Talking about Food

Local & Global Contexts

April 27-28, 2018

talkingaboutfood@uni-bayreuth.de

Department of English Linguistics
Organized by Prof. Dr. Susanne Mühleisen & Dr. Sofia Rüdiger
## Program

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This paper looks at how food names are coined, translated and innovated in the Cameroonian cuisine scene. Being such a huge multilingual setting, most food names are supplied by different languages embedded in the culture from which the food item comes. Representing these indigenous food names in English and French takes place through various word formation, translational and creative strategies. I look at some of these strategies with the help of a questionnaire administered in three towns in Cameroon in 2003 and the cuisine blog http://www.preciouscore.com owned by a Cameroonian lady. The blog entry of interest here is “15 Cameroonian meals the whole world should be enjoying” published on 30 August 2016. Some of the food names attested in the 2003 questionnaire are also used on this blog while others have been replaced. Besides traditional word formation processes like hybrid compounding, e.g. “kwacoco Bible”, used in this blog, there are also creative lexical innovations like “born house plantains” which borrow from the sociocultural systems of the country’s many ethnic groups. The 2003 questionnaire will enable me to establish quantitatively how well spread some of these items were at that time, and to account for their usage on this blog 16 years later. Such a longitudinal approach is not watertight given the relatively small amount of data available to me. However, it is indicative of processes of lexical filtration (Anchimbe 2006) and competition and selection (Mufwene 2001) common in multilingual communities.

References
The Local and the Global in Airline Food

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Ever since the first hydrogen balloons carried passengers aloft in the late 18th century, the topic of food and drink has been a central aspect in aviation (cf. Banks 2006, Foss 2014). With the advent of longer flights and international air travel, first on lighter-than-air crafts such as airships and later on airplanes, the question of how to serve food and drink to passengers in the sky became a matter of necessity and thus an integral part of airline operations. Alongside considerations of and interacting with the aviation-specific challenges for the preparation and consumption of food, the two poles of the local and the global have always been present with respect to food in aviation. Concerning airline catering, there has been an alternation of periods characterized by localization and periods of standardization and globalization. In the increasingly global business of aviation, food, which has been identified to be “among the most powerful of all social indices of difference and identity” (Mintz 2008: 21), has been, for example, used by airlines to express associations with local identity or signal distance to their regional origin. Airlines have employed food and the language used for its description to “reinforce their branding” (Foss 2014: 143) and also to mark the difference between different classes of air travel.

Recently, there has been a “dramatic increase of all things food in popular and academic fields” (Chrzan 2017: 1). Among many other issues, food and globalization (cf., e.g., Nützenadel and Trentmann 2008), food and culture (cf., e.g., Kittler, Sucher and Nelms 2011), and food and language/linguistics (cf., e.g., Gebhardt, Frobenius and Ley 2013, Jurafsky 2014, Chrzan and Brett 2017) have been receiving increasing attention. In the context of recent research in these fields, this paper traces aspects of the local and the global in the history of airline food. It investigates both “food as a symbolic code operating much like language” (Cavanaugh and Riley 2017: 133) and the language use concerning food in aviation as a means to signal cultural and social identity and difference.

References
At meal times, members of a community converge. Thus, family meals are a central encounter for social communion (Keppler 1994). The dominant purpose of the encounter is the intake of food realized in spatio-temporal co-presence; however, many other things get done at the same time: people exchange views on what has happened since they met last, they coordinate plans, debate about politics, educate children or chitchat about the neighbors, etc. At times, the meal becomes a side issue, but often the focus suddenly changes back to the food, e.g. if someone asks for a second helping. Levinson alludes to this when he writes: “[T]alk over dinner table illustrates the possibility of maintaining more than one action stream simultaneously: animated talk about some unrelated topic can fly over the business of passing plates, circulating condiments, and so on […] The two streams may intrude upon one another […]” (Levinson 2013: 125).

This lecture presents an analysis of how the micro-organization of the interaction is accomplished. The data stems from recordings of naturally occurring conversations.
during meals times of family and friends, with two participants wearing eye-tracking glasses. From a conversation analytic perspective, the lecture will examine how the shifts in these complex and flexible streams and the different levels of action are coordinated and what the typical sequences realized during meals (e.g. offers and requests) are.

