



Book of Abstracts

FRAMING RECIPES: IDENTITIES, RELATIONSHIPS, NORMS

Conference organized by Andrea Borghini and Francesca Mastrovito for
Culinary Mind - Centre for the Philosophy of Food

DECEMBER 4-5, 2018

CROCIERA ALTA DI STUDI UMANISTICI
UNIVERSITY OF MILAN
VIA FESTA DEL PERDONO 7
20122 MILANO MI



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Identity, Relationships, Norms

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Crociera Alta di Studi Umanistici, University of Milan
Via Festa del Perdono 7, 20122 Milano MI

Event Description

This inaugural conference of the Culinary Mind - Centre for the Philosophy of Food, hosted by the Philosophy Department at the University of Milan, is devoted to the study of recipes from a philosophical perspective. The conference brings together a strong and assorted cohort of scholars and experts (e.g. cooks, writers) on recipes, with a primary philosophical focus.

Philosophers have tackled important questions pertaining to the ethics of our dietary choices and the aesthetic worth of foods. But many dimensions of eating remain by and large unexplored, including recipes. Recipes are key tools in any culinary culture, instructing diners on how to prepare dishes in a safe, nutritious, pleasing fashion. Their oral transmission, by means, for instance, of rhyming descriptions, was arguably pivotal to the thriving of the human species. In the past two centuries, the propagation of restaurant culture, including menus, themselves arranged in terms of recipes, has significantly contributed to the ascent of recipes, and probably also to the custom of writing them down. Today, cookbooks have come to be a major sector of the publishing industry. TV shows and media are also treating recipes in a manner more and more akin to items of popular culture like songs and movies. Not only do some recipes now benefit from the legal and socio-economic advantages of being vicariously protected through the culinary cultures listed under the Intangible Cultural Heritage list; recipes associated with so-called geographical indications, e.g. gorgonzola and Parmigiano cheese, have been protected by intellectual property rights for a long time. Still, the increasing importance of recipes in the public sphere is not matched by a scholarly study of them. Particularly lacking seems to be a theoretical framework through which to adequately express questions and positions driving the public debates concerning recipes.

The conference aims to cover the theoretical gap in the study of recipes by addressing three major themes: identity; relationships; and norms. Topics on the **identity** of recipes include: identity of recipes through time; taxonomies of recipes; relationship between recipes and their instances; definition of ingredients; comparative studies of recipes and songs or architectural plans. The constitutive **relationships** that characterize recipes include those to territory, producers, consumers, places and spaces of production. Finally, the conference aims to study the **norms** guiding the naming, production, and consumption of recipes, for instance how to resolve disputes of cultural appropriation or recipes, or disputes circa the constitutive authority to claim and regulate a recipe as well as to single out its instances; of particular interest will be the interplay between aesthetics and ethics in recipe making.

Conference Program

Tuesday December 4th / Day 1

Morning

Chair: Matthias Kaiser (University of Bergen, Norway)

h 8:30 welcome desk / registration

h 9:00 welcome address: Andrea Borghini (University of Milan, Italy)

h 9:30 plenary talk: Johanna Mendelson Forman (American University, USA), *Is Social Gastronomy a Recipe for Peace?*

h 10:20 short talk / Patrik Engisch (University of Fribourg, Switzerland), *Traditions in Action: Recipes, Memory, and Representation*

h 11:10 coffee break

h 11:40 short talk, Sanna Hirvonen (London, UK), *Recipes Without Makers*

h 12:15 short talk Davide Bordini (University of Liege, Belgium), *The Tastes of a Recipe*

h 12:50 lunch break

Afternoon

Chair: Kristina Pucko (University of Milan, Italy)

h 14:30 short talk / Lisa Palmer (University of Maryland, USA), *One Meal a Day*

h 15:05 short talk Giuliano Torrenco (University of Milan, Italy) & Akiko Frischhut (Akita University, Japan), *Time for After-Tasters*

h 15:40 short talk Gabriele Ferretti (University of Florence, Italy) & Andrea Borghini (University of Milan, Italy), *Dip It Before You Eat It! Recipes and Affordances*

h 16:15 coffee break

h 16:45 short talk Virgil Brower (Charles University, Czech Republic), *Recipes & Algorithms: Ingredients, Concoctions & Empirical Mathematics*

