

# **Black & Asian Foodways: An Exploration**

Fall 2020

Mon/Thu 11:10am – 12:30 pm

## **Instructor**

Dr. Talia Young (she/her)

Forms of address: Dr. Talia, Professor Talia, Dr. Young, or Professor Young

Office hours: Mondays 12:30-1:30pm, Thursdays 3-4pm, and by appointment!

## **Course description**

This course will examine environmental and social histories and stories of Black and Asian foods and cuisines in the US. It will include an introduction to environmental food studies, US Black and Asian migration histories, conflict, and solidarity, as well as case studies of specific foods. It will culminate in an oral history group project. We will focus primarily on the US and its ancestors and antecedents, but welcome experiences and expertises from elsewhere. This course is topical and multidisciplinary rather than focusing on the theory or skills of a particular discipline.

This course will be structured in large part like a graduate student seminar: at least once during the semester, each student will be expected to conduct research in the academic literature on a given topic, find readings, and lead discussion. The course will also include a number of guest speakers.

In some courses, I'm trying to pass on knowledge that I've been lucky enough to have others teach me. This is not that kind of course. This course is a voyage that we are going on together. I will provide structure and skills, and some content, and we will explore together. I'm hoping that you will bring with you your personal and family histories and experiences, especially in relation to food, and that they will provide important stepping stones for our academic work and help us all learn.

## **Learning goals**

By the end of this course, you will be able to:

- Explain why food is an important environmental and social issue
- Describe key themes in US Black and Asian food studies
- Explain the importance of Black and Asian conflict and solidarity in the US
- Describe histories of several foods shared by Black and Asian US culinary histories
- Conduct effective academic literature searches
- Read and interpret academic papers across multiple disciplines
- Facilitate academic discussions
- Collect and transcribe oral histories

## **Class structure**

This class will be remote and synchronous (with the understanding that we may need to be flexible with this structure as the semester unfolds). Class meetings will be devoted to discussions of the reading and class assignments.

## Technology needs

- Class meetings will be on Zoom, and readings and resources will be posted on the course Moodle site. You will need a computer with an internet connection that can access Zoom and Moodle, ideally with a working microphone and a camera (to enable full participation in class discussions).

## Readings

- All readings will be posted on the course Moodle site.
- Students are encouraged to subscribe to the podcast “Gravy” from the Southern Foodways Alliance. The podcast “Racist sandwich” may also be of interest.

## Prerequisites

ENVS 101, and least one of ENVS 201–204; or permission of instructor.

## Grading

Attendance and participation	35%
Other assignments	15%
Lead discussion	20%
Oral history group project	30%

## Final project overview

For the final project, each student will collect oral histories – and recipes! – from at least two individuals about their relationship to a particular food. We will share these histories and analyze them together, and assemble two products: a cookbook, and an academic article to submit to a journal.

## Student responsibilities

The value of this course will be proportional to what you put into it. In order to achieve the learning goals and excel in the course, I expect you to take on the following responsibilities.

- Attend, be attentive, and be more than physically present. So much of this learning in this class will be from discussion with each other; it will be difficult to make up missed classes. Please do your best to be on time, attentive, and ready to participate. Put your phones on silent, and refrain from texting except in cases of true emergency. If you must miss class, make sure to discuss your absence with me, in advance if possible. You are responsible for any material you miss.
- Participate in class discussion thoughtfully. Most of the learning in this class will happen through discussion. I expect you to participate, and also make space for others to participate. If you are a talker, make an effort to make space for others to contribute; if you speak up, a good rule of thumb is to let two or three other classmates talk before you speak again. If you are quiet, make an effort to contribute.
- Come to class meetings prepared. Complete the readings before coming to class. Discussion will be frustrating for everyone if you have not. For the student-led classes in particular, it is disrespectful to your peers who have put in a lot of time and effort to prepare a whole class based on the assumption that you have done the

reading in advance. Please also bring the readings to class, and/or have them open and ready for class.

- Turn in work on time. If you fall behind, it causes a cascade of problems for the rest of the semester. The group project in particular depends on everyone doing their part when they say they are going to do it. If you are having a problem that interferes with your ability to meet your responsibilities in this class, please let me or a dean know as soon as possible.
- Be flexible and adaptable. We are living in a time of extreme unpredictability (and related anxiety). Most of us balance multiple responsibilities at all times, and the current situation, coupled with remote classes, only accentuates that juggling. Learning effectively in this context will require flexibility and adaptability; let's do our best together.
- Abide by the Honor Code. The Haverford College Honor Code, as outlined in the Catalog and administered by the Honor Council, applies to all submitted work in this class. All submitted material must be your own. You must note the full name of working partners on each assignment, and acknowledge in writing any assistance you receive from the literature, other students, textbooks, or any source but your professor.

### **Instructor responsibilities**

My primary goal is to ensure that you achieve the learning goals of the course; you can expect that I will:

- Be prepared. I will show up prepared to teach/facilitate each class.
- Listen and be responsive. I will do my best to listen and be responsive to your concerns. Please know that I get a lot of email, and sometimes miss some in the crush; if I don't respond within 24 hours, you are welcome to politely and gently inquire again (ideally with your original email included so I have the full history of the correspondence). Know also that I do not check email on weekends or holidays. Assignment grades should be discussed in person rather than on email.
- Be flexible and adaptable. As I said above, this particular moment in time requires being flexible and adaptable. I will do my best to be nimble with everything that comes our way this semester.
- Make space to show up with humanity. One of the joys of being a teacher (and a student!) is the opportunity to connect with a host of other humans with deep histories and complex lives. I will do my best to show up as a whole person and make space for all of you to do so as well.

### **Other notes**

- Where we are right now. I would like to acknowledge that Haverford College occupies land that has been home to the Lenape (Delaware) people for thousands of years. Here are some additional resources on contemporary Lenape / Delaware communities in the [Delaware Valley](#) and [Oklahoma](#). Furthermore, the indigenous foodways of this place we currently call the US are unquestionably relevant to our work in this course.
- Accommodations. Haverford College is committed to providing equal access to students with a disability. If you have (or think you have) a learning difference or

disability – including mental health, medical, or physical impairment, please contact the Office of Access and Disability Services (ADS) at [hc-ads@haverford.edu](mailto:hc-ads@haverford.edu). The Coordinator will confidentially discuss the process to establish reasonable accommodations. Students who have already been approved to receive academic accommodations and want to use their accommodations in this course should share their verification letter with me and also make arrangements to meet with me as soon as possible to discuss their specific accommodations. Please note that accommodations are not retroactive and require advance notice to implement. It is a state law in Pennsylvania that individuals must be given advance notice if they are to be recorded. Therefore, any student who has a disability-related need to audio record this class must first be approved for this accommodation from the Coordinator of Access and Disability Services and then must speak with me. Other class members will need to be aware that this class may be recorded.

