

Call for papers: Special issue for
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Food Pedagogies and the Senses

Guest Editors:

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In this call, we seek papers that offer analyses of the sensory politics of food pedagogies. Papers should have a local, national or regional focus on the Pacific Rim across Asia, Oceania, North and South America, which can include intersections with global and diasporic perspectives. By food pedagogies, we refer to attempts by a range of agencies, actors, institutions and media to 'teach' about growing, shopping, cooking, eating, and wasting food (Flowers and Swan 2015; Leahy and Pike 2015; Etmanski 2015; Sumner 2013). By teach, we mean various processes of formal, informal and incidental education and learning, inside and beyond the classroom. Examples of formal food pedagogies include cooking courses, health education, nutrition workshops, culinary tours, and permaculture courses; informal food pedagogies encompass museum food exhibitions, TV cooking shows, community gardening projects, food activist campaigns, food industry marketing public health programmes; and incidental food pedagogies cover learning from eating and drinking, at work, at home, in restaurants, and large-scale food events. Thus, food pedagogues can include museum curators, health workers, food tour guides, nutritionists, teachers, food activists, food producers and retailers, celebrity chefs and celebrity farmers. Our definition draws from Australian and American scholars who use pedagogy as an analytic to study cultural and social processes and relations which attempt to modify how we act, feel and think (Luke 1996; Sandlin, O'Malley and Burdick 2011; Watkins, Noble and Driscoll 2015). In essence, 'culture can and does operate in pedagogical ways' (Hickey-Moody, Savage and Windle 2010, p. 227). This means examining the pedagogical dimensions of processes such as socialisation, reproduction, interpellation, embodiment and analysing how forms of food subjectivity and food conduct are capacitated, regulated and shaped in gendered, racialised, heteronormative and classed ways across public, private and domestic spheres (Watkins et al., 2015; Luke 1996).

Whilst there is an established interdisciplinary field of sensory studies and a growing literature on food pedagogies, the two have yet to be put in dialogue. This call for papers not only aims to do this but to additionally foreground the raced, gendered and classed politics of these interconnections. To date, sensory studies investigate the sensorial regimes, orders and dimensions of diverse institutions from museums to markets; and practices from art, sport, food consumption, tourism, and city regeneration in different regions and countries (Agapito, Mendes and Valle 2013; Berg and Sevon 2014; Classen 1999; Classen, Howes and Synnott 1994; Clintberg 2015; Dann and Jacobsen 2003; Degen 2008, 2010; Howes, 2003, 2005, 2006; Low 2005, 2009, 2012, 2013; Pan and Ryan 2009; Pinch and Bijsterveld 2013; Rhys-Taylor 2013; Wise, 2010, 2011). Whilst historically much of this focused on EuroAmerican contexts, there is growing

research across the Pacific Rim, with Kelvin Low, in particular, pioneering studies of Asia (2005, 2009, 2012, 2013; Low and Kalekin-Fishman 2010). In essence, these studies stress the importance to denaturalise the senses and examine how – smell, sight, taste, touch and hearing - shape, organise and are constituted by social interactions, encounters, spaces and relations.

Given food's sensory qualities, it is not surprising that food features strongly in sensory scholarship. For instance, authors across various disciplines explore the sights, smells, textures, rhythms, sounds and tastes of food encounters in urban food spaces such as multicultural shopping malls, markets, food courts, restaurants and cafes, and in relation to food activism, culinary tourism, and food festivals (Berg and Sevon 2014; Bishop 2011; Choo 2004, 2011; Degen 2008, 2010; Duruz 2011; Flowers and Swan forthcoming; Hayes-Conroy and Martin 2010; Highmore 2008; Longhurst, Ho and Johnston 2008, 2009; Low 2005; Low and Kalekin-Fishman 2010; Modlik and Johnston 2017; Rhys-Taylor 2013; Solomon 2014; Thomas 2004).

