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The food we eat is a core component of culture; our customs, celebrations, and restrictions shape and are shaped by our shared values, beliefs, and our resources. It also helps shape our sense of self and identity by the groups that we belong to and who we are as individuals.

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In this sense, 'you are what you eat' is about more than just physical wellbeing. It's about how our food choices signify our social standing, our education, our income, our values, our aspirations, our whole identity. Veganism is an obvious example. The vegan's meat-free, dairy-free diet tends to signify a wider set of beliefs and principles.

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Thus, we find it agreeable to say that food is a mechanism for expressing identity that also has a social purpose. Our food choices, as scholar Robin Fox argues, serve to symbolize how we define ourselves in terms of religion, ethnicity, social class and so on. That is not to say that food and identity are static, which is evidenced by the current phenomenon of globalization that has increased human interaction and the overlapping of cuisines.

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There is an intimate relationship between food and identity but processes of identity formation through food are far from clear. This book adds a new perspective to the existing body of scholarship by addressing pivotal questions: is food central or marginal to identity construction? Does food equally matter for all group(ing)s?

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The material objects chosen all touch on the issue of identity, whether that of the object's maker, of those who transported it, of food officers like reeves and chefs, or, toward the end of the chain, of those who served, ate, and drank. Nor was identity fixed and unchanging as we follow the steps of "identity-generating" activity (p. 27).

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The subject matter of Food, Eating and Identity in Early Medieval England is fascinating. While you hear a lot about the literature of that period, not much is truly known about the basis of the average persons life.

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Let's Talk About Food Identity—Nima

Hence, when food is identity struggle, what you eat becomes crucial to who you are. The relationship between food and identity is not a new one: beyond the dinner table, social scientists have long studied the role of gastronomy in cultural identity. As the anthropologist Arjun Appadurai defined it, food is a 'highly condensed social fact'. In the words of Lévi-Strauss, food can be compared to language in its power to express social structures and cultural systems.

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