

Call for Papers

Special Themed Section of *Gender, Work and Organization*

Foodwork: Racialised, Gendered and Classed Labours

Editorial Team: Elaine Swan, University of Sussex, UK, e.swan@sussex.ac.uk; Maud Perrier, University of Bristol, UK, maud.perrier@bristol.ac.uk; Janet Sayers, Massey University, New Zealand, j.g.sayers@massey.ac.nz

Special Section: The special section will form part of an edition of *Gender, Work and Organization*, and comprise an introduction to the theme of Foodwork and approximately five peer-reviewed papers. The special section approach enables the journal to publish more quickly than a special issue.

Due Date for Submissions: Submissions should be uploaded to the journal by **2 September 2019**. If you would like to discuss your ideas with one of the editors, please contact us.

Call for papers

This Special Section brings feminist and critical race theories to studies of food in organisational studies. Freighted with meaning, food constitutes bodily nutrition but also pleasure, anxiety, labour, organising, and morality, all of which have raced, classed, gendered and sexualised connotations and practices. Although feminists have expanded the concept of labour, less attention is given to foodwork as a 'separate form of work', with its resulting oppressions, hierarchies and inequalities (Sobal, 2017: 127). Moreover, emerging feminist food studies have yet to incorporate sustained racialised analysis (Williams-Forson and Wilkerson, 2011, Kamunge, 2017, Brady et al, 2018). Accordingly, we aim to develop the feminist tradition of making women's hidden work visible through studying foodwork and to foreground intersectional research (Swan, Flowers, Perrier and Sayers, 2018).

By foodwork, scholars refer to the 'physical, cognitive, interactional, and institutional labor in the processes of feeding individuals, families, and groups' in the food system' (Sobal, 2017: 127), extending Marjorie DeVault's (1991) germinal definition of family 'feeding work' as skillful, complex and multifaceted domestic carework. Foodwork covers production, planning, budgeting, procurement, preparation, cooking, consumption, digestion, cleaning up and waste (Sobal, 2017; Brady et al., 2012; Flowers and Swan, 2018). In addition, we wish to explore further how foodwork, occurs not only as unpaid labour in the domestic sphere, and paid labour in the food industry and the health sector, but also as outsourced domestic labour (O'Connell and Brannen, 2017; Abbots, 2017). Furthermore, foodwork can be found in other spaces: the digital sphere, the media, popular culture, schools (Leahy, 2018), food social entrepreneurship and food activism. Foodwork challenges binaries of productive and reproductive work, and the formal and informal economy, and its study speaks to debates on the sensory, political, material and discursive (Sachs et al., 2014).

Feminist and critical race food scholarship emphasises the inequalities in women's labour and organising (Allen and Sachs 2007; Sachs et al. 2014). As they show us, women work in farming, food processing and manufacturing plants, retailing, schools, hospitals, prisons, and restaurants, undertaking work that women previously performed in the domestic sphere. Moreover, women are over-represented among low-wage food workers, but under-represented in food management and science, and the leadership of agribusiness and food activism (ibid). But

racialisation matters here because not only are racially minoritised women positioned in dirty, low status, low paid work, but classed and racialised differences underpin the difference between 'managing and doing foodwork' (Abbots, 2017).

Moreover, women of colour and white women are at the forefront of food activism and food social entrepreneurship. They labour to change food systems and consumption practices individually and collectively, organising to establish healthy, and socially just food systems (Sachs et al., 2014). However, 'eating for change' or 'eating for good' (Johnston, Szabo and Rodney 2011) in the form of localism, organic foods, and fair trade are roundly critiqued for elitism, moralism, whiteness and classism; and add to women's already overburdened workload (Guthman 2008; Kimura 2011; Paddock 2010; Slocum 2007). Finally, complex politics underpin media and digital food work, and representations of gender, race, class and heteronormativity and food work on TV, and in popular culture, films, cookbooks and digital food cultures. Indeed, feminists critically assess food in postfeminist culture, from the classed and racialised idealisation and romanticisation of home-cooking, women's 'retreatism' to the domestic pleasures of labour-intensive cooking and baking (Dejmanee 2015). At the heart of our call, we understand foodwork and organising as a sites of gendered, racialised and classed oppression, exploitation and disadvantage but also of agency, empowerment and pleasure, where women resist and transform gendered, racialised and classed ideologies (Swan et al., 2018; Brady et al., 2012).

Specific topics of interest

We welcome submissions which examine aspects of food production, consumption, activism and representation through the lenses of work, labour, organisation and organising, inequality and exploitation and any of intersections of gender, race, class, age, disability and racism, whiteness, and heteronormativity. Indicative topics include:

- **Food organisations and food in organisations:** Workplaces; schools; museums; culinary tourism; restaurants and cafes; food social enterprises; food banks; hospitals; farms; abattoirs; activist cafes; food festivals; cooking classes; supermarkets; markets; gastro-pubs; health agencies; food processing and manufacturing plants; grocery stores; prisons; mosques and other faith based organisations; NGOs; multinationals; food social enterprises.
- **Defining foodwork:** Paid and unpaid feeding work in the home; service sector; agriculture; food shopping; cooking; cleaning up; food waste work; emotional labour; breastfeeding; postfeminist 'retreatism' and neo-domesticity; food hospitality; maternal foodwork, migrant foodwork; dirty work; austerity work; ethnic and cultural reproduction; kinwork; multicultural labour (Flowers and Swan, 2016); anti-racism and carework.
- **The racialised political economy of food,** violences and colonialism of global food production and consumption; migrant labour; transnational agricultural work.
- **Foodwork occupations:** Cooks; chefs; waitresses; nurses; domestic science teachers; food technologists; farmers; fishermen/women; fast food workers; retailer buyers; mothers; sommeliers; artists; curators; food tour guides; nutritionists; food critics and journalists.
- **Eating in organisations:** Eating in hospitals and old people's homes; ethnic food in institutions; fine dining; fast food; fasting; working in cafes; working lunches; breakfast meetings; corporate dinners.
- **Organising food activism:** food and social justice; food social movements; veganism; anti-nutritionalism; Indigenous foods; fat activism; anti-globalisation; food waste; whiteness and classism in food activism, veganism and alternative food movements (Guthman, 2008; Paddock, 2010; Slocum, 2007).

- **Food, bodies and labour:** Eating well; healthy food; dieting; eating disorders; Weight Watchers; gyms; eating for good; burdens of food activism; allergies; body work.
- **Representations of foodwork;** Food workers; food organisations in the media and popular culture: Culinary TV; digital food cultures; digital food work; blogging; Masterchef; films; cookbooks; magazines; advertising and marketing. Performances of foodwork, femininity, class and whiteness in the media, popular culture and digital food cultures (Hollows, 2003, 2006; Perrier and Swan, 2017).

Editors

Elaine Swan is a senior lecturer based at the University of Sussex and published widely on food, race and gender. She edits the feminist and critical food studies blog, *Servings*. **Maud Perrier** is senior lecturer in Sociology at the University of Bristol, UK. Her research interests include feminist food studies, motherhood, feminist theory, neoliberalism and social class. **Janet Sayers** is an Associate Professor in the School of Management, Massey University, New Zealand with interests in the ethics associated with food-animals in digital entanglements.