Importantly, these studies highlight how the senses in relation to food operate through commodification, hierarchisation and inequality. In particular, urban multicultural (Rhys-Taylor 2013), or what Amanda Wise calls 'sensuous multicultural' (2010), shape and are shaped by the senses, and structured by histories of racialisation, colonisation, class and gender (Law 2005). Food, nostalgia, memory, and the senses come together in intercultural relations and sensorial socialities (Choo 2004, 2011; Wise 2010, 2011; Highmore 2008). Writing on food senses in Malaysia, Simon Choo (2004, 2011) foregrounds cultural and religious negotiations around the sharing of food and intercultural sensoriality.

Sensory contact can discomfort, disorientate and assault (Degen 2008, 2010; Highmore 2008; Low 2013 and Longhurst et al., 2008, 2009). Scholarship reminds us to be cautious about 'sensory romanticism' and emphasise how sensuous proximities around food can sustain disgust and racism. Furthermore, Jon Holtzman (2006) and Kelvin Low (2013) critique the 'sensory bias' of research on Eurocentric middle-class epicureanism. As Low argues, cross-cultural sensory encounters are unavoidable and therefore we need 'to critically appraise meeting points of dissimilar sensory knowledge and use among different groups of social actors' (2013, p. 224). Accordingly, attention needs to be given to hierarchisation of sensory practices by gender, class and race (Classen 1999; Clintberg 2016; Low 2013; Sutton 2010).

Sensory politics come to the fore in studies of the manufacture and commodification of food senses. For instance, Monica Degen shows how the redesign of public spaces reorganises the sensory qualities of places, commercialising particular 'sounds, smells, tastes and feelings' (2008, p. 17). Laura Marks (2008) underlines how capitalism sells food connoisseurship for class distinction. Harris Solomon (2014) examines the politics of sensory marketing experiments in pizza restaurants in Mumbai. In tourism and management studies there have been critical evaluations about the marketing and promotion of the senses and sensory branding of places (Pan and Ryan 2009; Dann and Jacobsen 2003; Berg and Sevon 2014).

The most developed sub-theme on sensory politics is about the racialisation of smell, and in particular, smell and food (Banes 2006; Cover 2013; Han 2007; de Souza 2016; Smith 2007; Manalasan 2006; Springgay 2011; Sutton 2010). For instance, Mark Smith (2007) writes about the sensory history of race and racism, the racialisation of smell, 'sensory stereotypes' and the white American construction of the 'sensory inferiority' of Black Americans in the nineteenth century.

Thus, through specific sensory regimes, smells are powerful racial markers of neighbourhood, and smells of food are used to 'classify, denigrate and self-exoticise' (Sutton 2010, p. 214; Cover 2013). As Martin Mansalan writes, 'the immigrant body is culturally constructed to be the natural carrier and source of undesirable sensory experiences and is popularly perceived to be the site of polluting and negative olfactory signs' (2006, p. 41). In this way, Sally Banes argues that stigmatisation of the Other's smell 'creates an ideological representation of the West as odorless and therefore neutral and the norm' (2006, p. 35). At the same time, minoritised groups mobilise food smells politically to create spaces of belonging as in Lisa Law's (2001) study of Filipino maids' creation of a sensory landscape in Hong Kong. Broadening studies of food, race and the senses beyond smell, Emily Walmsey (2005) shows how race in Ecuador is understood through taste and place.

These studies have much to offer research on how food pedagogies from food activism to health promotion mobilise, train and prohibit the senses; and how race, gender, heteronormativity and class are reproduced and performed through these. Incipient scholarship on this topic include studies on how smell, touch, taste, sight, rhythm and sound in relation to food production and consumption are the target of formal and informal pedagogies, and constitute forms of knowledge and social distinction. For instance, Alison and Jessica Hayes-Conroy (2008; Hayes and Martin 2010) investigate in their body of work how food activism such as the Slow Food Movement teach sensory class and race distinctions which stigmatise certain kinds of eating practices. Emilia Sanabria (2015) examines the 'sensorial pedagogies' of health promotion practitioners in France which promote pleasure and sensuality in relation to obesity. With a focus on food, art and 'sensational pedagogies', Stephanie Springgay (2011) foregrounds the viscosity of domination and argues that the senses affect how we create knowledge. In recent work, we show how Australian Vietnamese tour guides in Sydney teach middle class white tourists how to appreciate Vietnamese dishes sensorially (Flowers and Swan, forthcoming). In their study of Vietnam, Muriel Fugiué and Nicolas Bricas (2010) show how the replacement of fresh food markets by modern supermarkets marginalise traditional consumer sensory food knowledges.

