give them the name of the product and where it is from so they can make their own decisions”, “Most respondents (40%) said that local food was food produced within a 10-mile radius of their home; however, 20% defined it as being produced within their county, 15% from their or a neighbouring county and 20% as being produced within the region. This is an example of the problem of defining authenticity. Is it possible to define?”</p> <p>The overall context of authenticity from a broad academic perspective: “government and advisers encourage regions and businesses to produce added value and branded products”, “society seeks to define reality, to define authenticity”, “Authenticity relates to an extension of reality, but we cannot prove reality, one of the fundamental problems of philosophy”, “the only reality is the new reality of the Internet and computer networks”, “The main point is that within the study of philosophy there is a very wide range of views on the concept of reality and thus authenticity”</p> <p>Authenticity from tourism perspective: “there are other, more applied, perspectives on the concept of reality and authenticity within the services literature”, “with regard to the tourist, there are primarily five dimensions to the authenticity: universal applicability, criteria to determine authenticity, negotiated nature of authenticity, fusion with other concepts and the commercial persistence of authenticity”, “In summary, their analysis classified perspectives under three headings: modernists (realists, objectivists), constructivists and postmodernists”, “Scholars should abandon the concept (authenticity) and the term because there is no common ground as to their existence, meaning, or importance”, “the word authenticity could be replaced by words such as genuine, actual, accurate, real or true”, “We exist and we are the product of a past over which we now have no control”, “. . . scholars should just let toured objects be as they are for tourists and abandon trying to define and control the concept and meaning of object authenticity”</p> <p>Food and the greater experience: “It must also be remembered that food is only a part of the hospitality/leisure/tourist experience and cannot be considered in isolation. This is not an attempt to belittle the contribution of food to the consumer experience – quite the opposite”</p> <p>Conclusions: “Food is part of everyday experience as well as being something that may be extra special when it is taken within a hospitality, leisure or tourist context”, “As such, businesses and government are responding to this by producing brands and regulations to verify the authenticity of specific food products”, “The legal basis of this authenticity (object authenticity?) is constructed by consensus (constructivist authenticity?), and we may choose to engage with it in whatever way we wish (postmodern authenticity), though we must be prepared to accept the consequences”, “Therefore, a better way of looking at this idea of authenticity is to look at the triumvirate relationship between the individual (the self), what is being experienced (the thing) and the way in which society defines authenticity of</p>
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	the thing (the others)", "in research looking at authenticity within the various service sectors such as food, tourism, hospitality, leisure and retail"
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APPENDIX 17: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY CARROLL AND WHEATON (2009)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Glenn R. Carroll, Graduate School of Business, Stanford University, United States and Dennis Ray Wheaton, Chicago Magazine, United States
"Title of scientific article", publication year, source	"The organizational construction of authenticity: An examination of contemporary food and dining in the U.S.", 2009, ScienceDirect
Objects	Authenticity, food and dining in the United States of America
"Terms"	<p>Abstract:</p> <p>"type authenticity, where the question involves whether an entity is true to its associated type (or category or genre)", "moral authenticity, where the issue concerns whether the decisions behind the enactment and operation of an entity reflect sincere choices (i.e., choices true to one's self) rather than socially scripted responses", "craft authenticity", "Idiosyncratic authenticity", "here the question is whether there is a commonly recognized (usually historical) quirkiness to the product or place", "general conjecture", "communication and impact of authenticity comes through most forcefully when it is constructed organizationally"</p> <p>"certain economic transactions involve more than a simple trade of goods or services for money", "how cultural beliefs affect economic life, both in the background as institutions shaping social interaction and in the foreground as reflected in market dynamics, including price", "how authenticity is "fabricated" in country music in order to make it appealing", "conjecture that the rise of microbreweries and brewpubs resulted from the authenticity appeal of their organizational forms", "the concept of authenticity in their daily rounds in everyday life", "how issues of authenticity affect the social boundaries between classical and nouvelle French cuisine and the implications for restaurants [...] different ways authenticity plays out in the Thai market for handicrafts", "differ significantly in their treatments of authenticity", "how authenticity affects markets—prices, organizational dynamics and consumption patterns", "social and economic importance of authenticity", "imbues an object or service with deeper meaning to its transaction partners, at least its consumers", "sacred, cultural type of interpretation that conveys value", "is not a "real" thing or something that can be objectively determined but rather a socially constructed phenomenon. By this view, certain specific aspects of a product, performance, place or producer somehow get defined and treated as authentic by audiences in a particular social context", "authentic is a social construction rather than an objective fact", authenticity "works" best (i.e., accrues greater benefits) in modern society when it is organizationally constructed—that is, when the social construction is visibly or centrally supported by, and embodied in the structure and operations of a formal organization", "organizationally constructed images of authenticity gain more attention, gather stronger appeal, convey better credibility and persist longer than those which are not effectively organizationally embedded", "two classical meanings", "two conceptually related alternative interpretations became increasingly prevalent", ""craft authenticity"", "emerged out of the true-to-type interpretation", ""idiosyncratic authenticity"", "evolved from the moral sincerity interpretation", "two expanded meanings of authenticity operate culturally with increasing prevalence in the contemporary social world for food and dining, in part because they face fewer constraints. [...] all four meanings of authenticity still operate, and suggest that their distribution and respective appeal depends on the context", "concern with authenticity seeped into American culture in its formative days; it is a long-lasting legacy of the culture's origins", "authenticity since the</p>

great immigrant waves of the 19th and 20th centuries, sort of like a background bass drumbeat”, “society values authenticity more highly than previous life did”, ““The desire for authenticity now occupies a central position in contemporary culture. Whether in our search for selfhood, leisure experience, or in our material purchases, we search for the real, the genuine”, ““Americans yearn for authenticity, linked to a rejection of the plastic culture in which the speaker feels he or she is embedded.””, ““modern and contemporary cultures – especially FirstWorld cultures – are increasingly marked by an anxiety over authentic cultural identity”

Trends in public discourse on authenticity in food and dining:

“the specific domain of food and dining”, “the degree of attention paid to authenticity in the food and restaurants in the U.S., as indicated by usage of relevant words in the discourse of important and widely read public texts (newspapers and other publications)”, “containing the word stem “authent-(so as to include the word authentic, authenticity, authentically, etc.)””, “dining, restaurant, or food”,

Who cares about authenticity?:

“in contemporary mass society, numerous domains exhibit an interest in authenticity that remains confined primarily to persons with an attachment to the domain”, “interest in food and dining”, “highly educated, upper middle class persons living in the urban areas (also the main readers of the newspapers examined above)”, “similar affluent or elite groups”

Why do people care about authenticity?:

“phenomenological approach”, “we can only speculate on what might cause consumers to be attracted to or to purchase mainly on the basis of perceived authenticity”, “three possibilities”, “First, fascination with authentic products made by traditional methods might reflect a reaction against the perceived loss of a personalized self in contemporary mass society, in its production techniques and its corporate organizations”, ““postmaterialism” and associated lifestyles, which purportedly emphasize self-expression and quality of life”, “Second, individuals may be engaging in self-expression in purchasing the products of small, obscure producers who are not widely known. [...] reaction against mass society but we would hesitate to call it a general postmaterialistic one, if for no other reason than the preponderance of affluent young professional consumers with an interest in some traditional and authentic products who otherwise embrace materialistic values and mass-produced objects such as Italian sports cars”, “usually related to private personal consumption”, “Third, individuals may be using authenticity as a forum for status generation”, “however, expert status is subjective and relative—one appears knowledgeable simply by virtue of knowing more about particular types of products and their characteristics than others”, “social approval and confer status”, “it accords an overall image of

sophistication and refinement. Consumers may seek obscure specialty products particularly because they are believed to possess unusual but attractive qualities; however, the fact that they potentially generate status for knowledgeable consumers may also constitute a large part of their appeal”, ““become an issue more and more in modern life because of our social experience of ever-increasing complexity. . .in the numbers and types of interaction we have to enter into””, “objects to make personal statements”, ““authenticity, though stated in terms of objects, bears implications about the person. [Commodities potentially endowed with authenticity]. . .are used to negotiate not just relative social status, but quality of personality, or how one should be understood and appreciated as an individual by others, and on a scale that has significance only for the individual’s sense of social identity, not for the structure of the society as a whole.””, “These interpretations of rising contemporary concern with authenticity help distinguish it from tradition”, “something following a tradition might evoke symbols and feelings similar to that aroused by something regarded as authentic. But conformity with historical usage is not by itself enough to do this—witness the many traditions that certain families and corporate entities practice without ever crossing into this kind of cultural territory”

	<p>The meaning of authenticity:</p> <p>“genre or type authenticity”, “In this first general meaning of authenticity, the focus is on whether the object meets the criteria for inclusion or membership in the type or genre or category”, “many classifications are matters of degree”, “authenticity conveys moral meaning about the values and choices embedded in an object”, “if he/she is sincere, assumes responsibility for his/her actions and makes explicit value-based choices concerning those actions and appearances rather than accepting pre-programmed or socially imposed values and actions. By analogy, an organization would be authentic to the extent that it embodies the chosen values of its founders, owners or members rather than simple convention”, ““expressive authenticity””, ““an object’s character as a true expression of an individual’s or a society’s values and beliefs.””, “In this second meaning of authenticity, the focus is on first whether the individuals or collectives involved in the establishment and maintenance of the object have sincerely attempted to enact their true morals and second on whether the object actually embraces them”, “moral authenticity. [...] features food sourced only from producers who treat their animals humanely, or who grow their crops in some special sustainable way (e.g., organic or biodynamic). The presumption behind such attribution is that the owners/operators behind these enterprises have made certain choices based on their own morals and values”, “marketing strategy”, “moral authenticity is undermined”, “as Weberian ideal types, theoretical constructs reflecting common aspects of particular social phenomena”</p>
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APPENDIX 18: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY LANG (2009)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Joan M. Lang
"Title of scientific article", publication year, source	"Wellcome to the Street, The quick, intensely flavorful and achingly authentic foods of international street vendors are inspiring cool new concepts stateside", 2009, Restaurant Business
Objects	Street food
"Terms"	"street food specialties", "small stands", "temporary tables", "Mexico and the Mediterranean, India. Southeast Asia, Japan, China and Latin America", "ethnic foods", "food of the working man", "original fast food", "street food represents a bonanza of fun, flavor and ethnic thrill-seeking", "global street food", "ethnic snacks", "Asian, Latin and Mediterranean flavors", "boost from the economy", "inexpensive food", "cooked on the fly under simple conditions", "both American chefs seeking something new and different, and entrepreneurial immigrants", "pan-ethnic street food", "Antojitos [...] are legion, and many are already well known—in fact, they were among the first ethnic foods to hit the U.S."

APPENDIX 19: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY LIU (2009)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Liu, Haiming, California State Polytechnic University - Pomona
"Title of scientific article", publication year, source	"Chop Suey as Imagined Authentic Chinese Food: The Culinary Identity of Chinese Restaurants in the United States", 2009, Journal of Transnational American Studies
Objects	Imagined authentic Chinese food, culinary identity, Chinese restaurants in the United States
"Terms"	<p>Abstract: "chop suey", "chop suey houses.", "transnational cultural exchange", "real or imagined Chinese roots", "on how well Chinese restaurant proprietors adapted the flavors, ingredients, and cooking methods of Chinese cuisine to the tastes and markets of local American communities", "culinary identity", "The dynamic interaction between Chinese food and American customers functioned as a complex cultural negotiation", "While Chinese restaurants helped shape the American diet, Chinese food was at the same time being shaped and transformed by American popular taste", "American ethnic food", "a culinary bond between Chinese food and American customers", "imagined authentic Chinese dish", "affordable exoticism", "meeting not only American tastes but also their social expectations of Chinese culture"</p> <p>Introduction: "Asian cuisine was transplanted and developed in American society", "transnational flow of people, social networks, and cultural values", "Food is a cultural tradition", "transnational Chinese culture in America", "Food also reveals history", "Chinese American experience", "chop suey was synonymous with Chinese food in the United States", "Chinese American ethnic identity", "migration is often a process of negotiation between cultures", "As chop suey and other popular Chinese dishes became less Chinese in their culinary content, they simultaneously appeared more "authentic" in their culinary identity", "social expectations", "accommodate American tastes", "cheap, bargain ethnic food", "Though it was accepted as a genuine Chinese dish, chop suey's authenticity was only true to itself", "Traditions that seem timeless and ancient are in fact being constantly modified and reinvented within any given historical context. Hence what is authentically Chinese in one place or time is often not so in another", "legends that tell about its origins. Collective memory, constant storytelling, and broad public imagination carry and pass on a tradition from generation to generation. In the meantime, a tradition may experience constant negotiation and contestation in the process of cultural migration", ""Chineseness,"", "contextually specific", "American Chineseness", "ethnic cuisine became an integral part of American food culture"</p> <p>The Origin of Chop Suey: "genuine Chinese food", "a folktale rather than a fact", "deep historical roots of the Chinese in American society", "chop suey was not a fancy Chinese delicacy but a common dish created in the United States rather than in China", "legitimacy"</p>

Why Chop Suey?:

“humble origins and flexible cookery”, “Chinese food culture seldom wasted any part of butchered livestock”, “the original chop suey or “Chao zasui” in China was a dish of stirfried animal intestines”, “The humble origins of this dish and its varied cooking traditions allowed Chinese cooks to tailor it in different ways and adapt it to the tastes and needs of American customers”, “how chop suey diverged from its original form and flavors and became an increasingly Americanized Chinese dish”

New York Goes Chop Suey Mad:

““exotic Chinese culture””, “Chinese immigrants”, “able to make the Chinese restaurant business another feasible economic niche for themselves”, “chop suey was also viewed as an exotic and mysterious food”, “In fact, chop suey was anything but a mysterious dish”, “humble origins”, “They were just developing a new dish under an old name”, “animal intestines”, “The new version both provoked and satisfied American curiosity and tastes. However, Chinese cooks did not want to deny chop suey’s Chinese origin. Though they had changed chop suey’s culinary content, they knew its authenticity depended on its ethnic roots”, “Chop suey businesses served all social classes and all racial groups”, “A Chinese restaurant owner proudly pointed out that, in addition to lunch business, he also had breakfast clients, and chop suey seemed destined to become a necessity of New York life. When he retired, he wanted to take chop suey to China”

A Trademark Identity for Chinese Food:

“The booming chop suey business in New York was so eye-catching that a man named Lem Sen from San Francisco came to claim the “copyright” of the dish”, “important truth about chop suey—it was actually invented in America”, “chop-suey is no more a national dish of the Chinese than pork and beans”, “Chinese.” The dish was obviously Chinese in name but American in reality. As chop suey gratified the “public craze,” it embodied Chineseness as imagined by Americans”, “golden era from 1900 to the 1920s. During that period, the culinary content of chop suey was gradually Americanized, and Chinese restaurants carved a firm niche in the American food market”, “With the rapid growth of chop suey houses in New York and other American cities, Chinese immigrants had successfully developed another major occupational channel for themselves. Chinese food had become a popular ethnic cuisine”, “For a long time, chop suey was a synonym for Chinese cuisine in the United States”, “cookery became more standardized. Vegetable ingredients included bean sprouts, celeries, bamboo shoots, water chestnuts, and mushrooms. Meat replaced animal intestines”, “Chinese proprietors tried to develop a kind of standardization and familiarity to promote their restaurant businesses”

As an American Food Icon:

“how chop suey had evolved into a food cultural icon that had been fused into American social life”, “While chop suey restaurants carved a niche in the American food market, they also generated a series of Americanized Chinese dishes like chow mein, General Tso’s chicken, egg foo young, and paper-wrapped chicken”, “Chop suey houses seldom offered Chinese delicacies such as sea slug, bird’s nest, or shark fins to American clients. While expensive because of their rarity and nutritious qualities, Chinese delicacies had plain tastes. They would not sell well in American restaurant markets”

No Chop Suey in China:

“But chop suey was not a joke”, “job opportunities were so limited for Chinese immigrants during the exclusion era, restaurant work became one of the few viable options”, “As an imagined authentic Chinese food, chop suey was a meaningful social construct in the racialized environment of American society”, “Though there was no chop suey in China, the dish had an intrinsic linkage with its home

	<p>country”, “how chop suey was an American dish with a foreign name”, “In 1928, a chop suey restaurant was also opened in Beijing. However, local Chinese customers failed to develop an appetite for the invention by their overseas brethren”, “Chop suey eventually faded away from the American restaurant world”, “Chop suey lost its historical appeal even in Chinese restaurants that catered mainly to non-Chinese customers”</p> <p>Conclusion: “When placed in a larger historical context, it is not difficult to understand why and how chop suey had an inevitable mission to become an imagined authentic Chinese food”, “chop suey essentially represented cheap exoticism in the eyes of American clients”, “it met not only American tastes but also their social expectations of Chinese cuisine”, “chop suey had a transnational culinary identity”</p>
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APPENDIX 20: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY SIMS (2009)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university, "title of article")	Rebecca Sims, Department of Geography, Lancaster University, Lancaster, United Kingdom
"Title of scientific article", publication year, source	"Food, place and authenticity: local food and the sustainable tourism experience", 2009, Journal of Sustainable Tourism
Objects	Local food, sustainable tourism experience
"Terms"	<p>Sustainable tourism and food:</p> <p>"improve the economic and environmental sustainability of both tourism and agriculture", "development of "alternative" food networks", "renewed enthusiasm for food products that are perceived to be traditional and local", "local food", "sustainable tourism experience", "visitor's desire for authenticity within the holiday experience", "local foods are conceptualised as "authentic" products that symbolise the place and culture of the destination", "locality", "authenticity", ""local food" [...] connecting consumers to the region and its perceived culture and heritage", "the role that sensations of taste, touch, sound and smell can play within the holiday", "holiday food", "food and drinks on offer for tourists can have major implications for the economic, cultural and environmental sustainability of tourism destinations", "locally sourced products", "benefits for both hosts and guests", ""local" food and drink products", ""alternative" outlets", "farmers' markets", "organic box schemes", "championed as a way to boost the sustainability of "traditional" farming, and the landscapes and communities sustained by that farming", "growth of the "alternative" food sector", "renewed interest in "local" food", "boost to rural destinations", "develop a sustainable domestic tourism industry", "thriving local food industry", "iconic food products", "specialities", "Cumberland sausage, Kendall Mint cake and Grasmere Gingerbread", "region well known for cream teas, cider and Cheddar cheese", ""local" food and drink [...] encouraging sustainable agricultural practices, supporting local businesses and building a "brand" that can benefit the region by attracting more visitors and investment", "local food initiatives [...] achieve these benefits", "enhanced visitor experience", "connect the consumer with the people and places involved in food production", "telling the "story" of food production", "use the tourist's desire for authenticity to encourage the development of products and services that will boost sustainability and benefit rural regions for visitors and residents alike", "local foods [...] benefit the local economy", "concerns about environmental consequences of transporting food across the globe have led researchers to argue that "buying local" is vital if the tourism industry is to reduce its carbon footprint", ""tourism reflexivity"", "every destination must develop a range of goods and services that will distinguish it from other destinations and attract a steady stream of visitors", "promoting high-quality cuisine", "distinctive local food products", "local foods [...] are considered "iconic" products that capture the "typical" nature of a particular place", "all-round social, economic and environmental benefits", "creating thriving rural communities", "enhancing the local environment, economy and culture in ways that can be enjoyed by hosts as well as guests", "local food and drink [...] can embrace all these concerns simultaneously", "Slow Food movement [...] concerned about the environmental and social consequences of a fast-paced, heavily industrialised food system"</p> <p>Local food:</p>

“sustainability”, “rural research agendas”, “falling farm incomes”, “loss of consumer confidence in [...] the “conventional” food sector as a result of food scares such as BSE and the Foot and Mouth Crisis”, “expansion of industrial agriculture has led to consumers becoming alienated from contemporary food production”, “development of an “alternative” food sector [...] associated with more ecological approach to production, and where smaller companies are involved in producing food for localised markets”, “participation in these networks can enable food producers to escape the spiral of declining prices and add value to their sales”, “recent work has criticised the notion that a discrete and coherent “conventional” food sector exists in opposition to a discrete and coherent “conventional” food sector”, “most producers show a more hybridised approach to production”, “tendency to “dip in and out” of conventional and alternative modes at different times”, “spectrum [...] from weaker to stronger versions of “alternativeness””, “particular “quality” aspects of the food products themselves”, “taste or freshness”, “projects [...] more explicit about the avenues via which the products are produced and sold”, “reduced food miles and provided more jobs for local people”, “ambiguity which surrounds the concept of “local” food”, “bounded region within which products are produced and sold”, “terms of “speciality” or “locality” foods [...] intended as value-added products for export to other countries or regions”, “weaker version of localism”, “such speciality products may be sold beyond the region through more “conventional” networks”, “many benefits attributed to “local” products – for example, a better environment, healthier food, greater social justice – can contradict each other”, “conflicts that surround the meaning of “local”, “not intended to dispute the potential benefits that “alternative” food systems can yield”, “alternative/conventional dualism”, ““relational” approach”, “sustainability framework”, “problems inherent in the alternative/conventional discourse”, “sustainability is socially constructed”, “this is one of its greatest strengths as an analytical concept”

Authenticity:

“consumer demands for foods perceived to be “traditional” and “local” [...] linked to a quest for authenticity”, “authenticity as an “objective” concept [...] based upon a static understanding of place and culture”, “all cultures change”, “no examples of “pure” societies upon which concepts of authenticity can be based”, “authenticity [...] viewed as a social construct”, “commodification of cultural artefacts”, “instead of talking about “authenticity”, we should focus upon “authentification”, which is the process whereby people make claims for authenticity and the interests that those claims serve”, “objective and constructivist accounts of authenticity are limited by the fact that both relate to the nature of the attractions being visited by the tourists”, “objective understandings thus depend upon whether something can be “proved” authentic with reference to external criteria”, “constructive understandings focus on the ways in which particular attractions are “staged” by tourism operators”, ““existential” understanding of authenticity that relates – not to the objects or attractions themselves – but to the response that a particular tourism experience generates in the tourist”, “existential authenticity thus describes the way in which tourists, by participating in holiday activities, can construct their identity to experience a more authentic sense of self”, “tourists [...] search for authenticity of, and between, themselves”, “authenticity as linked to identity formation”, “tourists may look to develop an authentic sense of self through the purchase of particular products”, “importance of “authenti-seeking””, “consumers searching for authenticity from a range of products, services and experiences, and looking for it within themselves”, “increasing consumer resistance to the industrialisation of agriculture”, “society’s need for meaning in the face of the increasing commodification of culture”, “tourist’s desire for authenticity as a result of a world where people feel alienated from nature, and where everyday life is viewed as increasingly inauthentic”, “perceived inauthenticity”, “the “plastic” world of the consumer”, “enamoured by the distance of authenticity, the modern consciousness is instilled with a simultaneous feeling of lack and desire erupting from a sense of loss felt within “our” world of mass culture and industrialisation and giving rise to possibilities of redemption through contact with the naturally, spiritually and culturally “unspoilt””, ““alternative hedonism””, “consumer concerns with the “inauthentic” nature of modern life”, “undesirable side effects of modern lifestyles”, “dissatisfied with the supposed “pleasures” that come from consuming this way”, “different forms of

consumption [...] more ethically sound and more personally pleasurable”, “the rise of ethical consumerism”, “Slow Food and Fair Trade campaigns challenges the popular view of the consumer as an entirely self-interested and egoistical person”, “new forms of citizenly action”, “creative redeployment of the repertoires of consumerism”, “tourists seek both objective and existential authenticity”, ““untouched” environments and cultures”, “existential authenticity that comes from “being themselves””, ““staged authenticity””, ““local” food has the potential to play a central role within the sustainable tourism agenda, by encompassing everything from concerns about food safety and the impacts of agriculture on the rural environment to visitor demands for more “authentic” tourist experiences”, “how the link between local food and perceived authenticity can facilitate the development of sustainable tourism in rural areas”

Local food as a symbol of place and culture:

“purchase of food souvenirs”, “food identity of certain places can frequently precede the holiday itself”, “tourists look for the “typical” signs of place that accord with their own perceptions, and food and drink are good examples of these signs”, “visitors are likely to want to try these “typical” products during their holiday because there is a sense that, if you want to be a “good traveller”, as opposed to an “irresponsible tourist” [...], you must engage with these regional specialities”, ““local” foods are popular because they are associated with [...] being better for the environment, conserving “traditional” rural landscapes and supporting the local economy, and there is, therefore, a “feel-good” factor associated with consuming them”, “by selecting “local” foods on holiday, visitors can experience the moral satisfaction of choosing what they consider to be a more ethical form of consumption *and* the personal pleasures of eating and shopping differently”, “local” food aims to “reconnect” consumers with the people and places that produce their food”, “food and drinks engage all the senses and have stronger connections with place because we have personal, sensory memories of consuming them in that setting”, “food to recall emotions”, “food evokes a memory”, “local food can be an asset to integrated tourism development as a result of its ability to symbolise place and culture, provide a moral “feel-good” factor associated with its consumption and enable visitors to experience a sense of connection to their destination – both during and after their visit”, “local foods and drinks [...] enable host communities to capitalise on visitors’ desire for some form of “authentic” experience that will enable them to connect with the place and culture of their destination”

The search for “authentic” food experiences:

“rather than just looking for something “different”, tourists are seeking products that they feel will give them an insight into the nature of a place and its people”, “try the local food [...], and get a taste of the place”, “this desire for “genuine” food experiences [...] formed part of a search for some kind of authenticity on holiday”, “local food is about the search for products that are not “fake” and which appear to say something about the place and culture that created them”, “a “typical” food experience of that place [...] – including the setting, the ambiance and the food itself”, “prefer something that appeared traditional and English”, ““cosy little real-ale pub” above anything “loud and plastic””, “an occasion is more likely to be considered authentic if it corresponds with our preconceptions about what a typical food experience for that place will look like”, “a food experience can seem more authentic if it takes place in a sympathetic surrounding environment”, “authentic experiences tend to emphasise some element of tradition or naturalness”, “tourist attractions must not appear too contemporary or manufactured because “authentic” implies origins in the distant past – the idea that a certain activity has been going on for generations add a sense of legitimacy to an experience”, “the concept of heritage is relevant here as it appears that tourists value local foods, not just because they are perceived to be local but also because they are seen to be “traditional” products with a long history of production in that location”, “market opportunities for local products that can satisfy the visitor’s desire for experiences that promote a connection with place, culture and heritage”, “use “iconic” products to build a “brand” that can be used to distinguish the region from its competitors”