h 17:20 plenary talk / Enrico Bonadio (City Law School, London, UK), *Can Food Recipes and Presentations be Protected by Copyright? Some "Tasty" Reflections*

h 18:10 end of the 1st day

Wednesday December 5th - Day 2

Morning

Chair: Sanna Hirvonen (London, UK)

h 9:00 plenary talk / Cain Todd (University of Lancaster, UK), *Authenticity and the 'Natural' in Recipes*

h 9:50 plenary talk / Gyorgy Scrinis (University of Melbourne, Australia), *The Recipe on the Packaged Food Label: The Design and Marketing of the Nutrient Profile and Ingredients in Ultra-Processed Foods*

h 10:40 coffee break

h 11:10 short talk / Nicola Piras (University of Sassari-Alghero, Italy) & Andrea Borghini (University of Milan, Italy), *From Foods to Dishes, and Back*

h 11:45 panel "Recipes Across Borders":

- Susan Barocas (Food Writer, Washington D.C., USA)
- Cesare Battisti (Restaurant Ratanà, Milan, Italy)
- Antonia Klugman (Restaurant L'Argine a Vencò, Dolegna del Collio (Go), Italy);
- Enrico Vignoli (Postrivoro, Italy);
- Moderator: Francesca Mastrovito (University of Bologna, Italy)

h 12:45 lunch break

Afternoon

Chair: Patrik Engisch (University of Fribourg, Switzerland)

h 14:00 1st workshop Johanna Mendelson Forman (American University, USA) & Susan Barocas (Food Writer, Washington D.C., USA) & Francesco Guala (University of Milan, Italy), *Recipes for Cultural Integration*

h 15:30 coffee break

h 16:00 2nd workshop Anne Barnhill (Johns Hopkins University, USA) & Matteo Bonotti (Monash University, Australia), *Recipes and the Politics of Dieting*

h 17:30 plenary talk / Ben Wurgaft (MIT, USA), *A Recipe For Happiness: Artificial Flesh and the Reshuffling of Moral Norms*

h 18:20 conclusions & goodbye to the audience

h 18:30 wrap up session with the members of the network: what's next?

h 19:00 aperitivo!

ABSTRACTS

Plenary Talks

ENRICO BONADIO (City Law School, London)

Can Food Recipes and Presentations be Protected by Copyright? Some “Tasty” Reflections

The talk will explore whether food recipes and presentations could be protected by copyright, especially under US and EU law. Each element and requirements of copyrightability — originality, work of authorship, fixation, and useful article separability — will be highlighted. The talk will also comment on disputes such as the US case *Publications Int’l, Ltd. v. Meredith Corp.* (7th Cir. 1996) (with the court there defining a recipe as “a set of instructions for making something” and therefore holding it not copyrightable).

Not only hurdles to copyright protection will be examined. The talk will also expand on possible legal routes and options that may soon push some judges to consider food recipes and/or presentations copyrightable.

The desirability of granting chefs copyright protection will also be assessed (in other words: should these works be considered copyrightable?). In particular, attention will be paid to the so-called IP negative space theory, developed by some US scholars: i.e. a space where various works, including culinary creations, are often produced by creative people without the lure of monopolistic rights. Do food recipes and presentations fall within this space? Are chefs really not interested in copyright protection? The talk will expand on these issues.

PATRIK ENGISCH (Fribourg, Switzerland)

Traditions in Action: Recipes, Memory, and Representation

This talk will be concerned with two issues where, I shall argue, reflecting on the notions of tradition and traditional recipe can deliver us some philosophical fruits. A first issue

concerns the modal status of dishes and recipes. I shall argue that a proper understanding of what makes a recipe and a dish traditional allows us to make sense of some of their modal properties. A second issue concerns the relation between gustatory experiences, such as tasting tomato sauce, and thoughts accompanying them. I shall argue that the notion of a traditional recipe allows us to understand why, in some instances at least, such relations are not merely associative but genuinely representational.

JOHANNA MENDELSON FORMAN
(American University, Washington D.C., USA)

Is Social Gastronomy a Recipe for Peace?

We are living through a revolution in the way we look at food. While we all are aware that food is essential to human survival, could its use as a tool for social good augur a greater path toward more peaceful relationships among nations and civil society?