## Course plan overview

(subject to change!)

	Date	Day	Big questions	Assignments (to be completed before class)	Discussion questions
1	9/10	Thu	<b>Who are we?</b> Where are we? Why are we here?	None	<ol style="list-style-type: none"> <li>1. What are we hoping to get out of this class?</li> <li>2. What are effective ways to read?</li> </ol>
2	9/14	Mon	<b>Why food?</b> What is a foodway? Why study foodways?	<p>Reading:</p> <ul style="list-style-type: none"> <li>• <i>What is a foodway?</i> <ul style="list-style-type: none"> <li>○ Julia Darnton, "<a href="#">Foodways: When food meets culture and history</a>," Michigan State University Extension, 12/12/12 (!)</li> <li>○ Warren Belasco, "<a href="#">Foodways</a>," Encyclopedia of American Studies</li> </ul> </li> <li>• <i>Why study food?</i> <ul style="list-style-type: none"> <li>○ Mark Padoongpatt, "Conclusion: Beyond cooking and eating," in <i>Flavors of Empire: Food and the Making of Thai America</i>, pp. 174-190, 2017. (pp. 174-175 are required, and the rest is optional but very interesting.)</li> <li>○ Rebecca Sharpless, "Afterword," in <i>Dethroning the Deceitful Pork Chop: Rethinking African American Foodways from Slavery to Obama</i>, pp. 229-233, 2015</li> </ul> </li> <li>• <i>Foodway reflections</i> <ul style="list-style-type: none"> <li>○ Shavreen Pooni, "Saag and makhi de roti," <i>Amerasia Journal</i> 32:2, 103-108.</li> <li>○ David Mas Masumoto, "What I remember" (pp. 1-2) and "How to eat a peach" (pp. 122-142) from <i>Four Seasons in Five Senses: Things Worth Savoring</i>, 2003</li> <li>○ Edna Lewis, "Introduction" (pp. vii-viii) and introduction to "From the garden and orchard" (pp. 2-7), <i>In Pursuit of Flavor</i>, 1988</li> </ul> </li> </ul> <p>Meet me for office hours at one of the following times (or arrange another separate time):</p> <ul style="list-style-type: none"> <li>• Mon 9/14, 12:40-2:00pm: socially distant, in person, in front of VCAM</li> <li>• Thu 9/17, 3-4pm: online</li> </ul>	<ol style="list-style-type: none"> <li>3. Imagine an older relative says to you, "What is a foodway?" What do you say?</li> <li>4. What arguments do Padonngpatt and Sharpless each offer for why studying food is important?</li> <li>5. What do you find most interesting about each foodway reflection piece?</li> </ol>

3	9/17	Thu	<p><b>Food, environment, justice</b>  Why is food an environmental issue?  What is food justice?</p>	<p>Reading:</p> <ul style="list-style-type: none"> <li>• Food and the environment <ul style="list-style-type: none"> <li>○ Ingram et al. "<a href="#">Food security, food systems, and environmental change</a>," <i>Solutions</i>, May-Jun 2016, pp. 63-73.</li> <li>○ Leah Penniman, "<a href="#">Black farmers are embracing climate-resilient farming</a>," <i>Civil Eats</i>, 1/20/20</li> </ul> </li> <li>• Food justice <ul style="list-style-type: none"> <li>○ Video: LaDonna Redmond, "<a href="#">Food + Justice = Democracy</a>," TEDxManhattan 2013, (12:09)</li> <li>○ "<a href="#">Food justice</a>," Foodprint issue</li> <li>○ Billy X Jennings, "<a href="#">When we needed it to be, food was a weapon</a>," <i>Eater</i>, 6/17/20</li> </ul> </li> </ul> <p>Writing:</p> <ul style="list-style-type: none"> <li>• Write and post your introduction (part public, part just for me) by Wed at noon</li> <li>• Read everyone else's introductions</li> </ul>	<ol style="list-style-type: none"> <li>1. Why is food an environmental issue? Why do we have a food class in the ENVS department?</li> <li>2. This time your older relative says, "What is food justice?" How would you explain it in a way that makes sense to them?</li> </ol>
4	9/21	Mon	<p><b>Why Black &amp; Asian?</b></p>	<p>Reading:</p> <ul style="list-style-type: none"> <li>• Bayard Rustin, "<a href="#">Do not forget us!</a>" <i>Worldview</i>, 5/1/78</li> <li>• Yuri Kochiyama, "A history of linkage: African and Asian, African-American and Asian-American," Appendix 7 in <i>Passing It On: A Memoir</i>, pp. 201-203, 2004.</li> <li>• Claire Kim, "The racial triangulation of Asian Americans," <i>Politics &amp; Society</i> 27, 1999. Pp. 105-107 are required, but the rest is also interesting.</li> <li>• Video: "<a href="#">Letters for Black Lives   Inaugural ENG letter</a>," 6/11/17 (5:39)</li> <li>• Roseann Liu &amp; Savannah Shange, "Toward thick solidarity: Theorizing empathy in social justice movements," <i>Radical History Review</i> 131: 189-198, 2018</li> <li>• Rachel Ramirez, "<a href="#">Asian-Americans need to talk about anti-blackness in our communities</a>," <i>Vox</i> 6/3/20</li> </ul> <p>May also be of interest:</p>	<ol style="list-style-type: none"> <li>1. Explain what it means for Asian-Americans to be used as a "wedge." Why is this concept important?</li> <li>2. How do Rustin and Kochiyama's pieces read in our contemporary context?</li> <li>3. What are the two approaches "to going 'Beyond Black and white'" that Kim explains, and what does she argue are each of their flaws? Describe the racial triangulation she poses as an alternative.</li> <li>4. What do Liu and Shange mean by "thick solidarity"? Can you give an example or contradiction from your own life?</li> </ol>