	<p>Local food and authenticity as two contested concepts:</p> <p>“tourists tended to associate local food with particular speciality products”, “a geographical definition, where “local” referred to products from within a defined area”, “products from the county of Cumbria, whereas another thought the definition should extend the whole of the North West of England”, “relative importance of local ingredients and local manufacture”, “strong definitions of locality based upon the use of local ingredients [...], to weaker definitions based upon local manufacture of imported ingredients – or even the use of local supply companies”, “by concentrating on the ingredients and manufacturing processes involved, producers are using an “objective” understanding of authenticity”, “tourists focus less on the origins of the products, preferring, instead, to concentrate on their symbolic attributes – thus reflecting more of the “constructed” aspects of authenticity”, “producers were aware of the symbolic importance of food for tourists and some were attempting to “stage” the authenticity of their products accordingly”</p> <p>Finding meaning in food:</p> <p>“holiday food experience can involve different kinds of authenticity”, ““local” food is important to the sustainable tourism experience”, “it allows those with objective or socially constructed understandings of authenticity to try foods that they may consider to be related to the landscape, culture and heritage of their destination”, “local food can also contribute to the experience of existential authenticity”, “identity formation and the chance to experience a more intense feeling of connection with ourselves and the world around us”, “a greater sense of existential authenticity can result from the consumption of local foods because the imagery surrounding these foods can help us feel that we are connecting more deeply with the people and places that produced them”, “the “inauthentic” nature of contemporary consumerism”, “the story of the food, which you don’t get in the supermarket”, “farm shop”, “for visitors who may be disillusioned with consumerism [...], or anxious about the growing industrialisation of agriculture [...], “local” food products can offer a way to achieve a more authentic sense of self and a more satisfying form of engagement with the people and places around them”, ““local” products have a story – and a meaning – behind them that can be related to place and culture”, “the search for existential authenticity can also be interpreted as a search for meaning”, “tourists choosing to consume local products may not just be enjoying the physical taste of food”, “they are also consuming the meaning behind it”</p>
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APPENDIX 21: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY DE SOUCEY (2010)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, University)	Michaela DeSoucey, Department of Sociology, Northwestern University
"Title of scientific article", publication year, source	"Gastronationalism: Food traditions and authenticity politics in the European Union", 2010, American Sociological Review
Objects	Gastronationalism, food traditions, authenticity politics
"Terms"	<p>Abstract: "the concept of "gastronationalism,"", "homogenizing forces of globalism", "the ways in which food production, distribution, and consumption can demarcate and sustain the emotive power of national attachment", "how nationalist sentiments, in turn, can shape the production and marketing of food", "pan-national tensions in symbolic boundary politics—politics that protect certain foods and industries as representative of national cultural traditions", "The sociological relationship between food and globalization is an especially rich juxtaposition because it highlights the dialectic produced by globalism's homogenizing tendencies and the appearance of new forms of identity politics invigorated by an increasingly homogenous environment", "I conceptualize this juxtaposition as gastronationalism.", "Gastronationalism, in particular, signals the use of food production, distribution, and consumption to demarcate and sustain the emotive power of national attachment, as well as the use of nationalist sentiments to produce and market food", "The EU's national-origin labeling program couples foods' market status with valorized cultural prowess tied to national identity, characterizing and revaluing national food as a central part of the national diet", "Gastronationalism, as a form of claims-making and a project of collective identity, is responsive to and reflective of the political ramifications of connecting nationalist projects with food culture at local levels. It presumes that attacks (symbolic or otherwise) against a nation's food practices are assaults on heritage and culture, not just on the food item itself"</p> <p>Vehicles of collective national identity: "nationalism—a set of idioms, practices, and possibilities available in cultural and political life, delimited by social or physical boundaries—to consider the ways in which a nation's people are defined, or selfdefine, as a distinct group"</p> <p>The Cultural Exception for Traditional Foods: "regulations, along with ever-increasing market integration, have significantly affected the physical production of foodstuffs, generating fears about their "potential to destroy the rich culinary diversity of member states"", "producers of "traditional" food products can apply to receive one of three EU-sponsored labels—Protected Designation of Origin (PDO), Protected Geographical Indication (PGI), or Traditional Specialty Guaranteed (TSG)—to designate their products as possessing certain unique characteristics, mostly associated with place", "These labels aim to protect food products from imitation, their names from misuse, and consumers from potential misrepresentation", "They thus link sets of values and symbols to institutionalized representations of territory and history, and "share the common goal of furthering authenticity" within member states and the EU as a whole", "They thus link sets of values and symbols to institutionalized representations of territory and history, and "share the common goal of furthering authenticity" within member states</p>

	<p>and the EU as a whole”, ““the taste of place”—rest on assumptions that geographic conditions contribute to foods’ inherent characteristics and qualities”, “These cases show how the EU program confers on foods (and their producers) the legal right to draw national boundaries in an otherwise open marketplace”, “The labels are often promoted as improving farmers’ incomes, support and resources for rural communities, and retention of rural populations”, “gastronational claims about the significance of tradition and authenticity, as invoked in the organizational work of registering an origin label, highlight the nationalized revaluation of food producers who might otherwise disappear in a competitive pan-national climate”</p> <p>Naturalizing and Historicizing National Tradition: “foie gras production mimics or exploits a “natural process””, “imposed “unnaturalness” on the birds, or to explain the use of ducks and geese instead of other birds or animals”, “Foie gras is historicized as part of social rural life by invoking familial tradition”, “foie gras’s traditional Frenchness”, “These narratives connect the social realms of family, civil society, and the market to naturalize and ennoble foie gras’s Frenchness within local and national communities”</p> <p>National Solidarity and Cultural Boundaries: “When asked about bans and critiques outside of France, rather than defending foie gras production as not cruel, almost all interviewees responded by valorizing it as an authentic French food and connecting it to a perceived sense of belonging based on national tradition”, “Gastronationalism must appeal to an immediate level of collective identity that recognizes boundaries between insiders and outsiders”, “Similar to the role played by the Thanksgiving turkey in bringing American families together for a ritualized meal, the work of cultivating French national taste for foie gras steeped it in cultural notions of tradition”, “Embedding foie gras in French law politicizes it as central to France’s self-identity as a leader in both culinary culture and resisting global market forces”, “Foie gras has come to represent and demarcate French national patrimony, at least in part, because it is morally contentious elsewhere. Today, preserving foie gras is a small but significant way for the French to defend the idea of France”</p> <p>Conclusions: “External claims about the morality of animal welfare are countered with claims about the salient roles played by history and traditions in supporting contemporary cultural identity and uniqueness”, “International private organizations, such as Slow Food, provide similar institutional support and recognition for foods and food producers they consider “authentic”, “Gastronationalism is part of a broader identity project unfolding across Europe and the world that is responding to potential losses of control of production and national industries, accelerated by global moves toward open trade”</p>
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APPENDIX 22: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY STILES *ET AL.* (2010)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Kaelyn Stiles, Ozlem Altirk, Michael M. Bell, Agric Hum Values, Department of Community and Environmental Sociology, University of Wisconsin-Madison
“Title of scientific article”, publication year, source	“The ghosts of taste: food and the cultural politics of authenticity”, 2010, Springer Science+Business Media B.V.

Objects	Place, food, localism, food systems, agriculture, authenticity
"Terms"	<p>Abstract: "Central to food politics is the cultural granting of authenticity, experienced through the conjuring of relational presences of authorship", "faces and the places of relationality", "ghosts of taste, by which food narratives articulate claims of the authorship of food by people and environments, and thus claim of authenticity", "the local versus the global", "illustrate the recovery and suppression of the lingering spirits of both local and global faces and places in what we taste, and show the mutually interdependent consequence of culture and economics in food politics"</p> <p>Introduction: ""from farm to table"", "sustainability, animal welfare, and traceability", "organic agriculture", "the debate over whether local food initiatives represent the promotion of neoliberal subjectivity", "these debates tends to bring culture in mainly as an effect of economics", "narratives of food authenticity", "ghosts of taste: the conjuring of presences in food, which make claims of appropriate social relations. These ghosts include the faces and places of relationality, by which food narratives claim authorship of food by people and environments—farmers and farms, say—and thus claim authenticity", "symbolic connections that people make with their food either through labels, commercials, or histories", "The ghosts of taste reveal themselves in the ways we perceive the quality or taste of food. They enliven food with the phantoms of people and environments and can also enliven claims of food as property—as the possessions of particular faces and places. The ghostly gastronomy of authenticity thereby connects political culture and political economy", "In the case of McDonald's, the ghosts arise from dominantly (but not exclusively) global faces and places", "The local foods movement predominantly invokes the ghosts of the local"</p> <p>The faces and places of authenticity: "McDonald's use of the farm-to-table narrative is in such a different key that local food advocates would likely regard its claim as the antithesis of authenticity", "global faces", "McDonald's primary claim of authenticity was what we call the global real of science, government safety standards, governmental safety standards exceeded, and consistent products that never vary in their quality and taste no matter the volume, as opposed to what we call the spatially specific local real of knowing on a day-to-day basis the producer of your food. Both are claims for food authenticity, despite the different bases of their assertions", "It is hazardous to dichotomize the local and the global, however, and McDonald's ad writers are clever enough to appreciate the potential loss of rhetorical power that can result", "local face is not necessarily local in the foodmiles sense", "what makes the food both "local" and "real" for these advocates is that the food is local to a specific, knowable locality and the specific, knowable people in that locality, not necessarily that the food comes from close at hand. The local food movement is sometimes criticized as being mainly food-miles based [...], but our reading is that the narrative is broader [...] and indeed predates the notion of food-miles, as in the centuries old French idea of terroir"</p> <p>Ghosts and authenticities: "These might be ghosts of ownership, of the historical past, of a personal past, or of any of the myriad claims social life engenders. In all of these ghosts, we sense social relations of place and our own place in those relations. So too with food", "To experience food as a relational act is to experience in that food the presence of those who are not there—lingering spirits that we sense in the food—whether that be the inspectors in McDonald's corporate kitchens or the farmers in the local farmers market", "We see a cheeseburger before us. We do not see the forms of labor that produced it, the people who did that labor, and the places of those people and that labor. Yet it is these unseen attributes that conjure for us the real relations of the cheeseburger, the real relations that possess it", "authenticity"</p>

	<p>is any claim of presence through a claim of authorship”, “The ghosts of taste, then, are the sense of real presence in food of the places and faces of the social. To the extent that all food is experienced socially, all food has ghosts. We experience these real faces and places in memories, anticipations, emotions, feelings of trust, and other experiences of social relations and possessions that are evoked, or not, when we consider particular foods”, “authenticating ghosts along that prominent axis of current debate: the local versus the global”</p> <p>The taste of ghosts:</p> <p>“How the ghostly politics of authenticity lie upon the tongue”, “Not only are there ghosts in what we taste, much of what we taste is ghosts”, “The buzz of ethnic eating”, “ethnic group”, “authentic McDonald’s food or authentic Greek restaurants is something that will never show up on a photographic negative or in a food scientist’s laboratory: the presence of ghosts”, “What the Anishinaabe taste in wild rice is something broader than class: the ghosts of social conflict, along its many axes, and their accommodations, however imperfect. They taste in hand harvested wild rice a pure realm of ancestral ghosts resolved”, “taste the contrast with paddy rice and its continuing conflicts of authorship and possession”, “The exalting of organic food among activists and scholars has been criticized because of increasing corporate ownership in organic products and the dilution of national organic standards”, “This may have precipitated a trend towards supporting local food either in addition to or instead of food with an “organic” label. But now the local food movement is also undergoing widespread critique”, “an “unreflexive” localism can deny the politics of the local, with negative implications for social justice”, “it can lead to new standards of purity and perfection, which can be prone to corporate cooptation”, ““local” can be an arena in which local elites dominate. The local is certainly not devoid of power relations simply by virtue of being local”, “study of social inclusion that the emphasis on “community” in community supported agriculture (CSA) may obscure class differences and in practice exclude the poor”, “We must avoid essentializing “local” food and be wary of a falsely apolitical localism. But we must also avoid letting “global” giants off the hook for the nutritionally impoverished, environmentally destructive, culturally homogeneous diet they spread while making claims that are blatantly false”, “Ghosts are possessive, and possession is both a cultural and an economic act. In other words, the ghosts of taste are not devoid of power relations by virtue of their ghostliness. Quite the reverse: it is power’s unseen quality that distinguishes it from mere force”</p>
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APPENDIX 23: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY ROBINSON AND CLIFFORD (2011)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Richard N.S. Robinson, Cate Clifford, The University of Queensland, Australia
"Title of scientific article", publication year, source	"Authenticity and festival foodservice experiences", 2011, Annals of Tourism Research
Objects	Event management, medieval festival, foodservice, experiences, negotiated authenticity
"Terms"	<p>Abstract:</p> <p>"how the medieval festival visitor's foodservice experience might augment negotiated aspects of event authenticity and prompt revisitation intent", "advocating reconciliation between the essentialist and existentialist authenticity discourses", "while commodities are fungible, goods tangible and services intangible, experiences are memorable", "continuum from commodity to service to experience-centred interactions there is clearly justification for examining foodservices through the lens of alternative approaches and in a range of tourism settings", "Authenticity can be considered as a part of the event product, because it is something that can motivate certain tourists, and it is a benefit that can at least be partially controlled by organizers", "staged' authenticity perspectives", "duopolous framework for understanding authenticity", "object authenticity and then two subjective authenticities; constructivism and existentialism", "These broadly reflect paradigmatic shifts from the positivist tradition to the critical turn to postmodernism in contemporary thinking", "constructivism, celebrates a mutual meaning-making process—embracing the idea that tourists actively construct their own meanings in negotiation with various environmental factors", "There are for constructivists multiple, or plural, realities and these are relativist, or dependent on situation and context. Authenticity emerges, or is emergent—that is it is socially constructed and evolves over time", "constructivists are ambivalent about authenticity—they realise that concern over the space between what is and what is not authentic, by the various agents that manufacture and interpret it, is of little consequence. From this perspective then, authenticity is not proprietary—it is democratised. Individuals socially construct authenticity in negotiation between their own experiences and context—whether what they find is 'authentic' though, is a matter of conjecture—but largely irrelevant", "The second subjective authenticity, the existential approach, builds on the tenets of constructivism, but utilising a post-modern perspective further liberates the individual", "where differences between real and unreal objects and experiences are no longer perceptible or relevant", "reducing the dimensions of space, place, time, and other physical artefacts and social contexts, as simply props for the mediating (un/authentic) alternative and transformative reality", "conceptualise an integrated approach to authenticity—the bringing together of the essentialist and existential perspectives", "Theoplicity"</p> <p>FOOD AND AUTHENTICITY:</p> <p>"Politics [...] Consuming other; social and economic injustice", "Naming/branding/presentation [...] Association with place/time; mythologising; trustworthiness/legality/authority; delivery style", "Provenance [...] Heritage/tradition; 'local'</p>

