Think 53: Food Talks
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Food, Sex and a Scroll

Thursday, May 18, 2017
Review
What to do in a qualitative study of phenomena in everyday life
- food and language -

• Find out and state the current assumptions and theories about the phenomenon of your interest
• Make your observations and analyze them
  – Theory/assumption conforming – possibly with a twist
    • Provide data, evidence and analysis
  – Theory/assumption non-conforming
    • Provide new facts (data) and/or unnoticed aspects of the phenomenon and analysis
• State the implications of your findings and their contribution to our current understanding of the world
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*How to do a qualitative study of Everyday life*

Pay attention to:

- Non-linguistic semiotic background
- Linguistic expressions
- What is the message of the text and the talk?
Review -- Qualitative study

• Make your observations and analysis
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    • Provide data, evidence and analysis
      e.g. U.S. Burger King Whopper advertisement (visual and lyrics)
        “with a twist” (added complexity)
        -- interstexuality with the “I Am Woman” lyrics
        -- the “hipster” and fancy toasts
  – Theory/assumption non-conforming
    • Provide new facts (data) and/or unnoticed aspects of the phenomenon and analysis
      e.g. Ramen (inexpensive everyday food)
      – connoisseurs (blogs), never served at upscale restaurants (vs. Am hamburgers), authenticity claims at chain stores
      e.g. Japanese Burger King Whopper advertisement
      -- properties of masculinity and femininity, food preference, class mixture
      e.g. Otona chocolate and beer ads (gendered inexpensive life-style food)
      -- [theory conforming] feminine and masculine divide in mediatization
      -- [theory non-conforming] addressing the life-stage (maturity) maturity rather than economic aspiration
Review -- *Qualitative study*

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Review - Qualitative study - food and gender -

If you are interested in finding out:

- how masculinity is constructed
- how is femininity constructed
- what their properties are in food related text and talk (e.g. advertisements)...
Pay attention to:

• Non-linguistic semiotic background
  – Who are the major figures?
  – What scenes are depicted?
  – What food is the target?

• Linguistic expressions
  – What is said? Which words are used?
  – What is implied by them?
  – From whose point of view are messages given?

• What is the message of the text and the talk?
• Use of specific linguistic expressions
  pronouns (we, I, ze, etc.), choice of verbs and adjectives, “hedges”, expletives ...

• Discourse and communication strategies
  Asking questions, attenuated expressions, tentative expressions, bold statements, imperatives....

✧ Recall (April 18 lecture)
  First-order indexicality
  Second-order indexicality (social implication)
Assumptions Conforming and Non-conforming

* Niki Nakayama Profile *

• What she said about herself and her cooking experience
  
  — “It’s all based on feeling”
  
  — “When I’m cooking, I’d put as much heart into it as I can”
  
  — “My food is very expressive of who I am.”
  
  — “Do my own thing and be free”
  
  — “Make a loud bold aggressive statement in cooking food – regularly cannot do so because of the culture”
  
  — [When her sous chef quit] “Don’t let me ‘mess up,’ in fact I used the word ‘fuck up’.”
  
  — Etc.
Masculinity and Femininity

Advertisements:

Culturally different expectations?

Burger King Whopper U.S.
https://www.youtube.com/watch?v=WZWCdW_WaqU

Burger King Whopper Japan
https://www.youtube.com/watch?v=gLS2riW3DKA
I am man, hear me roar,
In numbers too big to ignore,
And I'm way too hungry to settle for chick food!

Cause my stomach's starting to growl,
And I'm going on the prowl,
For a Texas Double Whopper!

"Man that's good!"

Oh, yes, I'm a guy!
I'll admit I've been fed quiche!
Wave tofu bye-bye!
Now it's for Whopper beef I reach.

I will eat this meat
(Eat this meat)
'Till my innie turns into an outie!

I am starved!
I am incorrigible!
And I need to scarf a burger beef bacon jalapeno good thing down!

(Yeah!)

I am hungry!
(I am hungry)
I am incorrigible!

I AM MAN!
Stereotypes and Construction of Gender through Food

• Stereotypes of men and women are used for the advertisement
  – Men are hungry, rough, strong and invincible
  – Men need plentitude of real food that gives energy
  • Also see Epic Meal Time episodes (e.g. 100lbs Big Mac) https://www.youtube.com/user/EpicMealTime
Stereotypes and Construction of Gender through Food

Versus

• Women eat small portions of light food
  “chick food” “quiche” “tofu”

• Women are weak and need only trifles
*same word – different meanings*  *Intertextuality*  
*<added complexity>*

I Am Woman Lyrics
Helen Reddy (1972) – No.1 on the Billboard Hot 100

I am woman, hear me roar  
In numbers too big to ignore  
And I know too much to go back an' pretend  
'Cause I've heard it all before  
And I've been down there on the floor  
No one's ever gonna keep me down again