				<ul style="list-style-type: none"> <li>• <a href="#">Letters for Black Lives</a> website with letter in many languages</li> <li>• Podcast: “<a href="#">A letter from young Asian-Americans to their families about Black Lives Matter</a>,” <i>Code Switch</i>, 7/27/16 (23:00) (Some background on the letter for Black lives.)</li> <li>• Grace Lee Boggs, Introduction (and the rest of the book!), <i>Living for Change: An Autobiography</i>, 1998.</li> <li>• Grace Lee, “<a href="#">American Revolutionary</a>” (documentary about Grace Lee Boggs)</li> <li>• Song: “Yuri Kochiyama,” by the Blue Scholars, (3:51), <a href="#">recording</a>, <a href="#">lyrics</a></li> <li>• Iman Sultan, “<a href="#">Desi-America United</a>”, Jamhoo, 6/19/19</li> <li>• Kat Chow, “<a href="#">‘Model minority’ myth again used as a racial wedge between Asians and Blacks</a>,” NPR Code Switch, 4/19/17</li> <li>• “<a href="#">Call on me, not the cops</a>” campaign, 18 Million Rising, 6/3/20</li> </ul>	<p>5. What are your thoughts on the Asian-American “Letter for Black Lives”?</p> <p>6. Have you talked about Black-Asian race relations and solidarity with your families and communities? How has it gone?</p>
5	9/24	Thu	<p><b>Migration, part 1: Black American histories of migration</b></p> <p>Who is Black? Where did we come from? Where are we now? What foods did we bring with us?</p>	<p>Reading:</p> <ul style="list-style-type: none"> <li>• Mary Elliott and Jazmine Hughes, “<a href="#">A brief history of slavery</a>,” 1619 Project, NY Times, 8/19/2019. (You may skip this piece if you are already familiar with this content. If you are not intimately familiar with the Middle Passage and US slavery, please read it.)</li> <li>• Isabel Wilkerson, “Part 1: In the Land of the Forefathers” (pp. 1-8), and “Epilogue” (pp. 527-538), from <i>The Warmth of Other Suns: The Epic Story of America’s Great Migration</i>, 2011.</li> <li>• Judith Carney, Ch 3: “Fields of Survival, Foods of Memory,” (pp. 61-78) in <i>Geographies of Race and Food: Fields, Bodies, Markets</i>, ed. by Slocum and Saldanha, 2013.</li> <li>• Frederick Douglass Opie, <i>Hog &amp; Hominy: Soul Food from Africa to America</i>, 2008: <ul style="list-style-type: none"> <li>○ Ch 1: “The Atlantic slave trade and the Columbian Exchange” (pp. 1-15)</li> <li>○ Ch 2: Adding to my bread and greens: Enslaved cookery in British colonial America” (pp. 17-30)</li> </ul> </li> </ul>	<ol style="list-style-type: none"> <li>1. What are the major patterns of Black migration into and within the US?</li> <li>2. What foods do Carney and Opie document as migrating? How and why do they migrate and establish?</li> <li>3. What agency does Carney describe among enslaved Africans in food transport, production, and resistance?</li> </ol>

				<ul style="list-style-type: none"> <li>○ Ch 4: “The Great Migration: From the Black Belt to the Freedom Belt” (pp. 55-82)</li> </ul>	
6	9/28	Mon	<p><b>Migration, part 2: Asian-American histories of migration</b></p> <p>Who is Asian? Where did we come from? Where are we now? What foods did we bring with us?</p>	<p>Complete survey on food case study preferences</p> <p>Reading:</p> <ul style="list-style-type: none"> <li>• Shelley Sang-Hee Lee, <i>A New History of Asian America</i>, 2013: <ul style="list-style-type: none"> <li>○ Ch 2: The Asian Diaspora in the Pre-Exclusion Years (pp. 27-62)</li> <li>○ Ch 9: Asian America in the Early Cold War Years (pp. 245-268)</li> <li>○ Ch 10: The Vietnam War, Southeast Asians, and the Transformation of Asian America (pp. 269-290)</li> <li>○ Ch 12: The Watershed of 1965 and the Remaking of Asian America (pp. 291-314)</li> </ul> </li> <li>• Dawn Bohulano Mabalon, “As American as Jackrabbit adobo: Cooking, eating, and becoming Filipino/a American before WWII,” (pp. 147-176) in <i>Eating Asian America: A Food Studies Reader</i>, edited by Ku, Manalansan IV, and Mannur, 2013.</li> <li>• Heena Sharma, “<a href="#">The children of immigrants find new meaning in the ‘survival food’ of their parents.</a>” <i>Food &amp; Wine</i>, 8/3/17</li> </ul>	<ol style="list-style-type: none"> <li>1. I’m not invested in you knowing all the details of the Lee; but I do want you to have a handle on the major trends in Asian-American immigration into this country over the last century. Do you find your experience represented in these broad strokes?</li> <li>2. Mabalon’s piece raises a number of interesting questions, including: <ol style="list-style-type: none"> <li>a. How do class and gender intersect with immigration experience, and foodways?</li> <li>b. What kind food innovations did Asian immigrants deploy in the US? Do you see any parallels with foodways of enslaved Africans and their descendants?</li> </ol> </li> <li>3. What does Sharma’s piece highlight on the effect of (im)migration on foodways?</li> </ol>
7	10/1	Thu	<p><b>Black-American foodways: A taste</b></p>	<p>Reading:</p> <ul style="list-style-type: none"> <li>• Michael Twitty, “No more whistling walk for me,” (pp. 1-24) in <i>The Cooking Gene: A Journey through African American Culinary History in the Old South</i>, 2017.</li> <li>• Monica White, Chp 2: “A pig and a garden: Fannie Lou Hamer’s Freedom Farm Cooperative,” (pp. 65-87), in <i>Freedom Farmers: Agricultural Resistance and the Black Freedom Movement</i>, 2018.</li> <li>• Leah Penniman, “Introduction: Black Land Matters” (pp. 1-10), in <i>Farming While Black: Soul Fire</i></li> </ul>	<ol style="list-style-type: none"> <li>1. Why do Twitty and Penniman argue that their past and ancestry are key to their work in the present? Is it key to yours?</li> <li>2. What evidence does White provide that Hamer’s work was an intentional strategy of resistance in the face of disenfranchisement?</li> </ol>