This talk will discuss the rise of social gastronomy, a concept that serves as an umbrella term for a wider range of activities, that include gastrodiploacy, culinary diplomacy, and even gastro-mediation. The overarching principle for those who are part of a community of practice that we shall call social gastronomy is that whatever the activity, its primary goal is to promote the common good.

A diverse set of actors – governments, multilateral organizations, the private sector, advocacy groups and civil society - have seized upon the power of food to build cultural and political bridges. Coming around a table, growing your own food, knowing the sources of what you consume, preventing the waste of food and repurposing potential waste, providing meals for the poor, and using the power of food to attract visitors to a new destination have all become part of a growing food revolution. It is a revolution that has many leaders at the barricades – chefs, farmers, social activists, millennials, and businesses who see the use of food to promote the common good as a tool that demonstrates power, but also can help be a source of empowerment.

Whether these various types of efforts to see the world through the lens of food will provide a basis for a more peaceful world is still untested. But examples of efforts to use food for peacebuilding are extensive. This talk will review some of the efforts being made to use food to bring resilience to refugees fleeing conflict, to help connect people separated by borders together around a common bond of food and recipes, and to see how dining together has taken on a new type of institutional grounding for some who may find sharing a meal as rewarding as attending a religious service.

GYORGY SCRINIS (University of Melbourne, Australia)

The Recipe on the Packaged Food Label: The Design and Marketing of the Nutrient Profile and Ingredients in Ultra-Processed Foods

This paper examines the ways in which food manufacturing corporations are changing the recipes of their packaged foods and beverages as a response to the health concerns and aspirations of consumers, in the context of political and regulatory pressure from governments and public health experts. The recipe of a processed food here refers to the nutrients, ingredients and processing technologies and techniques used to in the manufacture of packaged foods and beverages. These nutrients, ingredients and processing techniques serve a number of roles and functions: to construct foods that are hyper-palatable, cheap and convenient; but they are also used to design, label and market foods that appeal to increasingly health-conscious consumers.

In this paper I begin by examining some of the ways in which food processing and processed foods have been defined and classified by food and nutrition experts, including the relatively new concept of ‘ultra-processed foods’. While many ultra-processed foods have carried a range of nutrition and health claims on their labels since the 1970s, over the past two decades there has been mounting scientific evidence of the detrimental impacts of the nutrients, ingredients and processing techniques used to manufacture these foods on dietary quality and health outcomes around the world, particularly in terms of the incidence of non-communicable diseases, rates of obesity and the ‘nutrition transition’ in the Global South. Transnational food and beverage manufacturing corporations are now subject to regulatory and market pressures to reduce the harmfulness and improve the nutritional quality of their processed and packaged products. These corporations have responded by developing and marketing a range of ‘healthy’ or ‘healthier’ products that claim to not only reduce their harmfulness of their products, but also positively contribute to solutions to the problems associated with both under and over nutrition. There are three such corporate nutritional engineering and marketing strategies that I will identify: the *reformulation* of products to reduce harmful food components; the *micronutrient fortification* of foods to address nutrient deficiencies; and the *functionalisation* of foods marketed as providing optimal nutrition through the addition of functional nutrients.

In this paper I will outline these three nutritional strategies, and critically examine the scientific assumptions underpinning these strategies, and the political and ideological functions of these strategies. These nutritional strategies draw upon is associated with distinct ways of understanding and engaging with food, and of processed foods in particular; and distinct ways of representing and experiencing the body and diet-related health problems and aspirations. One common characteristic of these nutritional strategies is that they draw their scientific legitimacy from what I call the ideology or paradigm of

nutritionism – the reductive focus on and interpretation of nutrients. I will examine the ways in which Big Food corporations have captured or appropriated these nutritional discourses as a means of maintaining and growing the market for their products in the global North and South. Different approaches to understanding and analysing the dietary and health impacts of processed foods—and of understanding food quality—will also be outlined and critically examined.

