



Call for Papers

FOOD, MIGRATIONS, PASSAGES

Foodways which are brought and met

Eds.

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Food is a significant perspective to investigate the relationship between the migrants' lived experiences and their processes of citizenship (Shinozaki 2015, Monforte et al. 2009).

Foodways, with their practices of eating and drinking, constitute a relevant field where symbolic resources and cultural capitals are engaged in processes of transculturation of social spaces, and where migrants' agency plays an evident role.

Those who emigrate carry their "suitcase of food" as they prepare to meet a stranger or unknown food. For those who leave, the-food-which-is-brought may represent safety, habitual tastes, ritualized social ties, the care of one's own body, and of the people for whom one is responsible.

Even in the binding passages, or in the most restricted and insecure places, that baggage makes it possible to process the separations and cope with risks.

Upon departure, the "migrant suitcase" (Bayley 2017) contains the social intersections related to food practices, forms of commensality, and definitions of typical food that stage memories, belonging, and relationships. Foodways are, however, a flexible capital, which transforms itself during the journey and in the passages. Migrant food circulates contaminating itself and influencing the daily habits of those it meets.

The suitcase also contains anticipated representations of others' foodways. However, the-food-which-is-met, at least at the beginning, represents a factual nourishment, an object that imposes itself, that requires an adaptation sometimes with no choice, which forces the newcomers to struggle for survival, that makes them sick, or that treats their illness through non-intelligible diets and body disciplines. However, it can also be the beginning of a gift exchange in which reciprocal representations act as a positive medium.

Those who emigrate immediately experience the ease and difficulty of supplying, cooking, and eating as if "at home". In effortless or awkward encounters, migrants compare unfamiliar food with what they bring with them, enabling forms of knowledge and judgment around taste (good/bad), health (healthy/unhealthy), correct or incorrect ways of cooking, matching, and consuming. Finally, they evaluate the "good manners" and the adequate/inadequate relationships of commensality and conviviality.

For those who receive the new comers, "eatable" or "uneatable" food could express two synthetic judgments, which can resemble the distinction between deserving or undeserving migrants based on the

models of the ideal citizen. Nevertheless, different taste sensitivities could represent a meeting point, putting at stake bodily experiences and social relations.

The accounts related to the comparison between one's own food, and that of others, express the difficulties of changing the bodily habitus ("it hurts me", "I can't digest it", "it makes me fat").

The accounts of the conflicts and distances taken from others' food could indicate different understandings or prejudices, but also represent, during the time, the pathway for redefining habits and supporting recognition.

From the collective narratives of those who rule the hegemonic discourses, emerge the established asymmetries that act as a barrier to transculturation. Even the forms of "*mixité*" and "hybridization" are mainly represented within the borders of two separate and hierarchical foodways.

The receiving countries' cuisines narrate their multiplicity, departing from agri-food specialties to recipes, praising their typicality, traditions, rediscoveries, innovations, which are interpreted positively and in constant transformation. Conversely, foodways diversities and complexities brought by migrants are often simplified and confined in the discourses related to the confirmation of identities and ethnic tastes, perceived as specificities culturally homogeneous, static, and "poor".

Attention to the feelings of belonging can lead to emphasize a fixed identity of the food in the suitcase. On the other hand, the health concerns push those who care for migrants to encourage their integration through the acculturation and adaptation to the food of the countries of arrival.

At the international level, attention is growing towards the debate on "healthy diets from sustainable food systems", for everyone and the planet, open to the contribution of all the countries' and continents' cuisines (Lancet 2019). It is a perspective oriented by the links between food quality and local products and cuisines, promoting individual health and protecting the ecosystems.

This scenario, particularly in the rich countries and social classes who are aware of their unhealthy food (Bimbi 2014), can support the creolization of national cuisines (Gabaccia 1998), through the influence of the foodways by the new arrivals (Terragni 2018). The appreciation for poor foodways (Thoms 2010) can implement the opportunities for the migrants' citizenship (Gutiérrez Rodríguez, Tate, 2015). On the other hand, the definitions of worldwide strict standards for a healthy and sustainable cuisine for all could contribute to marginalizing the food habits of migrants.

In other words, some claim that this perspective could be suitable mainly for the tastes and economic capacities of the global middle classes, whereas others stress the fact that it is also the ground for widespread forms of transnational agri-food activism (Counihan, Siniscalchi 2014; De Azevedo 2015; Counihan 2018; Smith, Grasseni 2020).

The monographic number, *FOOD, MIGRATIONS, PASSAGES. Foodways which are brought and met* intends to explore the transformations and influences on feeding practices in different migratory circumstances. Food is considered as a significant perspective to look at migrants' citizenship processes, and the transculturation of social spaces, in their contradictory aspects.

We would like to present empirical or theoretical research contributions considering the following indicative themes:

- ✓ Intersections and co-created value in food businesses.
- ✓ Hidden transculturation, in cuisines, and recipes.
- ✓ Dynamics in the workplace. Homemade food, meals in the canteen.
- ✓ Food under restricted conditions. Accessibility, resilience, resistances.
- ✓ Mothers, fathers, and children. Travels, passages, and food safety.

- ✓ Nutrition during pregnancy, breastfeeding, and children feeding.
- ✓ At the nursery and school. Exchanges and conflicts between different foodways.
- ✓ Cultural capitals of eating and drinking among transnational girls and boys.
- ✓ Differences in commensality between generations. Preferences, priorities, duties.
- ✗ Cooking and feeding. Religious, social and gender interdictions.
- ✓ With your hands, with a fork. Recognition and disavowal.
- ✓ Getting sick with one's own food, getting sick with others' food. Patients' and doctors' narratives.
- ✓ Foodways confrontations and alliances. Chronic diseases and childhood obesity.
- ✓ Migrant and vegetarian, vegan, Mediterranean, and more ... Neo-traditional and inclusive cuisines.

Deadline

Interested parties are invited to send their original essays and a short biographical note **by 30 of September 2020**

How to send

The texts must be sent via the Migrant Worlds page on the website of the publisher Franco Angeli <http://www.francoangeli.it/riviste/sommario.asp?idRivista=149> ; follow the procedure indicated after entering the "propose an article" key. **All texts will be submitted for anonymous peer review**

The individual essays, including notes and bibliographical references, must not exceed **35,000 characters (including spaces)**, they may be written in Italian, English or French.

Only texts that comply with the editorial rules available at this address <http://www.francoangeli.it/riviste/NR/Mm-norme.pdf> will be accepted:

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