References

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Food is strongly connected to culture and lifestyle, and it has been a central topic in human interaction over the centuries. People write about food in recipes and letters, create elaborate menus and share their passion for food online in dedicated blogs. Food is also a central topic at social gatherings, a social anchor when meeting strangers, or even when talking to people from other cultures in an online environment via Skype (cf. Brunner, Diemer and Schmidt 2014). Robin Lakoff (2006) points to the strong connections between food and identity, stating that “‘minor identities’ like culinary preferences and sophistication contribute significantly to our sense of ourselves” (Lakoff 2006: 165).

Food is thus a key factor in the creation and negotiation of identities, serving to position speakers in a personal, regional, and national context as well as creating commonalities and oppositions to perceived “Others” (Brunner and Diemer forthcoming, Brunner, Diemer and Schmidt forthcoming). Additionally, expertise comes into play as a deciding factor when it comes to creating identities in different food-related genres. Audiences have been described as being constructed in food discourse based on author’s expectations of what the intended audience will look like, i.e. cooking experts or non-experts (Lakoff 2006, see also Bex 1996, Wharton 2010).
Our paper investigates the negotiation of identities as it occurs in different written and oral, traditional and computer-mediated food discourse types across different cultural contexts. In particular, we analyze menus and recipes as well as conversations over food as examples of traditional food discourse, on the one hand, and food blogs and Skype conversations about food as examples of computer-mediated food discourse, on the other hand. These various data sources are all analyzed with regard to the negotiation of identities on various levels. Findings suggest that a common feature across the various discourse types is the creation and negotiation of two types of expert identities: cooking experts and cultural experts when it comes to culturally ‘typical’ food items. This is similar to research findings that suggest that the role as a (non-)expert is related to presupposed cooking knowledge (see e.g. the studies on recipes by Norrick 1983 and Cotter 1997), but also that this role may be related to a certain ‘traditionality’ and ‘cultural expertise’ when it comes to national dishes (cf. Brunner, Diemer and Schmidt 2014), which could both be construed in the context of authenticity.

In sum, we find two types of expert identities in various food-related discourse types: cooking (non-)experts and cultural experts, the latter expressed through the discussion of the cultural specificity of certain food items. The paper thus illustrates the key role food plays in identity creation in different online and offline, written and oral settings, contributing to the understanding of the complex interrelations between food, discourse and identity.

References
Brunner, Marie-Louise, Stefan Diemer and Selina Schmidt. Forthcoming. “‘I Mean ... We Have Good Coffee in Italy ... Why Do We Need Starbucks?’ – ‘America’ in the Construction and Negotiation of European Identities.” In: Fellner, Astrid et al., eds. "America" as Intermediary in the Production of Transnational Civic European Cultures. Saarbrücken: Saravi Pontes.


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A Rich Sauce of Comedy
Can the Subject of Food and Eating Make Us Laugh Aloud?

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Humans have been laughing at food for millennia. From Trimalchio's dinner in Petronius’ Satyricon to Carroll’s Mad Hatter's tea party and beyond, food and comedy occupy a significant position in western literature. The same is true for film and television although we have come a long way from Mr Bean slipping on a banana skin, to more sophisticated forms of humour connected with food. Today we seem to be laughing at the way we eat - with comedy acts, TV programmes and YouTube videos that target diet trends, restaurant customs and cookery shows. Present day obsessions with food have become an easy way for comedians to get a laugh.

In this talk, I will argue that the subject of food is becoming funnier because our obsession with a variety of modern diets pave the way to ridicule.

