

Consuming class: Conflicts in meanings and practices surrounding food in a vacation household. ELLEN ROVNER, HILLARY WATERMAN. *Anthropology Department, Brandeis University, Waltham, MA 02454, USA.*
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Food, eating and the associated labor and rituals are emblematic of many things in American life, including ethnicity, class, gender, leisure, family and generation. One household in Italy, temporarily shared by five vacationing American couples, served as an arena in which individuals' ideas and assumptions about some of these concepts emerged in a very salient way through the discourse around food. Members shared provisioning, communal meal preparation, and cleaning tasks. Some painful conflicts and tension seemed to reflect deeper meanings about members' views of themselves and others vis-à-vis the group and society. The processes involved in one house-sharing experience were examined through the lenses of identity, ritual and class and the attempt made to interpret how these critical aspects of social life intersected with the principles (implicit and explicit) that operated in different spheres of interaction within the household and the group.

[10.1016/j.appet.2006.08.056](https://doi.org/10.1016/j.appet.2006.08.056)

What's eating Andy Warhol? Food and identity in Pop Art. SABRINA SMALL. *Program in Gastronomy, Boston University, Boston, MA 02215, USA.* sdsmall@bu.edu

An examination of Andy Warhol's Pop Art (1960–1978) reveals an artist devoted to all things mass produced, especially food. Easy to obtain and enjoyed by all ranks of society, mass produced American food products, such as Campbell's soup and Hershey bars, carry personal meaning as well as national appeal. The child of Polish immigrants, Warhol consumed and deciphered American food products in an attempt to assimilate. The present study seeks to uncover the specific relationship Andy Warhol had to food products, especially those gracing his paintings and sculptures. Warhol's identification with popular American products and his ability to render these objects as artistically valuable signified his belief that art was universally attainable. As long as pragmatic, democratic and mass produced technologies are in play, art is merely a question of who's doing it rather than who can do it. Warhol's personal addiction to junk-food allows him to identify as American. In a postmodern world, this identity is a byproduct of mass production. Therefore, the repetitive use of food in his art is neither a critique of Warhol, society or consumerism; it is merely a mirror in which the viewer becomes lost. Food is a lens for deconstructing the layers of Warhol as an artist and as a member of consumer culture in the advent of the Pop Art era.

[10.1016/j.appet.2006.08.057](https://doi.org/10.1016/j.appet.2006.08.057)

Individualization of eating. JEFFERY SOBAL. *Division of Nutritional Sciences, Cornell University, Ithaca, NY 14850, USA.* js57@cornell.edu

Individualization of eating occurs when people consume foods and beverages differently from their mealtime companions. Types of individualization include: (1) Collective eating, (2) Individualized eating, (3) Individualistic eating, and (4) Individual eating. Collective eating involves consuming the same foods as eating companions, which occurs when a commensal group eats shared foods in a uniform way. Collective eating may be imposed by others or elected by groups of eaters. Individualized eating involves consuming shared but modified foods with others at the same meal. Individualized eating involves personalizing foods in volume, seasoning, preparation, and type, as well as adding, exchanging, or omitting meal components or varying eating behaviors. Individualistic eating involves consuming different meals than those of meal companions, which occurs when someone exerts dietary independence but maintains commensal sociability. Individualistic eating uses health, moral, taste, convenience, and other rationales to account for consumption differences. Individual eating involves consuming food alone, which occurs when someone ingests food and drink not in the company of others. Individual eating may be imposed or elected. Individualization of eating is enacted in social relationships and social structures, particularly the family meal, and has many implications for nutrition and health.

[10.1016/j.appet.2006.08.058](https://doi.org/10.1016/j.appet.2006.08.058)

Marital status, overweight and ethnicity in the US: NHANES 1999–2002. JEFFERY SOBAL, KARLA HANSON, EDWARD A. FRONGILLO. *Division of Nutritional Sciences, Cornell University, Ithaca, NY 14850, USA.* js57@cornell.edu

Prevalence of overweight is high in the US, and is of great health, economic, and social concern. Research efforts are seeking predictors of overweight, and some prior work suggests married individuals are heavier than their unmarried counterparts. However, it is unclear how ethnic groups vary in marriage-weight relationships. We examined marriage, ethnicity, and weight in the nationally representative 1999–2002 National Health and Nutrition Examination Survey (NHANES) data, analyzing over 3000 women and 4000 men using multivariate logistic regression analyses. Among Black women, separated individuals were more likely to be overweight than married and never married women. Among Hispanic women, separated and cohabiting individuals were more likely to be overweight than never married women. Among white men, divorced individuals were less likely to be overweight than either married or never married men. Among Black men, those who were married and widowed were more likely to be overweight than never married men. Among Hispanic men, those who were married and widowed were more likely to be overweight than never married men. Hispanic married and widowed men in particular appeared to be more overweight than men in other ethnic groups. These findings suggest that ethnicity is an important consideration in marriage-weight relationships, especially for Hispanic men for whom the transition into marriage may represent a unique shift in eating and activity patterns compared to marital transitions in other ethnic groups. Marriage and ethnicity are important aspects of people's lives that need to be considered in attempts to understand and change body weight.

[10.1016/j.appet.2006.08.059](https://doi.org/10.1016/j.appet.2006.08.059)