	ingredients; uniqueness", "Production process [...] Integrity of cook/vendor/organisation; association with celebrity; methods, simplicity/natural", "Personal [...] Individual connection (e.g. ethnicity); self-identity; prior knowledge", "Social [...] Context; place of consumption"
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APPENDIX 24: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY WEISS (2012)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Brad Weiss, College of William and Mary
"Title of scientific article", publication year, source	"Configuring the authentic value of real food: Farm-to-fork, snout-to-tail, and local food movements", 2012, American Ethnologist – Journal of the American Ethnological Society
Objects	Local food, totalities, pigs, animal-human relationships, value
"Terms"	<p>"the force of totalization", "a kind of mastery domination", "the kinds of alternative totalities that are proposed and enacted in contemporary "local food" activism", "a model of food as a means of promoting unification and integration in and across a range of different domains: spatial, social, ecological, and culinary", "farm-to-fork producer-consumer nexus and snout-to-tail cookery", "farm-to-fork, a theme that is taken up by restaurants, grocery stores, specialty food purveyors, and a number of events (picnics, dinners, wine tastings, etc.), is a spatial process that incorporates a range of actors, set in motion (and, so, taking place) and brought together through productive consumption", "Snout-to-tail as a mode of butchery and cookery [...] is also a spatial process, but here the space is an embodied animal – almost always the pig (blessed of snout and tail) now understood not simply as a source of meat but as a once-animate creature with specific life functions (an actual pig) as well as a field of material forms that offer a range of culinary possibilities (snouts, tails, and all the "cuts" in between)", "distinctive structures", "an aesthetic and an ethics", "the forms of value that they generate", "the production of value", "specific materialities and concrete qualities of the entities given value within wider sociocultural orders", "consider production as a material and qualitative process through which subjects define attributes of themselves through their engagement with objects in the world", "political-economic implications of farm-to-fork and snout-to-tail activities, as well as "local food" movement more generally, are articulated precisely in terms of the concrete qualities not only of things edible but also of the array of persons, animals, things, and the relations between them that constitute the contemporary U.S. food system and its possible alternatives"</p> <p>Political economy and demographic (re)alignments:</p> <p>"in political-economic terms, "local food" alternatives are routinely advanced as a challenge to received wholes, a disruption of the prevailing forms of totalization manifest most clearly in the agricultural-industrial complex", "opposition to industrial agriculture decries the damage wrought by food conglomerates but nonetheless embraces integration as an esteemed dimension of sociality and action", "this embrace can be seen quite clearly in the way that advocates for local food highly value, at the most abstract level, a range of what are deemed "connections" forged between elements and actors, producers and consumers, terrain and technique, seasonality and sustenance", "raw cheeses "reflect the connection between the land, the animals, and the cheesemaker"', "burgeoning interest of chefs in slaughtering livestock as part of "a new intimacy with the animals they cook"', "this privileging of linkage and interconnection is vital to contemporary ethics – and contemporary materialism", "it weaves through concerns with sustainability in agriculture and environmental practice; with health, animal welfare, and food security; and with community-building efforts in new food political movements", "Such interconnections are further critical to an overarching motivation and organizing principle – a leading value – of the food reform movement, namely, people's desire for "authenticity" in the foods they eat and the social processes through which this food is produced", "proper connections", "kinds of complex wholes locavores aspire to assemble", "vertical integration with a food ethics of integrity", "new</p>

	<p>holism”, “totalities”, “new modes of totalization [...] among those industrial and agricultural laborers gripped by the ruptures of the present high-industrial moment, contemporary cosmopolitans have embraced them”, “how such highly mobile and well-resourced communities seek to reimagine the spaces they inhabit, cultivating an appreciation of valued connections in a well-integrated, and re-configured domain”, “how the same processes that have forged industrial agriculture (and especially animal production) have promoted the alternative “connections” that critics of such industrial processes now promote”, “pasture-raised pork”, “local pork”, “farmers’ market”, “appreciate certain critical political-economic dimensions of the newly configured totalities that constitute the region’s efforts to promote an alternative food system”, “cosmopolitan community”, “commitments to “local foods”, “provide a well-resourced and well-educated consumer base for the growth of the burgeoning alternative food movement in the region”, “these demographic shifts have generated a powerful clientele for alternative food producers, they have also transformed the character of production itself”, “Miguel Torres, the <i>chef de cuisine</i> at the James Beard Award-winning, locavoracious Chapel Hill restaurant Lantern”, “recipe for <i>carnitas</i>”, “acknowledges the significance of Mexican craftsmen in the Piedmont’s “local food” scene and even reframes the “local” as a place that incorporates Mexican culinary heritage”, ““a marriage of Asian flowers and North Carolina ingredients””, “inclusion of Torres’s (and other Mexican cooks’) skills as critical features of the Piedmont’s culinary world simultaneously excludes Torres by situation him at a remove from that locality, as accounts of his expertise in “local” cuisine represent him primarily as a bearer of “Mexican” heritage (even as his skills are honed in the Asian-fusion cuisine he cooks each day)”</p>
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APPENDIX 25: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY AUTIO *ET AL.* (2013)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university, "title of article")	Minna Autio, Marika Anttila, Department of Economics and Management, University of Helsinki, Helsinki, Finland Rebecca Collins, Department of Geography, University College London, London, UK Stefan Wahlen, Sociology of Consumption and Households, Wageningen University, Wageningen, The Netherlands
"Title of scientific article", publication year, source	"Consuming nostalgia? The appreciation of authenticity in local food production", 2013, International Journal of Consumer Studies
Objects	Local food, the origin of food, self-sufficiency, self-production, authenticity, nostalgia
"Terms"	<p>Abstract: "local food a more sustainable choice than conventional food because of the shorter transport distances involved as well as the support provided to local economies", "value the perceived safety benefits, ethical associations and improved taste of local food", "valuing sustainable, healthy and tasty locally produced food", "perceived self-produced, self-processed items, including those they have gathered, hunted and fished themselves, as the most authentic local food", "craftsmanship", "artisan production", "historicize their relationship to food through local production", "consumers seem to be in search of 'real' or 'true' food that is embedded in their personal and shared social histories"</p> <p>Introduction: "globalization of food production has increasingly distanced consumers, both geographically and socially, from food producers and production areas", "origins of food", "transparency of the food chain", "growing awareness of environmental and health-related problems", "(re)emergence of small, local farms and rural food enterprises, while in some ways complicating the wider picture of the economics and politics of food production, has contributed to sustainable food supply networks, which are seen as at least a partial solution to environmental, social and economic challenges. Local, organic, fair trade and slow food have emerged as alternatives to industrially mass produced types of food", "exist in niche markets", "symbolic meaning for people's identities and lifestyle choices", "ethical eating", "consumers are mindful of the provenance of their food", "social practice of an elite because niche markets attract wealthy, educated consumers who are aware of the environmental and health benefits claimed for these foods, and have the financial resources to acquire them", "value the perceived health benefits of both local and organic food", "associated safe and sustainable food production, including appropriate animal welfare", "local and organic food to be tastier than conventional food, especially seasonal fruits and vegetables", "organic produce", "local employment", "supports local livelihoods, strengthens regional economies", "enhances cultural heritage", "supports rural policy objectives", "Organic farming, in contrast, can take place outside of a consumer's own locale", "tying local and national identities to corresponding local and national specialities", "cultural meanings", "locality", "beyond environmental sustainability, better taste and a sense that it is healthier", "national and/or regional meanings"</p> <p>Research questions and methodology:</p>

	<p>“cultural meanings embodied in local food”, “seasonal food”, “feelings of nostalgia are manifested in local food”, “consumption of nostalgia has been evoked through cultural products”, “food culture, where eating and cooking practices are in focus”, “nostalgia is associated with local food production”, “distances within which food was seen as local”, “local, organic, fair trade or ‘slow’ food.”</p> <p>Regional, national and artisan food:</p> <p>“Local food refers to food produced, retailed and consumed in a specific area, which means that locality is mainly defined on the basis of geographical distance”, “local food is regional food, but the size of the region may vary”, “food grown in their own province”, “appropriate radius within which food could be defined as local – ‘less than 80 km’”, “distances between producer and consumer are significant”, “know local farmers”, “buy locally produced food through personal social networks”, “agricultural production of its own”, “specialized food outlets that sell food from surrounding areas”, “proximity to production”, “local food as provincial, regional and national”, “all food produced in Finland to be local food”, “domestically produced food”, “Domestic production is considered safer, more reliable and purer compared with imported food”, “trace the geographical origins of their food”, “‘nationalistic reasoning’”, “defines local food on the basis of production and processing methods”, “‘verify’ by visiting the farm”, “origin of food, in consumers’ minds, often seems to involve questions of how vegetables are grown and how animals are treated”, “harder to monitor foreign food than locally grown food”, “trust farmers and authorities”, “rural policies”, “promoting the local economy alongside environmentally friendly production”, “carbon footprints”, “climate change”, “environmental issues”, “‘money goes to the farmers’”, “growing commitment to supporting small producers”, “small producers’ convenience or processed food as local food, despite it being manufactured outside their province”, “value small producers’ craftsmanship besides geographical distances in local food”, “additive-free”, “clean”, “promotion of a certain kind of moral economy where human (e.g. social, economic) and animal wellbeing are core values”, “increasingly unhappy with industrial global food production systems, which they see as harmful both personally (in terms of health) and globally (in terms of social and environmental justice)”, “bored with the choices available to them through the main supermarket stores”, “farmers’ markets”, “additional value”, “large-scale enterprises”, “if local food is not supported, corporations would control the food system completely”, “corporations pursuing profit, harming the environment and animals, and eventually harming them”, “local farmers; they viewed them as nurturing, supportive, protective and concerned about consumers’ interests.”, “local food represents the care implicit in craftsmanship and small-scale, artisan production.”</p> <p>Authentic local food – the urban consumer’s yearning for the past:</p> <p>“nationalistic meanings”, “valued self-produced and self-processed local food”, “favoured domestic and regional production, and small producers over larger companies”, “patriotic behaviour”, “historical roots”, “ethos of agrarianism”, “agrarian values”, “being economical, frugal and self-sufficient”, “seasonal food”, “self-made food and home-grown products”, “everything that is self-produced, self-processed, gathered, hunted, fished and home-grown is experienced as the most authentic local food”, “traditional self-sufficiency”, “good, tasty food is made with fresh products, which are grown or harvested nearby”, “clean and additive-free food”, “avoiding genetically modified intensive production unit products and convenience food as well as food additives”, “exercise some degree of control over its production in order to ensure its safety or purity. Selfgathered and self-produced food was seen as particularly safe and pure because personal involvement in gathering or production enabled the consumer to know the origin of food ‘thoroughly’”, “urban farming”, “links to rural areas”, “‘agrarian nostalgia’”, “nostalgic authenticity had been defined in part by its separation from the mass market and the factory</p>
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	<p>system”, “escape from the conventional marketplace to the niche market”, “interest in culinary craftsmanship – i.e. small-scale, artisan food production and using skills to prepare foods – thus indicating their commitment to traditions”</p> <p>Historicizing food – nostalgia:</p> <p>“visiting the woods to hunt, picking berries and mushrooms or fishing in lakes and in the sea”, “visiting living heritage sites”, “grocery shopping in urban shops specialized in local and organic food”, “small, local food shops, where products are displayed, branded and carefully thought out”, “local food markets”, “authentic atmosphere”, “bridge to tradition”, “national Romanticism”, “reconnect with their agrarian roots”, “production history of their food”, “relationship between traditional production methods and the taste of their food”, “they want their food to taste as they believed it did in the past”, “the good old days”, “food tasted better in the past”, “Industrially mass produced food”, “the declining quality of food, especially in terms of taste”, “The existence of farmers’ markets and the associations with traditional food production that they offer allows consumers to re-experience this authenticity”, “Buying locally produced food is laborious but rewarding”, “self-produced”, “fresh, natural, unadulterated local food represents the antithesis to highly processed, plastic-wrapped, artificial convenience food”, “favour small, local farmers,”, “many consumers’ commitment to maintaining traditional Finnish food culture, as well as local economies and a vivid countryside”, “voting for nostalgia through their food preferences,”, “producers and consumers of these niche products are searching for each other”</p> <p>Conclusion:</p> <p>“the meanings associated with local food connect national food cultures and food production, as well as cultural heritage and traditions”, “supporting local food producers and maintaining jobs and livelihood opportunities for those in their own region and province”, “regional and national food, where both the origin and the geographical distance of the food are significant”, “value self-produced, self-processed and self-harvested produce – this is seen as the most authentic food”, “Finnish agrarian nostalgia”, “appreciation of Finnish provenance”, “knowing that the food consumed was produced nationally”, “This constitutes an important distinction from organic food, which, while perceived as equally beneficial in terms of personal and environmental health, may be sourced from across the globe and thus lacks the historical connection demonstrably important to Finnish consumers”, “local food has re-established a connection with the agrarian roots of Finnish food culture”, “Consuming local food demands ‘hard labour’”, “adopting the role of urban farmer as well as consumer (e.g. self-made and home-grown, time-consuming shopping practices)”, “escape to niche markets and niche agricultural production (urban niche agriculture)”, “symbolic ‘return to the past’”, “nostalgic”, “(re)create a rose-tinted past”, “earlier times when the perception was that food was still ordinary – good-tasting – food and not something risky. Local food is consequently, according to the consumers we interviewed, connected with authenticity in the sense that the past is glorified as the period in time when ‘real’ food existed.”, “Perhaps, this yearning for ‘old-fashioned’, locally produced food is a reflection of post-modern consumerism as well”, “in post-modern consumer culture, we have lost our connection to the real, which then leads to a nostalgia for the real”, “a fascination and desperate search for real people and real values”, “desire for authenticity and the ‘real’”, “by romanticizing the past through local food, they are able to construct ‘real’ and authentic food experiences”</p>
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APPENDIX 26: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY GROSLIK AND RAM (2013)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Rafi Groszlik & Uri Ram, Ben-Gurion University of the Negev, Israel
"Title of scientific article", publication year, source	"Authentic, speedy and hybrid - Representations of Chinese food and cultural globalization in Israel", 2013, Food, Culture & Society
Objects	Chinese food, staged authenticity, Americanization, globalization, hybridization, McDonaldization, culinary culture
"Terms"	<p>Abstract: <i>"Chinese food as a prism to analyze the process of globalization in Israeli culture since the 1970s", "Chinese food as a prism to analyze the process of globalization in Israeli culture since the 1970s", "first, the appearance of a variety of foods and tastes perceived as representations of "other" nations; second, the commodification of these foods and tastes and their distribution via fast-food chains as mass consumption items (i.e. "McDonaldization"); and third, the creation of a cosmopolitan eating experience", "ethnic-national and a hybrid-cosmopolitan representation", "symbolic marker in the sphere of social stratification", "Chinese food has operated as a token of status distinction"</i></p> <p>Introduction: <i>"Israel's culinary globalization [...]has, over time, manifested three different patterns: first, the emergence in the 1970s and 1980s of a variety of foods and flavors perceived as ethnic, exotic, and a representation of "another nationality," while it was consumed in fine restaurants; second, a hyper-commercialization of these foods and flavors in the 1990s, and their marketing in mass consumption fast-food chains ("McDonaldization"); third, in the first decade of the new millennium, a hybridization of Chinese food with different Asian and global food ingredients to create a cosmopolitan dining experience", "globalization can manifest itself also as aesthetic Asianization, or by Easternization of the West", "we must distinguish between the terms <i>Americanization</i> and <i>globalization</i>", "A prominent example of the influence of the East on the West is the wide dispersion of restaurants representing East Asian culture in Western cities, including Thai, Japanese, Vietnamese and, most of all, Chinese restaurants", "the appearance of "other" cuisines (those that are perceived as ethnic, exotic or authentic) in the West is actually an expression of diversity of tastes that oppose American standardization", "Chinese food appears as a commodity used to indicate class position", "the culinary transformations in Chinese food in Israel [...]a moment of "exotic-other-national" inclusion, a moment of Americanization and commodification of "otherness"; and a moment of "otherness" constructed according to global and refined cosmopolitan taste"</i></p> <p>"Original Chinese": The 1970s and 1980s: <i>"Survival remained the dominant ethos and eating was considered an act of physical maintenance, not an act of entertainment or pleasure", "attempts were made to suit Chinese food to the Israeli palate through self-interpretation by local cooks and chefs", "'staged</i></p>