				<p><i>Farm's Practical Guide to Liberation on the Land</i>, 2018.</p> <p>Bonus:</p> <ul style="list-style-type: none"> <li>• Judith Carney and Richard Rosomoff, Chp 10: "Memory dishes of the African diaspora" (pp. 177-186), in <i>In the Shadow of Slavery: Africa's Botanical Legacy in the Atlantic World</i>, 2009.</li> <li>• Ashley Gripper, "<a href="#">We don't farm because it's trendy; we farm as resistance, for healing and sovereignty</a>," <i>Environmental Health News</i>, 5/27/20.</li> </ul> <p>Writing:</p> <ul style="list-style-type: none"> <li>• Write and post your foodway + migration reflection piece by Wed at noon.</li> <li>• Read everyone else's reflections</li> </ul>	
8	10/5	Mon	<p>Guest speakers: <b>Black and Asian farmers / activists</b></p> <ul style="list-style-type: none"> <li>• <b>Chris Bolden Newsome</b> (Bartram's Gardens)</li> <li>• <b>Lan Dinh (VietLead)</b> Resilient Roots Program)</li> </ul>	<ul style="list-style-type: none"> <li>• Watch the video on Sankofa Community farm: <a href="https://www.youtube.com/watch?v=gw23ieD5gWM">https://www.youtube.com/watch?v=gw23ieD5gWM</a></li> </ul> <p>Reading:</p> <ul style="list-style-type: none"> <li>• Podcast: <a href="#">Seeds &amp; their People</a>: episode 5 (<a href="#">Rau Day, Lalo, Saluyot, Ewedu, Molokhia</a>) (The first 27 minutes are required and feel to listen to the rest. The other episodes are also super interesting!)</li> <li>• Anya van Wagtendonk, "<a href="#">Truelove prizes seeds and stories from around the world</a>," Philadelphia Inquirer, 7/2/2018</li> <li>• Claire Marie Porter and Linette Kielinski, "<a href="#">Finding your roots</a>," Grid Philly blog, 3/4/20</li> <li>• Alexandra Jones, "<a href="#">High school students build garden beds for Southwest Philadelphia residents</a>," Grid Philly blog, 6/4/20</li> <li>• Kevin Riordan, "<a href="#">In Camden, cultivating melons and memories of Vietnam</a>," Philadelphia Inquirer, 6/21/16</li> <li>• Katherine Rapin, "<a href="#">The magic garden</a>," Philadelphia Citizen, 5/2/18</li> </ul>	Please prepare at least 5 questions for Mr. Newsome and Ms. Dinh.

9	10/8	Thu	<p><b>Asian-American foodways:</b> A taste</p> <p>Choose case study topics</p>	<p>Reading:</p> <ul style="list-style-type: none"> <li>Christine Yano and Wanda Adams, Chp 2: “Tasting America: The politics and pleasures of school lunch in Hawai’i” (pp. 30-52), in <i>Eating Asian America: A Food Studies Reader</i>, edited by Ku, Manalansan IV, and Mannur, 2013.</li> <li>Krishnendu Ray, Chp 1: Introduction (read pp. 1-8, and you can skip the rest), in <i>The Migrant’s Table: Meals and Memories in Bengali-American Households</i>, 2004</li> <li>Viet Thanh Nguyen, “<a href="#">Feeling conflicted on Thanksgiving</a>,” <i>The New York Times</i>, 11/14/17.</li> <li>Clarissa Wei, “<a href="#">The struggles of writing about Chinese food as a Chinese person</a>,” <i>Vice</i> 4/18/17.</li> </ul> <p>Bonus:</p> <ul style="list-style-type: none"> <li>Krishnendu Ray, Chp 4: “Gastroethnicity: Reorienting ethnic studies,” (pp. 77-114) in <i>The Migrant’s Table: Meals and Memories in Bengali-American Households</i>, 2004</li> </ul>	<ol style="list-style-type: none"> <li>Yano argues that school lunch is central in the formation of American identity. Explain.</li> <li>The theme of adaptation emerges yet again in the Yano; what are some factors that shaped the creativity and adaptation of the cafeteria cooks?</li> <li>Ray asks: “What can the eating and cooking habits of immigrants tell us about assimilation and accommodation?” (p. 4) How does this question relate to previous readings we’ve done?</li> <li>Why is Ray particularly interested in studying affluent immigrants?</li> <li>How does Nguyen wrestle with some of the contradictions inherent in Thanksgiving?</li> <li>Wei argues that much of the context is absent from writing about Chinese food. Give some examples.</li> </ol>
10	10/12	Mon	<p><b>How do we do research in a library?</b></p> <p>Guest speakers: <b>Brie Gettleson</b> and <b>Carol Howe</b> from the Library</p>	<p>Meet with your group, make a plan for your class, and write me an email about it.</p>	
11	10/15	Thu	<p><b>Class cancelled :(</b></p>		
12	10/19	Mon	<p><b>Food and labor</b></p>	<p>Read:</p> <ul style="list-style-type: none"> <li>Rebecca Sharpless. 2010. “Preface” (pp. xi-xxix) and “Introduction,” (pp. 1-9), in: <i>Cooking in Other Women’s Kitchens: Domestic Workers in the South, 1865-1960</i>, University of North Carolina Press.</li> <li>Heather Lee. 2013. Chp 3: (A Life Cooking for Others: The Work and Migration Experiences of a</li> </ul>	<ul style="list-style-type: none"> <li>What similar/different themes do you see between Black women cooks described by Sharpless and the Chinese men cooks (especially Shuck Wing) described by Lee?</li> </ul>

				Chinese Restaurant Worker in New York City, 1920–1946” (pp. 53-77)	<ul style="list-style-type: none"> <li>• Compare and contrast the role of family in the two experiences as described by Sharpless and Lee.</li> <li>• How were the foods, recipes, and experiences of the workers affected by the external (especially white) forces in both of these examples?</li> </ul>
13	10/22	Thu	<p><b>Group project overview:</b> Goals &amp; methods Guest speaker: <b>Dr. Josh Moses</b> on interviewing</p> <p>Also: <b>Markets</b></p>	<ul style="list-style-type: none"> <li>• Valerie Imbruce, Introduction: “Situating Manhattan’s Chinatown” (pp. 1-16), and Chp 7: “Chinatown’s Food Network and New York City Policies” (pp. 141-153), in <i>From Farm to Canal Street: Chinatown’s Alternative Food Network in the Global Marketplace</i>.</li> <li>• Ashante Reese. 2019. Chp 4: “He’s had that store for years: The historical and symbolic value of the community market,” (pp. 91-110) in <i>Black Food Geographies: Race, Self-Reliance, and Food Access in Washington D.C.</i></li> <li>• Roseann Liu. 6/8/18 “<a href="#">Dismantling the barrier between Asians and African-Americans.</a>” <i>The Philadelphia Inquirer</i></li> </ul>	<ul style="list-style-type: none"> <li>• Imbruce argues that NYC’s Chinatown food system “ultimately portrays another kind of globalization, one that does not threaten regional agricultural economies, does not homogenize cultures, and is not controlled by transnational corporations.” Explain.</li> <li>• Both Imbruce and Reese’s work suggests that markets and commerce have the potential to be agents of change within culturally specific communities. Explain, give examples, and compare/contrast.</li> <li>• Both Imbruce and Reese argue that the market systems they describe are ultimately strongly shaped by larger, external, structural forces. Explain, give examples, and compare/contrast.</li> <li>• Reese documents residents’ and Mr. Jones’ opinions about Asian-owned businesses in Deanwood. Liu (who also co-wrote the thick solidarity piece we read earlier in the semester), in response to the “bulletproof glass” bill in city council a few years ago, provides</li> </ul>