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Food, Health and (Social) Media Identities
How Journalists and Online Audiences Talk about a TV Show on Food and Nutrition

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When making food choices, there are a whole range of different incentives and identities to consider, including cultural, social, ethical, religious, taste-related and emotional ones. Another important incentive is health and nutrition. At the same time, nutrition-related considerations are central to the increasingly prominent moral imperative to stay healthy (Henderson et al. 2009, Atanasova and Koteyko 2017), and nutrition is a salient topic within the neoliberal discourses that perpetuate that being
healthy is a matter of personal responsibility, individual agency and perseverance (Johnson, Gray and Horrell 2013, Roy 2008). Both health choices and food choices can have an important identity-building function (Caplan 1997), and the role of food as part of health identities has become even more prominent with the rise of social media. These popular platforms have become a preeminent site for all kinds of identity building, including identity work in relation with sharing food experiences and choices (Sharma and De Choudhury 2015).

In my presentation, I will present linguistic ethnographic data collected at the editorial office and during the filming of a Belgian infotainment TV show about food and nutrition, as well as a content and corpus-based discourse analysis of the Twitter and Facebook reactions to the show. Based on this data set, I will explore the identity work done by the audience, and compare these identities to the ones the editors projected into the content when producing the show. The ethnographic fieldwork at the editorial office shows that the show’s aim was to bring clarity in the contradictory health-related messages about food, and to empower people through access to proper information about healthy eating. At the same time, the editors wanted to avoid sounding preachy, and interwove the core messages about healthy eating with complex discourses and identities in the show about how health is not just the sole consideration when making food choices. The analysis of the Twitter and Facebook reactions shows that the information on health and production elicit most reactions, and that health information incites a lot of refutation, low acceptance, and a lot of suggestions of new information or new angles that complement the show’s information.

References
The Moral Taste of Food
A Discourse Analysis of Social Media Discussions about Vegetarianism and Veganism
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Talking about food may happen in virtually every imaginable context. Thus, this topic isn't linked to any particular verbal activity or communicative genre. This paper will focus on talking about food in social media. On the one hand, food and nutritional issues in general are raised together with health matters and physical appearance, for instance when it comes to recommend a specific diet or to struggle against overweight. On the other hand, food plays a crucial role in discussions about vegetarianism and veganism. Initially rather marginal or esoteric movements, their ideas as to a better way of living in compliance with specific nutritional rules, have recently gained in importance and nowadays affect large parts of the population. Usually, they bring about morally grounded discourses whose evaluations rely on categories of “good” and “wrong”. Quite often philosophical and (pseudo-) religious points as well as arguments based on health grounds blend and interfere.

The aim of this contribution is to examine on an empirical basis moral communication regarding such nutritional rules by relying on a discourse analytical approach. In accordance with a communicative conception of morality (Bergmann and Luckmann 1999, Bergmann 2004, Luhmann 2008), I am not so much interested in a content analysis that reconstructs specific moral standards. Rather I zoom in on how morality emerges, that is on the different verbal and discursive modes that mark moral communication. According to this conception, morality is first and foremost lived morality existing only in the communicative activities of a social encounter’s participants. Following such a constructivist perspective means to dissolve morality completely into communicative events. Consequently, the focus is on verbal means, activities and genres privileged by moral communication. Evaluations in terms of “good” and “wrong” represent such a fundamental device. But also, communicative genres like narratives or activities like counselling show strong moralizing parts (Luckmann and Keppler 1992). Particularly the social media offer ample space for moral communication in its different facets (Drescher and Mannagottera 2016).

The data for the present investigation comes from French-speaking websites, blogs, Facebook discussions, etc. that deal with vegetarianism and veganism. Together with general issues of a vegetarian or a vegan lifestyle, recipes and instructions for the preparation of specific ingredients, tips for products etc. advise and counselling...
practices play an important role. Thus, their contribution to moral communication will take centre stage of the analysis. Besides data from France, the partly comparative case studies resort also to social media from other francophone countries. The comparison serves first as a heuristic tool and allows second to trace, in a rudimentary way, how principles of moral conduct initially popular on the North American continent spread via the Internet throughout the francophone world.