	<p>authenticity,” in which authentic cultural elements were used to market commercial products (or tourist sites), in which they lose their original (and local) meaning, and become representatives of the image of the “other” (non-Western), aimed to place them in the expectation system of Western consumers or tourists”, “In Israel, Chinese food was prepared and designed accordingly without committing to any particular authenticity, but by using stereotypical representations, through which Chinese culture and nation are imagined by potential consumers”, “eating at a Chinese restaurant was considered to be an authentic culinary experience [...]several ingredients characterizing the various cooking traditions in China were entirely absent (such as seafood, pork, reptiles and offal). Not only were the foods different from those customary in China, the basic concepts of the food culture in China and the atmosphere that accompanies it were totally different”, “The meal structure was actually typically Western”, “Chinese authenticity was staged”, “Chinese restaurants operating in Israel during this period therefore represent the first step in the globalization of Israel’s culinary culture, a process during which there was a move away from any attempt to shape a symbolic Israeli “national cuisine””, “widespread openness to additional national cuisines and to adoption of culinary models informed by emerging cultural Westernization”</p> <p>“Speedy Chinese”: The 1990s:</p> <p>“Chinese restaurants and Chinese fast-food stalls spread to almost every city and metropolitan area in the West”, “associated with inexpensive food, prepared quickly, which can be packed as take-out”, “It seems that the spread of Chinese food in Western countries is a manifestation of a wider process, known as the “proletarianization of food”, “standardization of production, processing, preservation and distribution modes of all kinds of foods on a global scale, as well as the food being made accessible to disadvantaged social groups”, “In Israel, along with the consolidation of American fast-food, Chinese food also began to appear in this format”, “Traditional cooking methods customary in China and Far Eastern cuisine (such as strict and uniform cutting of ingredients, using a fixed number of raw materials for preparing dishes and a short cooking time) were converted to standard, measured and quick production practices”, “Principles of predictability and standardization stood at the base of the culinary design of Chinese restaurants and stalls selling Chinese fast food in this period”, “The culinary offerings were almost identical in all restaurants, and were based on a limited range of foods, which, as stated, did not match the variety of offerings of Chinese cuisine”, ““Chinese cuisine” and “Chinese fast food””, “Chinese restaurants, which a decade previously operated as fine restaurants, also began to adopt marketing techniques characteristic of American food chains, such as home delivery, printing the restaurant’s logo on food packaging and adding children’s meals to the menu”, “intensifying process of globalization, containing dimensions of rationalization, commodification and consumerism”, “The McDonalidization of Chinese food shows the depth of cultural Americanization in Israel”, “authenticity and instrumentality exist side by side in a bidirectional dialectic process: at the symbolic level, the food represents the Chinese “authenticity,” but at the same time, at the practical-structural level, the food is designed and consumed in a standard and homogeneous industrial configuration”, “The intersection between global and local is therefore conducted on two levels: at the symbolic level, heterogenization occurs (“authentic Chinese” dishes are added to the menu), but at the structural level, homogenization occurs (all foods become “fast food””, “the food representing “staged typical Chinese,” [...] became an indicator of the increasingly extended Americanization of Israeli culture, as Israel became progressively more capitalist”</p> <p>“Hybrid Chinese”: The 2000s:</p>
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	<p>“Chinese food in Israel is characterized by a mix of flavors and styles, and the expropriation of the food and restaurants themselves from any specific local identity”, “Chinese food is bound with a variety of other sources and becomes hybrid and cosmopolitan”, “local culture and cosmopolitan culture can no longer exist separately from one another”, “seeing cultural trans-national fluidity as part of a broad process of “maturation” of a new merging of globalism and localism”, “emergence of a variety of local culinary artifacts, which were displaced, loaded with new representations of place and time and incorporated into one another to create a “world on a plate.””, ““maturation” is realized not only within the integration of global and local, but also within the integration of different ethnic-culinary components, creating new hybrid cuisines”, “<i>re-authentication</i> of Chinese food [...] redesign of food in a way that aspired to represent “real” Chinese culinary culture”, “production and distribution practices were assigned to identify the foods as identical to the actual food cooked and consumed in China itself”, “he introduces Chinese food as it is in China”, “<i>hybridization</i>. [...] by the combination and distribution of Chinese food along with other so-called Asian foods”, “difficult to maintain a pure Chinese character and is combined with flavors from Asian cuisine, which includes also seafood, assorted noodles, Thai curries, dim sum and of course, sushi”, “a mixture of foods, flavors and styles”, “Mostly the dishes are shown using some kind of description regarding their geographical or cultural affiliation”, “the emergence of “fusion” and “Pan-Asian” restaurants in Israel”, “dishes prepared according to East Asian cooking methods, or served in a manner typical of those cultures, using imported ingredients”, “using imported ingredients [...] distinctive Chinese identity”, “the refinement of Chinese food in Israel”, “This refinement was realized in the attempt to “refresh” Chinese food, which had grown a reputation as outdated and common, and to restore the glory and prestige of its past”, “Breaking from the previously “heavy” design of the “Chinese restaurant,” restaurant design has now become minimalist”, “the newest form of Chinese food joins the series of cultural objects that make up the modern cosmopolitan consumption experience, which expresses openness to cultural diversity, fashion, health, wealth and prestige”, “the whole world has become a cultural arena itself and not a battery of separate “national cultures.””, “what Chinese food represents now in Israel is “fluid authenticity,” i.e. an entity lacking “authenticity” in its essence, placed under various flows of discourse aiming to dismantle and melt any seemingly fixed form”</p> <p>Discussion: “Globalization is commonly equated with Americanization, but this article has shown that globalization in Israel has additional meanings, beyond the influences of American culture on the Israeli culture”</p>

APPENDIX 27: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY ASSIOURAS *ET AL.* (2014)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Ioannis Assiouras, Toulouse Business School, University of Toulouse, Toulouse, France, Georgia Liapati, Department of Marketing, University of Toulouse, Toulouse, France, and Georgios Kouletsis and Michalis Koniordos, Department of Business Administration, Technological Institute of Piraeus, Athens, Greece
"Title of scientific article", publication year, source	"The impact of brand authenticity on brand attachment in the food industry", 2014, British Food Journal
Objects	Brand authenticity, brand attachment, food industry
"Terms"	<p>Abstract: "two well established authentic Greek brands in the food industry"</p> <p>Introduction: "people have been looking for authenticity in the retail world", "consumers' demand for authenticity is still persistent", "authentic experiences", "possess objects that reflect their desired or current values or beliefs", "offers a variety of authentic goods", "including original art [...], traditional souvenirs [...] access to historical reconstructions [...] or ethnic food [...]. Specifically, food appears to be a strong cultural element, closely related with the perception of authenticity. Authentic food may be used as an emblem allowing inhabitants of a given geographical area or community to become aware of themselves", "their family, religion or be part of their self-identity", "It is a logical assumption that as consumers' demand for authenticity is getting more persistent, they will be more willing to attach emotionally to brands that preserve this particular characteristic"</p> <p>Literature review, Brand authenticity: "The word authenticity has its roots on the Greek word authentikos and later on the Latin word authenticus, meant trustworthy", "Later, it is used to describe anything that is genuine, real or true [...] or characterized by honesty and simplicity [...]. Additionally, it may be something that is sincere, original and innocent", "genuineness", "timeless and tradition", "originality, cultural, personal or positive valuation", "uniqueness", "cultural or traditional associations", "characteristics of the production process", "presence of an authority", "heritage and pedigree, stylistic consistency, quality commitments, relationship to place, method of production", "evidence and truth", "deals with the authenticity of market offerings (objects and services) in contrast to the authenticity of human beings" "is based on the evaluations of individuals rather than being solely related to the inherent attributes of the brand" and "corresponds to a variety of attributes since there is no unique definition of the authenticity concept", "the process history of a product", "its geographic origin", "the species or variety of ingredient", "the tradition", "linked to a territory", "part of a set of traditions", "ensure its continuity over time", "as authentic food and not an "adulterated material", "the quality commitment, the sincerity and the heritage"</p> <p>Brand attachment:</p>

	<p>“closeness as a basic characteristic of emotional attachment”, “self-concept”, “a strong link between the brand and the self”, “self-concept is a set of characteristics, traits and memberships that cognitively represent an individual in memory”, “emotional attachment”, “that attachment is a collection of cognitive and emotional schemas”, “consumers establish links which connect the brand and their self”</p> <p>Conceptual framework:</p> <p>“Generally, the greater the number of associations that a consumer makes regarding a brand, the stronger the degree of emotional attachment between the consumer and the brand becomes”, “trust is a variable that evolves over time, creating an intimacy goal for the consumer who wants to develop a secure base”, “Consumers trust and feel emotionally connected with authentic brands because they are symbols of quality”, “Brand attachment has a positive impact on behavioural intentions”, “Brand attachment has a positive impact on purchasing intentions”, “Brand attachment has a positive impact on willingness to pay more”, “Brand attachment has a positive impact on willingness to promote the brand”</p> <p>Discussion:</p> <p>“the lack of authentic experiences in a world of international brands stimulates even more consumers’ desire for authentic experiences and brands”, “their seeking for alternatives that will satisfy their inner need for authenticity”, “the quest of consumers for authenticity is getting more strenuous, they will be more willing to emotionally attach to brands that preserve this particular characteristic in various product categories”, “the positive impact of brand authenticity on brand attachment”, “consumers’ desire to keep or build their own self-identity based on these authentic brands”, “in the food industry, brand attachment significantly influences purchase intention, willingness to pay more and promote the brand”, “brand authenticity can be an overarching concept that includes the fundamental parameters of success for food brands such as heritage, tradition, quality commitment and sincerity regarding the usage of the brand”, “brand authenticity is valuable market based asset that should be protected and taken into account before the implementation of marketing and branding actions”, “marketers in food industry can use the construct of brand authenticity as a way to protect the brand meaning but also as a tool to identify new opportunities for growth”</p>
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APPENDIX 28: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY HARRIS AND DEACON (2014)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Jacqueline Harris, Newport Business School, University of Wales and Jonathan Deacon, Newport Business School, University of Wales
"Title of scientific article", publication year, source	"Marketing in context – the marketing authenticity of owner/entrepreneurs of small firms: Case evidence from Welsh (UK) SME food and drink producers and retailers", 2014, Small Enterprise Research
Objects	Marketing, entrepreneurship, context, authenticity, effectuation
"Terms"	<p>Abstract: <i>"'contextual marketing' (CM) in the small firm by exploring the phenomena of 'authenticity'", "marketing authenticity of owner/entrepreneurs of small firms", "how small firms 'go to market.'"</i></p> <p>Introduction: <i>"'entrepreneur'", "'entrepreneurial behaviour'", "entrepreneurship"</i></p> <p>Marketing authenticity: <i>"authenticity within postmodern and contextual marketing terms, and how consumers determine the value of authenticity", "authenticity within postmodern and contextual marketing terms, and how consumers determine the value of authenticity in one's cultural, value and belief system", "'in the postmodern world there is no need for this authenticity to have real heritage as it can be invented'", "rendering authenticity and behaving authentically"</i></p> <p>"Commodities – natural authenticity; People perceive as authentic that which exists in its natural state in or of the earth, remaining untouched by human hands; not artificial or synthetic"</p> <p>"Goods – original authenticity; or imitation. People tend to perceive as authentic that which possesses originality in . design, being the first of its kind, never before seen by human eyes; not a copy"</p> <p>"Services – exceptional authenticity; People tend to perceive as authentic that which is done exceptionally well, executed individually and extraordinarily by someone demonstrating human care; not unfeelingly or disingenuously performed."</p> <p>"Experiences – referential authenticity; People tend to perceive as authentic that which refers to some other context, drawing inspiration from human history, and tapping into our shared memories and longings; not derivative or trivial."</p> <p>"Transformations – influential authenticity; People tend to perceive as authentic that which exerts influence on other entities calling human beings to a higher goal and providing a foretaste of a better way; not inconsequential or without meaning"</p>