					<p>some historical context for Asian-owned businesses in Black communities. Describe some of that context here.</p> <ul style="list-style-type: none"> <li>• Liu argues that educating Asian business owners is the necessary step to address Black-Asian race relations - do you agree? Disagree? Why/why not?</li> </ul>
14	10/26	Mon	<b>Places (and foods) of mixing</b>	<p>Reading:</p> <ul style="list-style-type: none"> <li>• Haripriya Rangan et al. 2012. "Environmental history of botanical exchanges in the Indian Ocean world," <i>Environment and History</i> 18(3). You can skip pp. 312-318 if you want; pp. 319-334 are more relevant.</li> <li>• Viviek Bald. 2013. Chp 5: "Bengali Harlem," (pp. 160-188) in: <i>Bengali Harlem and the Lost Histories of South Asian America</i>, Harvard University Press.</li> <li>• Marguerite Nguyen. 2015. "Vietnamese New Orleans," <i>The Minnesota Review</i> (84), pp. 114-128.</li> <li>• Anita Chen. 1/24/13. <a href="#">Behind the Fried Rice Curtain, Part 1. Hyphen Magazine</a></li> <li>• Optional: John Jung. 1/24/13. <a href="#">Behind the Fried Rice Curtain, Part 2. Hyphen Magazine</a></li> <li>• Optional: "<a href="#">The Mississippi Delta Chinese</a>," video [8:20]</li> <li>• Optional: Dal Puri Diaspora preview</li> </ul> <p>*Rice team: Post readings and discussion questions. *Sugar team: Send me an email with your readings.</p>	<ul style="list-style-type: none"> <li>• Describe the "monsoon" system that Rangan et al. explain on pp. 320-321.</li> <li>• Rangan et al. argue that major climatic changes - including drought, and sea-level changes - were closely related to botanical transfer across the Indian Ocean (pp. 328-330, 331-333). Explain.</li> </ul>
15	10/29	Thu	Case study: <b>Rice</b>	<p>Readings (assigned by team leaders) (see also resource list below):</p> <ul style="list-style-type: none"> <li>• Gilbert, E. 2017. Asian rice in Africa: Plant genetics and crop history. In <i>Rice: Global Networks and New Histories</i>. Edited by F. Bray. pp. 1-17.</li> <li>• Severson, Kim. 2018. "<a href="#">Finding a Lost Strain of Rice, and Clues to Slave Cooking</a>." <i>The New York Times</i>.</li> <li>• Wong, Jackie. 2017. "<a href="#">Rice is a Highway</a>." <i>Vice</i>.</li> <li>• Olsen, Alexandra. 2020. "<a href="#">Uncle Ben's rice brand will get a new name, Ben's Original</a>." <i>USA Today</i>.</li> </ul>	<p>Assigned by team leaders:</p> <ul style="list-style-type: none"> <li>• What is the cultural and historical importance of hill rice? What does the possibility of the commercialization mean in the context of its cultural heritage?</li> <li>• What role does rice play for Wong and her family?</li> <li>• What are your personal experiences with rice? (I.e. how</li> </ul>

				<p>*Sugar team: Post readings and discussion questions.          *Banana team: Send me an email with your readings.</p>	<p>does rice make its way into your and your family's cooking? How has your relation to rice changed? Do you eat it a lot? What is your method of cooking rice?)</p> <ul style="list-style-type: none"> <li>• How do we conduct food justice with respect to the cultural history of race? How do we maintain this cultural history while approaching modern day issues like food insecurity and climate change?</li> <li>• What role does the branding of rice play in your food habits? How do specific marketing tactics shape our image of rice?</li> </ul>
16	11/2	Mon	Case study: <b>Sugar</b>	<p>Readings (assigned by team leaders) (see also resource list below):</p> <ul style="list-style-type: none"> <li>• Mukherjee, S. (1957). <a href="#">Origin and Distribution of Saccharum</a>. <i>Botanical Gazette</i>, 119(1), 55-61.</li> <li>• Hannah-Jones. N et al. (2019) <a href="#">1619: Episode 5-The Land of Our Fathers, Part 1</a>. <i>The New York Times</i>.</li> <li>• Hannah-Jones. N et al. (2019) <a href="#">1619: Episode 5- The Land of Our Fathers, Part 2</a>. <i>The New York Times</i>.</li> <li>• Jung, M.-H. (2006). Introduction in <i>Coolies and Cane: Race, Labor, and Sugar in the Age of Emancipation</i>. Johns Hopkins University Press.</li> </ul> <p>*Taro team: Send me an email with your readings.          *Banana team: Post readings and discussion questions.          *Rice team: submit 2 versions of summary paragraph</p>	
17	11/5	Thu	Case study: <b>Bananas and plantains</b>	<p>Readings (assigned by team leaders) (see also resource list below):</p> <ul style="list-style-type: none"> <li>• Rangan, Haripriya et al. 2015. "Food Traditions and Landscape Histories of the Indian Ocean World: Theoretical and Methodological</li> </ul>	<p>Assigned by team leaders:</p> <ul style="list-style-type: none"> <li>• Think about the migration of the banana (where has it gone/who has brought it?)</li> </ul>

				<p>Reflections.” <i>Environment and History</i> 21(1): 135–58.</p> <ul style="list-style-type: none"> <li>• <a href="#">Bananas in World History</a> website (feel free to explore the different pages)</li> <li>• J. Prisco. 1/8/16. “<a href="#">Why Bananas as We Know Them Might Go Extinct (Again)</a>” CNN.com</li> <li>• Optional podcast: <a href="#">Reframing History: Bananas. Throughline</a>, NPR.org. 8/27/20.</li> </ul> <p>*Sesame team: Send me an email with your readings.  *Taro team: Post readings and discussion questions  *Sugar team: submit 2 versions of summary paragraph</p>	<ul style="list-style-type: none"> <li>• Think about the role of globalization of the banana in shaping diets</li> <li>• Think about the future of the banana in the context of environmental issues, agricultural demands and foodways</li> </ul>
18	11/9	Mon	Case study: <b>Taro</b>	<p>Readings (assigned by team leaders) (see also resource list below):</p> <ul style="list-style-type: none"> <li>• Video: <a href="#">Utopian Seed Project: Taro</a> (3 minutes)</li> <li>• L Mishan. 2019. “<a href="#">On Hawaii, the Fight for Taro’s Revival.</a>” <i>The New York Times</i>.</li> <li>• Grimaldi et al. 2018. From landraces to modern cultivars: field observations on taro (<i>Colocasia esculenta</i>) Schott in sub-Saharan Africa. <i>Genetic Resources and Crop Evolution</i> 65(7):1809-1828.</li> </ul> <p>Optional:</p> <ul style="list-style-type: none"> <li>• <a href="#">Kalo to Poi: A Waipi’o Valley Tradition</a></li> <li>• <a href="#">Poi (how it is made and eaten)</a></li> <li>• <a href="#">Vietnamese Taro Root Stems Soup With Pork Ribs</a></li> <li>• <a href="#">More info on taro stems</a></li> <li>• <a href="#">Amadumbe</a> (South Africa, <a href="#">KwaZulu-Natal</a>)</li> </ul> <p>*Fish team: Send me an email with your readings.  *Sesame team: Post readings and discussion questions  *Banana team: submit 2 versions of summary paragraph</p>	<p>Assigned by team leaders:</p> <ul style="list-style-type: none"> <li>• Before reading, respond to this first question: what is your first impression of taro? Did you know about it and have you seen it used before?</li> <li>• After reading articles and watching videos about taro, what is now your impression of taro now?</li> <li>• Why is acknowledgement of the diversity of taro important as we continue expanding our own food pathways to different food cultures?</li> </ul>
19	11/12	Thu	Case study: <b>Sesame</b>	<p>Readings (assigned by team leaders) (see also resource list below):</p> <ul style="list-style-type: none"> <li>• McLean, Alice. 2015. "Asian American Food Culture." (excerpt)</li> </ul>	<p>Assigned by team leaders:</p> <ul style="list-style-type: none"> <li>• How do you incorporate sesame into your meals?</li> <li>• Where is sesame in your culture? What significance does it have?</li> </ul>