References


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The Construction of Veganism in Vegan Food Blogs

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The proliferation of food as a matter for identity construction and distinction in the industrialised countries seems to have coincided with the advent of the internet and the rise of new technologies for sharing information and for interacting across space (e.g. Sneijder and Te Molder 2005, Gerhardt 2013: 46ff). One such happy marriage of foodiness and technologically-mediated communication (TMC) instantiates in vegan food blogs. They allow the blogger and their users to construct and celebrate a certain food-based lifestyle, to create symbolic capital and a virtual, but real community across the globe. Linguistically, food blogs are of interest since they represent contemporary versions of a centuries-old genre, the recipe (Norrick 1983). In this paper, I will analyse
structural and lexical features of vegan food blogs as opposed to classical written recipes with a view to the communional TMC construction of vegan lifestyle in the general framework of discourse analysis.

The structure of vegan food blogs is investigated against the backdrop of classical written recipes from cookery books to highlight their increased interactiveness and communicative thrust (Diemer and Frobenius 2013). One handy example is the comments section which does not have an equivalent in the book world and allows for a calibration of vegan identity and practice.

Lexically, adjectives such as “creamy” or “meaty” flag the inherent problem that veganism is, in the end, defined negatively, in the sense of “no animal products”, but depicted as a choice for something by vegans themselves. Hence, vegan food blogs construct veganism as an eye-opener, a gaining of independence from trodden paths, a discovery of new ways, while concurrently having to tackle the problem that the English lexicon for tastes and textures of food is non-vegetarian and non-vegan. While the term ‘meaty’ probably has an equivalent in other languages, vegan blogs in English have the added difficulty that ‘creamy’ is polysemic and does not only refer to some soft, rich texture, but also to the dairy product, hence a forbidden choice. Despite all attempts to show that Veganism is ‘more’, not ‘less’ (e.g. “Culinary discoveries are one of my favourite things about vegan food creation”), reference to animal and meat-based diets cannot be sidestepped in these blogs. This dilemma also shows in the extremely high frequency of the adjective “vegan” used as pre-modifier for dishes and ingredients (e.g. “vegan pancakes” or “vegan Worcestershire sauce”). Also, in the evaluation of dishes, comparisons to traditional meat-based versions is all-prevalent.

References


Craft beer and Linguistic Life-Style Emblemation: Evidence from Center and Periphery

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Craft beer, an umbrella term for different types of artisanal beer beyond industrial product ranges, and produced in microbreweries, is currently a highly popular form of conspicuous consumption in many Western societies, including Germany. As such, the craft beer movement is a prime example of “life-style emblemation” in the sense of Silverstein (2003: 222): to partake in it is to be involved in the performance of exclusive and informed identities, a prerequisite for claims to social distinction.

For the sociolinguist, this setting is of interest in at least two ways. For one, the production and consumption of craft beer is a heavily discursivized process that gets effusively talked into being. This includes expert discourse that occurs both within the sales process and at venues such as craft beer bars, beer fairs and tasting sessions; it involves the sharing of tasting notes on digital platforms such as RateBeer or Untappd; and it also extends to the linguistic landscape of craft beer bars and similar gastronomic spaces. Analyzing these linguistic traces provides insight into the very process of life-style emblemation, and its paradox of visible exclusivity: on the one hand, the availability of such high-end products must be highly regimented, in order to provide social distinction; but to reach its full effect, consumption must be communicated and made visible through various online and offline sharing economies.

In addition, the study of craft beer provides interesting insight into the role of Anglophone resources and how they figure in global discourses of exclusivity, and their local instantiations. In the case of craft beer in Germany, there appears to be a dual, and indeed competing, claim to authenticity. On the one hand, craft beer is perceived as an American and, by extension, Anglophone phenomenon, so that being versed in the English lexicon of “beer talk” is a prerequisite for felicitously performing it. But at the same time, Germany itself is the site of a long-standing autochthonous tradition of artisanal brewing, perceived as indexical of German culture. Because of these competing framings, it is interesting to explore how English and German linguistic resources are strategically employed to create effects of inclusion/exclusion, to mark social distinction and connoisseurship, and to mitigate competing authenticity claims.

This study is grounded in ethnographic data from Berlin’s craft beer bars, including observations, interviews and visual data. In order to better understand these findings from an urban center, they are compared here to data from the Upper Franconia region,
which constitutes a peripheral space in terms of social geography yet doubles as a widely acclaimed center of German brewing traditions. By drawing on comparative data from these two differing sites, we can gain insight on discursive processes of lifestyle emblematization, and the specific role of Anglophone resources therein.