CAIN TODD (Lancaster University, UK)

Authenticity and the ‘Natural’ in Recipes

This paper explores the notions of ‘authenticity’ and the ‘natural’ in the formulation and reception of recipes, focussing on the issue of the conferring of some specific cultural status on a product (such as the AOC/DOC labelling for wine). I will argue, first, that these thick evaluative concepts are best understood on non-cognitivist (reductionist) lines i.e. that the descriptive and evaluative components can be disentangled. However, the evaluative meaning of the terms can alter depending on whether the values at stake are aesthetic, moral, or perhaps political. I argue also that underpinning some moral and political understandings of these notions (and perhaps underpinning metaphysical accounts of recipes) are aesthetic criteria that are rarely explicit and that are, sometimes, in tension with the purportedly virtuous nature of the authentic and natural. The paper ends with some suggestions for clarifying and improving certain labelling systems that centrally invoke these notions.

BEN WURGAFT (MIT, USA)

A Recipe For Happiness: Artificial Flesh and the Reshuffling of Moral Norms

In this talk I present the case of laboratory-grown meat, also known as “cultured,” “clean,” or “cell-based” meat, and describe the way this potential (but not yet actual) food of the future is imbued with moral claims. Drawing on five years of ethnographic fieldwork in what I term the “cultured meat movement,” I show that this movement has been heavily influenced by consequentialism, and in particular by a utilitarian variation thereof associated with the work of Peter Singer. Cultured meat is a “recipe” (laboratory protocols can, in a sense, be read as recipes) for the reduction of animal suffering and for the defense of a natural environment that has been threatened by a polluting meat industry. But the consequentialist moral-philosophical framing in which cultured meat has been presented to audiences, which makes the problem of morality into an issue of logistics, problem-

solving, and engineering, obscures much. By seeking to eliminate conventional (“in vivo”) meat, cultured meat attempts to implement a particular morality via technological infrastructure, abandoning hopes of achieving the same goal through behavioral or political change. Cultured meat likewise abandons the project of seeking public agreement about meat, or the nature of our relationship with non-human animals, and seeks to create change through a combination of technology and market forces. However, I also argue that cultured meat need not sideline moral debate. Thought experiments and artworks produced by individuals within the world of cultured meat, explicitly ask us to reflect on our relationship with nonhuman animals, and the place of meat in our food system, both presently and in a potential future of lab-grown protein.

Short Talks

VIRGIL W. BROWER (Charles University, Prague)

Recipes & Algorithms: Ingredients, Concoctions & Empirical Mathematics

—Is a *recipe* more than its *ingredients*?

—How might an *algorithm* escape the psychological idealism of *mathematics*?

These are two questions I wish to consider in attempting to reconcile a mathematician with an empiricist. . . by way of their respective conceptualizations of “recipes.” They may well be two valences of the same question. The first is perhaps simply a culinary iteration of a canonical rift in the philosophical tradition evoked by the second. The mathematician, Matt Parker, suggests thinking algorithms as recipes. The empiricist philosopher, Michel Serres, valorizes recipes over mere concoctions. For Serres, the former is rooted in empirical gustation with the capacity to *taste flavors*, the latter in colloquial rationalist mathematics (and inneist logic) that can only ever list *ingredients*. If any palatable answer could be found to such questions, one might find the very idea of a “recipe” ripe for infusing empiricism with arithmetic (or vice versa). As such, the recipe may also disclose new ways to think temporality beyond the stereotypical succession or duration of linear clock-time.

DAVIDE BORDINI (University of Liege, Belgium)

The Tastes of a Recipe

The debate between realists and constructivists about recipes has been mainly focused on ingredients, procedures, socio-cultural relations, and their relevance (or irrelevance) to the identity of recipes. According to realists, recipes have an autonomous existence, and their identity depends on the ingredients and the procedure for preparation. By contrast, constructivists think that ingredients and procedures are neither necessary nor sufficient to determine the identity of a recipe. Rather, they look at recipes as socio-cultural entities and think that their identity, as well as their existence, ultimately depends on human fiat. None of the two camps, though, seems to advance explicit considerations about the role that taste plays with respect to recipes and their identity.

The primary aim of this talk, then, is to bring taste to the foreground in the debate on recipes, by way of explicitly raising the question as to what relation obtains between taste and recipes. This question is relevant for at least two reasons. First, taste is an important aspect of food and is often a crucial source of motivation for our food choices. Second, intuitively recipes do seem to be connected to taste—and plausibly, this assumption also lurks in the background of some considerations that both realists and constructivists have advanced. However, the problem is that the nature of such a connection, as well as its relevance to the identity of recipes, has not been explicitly investigated and thereby remains quite mysterious. I will start with pointing out that it is better not to build up a theory of recipes that imposes a strong connection between the identity of a recipe and taste. So, the connection has to be looser than the one that a theory that understands taste as a necessary and sufficient condition would posit.