				<ul style="list-style-type: none"> <li>• Achaya, K.T., 1998. "A Historical Dictionary of Indian Food." (excerpt)</li> <li>• Gernot Katzer's Spice Pages: <a href="#">Sesame</a></li> <li>• Bedigian, D. 2004. Slimy leaves and oily seeds: Distribution and use of wild relatives of sesame in Africa. <i>Economic Botany</i> 58(Supplement): S3–S33.</li> <li>• Bedigian, D. 2010. "Chp 24: Introduction and Early Use of Sesame in America: Medicine, Cookery, and Folkways" in <i>Sesame: The genus Sesamum</i>. Taylor &amp; Francis. pp. 389-415.</li> </ul> <p>*Chicken team: Send me an email with your readings          *Fish team: Post readings and discussion questions          *Taro team: submit 2 versions of summary paragraph</p>	<ul style="list-style-type: none"> <li>• Are there any rituals, religious or quotidian that involves sesame in your culture?</li> <li>• How do the uses of sesame in Africa demonstrate the depth of indigenous knowledge? Of this knowledge, what was (and was not) taken by white people, and why? How was this knowledge taken, and what are the consequences of this?</li> <li>• Sesame is described in the charts in "Slimy Leaves and Oily Seeds" as much more than just food - its uses include hair styling, topical ointment, salve, medicine, and witchcraft. What is the value in understanding and interacting with a plant in more ways than only eating it?</li> </ul>
20	11/16	Mon	Case study: <b>Fish</b>	<p>Readings:</p> <ul style="list-style-type: none"> <li>• Kang, S. <a href="#">An industry's heartbeat: Louisiana's Southeast Asian American fisherwomen foster a way of life</a>. <i>Gravy</i>.</li> <li>• Wood, S. 2018. <a href="#">Cut It Clean: Oyster Shuckers in Eastern Virginia</a>. <i>Southern Cultures</i> 24(1): 137–150.</li> <li>• Phi, B. 2017. <i>A Different Pond</i>. Picture Window Books.</li> <li>• Finney, N. "Resurrection of the Errand Girl: An Introduction," pp. 3-4 in <i>Head Off and Split</i>, 2011</li> </ul> <p>*Chicken team: Post readings and discussion questions          *Sesame team: submit 2 versions of summary paragraph</p>	<ul style="list-style-type: none"> <li>• These readings tell stories about four parts of the fishing world: commercial seafood harvesting, commercial seafood processing, subsistence fishing, and purchasing seafood for consumption. What similarities/differences do you see between these?</li> <li>• Have you ever shucked an oyster? How long did it take you? How long does it take Pratt and Boyd?</li> <li>• Consider the role of gender in the stories told by Kang and Wood, and in the broader fishing industry.</li> </ul>
21	11/19	Thu	Case study: <b>Chicken</b>	Readings (assigned by team leaders) (see also resource list below):	

				<ul style="list-style-type: none"> <li>• Osayi Endolyn, 10/3/18. "<a href="#">Fried chicken is common ground.</a>" Eater.com.</li> <li>• Video: Chris Kniesly, 10/11/18, "<a href="#">History through the eyes of a chicken</a>," Ted-Ed video [5:11]</li> </ul> <p>Optional</p> <ul style="list-style-type: none"> <li>• Cecilia Peterson and Crystal Rie, 10/18/17, "<a href="#">How Korean Fried Chicken, AKA 'Candy Chicken' Became a Transnational Comfort Food</a>," <i>Smithsonian Magazine</i></li> <li>• Video: 4/4/16, "<a href="#">Meet the 93-year-old woman behind New Orleans' best fried chicken</a>," Bon Appetit</li> </ul> <p>*Fish team: submit 2 versions of summary paragraph</p>	
			<b>Thanksgiving week</b>		
22	11/30	Mon	<b>Group project</b>	Second interview due *Chicken team: submit 2 versions of summary paragraph	
23	12/3	Thu	<b>Group project</b>		
24	12/7	Mon	<b>Group project</b>		
25	12/10	Thu	<b>Group project</b>		

## Resources by topic

\*indicates I posted it on Moodle

### Rice

#### General

- \*Owen, S. 1994. Rice. In *The Rice Book*. pp. 1–28.
- Marten, R. 2014. Rice: A Global History. Reaktion Books.
- Olsen, Alexandra. 2020. "[Uncle Ben's rice brand will get a new name, Ben's Original.](#)" *USA Today*.