References

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**Naming Practices in the Linguistic Landscape of Singapore’s Hawker Food Centres**

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A hawker is a person “who goes from place to place selling his goods” (OED, q.v.). The itinerant salesperson as a ubiquitous presence in any urban (and, indeed, rural) environment has always been met with a certain degree of suspicion by the ruling sections of society (Hart and Rogerson 1989, Samapundo et al. 2015), despite the popular and useful services they provide. These services used to be primarily advertised through the oral medium of street crying, loudly announcing the item sold. More recently, written language has taken pride of place in advertising the product sold and in naming the business, leading to colourful instances of “mobile linguistic landscape” (Chun 2016).

Present-day street vendors of food, however, are subject to a high degree of scrutiny, often framed in terms of food safety. Beginning in the 1960s, this has prompted the government of Singapore, a city with a formerly thriving community of itinerant hawkers, to sedentarise the trade into purpose-built ‘hawker centres’ that house individual stalls of food vendors in a covered area fitted with electrical, gas, and water connections as well as seating space and sanitary facilities. This food hygiene drive has resulted in a permanent immobilisation of the hawker trade, with the respective linguistic landscape removed from the streets’ wheeled carts to the centres’ stall-top signs.

In this paper, a systematic analysis of a 72-stall hawker centre reveals patterns (in the use of languages, scripts, geographical references) that challenge the imposed immobility and hark back to actual hawking. The stall-top signs, having become the primary medium for advertising the goods sold, are replete with both indexical and symbolic linguistic elements (Scollon and Scollon 2003) that enregister the stall in
several layers of sociocultural and sociolinguistic realities, thereby attending to both governmental policy and the economic and cultural orientations of the hawkers.

References

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Between Rough and Refined
Omnivorous Consumption and “Palatable Elitism” in Mediatized Food Discourse

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Food, like language, plays a central role in the production of culture; it is likewise a powerful resource for the representation and organization of social order. Status is asserted or contested through both the materiality of food (e.g. its substance and raw economics) and through its discursivity (e.g. the way it is depicted and discussed). This intersection of language and materiality (cf. Cavanaugh and Shankar 2017) makes food an ideal site for examining the place of language in contemporary class formations (cf. Thurlow 2016). Orienting more specifically to elite discourse studies (e.g. Thurlow and Jaworski 2014), I argue that mediatized representations are instrumental in teaching people how to attain and manage privilege. Central to this instructional function is conveying the need to disavow entitlement or snobbery and, instead, to assert one’s status on the grounds of effort and inclusivity. As empirical evidence, I turn to a dataset of New York Times food section Instagram (@nytfood) posts, documenting the multimodal tactics by which food media writers and users perform a kind of acceptable or “palatable” eliteness. One such tactic is the framing of “rough” and “refined,” and the juxtaposition of various forms of supposedly low and highbrow cultural artifacts or practices. For example, @nytfood features one photo of a restaurant’s (expensive) lobster and Swiss chard dish, accompanied by the following caption about the
restaurant itself: “[this is] a swell place to spend a night in a postindustrial zone where gentrification has moved as slowly as the fluid in the canal”. Elite readers are thus invited to imagine an experience, for one night, that is both fine dining and slumming (cf. Koven 2006). Additionally, they are invited to work through their status publically by commenting on or tagging other users in posts, nicely exposing how putatively inclusive, democratic digital platforms are often spaces of social hierarchy (cf. Naccarato and LeBesco 2012). In sum, my paper speaks to the ways mediatized food discourse demonstrates and demands a nuanced preference for egalitarian, “omnivorous consumption” (cf. Khan 2014), which is essential to performing the “good taste” (Bourdieu 1984) of contemporary privilege.