Such scholarship underlines the politics of sensory knowledge and education. We wish to build and extend on this scholarship with a focus on informal and formal food pedagogies, and their politics in the Pacific Rim. Below we outline indicative themes.

Teaching food senses

- How are bodies taught food senses and to what ends? What kinds of food sensory registers or knowledges are deployed? How are food sensory knowledges inflected by, or constitute race, gender, class and heteronormativity? How do they reproduce inequalities?
- What kinds of sensory expressions, languages, vocabularies – senses as modes of knowing - (Low 2013) are inculcated by food pedagogues and how do these mediate sensory experiences?
- How are food pedagogical curricula - for example, in schools, museums, culinary tours, fresh food and supermarkets, art events/galleries, museums, community gardens, food festivals - shaped by the senses and sensory regimes? What kinds of sensory registers, orders and hierarchies are produced? What educational and learning methods are deployed? What kinds of sensory relations are performed? How do these configure or

consolidate inequalities?

- How do food media educate the senses? How have TV programmes, cooking classes, and culinary tourism changed taste and food senses?
- In what ways is food activism shaping and being shaped by sensory epistemologies? How do food activists seek to educate sensory perceptions and experiences? Which kinds of senses are marginalized or stigmatized?
- How are food and the senses taught through digital food cultures and media?
- How are food senses and sensory experiences orchestrated, marketed, packaged and commodified through taste education and food pedagogies? In what ways are food producers and retailers shaping food sensory regimes and orders?

Politics of food senses

- How are sensory stereotypes constructed and reproduced in food pedagogies?
- How are food senses hierarchised as social distinction through food pedagogies? How are dominant and subordinate food sensory orders organised through food pedagogies? What kinds of sensory principles and registers are promulgated and which marginalised?
- What are the racial dimensions of smell, sound, touch, taste, etc? What racialised, gendered and classed meanings of food and senses are taught and learnt?
- Who – middle class foodies, elite chefs and food critics, migrant restaurateurs, health advocates, ‘ordinary consumers’ or others - are setting agendas for influencing food senses? Who has sensory power and how does it manifest?
- What kinds of sensorial appraisals are trained? How are these inflected through notions of good and bad diets, ‘local’ and ‘foreign foods’?
- What kinds of unpaid and paid, invisible and visible sensory work/labour is undertaken and by whom in relation to food? How does this sensory work get represented on TV, films, media and popular culture?

Submission Guidelines

We welcome three types of submission:

- papers between 4,000 and 7,000 words (will be peer reviewed);
- reportages, stories or commentaries between 1,500 and 3,000 words;
- photo-essays no more than five pages in length.

Instructions for authors can be found at <http://localejournal.org/instructions-for-authors/>
Please contact Rick.Flowers@uts.edu.au if you want to discuss your submission.

Timeline:

- Submission of abstracts of 250 words with title by 31st November 2017 to Rick.Flowers@uts.edu.au
- Decisions on accepted abstracts by 10th December 2017
- Submission of full papers by 9th April 2018
- Papers will be considered by the guest editors and then sent to two peer reviewers.
- Drawing on the advice of the peer reviewers, the guest editors will advise authors of required and suggested revisions.
- Papers will be revised and then returned to guest editors.

- Final round of editing will be undertaken.
- Copy editing, production and online publication expected by the end of 2018. *Locale* is a free-access, peer-refereed online journal, published by Southern Cross University's Regional Food Network initiative.

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