Next, I will suggest that the best way to tackle the question of the connection between recipes and taste is from the angle of the relation between dishes and recipes (Borghini 2014). If we look at things in this way, then plausibly the ‘taste of a recipe’ is related to that of the dishes that count as instances of that recipe. So, the question becomes: How should we understand the relation between the taste of a dish and the taste of a recipe? After presenting some possible replies, I will propose a constructivist understanding of this relation: recipes do not possess a taste (or several tastes) ‘on their own right’ but thanks to the dishes that count as their authentic instances. The taste of the dishes that count as authentic instances of a recipe plays a constitutive role of the taste(s) associated with a recipe. With this at hand, I will conclude with some quick considerations on how this impinges on the question of the identity of a recipe from a constructivist point of view.

SANNA HIRVONEN (University of London, UK)

Recipes Without Makers

Constructivists about recipes hold that what makes a recipe is ultimately a human *fiat*, a performative utterance or the like which brings a recipe into being. So just as naming comes down to performative utterances like "I name this ship *the Titanic*", the identity of a recipe is likewise constitutively dependent on a similar performance, once certain other conditions are met. [Borghini, 2015].

In this talk I want to suggest that constructivism faces challenges in making sense of some of our intuitive understanding of recipes. First, I suggest that realism about dishes is a more plausible view than constructivism about dishes. Roughly speaking, a dish's identity should be fixed by its ingredients, flavours and textures. Second, I suggest that the nature of recipes should be dependent on the nature of dishes. Thus an ideal recipe is a process that results in a dish; actual recipes are incomplete descriptions of ideal recipes.

I describe two challenges to constructivism. The first one is about "the unarticulated constituents of recipes." Suppose that a chef wants to write down a recipe for making a particular dish. The problem is that it is basically impossible to capture all the aspects of the process, and moreover, the chef might not realise that there are aspects in the process that are essential to the dish. But the resulting recipe nevertheless aims at being a recipe *for* that dish, and it may be a better or a worse attempt at getting the recipe right. It thus might be possible for an author of a recipe to be wrong about what the recipe really is.

The second challenge concerns the possibility of recipes that exist without the performative process that the constructivist argues is constitutively necessary. There are cases where someone merely intends to imitate an existing dish and fails, but thinks they have succeeded. The resulting dish and the recipe for it may now come to live a life of their own, resulting in a novel recipe. The case suggests that we should think of dishes in a realist way, and recipes as describing the processes of getting to them.

Here are three thought experiments to illustrate the challenges listed above:

The Clay Pot

Once upon a time there was a country where everyone cooked in unglazed clay pots. One day a woman came up with a dish that was well liked by others. They asked her for the recipe, and she told them how to cook the dish. However, there was a detail that she failed to mention: the dish's flavour was partly due to the flavours contributed by the clay pot. That wasn't a problem in her country since everyone used clay pots anyway. But the recipe lived on while gradually people switched from clay pots to metal pots. Everyone thought they were still making the traditional recipe, but in fact the dish they

created wasn't the same.

The story illustrates how there can be environmental factors that are essential to the flavour of the dish, but easily ignored by the author of the recipe. Similar factors may be e.g. the temperature of the country of origin of the recipe; a particular kind of cooking method that is left unmentioned (e.g. a type of cooking vessel, knife or stove). This is especially true of ingredients, whose structure and flavour vary radically from one country to another. Let us call these "the unarticulated constituents of a recipe", on the model of John Perry's [1986] theory of unarticulated constituents of utterances and mental representations. Unarticulated constituents are thus elements of the cooking process that are necessary for recreating a particular dish, but which are omitted from an actual written or spoken recipe. Unarticulated constituents suggest that recipes have more metaphysical reality than the constructivist appreciates, and are less under the control of the recipe maker than held by the constructivist. In other words, *recipes can be opaque even to the makers of the dishes*.