References

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Formality and Informality in Cooking Shows
Paula Deen and the Creation of the Southern Family Host
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Television cooking shows have become an established format in the entertainment industry, raising questions about the quasi-pornographic gaze of the viewer (Chan 2003) and gender issues in the creation of media personae (Buscemi 2014). In linguistics, the investigations on cooking shows have also dealt with gender constructions (Matwick and Matwick 2014) as well as discursive acts of inquiry (Matwick and Matwick 2015).
This paper will look at cooking shows as a speech event with a predictable sequence of acts and a set overt and covert goal. In its essence, the cooking show is the performance or acting out of the instruction part of the text format *cooking recipe*. While the overt goal of the speech event is instruction, the covert one is entertainment. Therefore, this highly focussed and potentially formal communicative event (Irvine 1979) needs to apply strategies of informality which by now have become a convention of the genre in order to distract from its directive “lesson” character.

In a comparison of two episodes from *Paula’s Home Cooking Show* by U.S. Southern celebrity chef and food icon Paula Deen, one episode in the early 2000s and one in the late 2000s, I will pay attention to changes in conventions of formality and informality of the event. Particular emphasis will also be placed on the creation of the positional identity of the Southern family host and the linguistic features employed to help create Paula Deen’s U.S. Southern host persona.

**References**


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*Schnitz and Bagela*

**Food and Its Role in the Upper Franconian Dialect**

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Not only does Upper Franconia refer to itself as “the land of breweries”, it also advertises its own “Genussregion”, which should emphasize the advantages of regional food culture. Although this seems to be a quite significant fact, the connections between culture, food and the Franconian dialect, which has some corresponding peculiarities, have so far not been explored in detail.
This omission can be explained by the miniaturization of the “Franconian area”, which did not produce a coherent state structure, but always defined itself as a region with variable boundaries and different cultural groups (Klepsch 2008). Therefore, talking about one common culture is impossible. In this respect, the focus of the study will be on delineating the area of investigation and thus highlighting certain common factors in the north of Upper Franconia. Access will be less from a linguistic point of view but from the historical development of society, which has been based primarily on agriculture since the first settlement of the area during the 11th century (Kiesel 1983). Due to the rough climate and a rather barren soil quality there emerged a specialized sort of cultivation which focused on the subsistent system – meaning that people grew everything they needed on their own fields. This system collapsed during the “little ice age” which took place in the 14th century and gave way to a fundamental change in society: Craftsmanship superseded the agricultural social class and resulted in today’s division of Franconian economy (Roßner 2016). This process brought several new manners into being, which we nowadays refer to as being typical Franconian: namely the “Wirtshaus”, a rather “uncomplicated way of life” and – of course – a specialized cuisine (Herrmann 1984).

Furthermore, it gave rise to the first field-grown cultivation of potato in 1647, which quickly became the basis of Franconian culinary culture (Roßner 2017) - a position it still holds, and which is also characterized by countless regional dishes. The seclusion of society led to the development of a strictly limited language in regard to food which actually is an important part of regional culture and is nowadays been celebrated with the “Genussregion”.

References
In this talk, I investigate discursive practices in eating shows, so-called *Mukbang*, on YouTube. *Mukbang* have a Korean background as evidenced in the etymology of the term itself (a blend of the Korean words for ‘eating’ (먹는; *meokneun*) and ‘broadcast’ (방송; *bangsong*)) but have recently spread to become a global phenomenon. In a typical *Mukbang* recording, the YouTuber themselves eat copious amounts of food while talking about a range of topics. Interesting here is the absence of an audience present during the recording, as we would find during regular dinner conversations which have been categorized as social activity with a focus on the “interactional rather than transactional” (Blum-Kulka 1994: 6). *Mukbang* YouTubers construct their discourse as a conversation over food which resembles but is also different from traditional face-to-face dinner/lunch conversations, drawing on the notion that “eating together creates a social bond” (Beeman 2014: 32). Focus in the *Mukbang* videos, therefore, lies not only on the celebration and pleasure of food (cf. *food porn*; see, e.g., McBride 2010) but also the interactional nature of mealtime discourse.

My investigation of *Mukbang* discourse, as a very recent phenomenon, starts with a detailed description of conversational style in the eating show videos in order to present a first characterization of this particular speech event. The project also presents an interesting perspective on digitally mediated publics as *Mukbang* blur the boundaries between public and private spheres of life: Eating food is one of the basic human desires and while it is common to share food and/or the food eating experience (i.e., meeting with friends or colleagues for a meal), the public broadcasting of one’s eating as an entertainment show is a rather unprecedented trend.