#### Biology / ecology / migration

- \*Andel, T.R., Velden, A., and Reijers, M. 2015. The “Botanical Gardens of the Dispossessed” revisited: richness and significance of Old World crops grown by Suriname Maroons. *Genetic Resources and Crop Evolution* 63(4): 695–710.
- \*Cubry, P., Tranchant-Dubreuil, C., Thuillet, A.-C., Monat, C., Ndjiondjop, M.-N., Labadie, K., Cruaud, C., Engelen, S., Scarcelli, N., Rhoné, B., Burgarella, C., Dupuy, C., Larmande, P., Wincker, P., François, O., Sabot, F., and Vigouroux, Y. 2018. The Rise and Fall of African Rice Cultivation Revealed by Analysis of 246 New Genomes. *Current Biology*: 1–16. Elsevier Ltd. doi:10.1016/j.cub.2018.05.066.
- \*Carney, J.A. 2001. African rice in the Columbian Exchange. *The Journal of African History* 42(3): 377–396.
- \*Gilbert, E. 2017. Asian rice in Africa: Plant genetics and crop history. In *Rice: Global Networks and New Histories*. Edited by F. Bray. pp. 1–17.
- Kovach, M.J., Sweeney, M.T., and McCouch, S.R. 2007. New insights into the history of rice domestication. *Trends in Genetics* 23(11): 578–587. doi:10.1016/j.tig.2007.08.012.
- \*Snodgrass, S.J., and Hufford, M.B. 2018. Domestication Genomics: Untangling the Complex History of African Rice. *Current Biology* 28(14): R786–R788. Elsevier Ltd. doi:10.1016/j.cub.2018.05.072.
- \*Sweeney, M., and McCouch, S. 2007. The Complex History of the Domestication of Rice. *Annals of Botany* 100(5): 951–957. doi:10.1093/aob/mcm128.
- \*van Andel, T.R., Meyer, R.S., Aflitos, S.A., Carney, J.A., Veltman, M.A., Copetti, D., Flowers, J.M., Havinga, R.M., Maat, H., Purugganan, M.D., Wing, R.A., and Schranz, M.E. 2016. Tracing ancestor rice of Suriname Maroons back to its African origins. *Nature Plants* 2.
- \*Wang, M., Yu, Y., Haberer, G., Marri, P.R., Fan, C., Goicoechea, J.L., Zuccolo, A., Song, X., Kudrna, D., Ammiraju, J.S.S., Cossu, R.M., Maldonado, C., Chen, J., Lee, S., Sisneros, N., de Baynast, K., Golser, W., Wissotski, M., Kim, W., Sanchez, P., Ndjiondjop, M.-N., Sanni, K., Long, M., Carney, J., Panaud, O., Wicker, T., Machado, C.A., Chen, M., Mayer, K.F.X., Rounsley, S., and Wing, R.A. 2014. The genome sequence of African rice (*Oryza glaberrima*) and evidence for independent domestication. *Nature* 46(9): 982–988.

#### Black-American foodways

- Carney, J. 2001. *Black Rice: The African Origins of Rice Cultivation in the Americas*. Harvard University Press.

- \*Carney, J. 2005. Rice and Memory in the Age of Enslavement: Atlantic Passages to Suriname. *Slavery and Abolition* 26(3): 325–347.
- \*Carney, J.A., and Rosomoff, N. 2011. Memory dishes of the African diaspora. *In In the Shadow of Slavery: Africa’s Botanical Legacy in the Atlantic World*. pp. 1–6.
- Hess, K. 1992. *The Carolina Rice Kitchen: The African Connection*. University of South Carolina Press.
- \*Twitty, M. 2017. Chp 13: “The Queen,” *in The Cooking Gene*. Amistad Publishing.
- \*Opie, FD. 2008. Excerpts from *Hog & Hominy: Soul Food from Africa to America*. (Check the index.)
- \*Andel, T.R., Velden, A., and Reijers, M. 2015. The “Botanical Gardens of the Dispossessed” revisited: richness and significance of Old World crops grown by Suriname Maroons. *Genetic Resources and Crop Evolution* 63(4): 695–710. Springer Netherlands.
- Severson, Kim. 2018. "[Finding a Lost Strain of Rice, and Clues to Slave Cooking](#)." *The New York Times*.

#### Asian-American foodways

- Wong, Jackie. 2017. "[Rice is a Highway](#)." *Vice*.

#### Black & Asian mixing

- Bull, M. 2019. "[‘Rice is culture’ at FieldTrip in Harlem](#)." *The New York Times*.

## **Sugar**

### General

- Mintz, Sidney W. Ch 4: “The conquest of honey by sucrose: A psychotechnical achievement” in *Tasting Food, Tasting Freedom: Excursions into Eating, Culture, and the Past*
- Mintz, Sidney W. Chp 27: “Time, sugar, and sweetness.” In: *Food & Culture: A Reader (4<sup>th</sup> edition)*, edited by Counihan, van Esterik, Julier.
- Abbott, J. 2016. Chp 9: “Sugar,” in *The Routledge History of American Foodways*, edited by Wise & Wallach.
- \*Grivet, L., Daniels, C., Glaszmann, J.C., and D'Hont, A. 2004. A Review of Recent Molecular Genetics Evidence for Sugarcane Evolution and Domestication. *Ethnobotany Research & Applications* **2**: 9–17.
- Mukherjee, S. (1957). [Origin and Distribution of Saccharum](#). *Botanical Gazette*, 119(1), 55-61.

### Black-American Foodways

- Muhammad, Khalil Gibran. 2019. “[The sugar that saturates the American diet has a barbaric history as the ‘white gold’ that fueled slavery.](#)” *The New York Times*
- \*Opie, F.D. 2008. Molasses-colored glasses: WPA and sundry sources on molasses and Southern Foodways. *Southern Cultures* **14**(1): 81–96.
- \*Twitty, Michael D. 2017. Chp 9: “Sweet Tooth,” in *The Cooking Gene*. Amistad Publishing.
- Hannah-Jones. N et al. (2019) [1619: Episode 5-The Land of Our Fathers, Part 1](#). *The New York Times*.
- Hannah-Jones. N et al. (2019) [1619: Episode 5- The Land of Our Fathers, Part 2](#). *The New York Times*.
- See also the work of Kara Walker

### Asian-American Foodways

- Jung, Moon-ho. 2006. *Coolies and Cane: Race, Labor, and Sugar in the Age of Emancipation*. Johns Hopkins University Press.

## **Bananas / plantains**

### General

- \*De Langhe, E., Vrydaghs, L., de Maret, P., and Denham, T. 2009. Why Bananas Matter: An introduction to the history of banana domestication. *Ethnobotany Research & Applications* 7: 165–177.
- \*Koeppel, D. 2008. *Banana: The Fate of the Fruit That Changed the World*. Hudson Street Press.
- \*Perrier, X., De Langhe, E., Donohue, M., Lentfer, C., Vrydaghs, L., Bakry, F., Carreel, F., Hippolyte, I., Horry, J.-P., Jenny, C., Lebot, V., Risterucci, A.-M., Tomekpe, K., Doutrelepont, H., Ball, T., Manwaring, J., de Maret, P., and Denham, T. 2011. Multidisciplinary perspectives on banana (*Musa* spp.) domestication. *Proc Natl Acad Sci USA* 108(28): 11311–11318.
- Jenkins, V. S. 1999. Chp 2: Bananas. In: *Rooted in America: Foodlore of Popular Fruits and Vegetables*, edited by Wilson and Gillespie.
- \*Rangan, H., Carney, J., and Denham, T. 2012. Environmental History of Botanical Exchanges in the Indian Ocean World. *Environment and History* 18(3): 311–342.
- Sheller, M. 2013. Ch 15: “Skinning the banana trade: Racial erotics and ethical consumption,” in *Geographies of Race and Food: Fields, Bodies, Markets*, ed. by Slocum and Saldanha.
- Rangan, Haripriya et al. 2015. “Food Traditions and Landscape Histories of the Indian Ocean World: Theoretical and Methodological Reflections.” *Environment and History* 21(1): 135–58.