The Recipe that Keeps Changing

Imagine a country where the climate keeps changing so that each year its potatoes grow just slightly bigger. The country also has a yearly feast where they celebrate the new potatoes by cooking a dish called "potato and beans". The recipe is simple: one potato per one litre of beans and water, cooked for two hours on fire. The climate change is slow, so no one realises that potatoes are getting bigger (older people do notice, but no one takes them seriously). Thus, whereas the recipe started out with the proportion of 5% potato, 95% beans, in 50 years the percentage is already 50% potato, 50% beans. No one realises that however, and they think they are still making the same traditional dish. The resulting dish now is completely different from the one 50 years ago, so can the recipe still be the same?

This case is also related to the unarticulated constituents of recipes, and brings up questions about the relationship between recipes and dishes. One way of seeing the case is to say that the identity of recipes should be primarily dependent on the nature of the dish that it results in. Hence, a recipe might describe a certain process, but given the variabilities in the environment the resulting dishes will differ, and consequently the recipe is a different one in each context. Call that *the context sensitivity of recipes*. Another way to see the case is that recipes are by nature incomplete: their makers give a loose template, and depending on the context of each cook, the template results in different dishes. In the second understanding the recipe "potato and beans" remains the same, but using it in different contexts results in different dishes. Call that *the incompleteness of recipes*.

The Recipe without a Maker

Imagine that there is a country just like Great Britain is now, but whose inhabitants very rarely if ever have any interactions with Italy, Italians, or Italian food including pizza. One British person, call him John, nevertheless gets their hands onto a recipe of Pizza Margherita. The recipe is not very detailed, and simply states the ingredient types and the procedure. John goes to his local Tesco and buys the ingredients: tomatoes, Tesco's mozzarella etc. and proceeds to cook the dish in his old gas oven. Now, let us assume that the end result does not count as a Pizza Margherita, because the ingredients used are of very low quality (flavourless tomatoes, bad mozzarella etc.) and the oven is much too weak; all in all, the flavours and the textures just aren't right at all. But John doesn't know that because he has never eaten a true Pizza Margherita. He offers the dish to his friends who like it, and ask him for the recipe. Soon the country abounds with homes and restaurants making the said dish, known as "Pizza Margherita". In this case, it seems that a new recipe has come into being without any performative having taken place –all John tried to do was to create a Pizza Margherita (the original), but he failed; and his failure created a new dish, and a new recipe.

This case illustrates how recipes can come into being without anyone intending so, or making a performative. Here the cook intended to recreate another recipe, failed without realising, and subsequently a new recipe came into being in virtue of other people replicating what he had created. Thus, *new recipes can come to life without anyone making a performative utterance.*

References

- Andrea Borghini. What is a recipe? *Journal of Agricultural and Environmental Ethics*, 28:719–738, 2015.
- John Perry. Thought without representation. *Proceedings of the Aristotelian Society*, 60: 263–83, 1986.

**GABRIELE FERRETTI (University of Florence, Italy) &
ANDREA BORGHINI (UniMi, Italy)**

Dip It Before You Eat It! Recipes and Affordances

I am in front of a very elegant Japanese dish, but I have no firm idea of how to eat it. Nonetheless, I have the strong intuition that, before bringing the fish into my mouth, it

is clearly recommended to dip it in the sauce that the waiter has brought, in a separate bowl, together with the main plate. This seems to be a common situation when we go for novel dishes. Such situation underlines something important about the *practical knowledge* required by the chef in preparing the dish and about the way she prepares the dish in order for it to *afford* a specific consumption to the consumer. Now, the preparation of the dish concerns the way raw matter affords transformation. And the consumption depends on a specific form of practical knowledge. Practical knowledge is deeply related to the notion of affordance: when I know how to give raise to a certain action or event, the situation affords that action or event.

Here we discuss two practical aspects of recipes, concerning affordances and practical knowledge, which have not been addressed in the literature. Recipes taken to be mainly informative to those who use them in order to prepare the dish. We highlight that they play a crucial role also because such information is at the basis of the information we need for very specific dish consumption.

First of all, recipes illustrate to the chef the procedural passages needed in order to transform, in a very specific way, an edible material into a dish. This constitutes a source of practical knowledge. But this is possible because recipes also endow the chef with the instructions to detect the affordances offered by the raw material that will lead her to appropriately transform it into the dish (a particular ingredient affords boiling with a specific result, while another ingredient affords being chopped in a way that lead to a specific consistency).