The *Mukbank*-Corpus at the heart of this project consists of 100 Anglophone eating show videos by ten famous eating show producers. For this talk, I will use a sub-corpus of ten videos to present case studies introducing the discursive structure of a so-far undescribed speech event with a particular focus on linguistic characteristics of *Mukbang* talk (e.g., use of imperatives and questions, formulaic utterances, topic switching, etc.). Taking multimodal aspects into consideration as well (e.g., the presentation of food), this talk shows how *Mukbang* discourse creates rapport with the viewers and forms a social bond between the eating show producer(s) and their audience. This ultimately serves the monetary motives of the *Mukbangers* who earn money from video clicks as well as selling merchandise.
In this talk, I introduce linguistic landscape data and qualitative and ethnographic data that studies a cultural sphere that is constituted through the production, sale and consumption of coffee. The sphere refers to itself as Third Wave Coffee Culture and is found in many places worldwide (e.g. Warsaw, Brooklyn, Berlin, Paris, Melbourne or Tokyo) and its transnational ties establish online and on-the-ground through events like barista-championships and coffee ‘festivals’.

An important element in explaining the success of this trend is that by the engagement with this type of coffee, consumers and producers construct an elite stance in their respective social environments. This elevation to an elite consumer is based on purist ideologies that pertain to the quality of the product but also to the moral implications that come along with its consumption. Coffee produced as third wave belongs to the so-called ‘speciality coffees’ and has to conform to particular quality standards and scores at least 80 points on a 100 points scale (developed by the Speciality Coffee Association of America, SCAA 2017).

In addition to the quality demands of the coffee, most producers emphasize the importance of ecological and socially fair methods of production. While the quality of the coffee is the prime aim of Third Wave, the demand for quality brings about a particular standing of the coffee farmers in the countries of origin of the coffee beans. Typically, long-term trade relationships and a fairly good living standard of the farmers are required to ensure the quality of the product. The discourses on quality therefore apparently lead to a positive change of living conditions of coffee farmers. Thus, in the context of Berlin, where on the ground field research for this study took place, some of
the coffee importers and roasters have worked as development workers previously but regard coffee business as a superior way to change the world for the better. Both the discourses on quality and the discourses on ecological and moral norms enforce each other in the production of a purist discourse that frames a socially engaged, ‘better’ and elite consumer. At the same time, Third Wave Coffee Culture is strongly Anglo-dominated and, at least in the Berlin setting, cafés are often predominantly English-speaking settings for the cosmopolitan well off. A counter discourse, complaining about the use of English in these gastronomic contexts, has thus evolved (see e.g. Oltermann 2017, Spahn 2017) as local ‘grassroots’ Berliners (part. working class and from the former GDR) feel excluded. Third Wave Coffee Culture illustrates trends in contemporary, globalised food culture where a transnational elite lifestyle is produced through patterns of consumption that have ambivalent effects, supporting marginal groups on one end and excluding them on another.

References
Locations

Conference Venue
GWI, Universität Bayreuth
Universitätsstr. 30
95447 Bayreuth
www.uni-bayreuth.de

Conference Hotel
H4 Hotel Residenzschloss Bayreuth
Erlanger Str. 37
95444 Bayreuth
https://www.h-hotels.com
0049 921 75850

Beer Catacombs (Friday)
Bayreuther Katakomben
Kulmbacher Str. 60
95445 Bayreuth
http://bayreuther-bier.de/brauerei-erleben/katakomben

Botanical Garden (on campus; Saturday)
Ökologisch-Botanischer Garten
Universität Bayreuth
95440 Bayreuth
http://www.obg.uni-bayreuth.de

Conference Dinner (Friday)
Liebesbier
Andreas-Maisel-Weg 1
95445 Bayreuth
http://www.liebesbier.de

Get-together (Saturday)
Oskar – Das Wirtshaus am Markt
Maximilianstraße 33
95444 Bayreuth
http://www.oskar-bayreuth.de

Campus Map

GWI Map
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