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## **INUIT'S COMMERCIALIZATION OF COUNTRY FOODS THROUGH FACEBOOK: A POSTPHENOMENOLOGICAL AND HEIDEGGERIAN APPROACH**

Traditional Inuit customs establish that food must be shared with the community. However, Inuit face the tension between finding the time and money to harvest food from the land, and doing it in a way that will allow people to share it. Currently, Inuit subsistence is a complex issue where the income they get from wage-work feeds into the subsistence economy—in so far as money is needed to buy snowmobiles, gas, or bullets necessary to practice harvesting activities. In the last decade, both scholars and journalists have noted that the commercialization of country foods through Facebook is a current controversy among Inuit. In this paper, I will articulate Postphenomenology and Heidegger's essentialist perspective to argue that the commercialization of country foods in Facebook could be interpreted as a way through which human perception of the world is technologically mediated transforming it into what Heidegger defined as standing-reserve, namely, an understanding of being through which reality is transformed into pure resource.