However, the goal of reaching the specific affordance-based knowledge required by the chef, and provided by the recipe, is to offer to the consumer the correct insight concerning the appropriate consumption of the dish. Accordingly, the dish has to carry appropriate information concerning the correct affordances that the consumer has to detect when it is served, by means of which practical information about how to proceed with the consumption can be derived.

We discuss the management of the affordances during preparation on the part of the chef. These affordances are at the basis of the chef's practical knowledge, in the perspective of presenting the consumer with the correct procedural knowledge to consumption. Recipes have, thus, a twofold role: they allow the chef to get practical knowledge about preparing a dish on the basis of the affordances offered by the ingredients. But, in doing so, recipes allow to shape affordances and practical knowledge of the consumer as well, as it is by means of the way the dish is presented that the chef can transmit the procedural knowledge required for the correct consumption of the dish on the basis of the affordances offered it.

**AKIKO FRISCHHUT (Akita University, Japan) &
GIULIANO TORRENGO (UniMi, Italy)**

Time for After-Tasters

When we eat we pass through many phases of our experience. Typically, we look at the food and smell it, we put it in our mouth, chew it, swallow it and... enjoy its aftertaste. Many of those phases are gustatory. In particular, we distinguish a “primary taste” phase and an aftertaste phase. Primary taste is a complex multimodal experience, with a important touch component (from the tongue), in which the food appears to us in form of (possibly complex) flavours and as located in the mouth. Contrariwise, the aftertaste phase is mainly a purely gustatory experience in which the touch component is null or insignificant. We discuss whether aftertaste is representational in the sense in which primary taste seems to be, given that in the aftertaste phase the food is no longer in the mouth. We discuss two accounts of aftertaste based on analogies with afterimages, but reject both of them and defend a different account according to which aftertaste represents the way the food that was in our mouth is now. Thus, aftertaste is representational even if it does not provides us with a present spatial location to the food it represents.

**LISA PALMER (National Socio-Environmental Synthesis Center,
USA)**

One Meal a Day

The culinary choices we make are deeply tied to our values. Whether our mission is culinary diplomacy or sustaining our families on one meal a day, food choices mean we will see the abundance or emptiness of our bowls that reflects the fullness of our lives or the insecurities we face. We turn away from images of hunger and suffering. We seek appealing images of rich, lavish displays of food. We measure suffering in the most universal unit—a single meal served for the day, a vegetable, a single dried fish, or a single plate of food that is divided among a family. We measure abundance by the varieties and displays of fresh fruits, vegetable dishes, meats, and baked goods piled high onto buffets. Our relationship with food scarcity and food abundance is constantly changing; and now on a hotter planet with more people hungering for a protein rich diet, recipes can guide us toward a healthy use of resources available in the world.

NICOLA PIRAS (University of Sassari-Alghero, Italy) &
ANDREA BORGHINI (UniMi, Italy)

From Food to Dishes, and Back

Although in recent years food ontologies have been explored in some details by formal ontologists, little or no remarks can be found in the literature addressing the most poignant metaphysical issues concerning the relation between foods and dishes. The aim of the present paper is to offer an overview of such issues, with a particular regard for the conditions under which a dish ceases to exist and whether even the food that composes it ceases to exist simultaneously. The paper has a chief goal in sight: to make a contribution to a systematic theoretical framework for food identity. Another goal of our analysis is teasing out the metaphysical principles underpinning commonplace criteria of food identity.

Central to our inquiry is what we shall term the *Duration Question* (DQ): When is it that the predicate-schema ‘Is an X-Food,’ where ‘X-Food’ stands for a certain type of food (e.g. champagne, yoghurt) ceases to apply to an entity? This question is closely linked to the question whether a dish is identical to the food it is made of and hence whether they necessarily go out of existence simultaneously.

Our analysis of DQ is divided into three areas. (i) *Phase*. When a food’s life is saved, but the food is transformed, thus beginning a new *phase* of its life. (ii) *Death*. When a food ceases to exist simpliciter, i.e. when it *dies*. (iii) *Miracles*. When a food can survive so to speak *miraculously*, that is, thanks to some ‘unnatural’ maneuvers.