	<p>“corporate perspective, and not that of a small firm”, “Gilmore and Pine’s theory takes a scientific approach that is reductionist”, “Storytelling [...] as the brand matures, new stories emerge and old ones decline or are challenged by brand historians and other traditional models of brand management”, “Appearing as artisanal amateurs [...] Authentic brands are founded and run by artisan amateurs who celebrate their amateurs lack of professionalism, the role of luck and chance in their success, and even go so far as to focus on their failures. The activities that often set the standard for quality, lends them a powerful aura of authenticity”, “Sticking to your roots [...] A brand’s roots provide the basis for storytelling and emotional connection, and commitment to one’s roots enhances their sincerity”, “Loving the doing [...] The driver or motivation of authentic brands is ‘not the customer, fame, money or feelings of duty’ – it’s simply the love of their craft, providing great service, growing businesses or producing great products. Being able to identify directly with individuals who love their craft helps customers reconnect with the preindustrial skilled-artisan tradition”, “Market immersion [...] Derived from the intuition of the artist and drawn from data absorbed by staff deeply immersed in the marketplace, authentic brands are influenced by consumer trends and lifestyles”, “Being at one with community [...] Authentic brands play up their relationship to nation, region, industry, cultures, community as the people behind these brands care deeply about communities and therefore sensitively immerse themselves in them”, “Indoctrinating staff into the cult of the brand [...] Authentic brands take care of employees’ welfare, taking leadership positions on the cult of the brand important workplace policies, creating an atmosphere of mutual respect, and encouraging employees to question, challenge and innovate”, “the contextual nature in which the firm operates and carries out marketing, or the process by which they go to market”, “marketing authenticity, this approach is viewed as an outcome derived from the process of marketing management, developed through for example brand development, staged experiences or means of production [...], that is perceived by the customer through engagement, experience and/or consumption of the product or service”, “authenticity as a quality that is inherent in a person, object or process, and because it is inherent, it is neither negotiable nor achievable it cannot be stripped away nor appropriated – the person, object or process either is or is not [authentic]”, “explores the fabrication of authenticity by profit-seekers, and in deconstructing it argues that it is a socially constructed phenomenon that shifts across time and space”, “Personal authenticity is both an individuals’ experience of authenticity (i.e., ‘self-authenticity’) and</p> <p>the interpersonal dynamics surrounding the formation and maintenance of authentic social identities and personas”, “concerns with authenticity lie at the roots of group membership, group collective identity and values, personal and social identity formation and maintenance, and status”, “authenticity in a marketing entrepreneurship interface context may be something other than that of the ‘self constructed reality’ of the consumer”</p>
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APPENDIX 29: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY OMAR *ET AL.* (2014)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Siti Nazirah Omar, University Technology MARA Melaka, Malaysia, Siti Radhiah Omar, University Putra Malaysia, Malaysia, Shahrim Ab Karim University Putra Malaysia,
"Title of scientific article", publication year, source	"Perceived importance on Malaysian halal and authentic heritage food (HAHFo) : International muslim tourists' purchase intention behaviour", 2014, Proceedings of SOCIOINT14- International Conference on Social Sciences and Humanities
Objects	Malaysian halal, authentic heritage food
"Terms"	<p>Abstract:</p> <p>"Muslim country, Malaysia", "attractive destination for Muslim travelers is: Malaysia offers of a great, wide range incredible, splendid cuisine from three major ethnicities which are Malay, Chinese and Indian that symbolized the food culture", "limitation to experience diversity of food culture due to non-halal issue and lack of confidence to purchase", "availability of halal kitchen and restaurants that served authentic heritage food from multiple ethnicities especially Indian and Chinese cuisines is also a typical concern", "the importance of Halal and Authentic Heritage Food (HAHFo)", "food culture experiences among Muslim tourists in establishing ethnic restaurants, kitchens, and food service providers with HAHFo concept", "highly significant importance for multi-ethnicity food providers to practice halal procedures in convincing Muslim tourists to choose variety of cuisines offered", "pursue with marketing strategies towards serving HAHFo among Muslim international tourists and promoting Malaysia as a hub of diversity halal food culture for tourists" destination"</p> <p>Introduction:</p> <p>"a rising number of Muslim tourists from any Islamic countries in the world", "number of Muslim tourists shows significant increase since year 2000", "Malaysia has been recognized as one of the world's top Muslim friendly and halal holiday destination", "potential of being a hub for Islamic tourism", "Malaysia needs to be concerned on Muslim tourists" preferences towards seeking for Halal foods which expenditure on foods confer a great contribution to the tourism industry", "multiracial citizen encompass Malay, Chinese and Indian", "various unique cuisines to be offered for Muslim" tourists which each of them promises to savor an authenticity and heritage value in their eating experiences", "Malaysian Heritage Food (MHF)", "traditional local foods", "obliged to the Islamic law of Halal concept in preparing food products as they followed what has been affirmed in the Quran and Hadith", "other dominant races including Chinese and Indian are still new to the exposure on Halal food concept and their lack of knowledge in providing HAHFo has led to confusion and ambiguity among Muslim tourists", "Halalness", "Halal food consumption among Muslim tourists is the main agenda for tourist attraction in Islamic tourism", "foods that are not prohibited in Islam", "Halal logo displayed", "Halal criteria", "ingredients used, sources of raw materials and handling method"</p>

	<p>Halal Concept on Malaysian Heritage Food: “foods that are lawful to be consumed by Muslim according to Islamic (Shariah) law”, “Halal heritage food”, “hygiene, safety and quality”, “Alternatively, it can be defined as good quality, safety, cleanliness, nutritious and authentic”, “food and nutrition derived from Halal sources as well as not harmful to Muslim” health”, “Halal certification that covers from supply chain of raw materials, slaughtering, ingredients used, cleaning, handling and processing”, “Halal certification”, “among heritage food providers so that they can definitely control and assure”, “could be served with standardized and recognized Halal logo”</p> <p>Authentic Malaysian Food Culture: “originality, uniqueness, which could give a character and image to a constituent. Chhabra, 2005, pp. 64-73) and has its own historic value which reflect a region’s culture”, “methods of food preparation, food ingredients and eating manners”, “portray the identity of Malaysia through the food cultural expression, lifestyle of Malaysian people, Malay, Chinese and Indian”, “Almost All Malays in Malaysia are Muslim while Chinese and Indian are non- Muslim”, “the authenticity of MHF should be adapted to suit the tourists” demands especially Muslim tourists by ensuring the HaHFa including dishes from non-Muslim cultures could be experienced by them upon vacation to Malaysia”</p> <p>Conclusions and recommendations: “more food service providers could serve Halal Chinese and Indian food to tourists in the near future”, “safeguarding Malaysian Food Culture as tourism attraction among International Muslim tourists”, “establishing Malaysia as the best food tourism destination which cater Halal food services for Muslim to enjoy our Malaysian Food Culture holistically without having any doubt”</p>
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APPENDIX 30: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY PILCHER (2014)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Jeffrey M. Pilcher, New School for Social Research
"Title of scientific article", publication year, source	"Old Stock" Tamales and Migrant Tacos: Taste, Authenticity, and the Naturalization of Mexican Food", 2014, Social Research: An International Quarterly
Objects	Taste, authenticity, and the naturalization of Mexican food
"Terms"	<p>"American nationalism", "immigration history", "a food to become naturalized", "ethnic identity", "chop suey remains to this day a foreign dish", "depends on the source of the food", "the circumstances in which it was introduced", "social origins", "old stock", "age of proletarian migration" to distinguish newly arriving immigrants from the descendants of northern European and particularly Anglo-Saxon settlers", "livestock breeding", "Spaniards", "Anglo-Saxons", "illegal immigrants", "Old stock Tejano settlers", "problems with traditional paradigms of American immigration", "a more multicultural image of "transplantation," which recognized the ability of migrants to recreate their home cultures in the new country", "transplantation follows a fixed trajectory like that of assimilation", "home country taken as the historical (meaning unchanging) past while the receiving country was treated as the active present", "Migrants to the United States may shop in "traditional" bodegas, even as their relatives back home buy groceries in "modern" supermarkets", "Notions of "migrant cultures" are complicated by geography as well as chronology", "there is no single national culture, but rather "many Mexicos", "Migration may contribute as much to Mexican nationalization as to American assimilation by bringing together ethnic groups from different parts of the country", "migratory encounters", "differing notions of taste and the quest for authenticity can alternately foster or hinder the sense of belonging accorded to a people within a particular place or nation"</p> <p>"Old stock" Tamales in the southwest:</p> <p>"Tamales illustrate the successive cycles of conquest, travel, and transculturation that have shaped modern Mexican cuisine", "a Hispanic identity through a process of "whitening," whereby frontier inhabitants could raise their social status", "conquistadors transformed the dish once again, through industrialization and canning, and carried it throughout the United States", "became a distinctive element of African-American culture", "The complicated history of the <i>tamal</i> reflects the changing sense of belonging accorded to foods in the borderlands between nations, races, and ethnic groups", "Mexicans often think of their nation and cuisine as a <i>mestizo</i> mixture of Spanish and Indian influences", "mixed-race mestizos ranked low within the colonial racial hierarchy", "The culture of the borderlands, meanwhile, drew from at least three different sources: the local Indians, Spanish conquistadors, and "native conquistadors", "The history of the tamal in the Southwest illustrates the complexity of naturalization and authenticity. A pre-Hispanic food that dates back to the ancient Maya, it was carried to the northern borderlands by Mesoamerican settlers", "by the end of the eighteenth century, had acquired a Hispanic identity that obscured its indigenous origins", "the image of the tamal reverted from European frontier to primitive Aztec", "the tamal had in essence lost its citizenship as a legitimate American food, although in particular places such as the Mississippi Delta it became naturalized anew", "alienation of a regional cuisine through American military expansion", "the reverse, of Mexican food as a newcomer to the region"</p>

Migrant Tacos in “Manhatlian”:

“tamales can easily be traced through linguistic and epigraphic evidence to pre-Hispanic civilizations”, “tacos illustrate the modern invention of authenticity”, “no known documentary evidence for the usage of “taco” as a food before the second half of the nineteenth century”, “modernity of the taco”, ““McDonaldization””, “peasant cuisines”, “industrialized American versions of Mexican food, such as Taco Bell”, “exotic images have affected the acceptance of the taco in contemporary New York City”, “A new immigrant population and sophisticated cultural consumers have created demand for Mexican regional specialties, but these cuisines have begun to naturalize in the United States, gradually producing a new sense of authenticity or belonging within the city”, “what is properly Mexican food”, “(taco shops)”, “(fried pork)”, “They were a product of Mexican modernity—labor migration and industrialization—at the end of the nineteenth century”, “Cultural elites thus recognized the taco as authentically Mexican and sought to claim it for themselves while still preserving social distinctions”, “The seeming contradiction of a “new and growing affection for tacos” ensuring the “preservation” of a nostalgic past was entirely consistent with the workings of nationalist ideology”, “(Arab tacos)”, “(shepherd’s tacos)”, “soon began adapting the taco with ingredients available from the United States food processing industry”, “most distinctively Americanized version was the taco shell, a tortilla pre-fried into a “U” shape before being stuffed”, “Contrary to the theory of McDonaldization, ethnic cooks actually developed the technology that would later be used to globalize Mexican food”, “not through technological improvements but rather by franchising ethnic exoticism for consumers outside the Mexican community”, “The Mexican population of New York, which exceeded 300,000 in the 2010 census, created demand for specialty groceries, restaurants, and food stands, thereby further reinforcing connections with the home country”, “Shipping firms supplied migrants with regional specialties that could not be produced locally”, “For Mexicans, food derived its authenticity from memories of the home country or at least of home cooking”, “Consumers from outside the Mexican community, by contrast, constructed authenticity based on exoticism rather than familiarity”, “To satisfy the expectations of international tourists, the exotic had to be tempered by the familiar, and so these chefs updated the dishes of ancient Aztecs and Maya using the techniques of French cuisine”, “notwithstanding the pursuit of exoticism, the taste of Mexican tacos has been “naturalized” in multiple ways in the United States”, “By the 1980s, the nationwide spread of fast food restaurants and supermarket taco kits brought tacos home to Americans of all backgrounds”, “creation of the Korean BBQ taco”, “Short rib tacos and kimchi quesadillas”, “It is notable that these vendors chose the taco as a vehicle to “Americanize””, “two different versions of authenticity, “between features that every generation views as ‘original’ because they have been there throughout their lifetimes, and features that each new generation creates on their own”, “These images of authenticity have achieved importance because they help to mobilize capital and consumer culture that can determine whether people have the actual resources to survive within a city”

Conclusion:

“how long does it take for a food to naturalize and become old stock”, “food evokes such visceral reactions of desire or disgust, it becomes a means of dividing those who belong from those who do not within any particular group”, “the history of the tamal shows the possibility of a local food losing its naturalization and coming to be seen as foreign”, “tension between different forms of authenticity, which can alternately refer to the exotic or the local, in considering the naturalization of foods”, “as with the rapid naturalization of German hamburgers and the continued exoticism of Chinese chop suey, racial associations are the determining factor”, “attention to sensory history can help to illuminate the bodily experiences of racialization”, “it is important to see the process of naturalization as taking place between multiple ethnic groups rather than as a confrontation between foreign foods and a monolithic mainstream”

