

Anne L. Bower (ed.) *Reel Food: Essays on Food and Film*. New York: Routledge, 2004, pbk ISBN 0-415-97110-1.

This book is an anthology of review essays which focus on the role of food in film; it might more appropriately be entitled essays on food *in* film. The book is divided into three sections: 'Cooking Up Cultural Values'; 'Focus on Gender, the Body, the Spirit'; and 'Making Movies, Making Meals'. The first two sections constitute what is defined here as the 'food film genre' where food 'play(s) a star role' and characters are depicted 'negotiating questions of identity, power, culture, class, spirituality or relationship through food' (Bower, p. 6). The third section examines films which are not considered to be part of the food film genre but have nevertheless used food symbolism. The three sections collectively comprise 22 chapters which address topics ranging from immigration (Ashkenazi, Coyle) to eating disorders (Papazian, Joglekar), to war-time food shortages and consequent cannibalism (Claflin). Despite the differential topics, thematically there are many overlaps and points of intersection. There appears to be one point of consensus among all essayists: the belief that, by examining the films via the 'lens' of food (Ashkenazi, p. 27; Counihan, p. 178) or 'from an analysis of the role of food', we may gain a greater understanding of a film's content and meaning (Barnard, p. 79). I will draw attention to some of the ways in which essayists suggest that food has been utilized by film makers and I will then focus in more depth on the section entitled, 'Cooking up cultural values', which I found the most interesting.

The symbolic value of food

While filmed food can simply reflect everyday sustenance and confirm to the viewer that characters are living out a reality, it is also used symbolically in film (Claflin, p. 236). All essayists drew attention to the symbolic use of food in order to make statements about: the characters and their relationships with others, including both the human 'other' and alien others in science fiction films (Forster); the setting; and the wider social, cultural, economic, political and historical climate or context. Essayists highlight how food has been employed to depict ethnic, cultural (Abrams), gender (Chakravarti, Barnard, McFadden) and generational dimensions of characters' identities, and how it is used to characterize social and familial relations (Balthrope), social position (Fried), maternal and matrimonial love (Lopez-Rodriguez, McFadden). As Counihan aptly comments, 'filmmakers can use food symbols that are highly resonant with viewers to complicate and challenge taken-for-granted assumptions about gender' (p. 178). While she is referring specifically to gender, it appears from the essays that film makers also appeal to other widely perceived connotations of food and in doing so convey 'powerful messages' (Counihan, p. 178). Food is not merely a symbol in cinematic production. In the film *Como agua para chocolate* (Like Water for Chocolate), Lopez-Rodriguez suggests that food is utilized as a 'central character', being afforded as much space and attention as a main character might (p. 63). It is this attention that distinguishes the food films from the non-food films. In the non-food genre films, food 'lends depth to characters', 'advances the narrative' and establishes national, cultural and temporal context (Epstein, pp. 196-7). Having laid out some of the symbolic uses of food, as discussed by essayists, I now turn to the first section of the book to examine how food is employed in portraying cultural, national and ethnic identity.

Reel Food Essays On Food And Film

DP Hallahan



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