You can bend but never break me  
'Cause it only serves to make me  
More determined to achieve my final goal  
And I come back even stronger  
Not a novice any longer  
'Cause you've deepened the conviction in my soul

Oh yes, I am wise  
But it's wisdom born of pain  
Yes, I've paid the price  
But look how much I gained  
If I have to, I can do anything

I am strong  
(Strong)  
I am invincible  
(Invincible)  
I am woman

Oh yes, I am wise  
But it's wisdom born of pain  
Yes, I've paid the price  
But look how much I gained  
If I have to, I can do anything

I am strong  
(Strong)  
I am invincible  
(Invincible)  
I am woman
*Assumption Non-conforming* advertisement

Advertisements:

❖ Culturally different expectations?

❖ Burger King Whopper Japan

https://www.youtube.com/watch?v=gLS2riW3DKA

• semiotic non-linguistic background
• linguistic expressions and implications
• Messages

❖ Different properties of masculinity and femininity, food preference, non-dichotomous class distinction

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❖ Mukbang in Korea

https://www.youtube.com/watch?v=rdbsrQ1pvho
Otona (adult, mature) femininity versus otona masculinity

Otona femininity

Otona masculinity
*Assumptions Conforming and Non-conforming*

*Otona* as gendered life-style

*<contrasting markets>* *<life-stage aspiration>*


- Watched and analyzed linguistic and non-linguistic elements of food products that have “adult” versions; Found theory conforming and non-conforming aspects.

- サッポロ生ビール黒ラベル (Sapporo Draft Beer Black Label):
  - “Don’t become a round (rounded), become a star!”
  - Encourages consumers to be interesting adults

- オトナの甘さキットカット (KitKat: Feminine Sweetness)
  - *Otona no KitKat* encourages ‘mature’ femininity where ‘mature’ is keyed to sexuality.

‘Everyday products’ are transformed into symbols of gendered adulthood and adult experiences.
Review

*What to do in a qualitative study of phenomena in everyday life*

- *food and language*

- What are the current assumptions and theories about the phenomenon of your interest
- Your observation and analysis
  - Theory/assumption conforming – possibly with a twist
    - Data, evidence and analysis
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    - New facts (data) and/or unnoticed aspects of the phenomenon and analysis
- State the implications of your findings and their contribution to our current understanding of the world
Review -- *Qualitative study*

- State the implications of your findings and their contribution to our current understanding of the world
  - Your findings provide more details, demonstrate complexity observed in everyday phenomena, and offer a direction to alternative theories
Food, Sex and a Scroll
Bon Appétit -- Katy Perry

Looks like you've been starving
You've got those hungry eyes
You could use some sugar
'Cause your levels ain't right
I'm a five-star Michelin
A Kobe flown in
You want what I'm cooking, boy

'Cause I'm all that you want, boy
All that you can have, boy
Got me spread like a buffet
Bon appétit, baby
Appetite for seduction
Fresh out the oven
Melt in your mouth kind of lovin'
Bon appétit, baby

Let me take you
Under candle light
We can wine and dine
A table for two
And it's okay
If you take your time
Eat with your hands, fine
I'm on the menu
Bon Appétit -- Katy Perry

So you want some more
Well I'm open 24
Wanna keep you satisfied
Customer's always right
Hope you've got some room
For the world's best cherry pie
Sweet potato pie
It'll change your mind
Got you running back for seconds
Every single night

I'm the one they say can change your life
No waterfall, she drippin' wet, you like my ice? (Blast)
She say she want a Migo night
Now I ask her, "What's the price?" (Hold on)
If she do right, told her get whatever you like

I grab her legs and now divide, aight
Make her do a donut when she ride, aight
Looking at the eyes of a dime, make you blind
In her spine and my diamonds change the climate

Sweet tooth, no tooth fairy
Whipped cream, no dairy
Got her hot light on, screaming, "I'm ready"
But no horses, no carriage
Hishikawa Moronobu’s Scroll
- A visit to the Yoshiwara -

Food and Gender in History
A Glimpse from the 17th CE Japan
Sex and Sea Bream: Food and Prostitution in Hishikawa Monorobu’s A Visit to the Yoshiwara

• What does the food in “A Visit to the Yoshiwara” symbolize?

• What made prepared foods popular in the 1600s?

• What did Yoshiwara have within the property?

• From whose perspective is “A Visit to the Yoshiwara” depicted?
Today’s index card question

• From whose perspective is “A Visit to the Yoshiwara” depicted?
Social Background
The Edo period (1603 – 1868): The Tokugawa Shogunate

• March 1603 – Tokugawa Ieyasu established the shogunate in Edo (present Tokyo).