APPENDIX 31: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY SIDALI AND HAMMERLING (2014)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Katia Laura Sidali and Sarah Hemmerling, Institute of Agricultural Economics, Georg-August-University Göttingen, Göttingen, Germany
"Title of scientific article", publication year, source	"Developing an authenticity model of traditional food specialties, Does the self-concept of consumers matter?", 2014, British Food Journal
Objects	Traditional food specialties, authenticity, self-concept of consumers
"Terms"	<p>"authenticity model for food specialties considering both the subjective and the object-based dimensions of authenticity", "relationship with personality traits – such as consumer self-concept and identification with the product – (antecedents) as well as with the consumption intention (consequences)", "subjective and object-based perceived authenticity significantly influence the purchase intention", "Object-based authenticity's role is mediated by the subjective authenticity, which is affected by the consumers self-identification with the product and personality traits such as determination and passion", "perception of authenticity of a traditional food product", "The effects of the globalization of agricultural markets are usually associated with a plethora of anonymous, standardized food products", "the abundance of goods perceived as inauthentic is advantageous at times [...], because consumers increasingly begin to search for "something real from someone genuine, not a fake from some phony"", "In contrast, in the food literature, authenticity studies have predominantly focussed on rules developed to assess the origin of food products from a bio-chemical perspective", "consumers react positively when products are described with narratives that elicit feelings of passion and determination because it reflects so-called underdog attributes of their own personality", "identify with a product described as a David-vs-Goliath embedded in the globalized market", "Food specialties are often produced by small-scale operators", "" 'small' and 'local' are seen as essentially better and certainly more ethically sound than 'big' and 'global' in commercial terms"</p> <p>Consumer personality, authenticity and consumption: "global and local products", "consumption is an act that goes beyond the mere desire to possess an object since it encapsulates a process of projecting a consumers' own personality in an attempt to find themselves or who they would like to be", "a positive attitude toward globalism pursue specific ideals by means of consumption such as global citizenship", "shared consciousness and values", "desire to participate in the "global village"", "localism-oriented consumers will attach a meaning of resilience to deterritorialized products [...], a celebration of product uniqueness regarding both production and taste [...] and an intimate and conniving relationship with their producers [...] to local products", "strong relationship between consumer identification with a product and the personal involvement with that product", "objects reflect their actual or desired personality", "shifting the focus from the consumer personality to the product personality"</p> <p>Profiling the consumer of localized food products: "unknown producers who can rarely afford high investments in communication and promotion", ""underdogs," i.e. made by producers of humble origins (in comparison with other peers who had more resources) that have eventually reached success thanks to their determination and passion", "consumers "strongly self-identify as underdogs"", "Especially unknown</p>

	<p>food specialties that are produced in a small scale and in a traditional way carry by definition the images of humble beginnings and noble struggles against (stronger) adversaries”, “consumers who identify themselves as intrinsically passionate and determined may especially be attracted by local unknown food specialties that are made by small-sized and passionate producers”</p> <p>Subjective authenticity of traditional food: “traditional specialties”, “heritage food”, “food items into icons of past agrarian life”, “repeated food scandals”, “increasing dependence of individuals to convenience food”, “consumers feel they have lost the knowledge necessary to make discerning decisions about the multiple dimensions of quality”, “consumer food illiteracy or consumer deskilling”, “The embeddedness of local food in re-territorialized, alternative agro-food networks”, “encourages the re-establishment of trust and confidence in food products”, “contributes to rural and social development”, “local food [...] a way to establish close relationships between consumers and producers and to empower the local community”, “local food products usually display higher economic returns with the retention of profits within the community and increased social interactions between consumers and producers”, “food products produced via small-scale domestic manufacturing are often produced without the use of additives and involve a high degree of manual work”, “positive halo-effect of local food”, “individuals that appreciate authentic products because of their perceived aura of purity”, “consumers tend to associate local food with environmental protection, animal welfare [...] and other sustainability issues”</p> <p>Object-based authenticity of traditional food: “quality claims concerned with the temporal, spatial and product-specific attributes of food specialties”, “Assertions such as “traditional production method” or “traditional recipe” are credence attributes, therefore not verifiable by the end user”, “quality state-run labels, such as organic or geographical indications, or private labels, such as the slow food label, are important to safeguard the credibility of the claims”, “legitimizing power of history is so strong [...] that no authenticization” process can ignore it”, “if a company can demonstrate some form of tradition that it has preserved over the years, it increasingly enhances the perceived object-based authenticity of the product”, “a known local origin is the most important attribute authenticating a product”, “practices to anchor a product to a physical place, such as using traceability systems (e.g. footprints) or certification of origin (e.g. PDO labels)”</p> <p>Passion and determination: “The more passionate and determined the consumer is, the more likely she/he identifies with the niche product”</p> <p>Identification: “The more likely the consumer identifies with the niche product, the higher the subjective authenticity is.”</p> <p>Subjective authenticity and object-based authenticity: “The subjective authenticity has a significant and positive influence on object-based authenticity”,</p> <p>Consumption: “The object-based authenticity has a significant and positive influence on the stated intention to consume the niche product”</p> <p>Conclusions:</p>
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	<p>“Deeply anchored psychological concepts (i.e. emotions, values, etc.) and the feelings and memories elicited by them play a significant role in the complex process of making a food choice”, “food choices are not a rational or conscious cognitive exercise, but rather that food consumption involves multiple emotional dimensions that are often rooted in an individual’s history and memory”, “food is not only valued for its utility or function as a commodity, but that it has also a symbolic, social and cultural significance”, “niche product’s perceived authenticity is associated with the image of its producer being underprivileged, most likely in comparison with global players in a highly competitive food industry”, “industrialization”, “intensification of agriculture”, “hence as an expression of a desire for a more nostalgic and traditional production of food”, “consumers more and more disagree with industrial global food production systems, which they perceive as harmful in terms of personal health and general social and environmental justice”, “nostalgic authenticity is perceived as being separated from the mass market and the factory system”, “Purchasing authentic products from a traditional small-scale and artisan production can therefore be seen as an escape from the conventional marketplace into the niche market”</p>
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APPENDIX 32: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY ZENG *ET AL.* (2015)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Guojun Zeng, Yongqiu Zhao and Shuzhi Sun, School of Tourism Management, Sun Yat-sen University, Guangzhou 510275, China
"Title of scientific article", publication year, source	"Sustainable Development Mechanism of Food Culture's Translocal Production Based on Authenticity", 2014, Sustainability
Objects	Food culture, translocal production, sustainable development, locality, translocality
"Terms"	<p>Abstract: "non-material culture with authenticity", "sustainable development of translocal heritage and food culture", "protect its authenticity", "balances the inheritance and innovation of authenticity", "northeastern Cuisine in Guangzhou", "how producers and customers negotiate", "realize sustainable development", "two different paths of translocal food culture production, which are "authentic food culture production" and "differentiated food culture production", "translocal enterprises produce is not objective authenticity, but constructive authenticity, or even existential authenticity", "sustainable development of local food culture production", "protects the locality while transmitting and developing the local culture", "producers and consumers continue to interact to maintain a state of equilibrium"</p> <p>Introduction: "Geographical ecology, farming traditions and local culture shape the tastes of different places", "eating habits vary from place to place", "food becomes an important characterization of locality", "regional differentiation", "local flavor dishes based on different regions", "the age of globalization", "unprecedented "time-space compression" era", "economic and cultural forces break traditional space limits and reconstruct the space and local construction methods and organizational forms on a larger scale", "local cuisine, the diet of different ethnic groups, and food associated with a particular class are initially produced locally, and then gradually spread with immigration", "Local food culture constantly moves with translocal production from its food region and in the process of constant collision, conflict, communication, understanding and identity with other characteristic food culture, a certain cultural fusion become inevitable", "the innovation of traditional food culture and to measure its new vitality constantly", "inheritance and development of food culture characteristics", "local foods are associated with a host of values, such as being better for the environment, conserving "traditional" rural landscapes and supporting the local economy", "feel-good" factor", "helpful to its sustainable development", "the danger that localization is likely to be lost or redefined", "its communication with different cultures, can lead to changes in content and structure [10], which is not conducive to the inheritance and development of traditional food culture", "dilemma constantly exists between keeping the culture's authenticity and implementing standardization in the spread of translocal food culture", "paradox between culture protection and innovation", "dilemma between authenticity and standardization"</p> <p>Food Culture and its Production: "The core concept of culture production lies in how the cultural connotation is created, allocated, evaluated, educated and saved [20,21], and it involves three problematical aspects: the relationship between the physical and aesthetic characterization, the production process</p>

of characterization, and the additional social and economic values attached to it [22]. Food has been regarded as one form of physical characterization of culture [23].”, “the technology, science and art in the process of development and utilization of food materials, food production and consumption, and the customs, traditions, thoughts and philosophy based on diet, namely, the sum of all food things combined with structures such as the process methods and functions of food production and food life”

Locality and Translocality:

“perceived value center”, “carrier of cultural and social significance”, “construction of an individual or social group’s identity”, “Locality is the key difference that distinguishes one place from another”, “long-term accumulation of cultural connotation”, “locality”, “locality is created after people give meaning to the space, and it is the excavation of the uniqueness of local culture”, “globalization”, “immigration”, “The frequent migrations of people and enterprises have broken the established boundaries and changed the cultural significance and status of places”, “more and more “translocalities” have been developed”, “Food culture is no longer a phenomenon of fossilization confined to particular countries and national boundaries, but a continuous social process refactored in cultural integration. Globalization is not a process to remove locality, but to redefine it and produce a new one in a new relationship system”

Authenticity of Food Culture:

“performance of reality”, “genuine”, “sincere”, “implies the connotation of local culture”, “staged authenticity”, “objective, constructive and existential authenticity”, “subject-involved and interactive instead of one-way for tourist objects”, “the overall experience”, “is related with awareness of environment and individual different needs of authenticity”, “varied concept of authenticity”, “negotiated authenticity”, “customized authenticity”, “replicable authenticity”, “learned or evoked authenticity”, “Translocal production of food culture belongs to the category of cultural production”, “Food culture is not static”, “local market demand”, “producers and consumers will continue to interact with each other”, “food culture is an ongoing continuous construction”

Food Culture, Authenticity and Sustainable Development:

“Food culture is the accumulation and precipitation of local culture”, “cultural heritage”, “food culture is particularly important to the heritage and development of local culture”, “promotion and development of the tourism economy”, “innovation of traditional food culture, get new vitality from the social changes, keep the critical spirit while experiencing foreign culture shock and the growth of modernity, and to form their own goals, dynamics, strategy and development path based on future development requirements”, “implementation of brand strategy, adhering to the local characteristics, improving the service system”, “advocating green food”, “realizing the sustainable development of food production system”, “food culture is a typical non-material culture, and authenticity is its essence and soul”, “authenticity decides the heterogeneity of food culture and is helpful in improving the sustainable attraction of food culture”, “To achieve the sustainable development of food culture, we must protect its authenticity”

Dongbeiren Flavor Dumpling Restaurant:

“the idea of building a hometown restaurant of black earth”, “unique special food culture with black earth style in China”, “to create a national food culture card with local characteristics”, “original, authentic, green, healthy”, “Dongbeiren” blends the traditional dishes with modern fad diets”, “brand into people’s heart”, “Dongbeiren” uses a bright red color as mass-tone supplemented by the color of black earth, and its internal and external decor are in great harmony. Some of its raw materials are transported by air from the Northeast, such as wild herbs, northeastern rice, mutton, etc”, “The names of dishes”, “The dishes display the bold and generous characteristics of northerners”, “northeastern flavor”, “trying to show the authentic face of northeastern cuisine, which the consumers are fully aware