### Black-American foodways

- \*Andel, T.R., Velden, A., and Reijers, M. 2015. The “Botanical Gardens of the Dispossessed” revisited: richness and significance of Old World crops grown by Suriname Maroons. *Genetic Resources and Crop Evolution* 63(4): 695–710. Springer Netherlands.
- \*Opie, FD. 2008. Excerpts from *Hog & Hominy: Soul Food from Africa to America*. (Check the index.)

## **Taro**

### General

- \*Rangan, H., Carney, J., and Denham, T. 2012. Environmental History of Botanical Exchanges in the Indian Ocean World. *Environment and History* **18**(3): 311–342.
- 

### Black-American foodways

- \*Andel, T.R., Velden, A., and Reijers, M. 2015. The “Botanical Gardens of the Dispossessed” revisited: richness and significance of Old World crops grown by Suriname Maroons. *Genetic Resources and Crop Evolution* **63**(4): 695–710. Springer Netherlands.
- Grimaldi et al. 2018. From landraces to modern cultivars: field observations on taro (*Colocasia esculenta*) Schott in sub-Saharan Africa. *Genetic Resources and Crop Evolution* **65**(7):1809-1828.

## **Sesame**

### General

- Bedigian, D. 2010. “Chp 24: Introduction and Early Use of Sesame in America: Medicine, Cookery, and Folkways” in *Sesame: The genus Sesamum*. Taylor & Francis. pp. 389-415.

### Asian-American foodways

- Achaya, K.T., 1998. *A Historical Dictionary of Indian Food*.
- McLean, Alice. 2015. *Asian American Food Culture*.

### Black-American foodways

- \*Edna Lewis. 1988. “Benne seed biscuits” (pp. 210-211). In: *In Pursuit of Flavor*.
- Bedigian, D. 2004. Slimy leaves and oily seeds: Distribution and use of wild relatives of sesame in Africa. *Economic Botany* 58(Supplement): S3–S33.

## **Chicken**

### General

- Video: Chris Kniesly, 10/11/18, "[History through the eyes of a chicken](#)," Ted-Ed video [5:11]
- Osayi Endolyn, 10/3/18. "[Fried chicken is common ground](#)." Eater.com.

### Black-American foodways

- Williams-Forsen, Psyche. *Building Houses Out of Chicken Legs: Black Women, Food, & Power*. Chapel Hill: University of North Carolina Press, 2006.
- Williams-Forsen, Psyche. "More than Just the 'Big Piece of Chicken': The Power of Race, Class, and Food in American Consciousness." *Food and Culture: A Reader*. 2nd ed. Eds. Carole Counihan and Penny van Esterik (NY: Routledge, 2007)
- Williams-Forsen, Psyche. "Suckin' the Chicken Bone Dry: African American Women, History and Food Culture." *Cooking Lessons: The Politics of Gender and Food*. Ed. Sherrie Inness. (Lanham, MD: Rowman & Littlefield, 2000) 200 – 214.
- \*Twitty, M. 2017. Chp 16: "All creatures of our g-d and king," in *The Cooking Gene*. Amistad Publishing.
- \*Opie, FD. 2008. Excerpts from *Hog & Hominy: Soul Food from Africa to America*. (Check the index.)

### Asian-American foodways

- Magat, Margaret. 2017. Chp 9: Balut: Fertilized duck eggs and their role in Filipino culture. In *The Food & Folklore Reader*, edited by L. Long.

## **Fish / seafood**

### General

- \*National Environmental Justice Advisory Council. 2002. Fish consumption and environmental justice.
- Mink, Nicolaas. 2016. Chp 10: “Fish,” in *The Routledge History of American Foodways*, edited by Wise & Wallach.

### Black-American foodways

- \*Herman, B. 2009. Drum head stew: The power and poetry of terroir. *Southern Cultures* **15**(4): 36–49.
- \*Holloman, E.L., and Newman, M.C. 2010. A community-based assessment of seafood consumption along the lower James River, Virginia, USA: Potential sources of dietary mercury exposure. *Environ Res* **110**(3): 213–219.
- \*Moore, V.D. 2018. The Fishing Village of McClellanville, South Carolina. *Southern Cultures* **24**(1): 83–99.
- \*Nielsen. 2013. Resilient, Receptive and Relevant: The African-American Consumer 2013 Report.
- \*Wood, S. 2018. Cut It Clean: Oyster Shuckers in Eastern Virginia. *Southern Cultures* **24**(1): 137–150.
- \*Barra, M.P. 2020. Good Sediment: Race and Restoration in Coastal Louisiana. *Annals of the American Association of Geographers*: 1–17.
- \*Twitty, M. 2017. Chp 16: “All creatures of our g-d and king,” in *The Cooking Gene*. Amistad Publishing.
- \*Opie, FD. 2008. Excerpts from *Hog & Hominy: Soul Food from Africa to America*. (Check the index.)
- Finney, N. “Resurrection of the Errand Girl: An Introduction,” pp. 3-4 in *Head Off and Split*, 2011

### Asian-American foodways

- \*Kang, S. 2016. [Louisiana's ‘invisible’ fishing community](#). *UnMargin*.
- \*Kang, S. 2017. [Feeding Versailles](#). *Hyphen Magazine*.
- \*Kang, S. 2018. [States of emergence/y: Coastal restoration and the future of Louisiana's Vietnamese/American commercial fisherfolk](#). *Open Rivers* **10**.
- \*Kang, S. [An industry’s heartbeat: Louisiana’s Southeast Asian American fisherwomen foster a way of life](#). *Gravy*.
- \*Nguyen, M. 2015. Vietnamese American New Orleans. the minnesota review **2015**(84): 114–128.
- Phi, B. 2017. *A different pond*. Picture Window Books.
- \*Nielsen. 2015. Asian-Americans: Culturally Connected and Forging the Future: The Asian-American Consumer 2015 Report.
- \*Sechena, R., Liao, S., Lorenzana, R., Nakano, C., Polissar, N., and Fenske, R. 2003. Asian American and Pacific Islander seafood consumption — a community-based study in King County, Washington. *J Expo Anal Environ Epidemiol* **13**(4): 256–266.