• The shogun controlled about 300 feudal lords (daimyō), who governed feudal domains (han) in Japan.
Social Background

Edo (present Tokyo) – the city

• Half of the Edo residents were Samurai from the feudal domains all over Japan, who were required to spend extensive periods of time in the capital under their obligations to the shogunate.

• This contributed to the gender imbalance — the male population in Edo was twice as much as the female.

• This led to the development of the food and sex industries.
Food in Edo

• 1680s – The formative period for Japanese cuisine.
• **Udon, soba and sushi stalls appeared during this period.**
  • The warrior class was an eager market for prepared foods
  • Udon and soba for the low-ranking samurai and other urbanites.
  • Sushi was salted and preserved fish with cooked rice.
• *Hashirimono – the first vegetables, fruits or fish of the season* were in high demand for **conspicuous consumption** by the *nouveaux riches* and the warrior class.
The Scroll

“A Visit to the Yoshiwara” by Hishikawa Moronobu

- Hand-painted on a long roll of paper
- 15 episodes across 58 feet of scroll paper

Hishikawa Moronobu (1618 – 1694)

- The creator of woodblock prints presenting scenes from the pleasure quarters, theater, city and natural landscapes, i.e. ukiyo-e “images of the floating world.”
Yoshiwara
The largest pleasure quarter of Edo

- 1617: Established in Nihonbashi, Edo
- 1642: Approximately 1000 women resided
- 1657: Relocated close to Asakusa
- **Asakusa**: the site of some of Edo’s first restaurants
“Reading” the Yoshiwara Scroll
- Food and Sex -

• Moronobu avoids explicit scenes of sex, and instead “depicts the delivery of raw ingredients, their physical transmutation into elegant recipes, and the anticipated consumption of these delicacies.” (p. 29)

• “Food and beverage serving was a common euphemism for the sex trade.” (p. 34)
  • “drink-pouring girls,” “tea-steeping girls,” “meal-serving girls,” and “powdered tea girls”
“Reading” the Yoshiwara Scroll
- Food and Sex -

- Dining was a central part of the seduction ritual in Yoshiwara
  - The high-class courtesan was invited to a series of gatherings, where she and other women would be entertained.
  - Food preparation in Moronobu’s scroll was more graphic than his representation of sexuality
- Fantasizing about how the chefs will prepare the ingredients is part of the enjoyment of the painting.
A tame depiction of a client and a courtesan.
The small round items are probably *konpeitō* and the elongated items could be *mochi*.
Food Migration
Legacy of trade with Portugal
*confectionary*

- *Konpeitō* – a variation of the Portuguese anise candy *confeito*.

- *Bōro* – *bolo* ‘cakes, cookies’

- *Kasutera* – ‘Castilian cake’

- *Karumeira* – *caramelo* ‘sweet things’
The Gate to Yoshiwara

In the right-hand building there is a small teashop.
Latticed showrooms (*harimise*)

Inside, you can see *sancha jorō* (powdered tea-girls), the lowest-ranked prostitutes.
Ceremonial Procession of tayū

On the right side, the ceremonial procession of courtesans (tayū). On the left side, vendors carrying baskets of food. On the top-right side, behind blinds, potential clients.
Vendor selling *sazae* (turbo shell)
Vendor selling boiled eggs

Both shells and eggs are suggestive of female genitalia.
Samurai used large straw-hats to hide their identity while walking about the Yoshiwara.
A Kitchen

Washing and cutting fish, lobster and octopus.
In the baskets, daikon, burdock and a sea-bream (*tai*), a felicitous fish.
On the right, a senior chef begins to cut the fins off a fish resembling a carp.

Carp (*koi*) is a homonym for the word “love.”

This could be considered a visual pun.
Courtesans eating a light meal (probably breakfast) from individual trays.
On the bottom right of the picture, clients paying the “overnight charges.”
Banquet
Food, Sex, and the Yoshiwara Scroll

- Food – its social implications
  Part of the professional ritual
  Sustenance to the courtesans
  Source of livelihood for the workers (chefs, waitress, etc.)
  Pleasure for patrons with unexciting daily lives

- The scroll gives a masculine gaze
  Satisfaction of the libido = satiety from dining

- Ingredients and women were brought to Yoshiwara to be transformed into sustenance for male appetites.
  [Cf. Katy Perry’s “Bon Appétit’’}
Summary

• Review on conducting qualitative studies
  – Use your observations and interpretations of sociocultural phenomena to critically examine the assumptions and theories
  – Consider linguistic expressions and non-linguistic contexts
  – Examination may be based on a small amount of data but is conducted in depth to address the complexity of the issues

• “Reading” an artifact

• What food can symbolize
  – Objects of desire

  (there are others, too, e.g. mothers’ roles in the society)