	<p>of, and they would make subtle adjustments according to consumers' demand to meet the needs of market", "consumers have perceived its authenticity through displays of strong local cultural features", "northeastern food culture, so their demands for authenticity are also different", "atmosphere of "home"", "consumers having deep feelings for the Northeast will try to seek "feelings of home" or a "familiar atmosphere"; consumers familiar with northeastern culture will judge whether it is authentic according to the entire contents of the restaurant, but some cultural elements can't be recognized; consumers not familiar with the food culture of the Northeast will only evaluate the restaurant in terms of whether it is delicious or not, and will just be impacted by exaggerated colors", "gradually adjusts its taste"</p> <p>Daozanjia Northeast Dumpling Restaurant: "Except for the waiters' warm greetings, there is no difference in desktop decoration compared with any other restaurant and other decorations are not special", "no obvious northeast culture characteristics", "Sichuan dishes", "northeastern cuisine", "the combination of varied popular dishes from Sichuan Cuisine, Hunan Cuisine and other cuisines", "Consumers (who are from the Northeast and or have been to) who well understand and care about northeastern food culture would judge the authenticity of dishes deliberately, and it is easy to find a lot of non-northeastern dishes", "experience the feelings of their home region", "it doesn't matter to those consumers (mainly who have not been to the Northeast) who don't understand or pay attention to northeastern cuisine", "the design of dishes here will create misleading information that consumers may mistake non-Northeast dishes as authentic Northeast food"</p> <p>The Comparison between Two Kinds of Food Culture Production: "differences in decoration style and environmental layout", "authentic northeastern dishes with additional decorative services", "mixed authentic northeastern dishes with various other cuisines", "come from Northeast", "non-Northeasters", "experience the feelings of hometown", "authenticity are not important to those who don't understand or pay attention to northeastern cuisin", "location", "decoration", "dishes", "staff", "consumer"</p> <p>The Translocal Production Mechanism of Food Culture: ""authentic food culture production"", ""differentiated food culture production".", "enterprise's name, decoration style, environmental layout, material procurement, design of dishes, waiters and so on, all keep to the original cultural tradition", "seek "the memory of home"", "does not have local cultural characteristics in any respect and the design of dishes is the combination of varied popular dishes belonging to the local and others cuisines", "not going to experience the culture, but choosing this restaurant for convenience and preferential price. Producers have given up the culture authenticity. Instead, they mix the features of food culture from different places to meet the demands of the mass market", "Producers and consumers interact through the design of the restaurant environment and dishes, and the waiters' service", "stick to authentic culture, and it will only make adjustments to accommodate local habitants' eating habits without changing the nature of its culture", "basically gives up the culture authenticity"</p> <p>Conclusions: "translocal production process of food culture", "Should translocal food culture transplant the authenticity from its original place?", "authenticity of food culture is the determinant of successful operation for translocal food production", "maintaining authenticity", "local knowledge could not keep the integrity of original cultural manifolds in the process of expansion, because it is also changed by the local</p>
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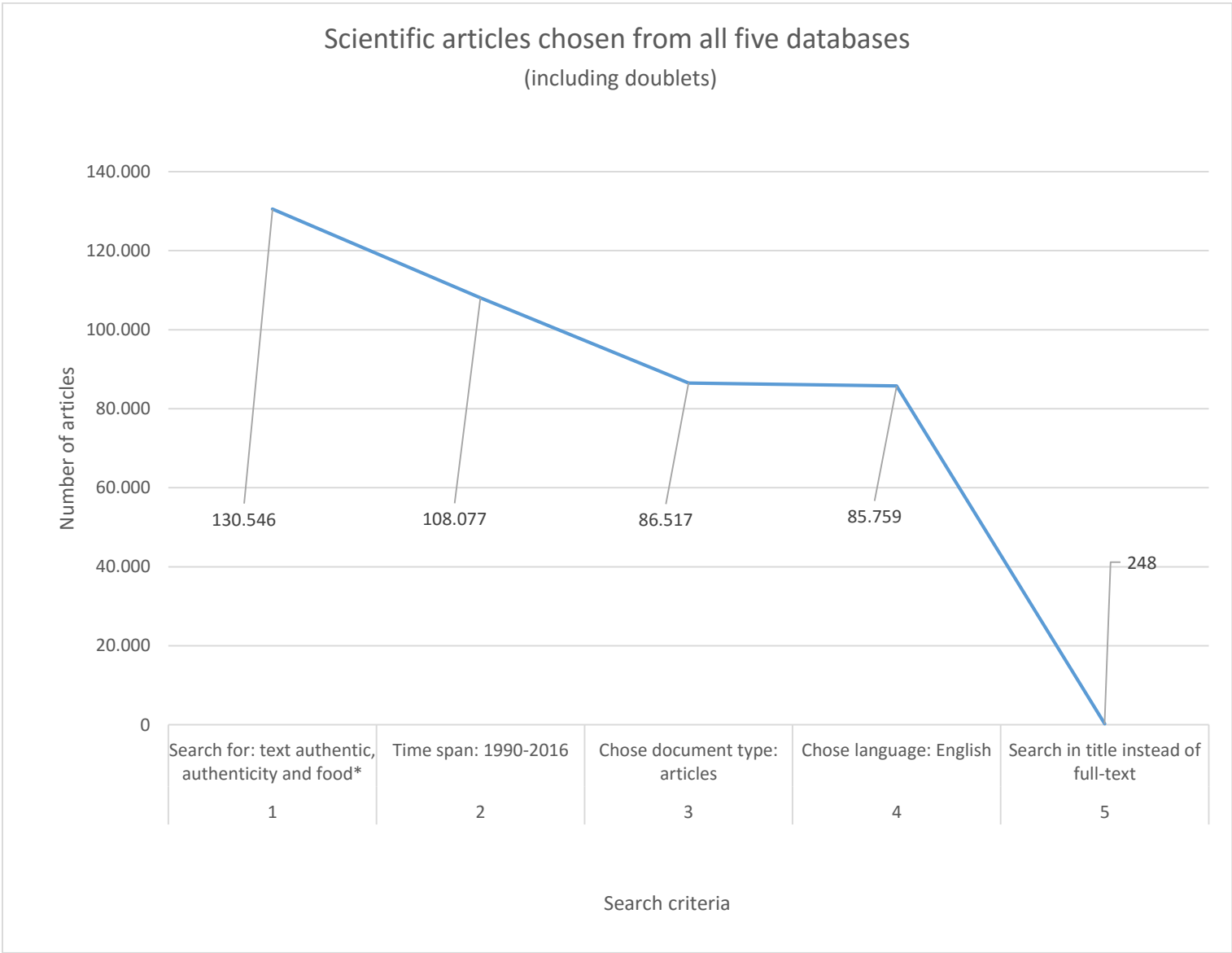
	<p>knowledge and culture”, “locality transplantation, the core of authenticity does not change, but needs to adjust according to consumers’ demand”, “constructive authenticity, even existential authenticity”, “northeastern characteristics displayed in as many aspects as possible, such as raw materials, the chefs, waiters, decoration, service and so on”, “objective authenticity cannot be realized”, “many things are performed as though they are real”, “based on the prototypes of real experiences, while some forms of design have been considered to be separated from reality, and come out to be a postmodernist, and even existentialist authenticity of food culture”, “subject-concerned authenticity to object-perceived self-authenticity”, “highlights the locality, and makes the locality have a symbolic meaning”, “great attention to the design of restaurant’s culture, style and decoration”, “local features recognized by public through the commercialization of the local food culture, which play an important role in understanding and highlighting northeastern food culture”, “representatives of northeastern cuisine”, “dishes and culture with</p> <p>Northeast characteristics have become the symbol of Northeast”, “local cultural boundaries become blurred”, “To meet the demand of the mass market, the restaurant continuously modifies the types of dishes according to the degree of consumers’ preference to a variety of popular cuisines”, “To meet the demand of the mass market, the restaurant continuously modifies the types of dishes according to the degree of consumers’ preference to a variety of popular cuisines”, “the expansion of food culture border and the reshaping of locality should not depend on “plunder” as a tool, because it blurs local cultural boundaries”, “sustainable development of local food culture production. It protects the locality and at the same time transmits and develops the local culture”, “urbanization process speeds up, and the economy develops rapidly, the new generation of northeasterners leave their native place”, “Modern products are being copied constantly. As a result, it becomes more and more difficult to see the original Kanto culture”, “commercialization of culture, producers put innovative and authentic elements into products and bring new connotation to the products, which may become a sign or symbol of local culture”, “Besides, to be authentic in the taste of the dishes, the authentic food culture production enterprise also uses atmosphere and decoration design to build distinctive characteristics of northeastern culture, which is very attractive to those who want to look for experiences of “the feelings of home” “the memory of home” and a “familiar atmosphere””, “the translocal spread of food enterprises”</p>
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APPENDIX 33: OBJECTS AND TERMS IN SCIENTIFIC ARTICLE BY KALENJUK ET AL. (2015)

Foucauldian-inspired critical discursive analysis of scientific article	
Speaking positions (author, faculty, university)	Bojana Kalenjuk, Dragan Tešanović, Irma Erdeji and Maja Banjac, Faculty of Sciences, University of Novi Sad, Serbia Snježana Gagić, College of Professional Studies in Management and Business Communications, Sremski Karlovci, Serbia
"Title of scientific article", publication year, source	"Offer of authentic food as a condition for gastronomic tourism development", 2015, The European journal of Applied Economics
Objects	Authentic food, gastronomic tourism development
"Terms"	<p>Abstract: "contribute to tourism development", "local ingredients", "old methods of processing and serving", "food tourism, gastronomic tourism and gourmet tourism", "current state of gastronomic offer and all advantages of authentic food and gastronomic tourism", "wave of technology and globalization", "food and drink tourism, culinary tourism, gastronomic tourism, gustatory tourism and gourmet tourism", "The focus of gastronomic tourists are local and national dishes [...], which as such are the reflection of a people's culture", "Gastronomic tourism is an experience pursued by visiting and tasting food and beverages at primary or secondary producers', visiting food and beverage festivals and consuming authentic specialties in various restaurants", "authentic regional cooking"</p> <p>Relationship between food and tourism: "Tourism is a branch of economy which has significant social and economic functions, and is an integral factor of socio-cultural development", "nutritional intake is not the only goal of food consumption, and add that it also includes a gustatory experience and interaction with other people during consumption"</p> <p>Structure of food offer in catering industry: "Only authentic offer of dishes can satisfy the curiosity of gastronomic tourists", "local, national and international", "the attention of tourists motivated by food, are in the first place local dishes, followed by national", "Local dishes are either prepared in households or are the specialties of a restaurant and a city, being made using the authentic, local foodstuffs", "These are usually named after a location or the creator of the recipe", "National or regional dishes are those which have taken root in a wide area of a country", "Various nations have historically won other territories and brought along their own eating habits, culinary recipes, starting to make the dishes with ingredients from the conquered territory, but adding to them their own spices", "Locals adopted such dishes as their own and passed them on from generation to generation and the dishes thrived. The dishes that have taken hold of a broader territory of a country, regardless of their country of origin, alongside the dishes that were developed on the country's territory, are considered national dishes", "Moreover, a dish can be local, national and international at the same time, such as Viennese and Parisian steak", "International dishes [...] They are prepared in restaurants for the tourists without an adventurous gastronomic spirit and those who do not like to experiment and prefer to eat local food during their stay in some other county", "In order to ensure the development of gastronomic tourism, it is better to offer more local and national dishes and beverages"</p>

	<p>The analysis of the overall offer of authentic food: “international dishes, and national dishes”, “local dishes”, “tourists who visit the restaurants with national motives, seek authentic, ethnic and cultural experiences”, “national specialties”</p> <p>Conclusion: “in Vojvodina, we may conclude that the offer of dishes in the entire region has a large share of dishes of international and national origin”, “By observing the region as a multicultural destination, a breadbasket of the country with extensive culinary heritage, restaurateurs are expected to introduce authentic dishes made with local ingredients, whose combinations of spices and methods of preparation and serving would intrigue and attract foreign tourists motivated by food”</p>
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APPENDIX 34: SCIENTIFIC ARTICLES CHOSEN FROM ALL FIVE DATABASES



APPENDIX 35: SCIENTIFIC ARTICLES INCLUDED IN THE SYSTEMATIC LITERATURE REVIEW

Listed in the order of "YEAR" and "AUTHOR"

TITLE	YEAR	AUTHOR
THE PRESENTATION OF ETHNIC AUTHENTICITY - CHINESE FOOD AS A SOCIAL ACCOMPLISHMENT	1995	Lu and Fine
Authentic British food products: a review of consumer perceptions	2001	Groves
Virtual vegetables and adopted sheep: ethical relation, authenticity and Internet-mediated food production technologies	2001	Holloway
Do Large Italian American Families Really Eat at the Olive Garden?: Ethnic Food Marketing and the Consumption of Authenticity	2002	Chadwell
SLOW FOOD, FAST GENES: TIMESCAPES OF AUTHENTICITY AND INNOVATION IN THE ANTHROPOLOGY OF FOOD	2005	Grasseni
Oxford symposium of food and cookery, 24th annual meeting, 2-4 September 2005, Oxford Brookes University, Authenticity	2006	Levy
AS MOTHER MADE IT': THE COSMOPOLITAN INDIAN FAMILY, 'AUTHENTIC' FOOD AND THE CONSTRUCTION OF CULTURAL UTOPIA	2006	Srinivas
Food values - The local and the authentic	2007	Pratt
Authenticity and food experience - commercial and academic perspectives	2008	Beer
The organizational construction of authenticity: An examination of contemporary food and dining in the US	2009	Carroll and Wheaton
Welcomes to the Street: The quick, intensely flavorful and achingly authentic foods of international street vendors are inspiring cool new concepts stateside	2009	Lang
Chop suey as imagined authentic Chinese food: The culinary identity of Chinese restaurants in the United States	2009	Liu
Food, place and authenticity: local food and the sustainable tourism experience	2009	Sims
Gastronationalism: Food Traditions and Authenticity Politics in the European Union	2010	DeSoucey
The ghosts of taste: food and the cultural politics of authenticity	2010	Stiles et al.
AUTHENTICITY AND FESTIVAL FOODSERVICE EXPERIENCES	2011	Robinson and Clifford
Configuring the authentic value of real food: Farm-to-fork, snout-to-tail, and local food movements	2012	Weiss
Consuming nostalgia? The appreciation of authenticity in local food production	2013	Autio et al.

Authentic, Speedy and Hybrid: Representations of Chinese Food and Cultural Globalization in Israel	2013	Groslik and Ram
The impact of brand authenticity on brand attachment in the food industry	2014	Assiouras et al.
Marketing in context -- the marketing authenticity of owner/entrepreneurs of small firms: Case evidence from Welsh (UK) SME food and drink producers and retailers.	2014	Harris and Deacon
PERCEIVED IMPORTANCE ON MALAYSIAN HALAL AND AUTHENTIC HERITAGE (HAHFO): INTERNATIONAL MUSLIM TOURISTS' PURCHASE INTERVENTION BEHAVIOUR	2014	Omar et al.
"Old Stock" Tamales and Migrant Tacos: Taste, Authenticity, and Naturalization of Mexican Food	2014	Pilcher
Developing an authenticity model of traditional food specialties. Does the self-concept of consumer matters?	2014	Sidali and Hemmerling
Sustainable development mechanism of food culture's translocal production based on authenticity	2014	Zeng et al.
Offer of Authentic Food as a Condition for Gastronomic Tourism Development / Ponuda Autenticne Hrane Kao Preduslov Za Razvoj Gastronomskog Turizma.	2015	Kalenjuk et al.

APPENDIX 36: SCIENTIFIC ARTICLES BASED UPON PUBLICATION YEAR

